

GOD'S

REVIVALIST

and Bible Advocate

WINTER 2000

BACKWARD TO
OUR FUTURE

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Winter 2000

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On this month's cover two GBS presidents gaze at one another across the century which separates them. Martin W. Knapp and Michael R. Avery represent both the riches of our past and the promise of our future. It is this—heritage as the foundation to destiny—which can bring rebirth to the holiness movement, and that's why we're serious about exploring this double-focus. Note also our new nameplate, designed especially to mark this millennial year upon our calendar and this centenary year upon our campus. *Backward to our future! Forward to our past!*

**STAYING TRUE FOR A CENTURY***by Michael Avery, president*

In 1899 General William Booth of the Salvation Army made the following prediction about the Twentieth Century: "I'm of the opinion that the dangers which confront the coming century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and heaven without hell."

I don't believe anyone who has kept abreast of mainstream Protestantism in America would argue with the accuracy of General Booth's prophesy. The truth is that many Protestant denominations have drifted much further into apostasy than even General Booth predicted.

But it is also true that there are churches, organizations, institutions and individuals who have held true to vital Christianity and the fundamentals of the faith. It would be a profitable study to trace the road to apostasy and ruin that so many have taken. However, I believe it to be an even more profitable study to trace the steps of those who have remained true over the years.

God's Bible School and College is celebrating 100 years of service to the holiness movement this year. For 100 years this school has remained true to its original mission, purpose and doctrinal statement. That is, indeed, a great accomplishment! The question I've asked myself so many times is how and why did this institution stay the course for 100 years? As I've given it some thought, I believe there are five basic reasons why GBS has remained true to its God-given assignment over this last century.

God has retained ownership

When Martin Wells Knapp purchased the original property, he had the deed made out to "God the Father." The early camp advertisements listed the workers as "God the Father, God the Son and God the Holy Ghost." Some of the earliest school brochures listed the superintendent of the school as "God the Father." The earliest mission statement read, "This is a home for God's children where they may come and find His will and then equip for His service." This language was not the mere spiritual prattle of a group of religious fools touting their piety. They meant every word of it! From the earliest days to this very day, there has been on this campus a keen sense of God's ownership of this institution.

I well remember early in my presidency how God taught me a lesson that this was His school. I found out from the business office on Wednesday that the following Monday we would have to have \$88,000 by 5:00 p.m. The daily cash sheet showed that we had around \$2,000 in the bank. We were in the heart of the summer slump, and I had no idea what to do. When the men left my office, I walked out from behind my desk, got down on my knees before God with the intention of praying and fasting through the noon hour. No sooner had my knee touched the rug than God spoke, saying, "Stand still and see My (p19)➔

Our Readers Respond

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

GOD'S PERENNIAL LIFE AND NEWNESS

I have just gone through the November issue. As usual I greatly appreciate the articles by you and the president. You are courageous to remind us as Wesleyans that the Church is larger than we are, and that non-Wesleyans are in it as well as Wesleyans. I am always grateful for your grasp of and respect for the larger history. Thanks for clarifying the word "catholic" in the creed. It is disconcerting the number of people who think that it refers to Roman Catholicism.

Another timely article is the one by Rev. Wes Humble. Very astutely he profiles the modern church growth schemes in his first paragraph.

The spreading picture over the front and back covers is very beautiful, and also very intriguing. As I studied it I began to see a symbolism of the inevitable decay and dilapidation of man's work in comparison to the perennial life and newness of what God does—the pumpkins behind the broken-down, rusted wagon.

By the way, I would have thought the title of Daniel Glick's article would have been "The Old Mission with a New Method," instead of "New Message." Perhaps I missed the point.

RICHARD S. TAYLOR, Th.D.
Professor Emeritus,
Nazarene Theological Seminary
Bremerton, Washington

Editor's Note: We thank Dr. Taylor for his gracious and supportive letter. He is right, of course, about the article by Dan Glick. Indeed, the title should have been, "The Old Mission with a New Method." The error was ours, and we apologize. By the way, Dr. Taylor's new book, God's Integrity and the Cross, has just been released by the Evangel Press, Nappanee, Indiana. It may be ordered through the GBS Bookstore.

IT DOES HAPPEN

I have requested before that you cancel the *God's Revivalist* magazine...Most of your magazine is good, but I am disappointed to see that you support a worldly group such as Focus on the Family by selling videos of their programs. I also take issue with the September and October articles by Ben Durr, Jr. I'm sure your school thought highly of R. G. Flexon. [Flexon] gives actual happenings of people whom God had left alone and didn't speak to them anymore because of the refusal to obey the Holy Spirit at a given time. I'm not saying that this is always the case, but it does happen.

REV. KENNETH MELHORN
Middleburg, Pennsylvania

READING THE EXCELLENT ARTICLES

Please place my name and address on your list of subscribers...I definitely want to keep reading the excellent articles and keep up on news of God's Bible School. I admire the standards by which the faculty and students live and the Wesleyan doctrine. God bless you in your ministry.

HAROLD A. PEMBER
Chillicothe, Ohio

TOUCHED BY EVA PENNINGTON'S SERVANTHOOD

I enjoy reading the articles on the history of God's Bible School. In your last issue, I especially was touched by the article on Eva Pennington ["Beautiful, Fragrant, Smiling Eva," November 1999, by the editor]. I believe this was what true holiness will do for an individual. Through all of the suffering that she faced, she kept her eyes on her Sanctifier. She thought of others when the pain was facing her. She even apologized for crying for herself. What a servanthood example this world needs to see in us! This should challenge us holiness people to live a servanthood, practical holiness lifestyle.

Thank you for this contribution to my faith! God bless you.

JEFF SNYDER
Kentucky Mountain Bible College
Vancleve, Kentucky

SOLID, SCRIPTURAL, HOLINESS PERIODICAL

[It's] time to renew our subscription for the *Revivalist*, which we usually read from cover to cover upon receiving. Thank you for a solid, scriptural, holiness periodical. May God bless you each one.

JOHN and ANNA KREUTZWIESER
Goderich, Ontario

GRANDPA KEEPS IT GOING

My Grandpa Bradley has been "selling me" on God's Bible School. I am the fourth generation who has been a small part of your institution. Grandpa would like to keep it going in the family so much that he is sending this small contribution to get my name on the mailing list. I am fourteen-and-a-half years old, live on a farm, and am active in our church activities.

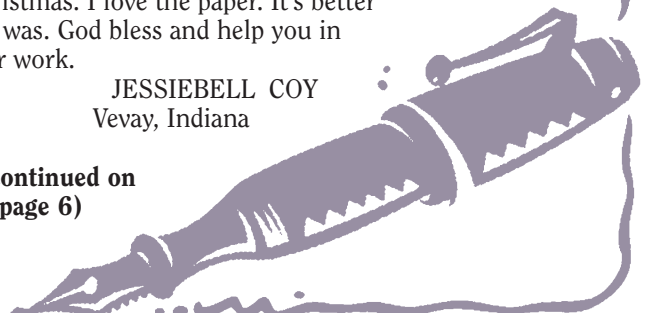
KEITH R. BRADLEY
Boyne City, Michigan

I LOVE THE PAPER

Here I am getting [my pledge] to you in time for Christmas. I love the paper. It's better than it was. God bless and help you in all your work.

JESSIEBELL COY
Vevay, Indiana

(continued on
page 6)





BACKWARD TO OUR FUTURE!

by Larry D. Smith, editor

January is a month of frigid blasts and drifting snow, and it is also the doorway to another year. This January, of course, was vastly more; for most of us, it marked the beginning of a new century and of a new millennium. Our purists insist that the celebrations should be deferred to January next, but we have ignored the technicalities. What we do know is that for a thousand years the first digit in each year's date has been a "one"; now it is a "two"; and it will be a thousand years before it changes into a "three."

Granted, all dating systems are man-made and artificial. Yet with inexorable persistence they do keep track of the revolving centuries; and in doing this, the Western calendar is most emphatic. Two Christian

millenniums are now behind us, and another is before us. We have passed a milestone which we shall never pass again.

Milestones are for measuring distances in miles, and we know exactly how many miles we have come to this millennial milestone which marks our way.

We are uncertain, however, as to what it means or what we should do about it. At the very least, we sense that we must stop and ask ourselves

some penetrating questions about where we have been and where we are going.

These questions demand honest answers, and honest answers come only through significant and sober reflection.

As we pause in the shadow of the milestone, this reflection, as we submit, must be centered in a rather bewildering paradox. *In one way, it is very simple; and in another, it is most profound; and it is all about commitment—a commitment to both our past and to our future.*

Janus, the old Roman god of doorways and of beginnings, vividly illustrates this paradox of the double-gaze. January, of course, is named for him; and since this meditation applies to a most unusual January, it seems appropriate

to recall Janus' rather striking appearance. For in classical sculpture, he is depicted with two faces, one facing backward and the other facing forward.

Backward to the past! Forward to the future! Or maybe it's really the other way around—*backward to the future, forward to the past!* In either case, the message is the same. If like Janus, we will look both ways at the same time, and do so with purpose and with gladness, we will see rebirth in the American holiness movement, and we will become instruments of redemptive change. We're not suggesting that we stamp Janus' opposite-facing mugs on our hymnbooks or post it on our web sites, (p19)➡

IF WE WILL
LOOK BOTH
WAYS WITH
PURPOSE AND
GLADNESS, WE
WILL BECOME
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OF REDEMPITIVE
CHANGE.

(continued from page 4)

JUST THE WAY IT IS

Thanks for this wonderful, encouraging publication. I like the color on the cover, but please don't make it a slick, shiny cover. I like it just the way it is. God bless.

MARY PRIOR
Sterling, Indiana

BRAVO FOR THE STATEMENT!

At last someone made a profound statement about what I have believed in all my years as a Christian since I was converted years ago and what the "Holiness Church" preached about the great blessing of Entire Sanctification. It is this statement in bold outline on page 27, *God's Revivalist*, November issue, 1999 [Editorial, "Forever His; Forever Ours"]: "Christianity is not continually reinvented to suit the trends of passing generations, but is an inviolable treasure passed on without addition or subtraction."

If we stay in that lane we will never have a wreck. We need the experience that built God's Bible School and other second-blessing holiness churches. Bravo for the statement!

REV. BYRON B. CONNER
Rockwood, Pennsylvania

HER GODLY LIFE

Please continue my subscription to this inspirational publication. It is very helpful in my spiritual life. I attended GBS in 1939-41 and was secretary to Sister [Nettie] Peabody, as she was registrar at that time. Her godly life made a lasting impression on me.

VIRGIL C. WILCOXEN
Lewistown, Illinois

YOUR FINE MAGAZINE

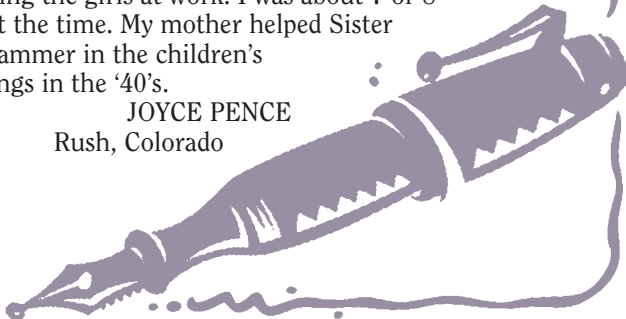
We certainly want to renew our subscription to your fine magazine. My husband's father attended God's Bible School many years ago, and we have much interest in the school. My husband, now retired, enjoys so many of the articles and once in awhile recognizes someone he knows. Keep up the good work.

DOROTHY JOHNSON
Breinigsville, Pennsylvania

REMEMBERS LAUNDRY ROOM

I do appreciate the paper and the school. I also enjoy the pictures from days gone-by. The laundry room sure brought back memories. We used to live at 511 Ringgold, and I would cross the street and spend a lot of time watching the girls at work. I was about 7 or 8 or 9 at the time. My mother helped Sister Shelhammer in the children's meetings in the '40's.

JOYCE PENCE
Rush, Colorado



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.

FLORIDA

"Brother French, it is with joy that I take this opportunity to say a public 'thank you' for your words of encouragement, as well as your counsel and friendship." In these words James B. Keaton, Sr., president of FEA, paid recent tribute to his immediate predecessor, the Rev. G. R. French. Keaton characterized Mr. French as a "man of courage, a man of commitment, a man of conquest, and a man of communion."

"Mark and Janene Dubbeld, who have been our song evangelists for several camp meetings, have felt led of the Lord to take up the leadership of our proposed media ministries and are getting off to a great start."

—Gerald Bustin, Director, Evangelical Bible Mission

GUATEMALA

"It is vacation time here, so we are entering our third week of daily vacation Bible school. The first week we had a daily average of 95.5 in Monrovia and last week we had an average of 126 in Santa Rosa. There was a great crowd of children who responded to the invitation in Monrovia... We are hoping to see many children come to the Lord in El Llano, our most difficult and slow area."

—Stephen and Janet Geise, Pioneer Missions

HONG KONG

"We're in the process of purchasing property here in Fanling to be our permanent base of operations in the Far East. Join us in prayer that that God will supply the financial needs."—John Knight, Far East Mission

PERU

A new congregation, assisted by Flying World Mission, has been established in Caballo Cocha, a city of about 15,000. Pastor Rafael Murayari is conducting services in a bright orange tarp placed over poles. Plans include the erection of a church building and outreach into neighboring villages.

ROMANIA

Missionary Andrea Whiteman, on furlough until June 1, may be reached at the home of her parents Mr. and Mrs. John Whiteman, 324 South Cherry Street, Westfield, IN 46074; Phone (317-867-2168); E-mail: crookedtree@juno.com. She is available for deputation services. "My goal is to refresh my acquaintance/friendship with you," she remarks. ■



Vignettes from *GBS History*

NO BLACK DRAPERY AT KNAPPS'S FUNERAL

No black crepe draped the “audience-room” at Martin Wells Knapp’s funeral, held at God’s Bible School’s new wooden “tabernacle,” Tuesday afternoon, December 10, 1901. Most funerals of that era were swathed in “mourning”—black bands, draperies, veils, and “mourning robes”—but many holiness Christians disapproved of such displays. As they reasoned, a Christian farewell was supposed to celebrate the glory of heaven, rather than bemoan the dark grip of death. Thus at its founder’s funeral, GBS festooned its chapel windows with white, according to the *Revivalist*, which also noted that the services “were simple, yet withal exceedingly tender and solemn.”

Martin Wells Knapp died a little over a year after he had first opened the doors of God’s Bible School in Cincinnati. “His illness was only one week,” remembered Bessie Queen, who later was to marry Meredith Standley, a young preacher who was to play a major role in GBS’s future. Knapp “was translated at eleven o’clock Saturday night, December 7th,” Bessie continued, “and was conscious almost to the last, knowing us all and tenderly talking and giving us words of encouragement.”

He gave instructions as to “who should be the teachers in the school and the editors of *God’s Revivalist*,” and also the request that Bessie, his wife Minnie Ferle Knapp, and Mary Storey (see “Silent Saints at GBS,” this issue) serve as managing trustees for the school. “He was sick in bed only a week, and did not seem very ill until Thursday night; but the doctors...told us...that he had been overworked six months before this, and that when the fever came he had no vitality whatever to resist it...”

When Dr. W. B. Godbey, the well-known evangelist, received a telegram about his friend’s death, he walked eight miles at night and in cold rain to a depot, where he boarded a train to Cincinnati. “We thank Thee for the forty-eight years Thou didst permit him to shine upon the earth,” he prayed at the funeral before the coffin in which Knapp had been laid out, “dressed in the same suit he wore when with us. The hair was brushed back from the high, white forehead, while on the face rested a look of peace and rest that was born in heaven—so still, so calm, so tender.”

Godbey thanked God for Knapp’s “trenchant pen which has sent the *Revivalist* around the word” and “for all of the books he published,” prayed for each member of the bereaved family and for God’s Bible School, “this beautiful and glorious institution” which God had wished Knapp to “launch.” There were also hymns, tributes and a sermon by Godbey, and a quartet number, “Up in Heaven,” sung by “Brother C. E. Weigele, Sisters E. D. Ferle, Belle Staples, and Mattie Erlerick, Brother McNeil at the organ.”

According to Knapp’s wishes, his body was cremated, and as Bessie told it, “the services at the crematory on Clifton Heights were very short and simple,” with singing and another prayer by Dr. Godbey. Later the ashes were returned to the campus to be “buried beside the cornerstone, in which are sealed all the names of the *Revivalist* subscribers. Thus his ashes will rest right beside those whom he so much loved and poured out his life for. We feel that it will be an inspiration to us, and make this Tabernacle more sacred.” For years the ashes were marked by a marble tablet in the tabernacle; but after that building’s demolition, the tablet disappeared. Knapp’s ashes now rest in Spring Grove Cemetery, Cincinnati, beneath a memorial marker placed and dedicated by GBS in October 1997. ■

This Exciting Year!

Beginning with this issue, *God’s Revivalist* will publish a variety of special features connected with the Grand Centenary Celebration of God’s Bible School and College. This celebration will officially begin in September this year and continue through camp meeting 2001.

Always aware of history at the Hilltop—especially that of the American holiness movement—we believe it is our responsibility to examine our past—its issues, its personalities, and its accomplishments—as well as do some serious thinking about our future. The GBS story is one of the richest and most fascinating anywhere in Wesleyan/Holiness circles, and we want our readers to know that story better.

For the next twelve issues we will carry two special features. The first is “Holiness Heroes,” which will recount brief biographies of the most significant holiness figures in the past 100 years. The second is “Silent Saints at GBS,” which will gratefully recall the faithful service of some of our lesser-known campus worthies. —*The Editor*



a deeper look at Scripture

by Ben Durr Jr.

“Your heavenly Father gives the Holy Spirit to them that ask.” (Luke 11:13)

This was the text that buoyed the faith of Oswald Chambers when he was seeking the fullness of the Spirit. For several years Chambers had been experiencing what his biographer called the “dark night of the soul.” This “desert experience” became a time of careful introspection and led to the painful discovery of a latent selfishness that pervaded his very nature. Systematically and resolutely Chambers began to sever every earthly tie in his quest for Spirit-fullness. His desperation nearly drove him to insanity. He later reflected, “Nothing but the grace of God and the kindness of friends kept me out of an asylum.” Then he discovered Luke 11:13: “How much more shall your heavenly Father give the Holy Spirit to them that ask Him?” At a prayer meeting Chambers rose to his feet and “then and there claimed the Holy Spirit in dogged committal on Luke 11:13.” Though Chambers experienced no subjective manifestation of God, he nonetheless persevered in relentless faith that God was being true to His Word. It was then revealed to him that he had been resting in his own feverish efforts rather than upon the character and faithfulness of God. “I saw that I had been wanting [to be able to] say, ‘Look what I have by putting my all on the altar.’”

Strange that the inborn selfish nature might, as a last resort, find refuge in the very act of self-abnegation! Stranger still that a man whose ministry so obviously evidenced Spirit-fullness should record such a modest and uneventful “experience” of self-deliverance. But the record overwhelmingly validates both the faith of Chambers and the trustworthiness of the divine promise in Luke 11:13. A subsequent letter to a friend downplayed his struggle as “that pietistic tendency which made me worship my own earnestness and not take the Lord seriously—a pious fraud that suits the natural man immensely.” He then amplified the role of simple faith: “All I have to do is come as a spiritual pauper, not ashamed to beg.”

In light of Chambers’ story, I am intrigued by Jesus’ selection of the word “ask” in Luke 11:13. Ask! He had just urged persistence in prayer with His parable of the needy friend seeking bread at midnight. “Ask! Seek! Knock!” Jesus admonished. Clearly our Lord was indicating three levels of intensity while spurring us to diligent praying. As did Chambers, we must earnestly and systematically seek to know ourselves and make a full and complete consecration. No one receives the gift of the Spirit who is not earnest about the matter.

But lest we assume that our Father begrudgingly bestows the Holy Spirit, Jesus switched pictures: “If you as earthly parents freely give good gifts to your children, how much more willing is your heavenly Father to give the Holy Spirit to them that ask Him!” Strikingly, Jesus selects the “entry level” word “ask” when He instructs us in praying for the Spirit. This does not encourage slothfulness, but it encourages faith! Reader, are you bowing at the shrine of your own earnestness only to leave frustrated and unfulfilled? Try coming to the Father empty-handed as a spiritual pauper and simply ask! You’ll find He will treat you not as a pauper, but as a child! ■





PRIDE & HUMILITY

BY RALPH I. TILLEY

The saintly Bernard of Clairvaux once observed, “Humility is the first virtue of the Christian. The second greatest virtue is also humility. The third greatest virtue is, likewise, humility.”¹

With an insight that is both rare as well as mature, seminary professor Calvin Miller confesses, “I learned in times of need that both humility and pride are not merely *points* in our pilgrimage, they *are* our pilgrimage. Humility is the harder pilgrimage. It separates us from our grasping egos. It is stepping back and looking at ourselves. It is being so rebuked at what we see that we yield to a better self.

“Pride, on the other hand, never requires self-scrutiny. In fact, pride cannot stand the bright light of self-study. Pride has a fear of seeing what ego really looks like. Pride is a generous self-portrait. Humility shuns such portraiture.”²

Some years following his conversion to Christ, Charles Colson, former Nixon aide and Watergate figure, acknowledges, “I had given away my money, felt my values being transformed, and yet now I could see that all the while, unknowingly, the sin of pride, cleverly cloaked in the disguise of spirituality, had nearly recaptured my values and personality.”³

WMethodism’s founder, John Wesley, repeatedly admonished converts to be on their guard against this ever-present foe: “Beware of pride, and that daughter of pride, enthusiasm [fanaticism].”

Warning his disciples against this insidious and deadly snare, Jesus said, “For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”⁴

Are we growing in humility? Are we being increasingly changed into the divine image of Christ? Are we more or less childlike than the day we (p18) ➡

NEWS FROM THE HILLTOP

GBS CONTRIBUTORS MAKE PHONATHON A SUCCESS

Over seventy student and staff volunteers manned campus telephones October 19-November 3 in the annual GBS Phonathon capital campaign. Response from the school's supporters was enthusiastic, with \$131,003 raised this year in contrast to \$130,185 in 1998. "The gifts received during this key event enable GBS to help needy students," explained GBS Public Relations Director, Don Davison, who coordinated the Phonathon. "Many of our students could not study here if it were not for financial assistance."

Davison was assisted by other members of the GBS Advancement Team, including Juanita Wilson, Janna Hooker, Heidi Jones, and Keith Waggoner. Danella Joslin, GBS alumnus and formerly administrative assistant in the admissions office also played a crucial role in the event. The following businesses also contributed: Boston Market, Cincinnati Fire Museum, Cincinnati Zoo, Cracker Barrel, Family Christian Bookstore, Frisch's Restaurants, Graeter's, Krispy Creme, Pizza Hut, Victory Fitness Center, and Avalon Industries of Baltimore, Maryland.

Pictured at the right with President Avery and Davison are the top student callers: Amanda Akers, who raised \$15,801; Brian Bishop, \$14,725; Jennifer Fikes, \$7,595; Eric Davison, \$6,807; and Rebecca Lyons, \$5,655. They were recognized for their efforts in college chapel services, December 1, treated to a reception, and given prizes offered by supporting vendors.

STUDENTS REACH OUT TO GBS'S NEIGHBORHOOD

"Last week we did seven Bible studies with new converts," declares David Fry, head of GBS's personal witnessing team and local "kids' club." Fry, ministerial student from Frankfort, Indiana, expresses the sparkling enthusiasm shared by students in this expanding neighborhood ministry.

Under the general direction of Prof. Mark Bird, director of GBS's department of Christian service, the personal witnessing team is divided into five subgroups, led by Fry, Jason Conrad, Steve Buckland, Tim Wilson, and Jon Hood. These are involved in house-to-house visitation, Christian witnessing, and Bible studies throughout Mt. Auburn, the Cincinnati area in which the school has been located since 1900.

Begun in the spring of 1998, the "kids' club" has attracted as many as nearly 80 youngsters to its Wednesday evening meetings which include singing, Bible stories, and practical application. Started in Fillson Park near the school, the club meets during the winter months in the nearby High Point Baptist Church, which has offered its facilities for the ministry. In October about 30 children indicated a desire to become Christians.

Fry, who says that the inner city-ministry has been well received, credits fellow student Shane Ash for initially organizing the outreach ministry. "When we make ourselves available to God, He blesses us and makes us a blessing," he adds. "This is God's ministry, not ours."

MINISTERIAL DIVISION ENROLLS PRAYER SUPPORT

"We've now enrolled 400 prayer partners who are committed to interceding for our ministerial students," comments Dr. Allan P. Brown, Chair of the GBS Division of Ministerial Studies. "Our goal is to reach a thousand." Anyone wishing to become a part of this prayer-support team should contact Dr. Brown at the school. Each prayer partner receives a photograph of students and faculty of the Division of Ministerial Studies.

'99 Phonathon Awards



Student
Community
Outreach



GBS Ministerial Division

SANKEY DISCUSSES GBS CENTENARY WITH BOARD OF TRUSTEES

"We are supremely aware of a significant milestone that approaches. Within a few months, Lord willing, we will be celebrating on this campus the date of this school's founding, September 27, 1900."

This focus on GBS's upcoming centenary celebration marked the report of the Rev. Leonard Sankey, chairman of the GBS Board of Trustees, at the Board's regular meeting, December 3. "How thrilling to be a part of such marvelous, intriguing, and important days," he added. Recalling "the 45 years that have passed since first walking up the ramp from Young Street during opening revival," he evoked the memories of "faces and voices and lives which have fashioned and influenced and directed my steps into the future."

He paid special tribute to the following GBS personalities: Audrey Cady, Freda Elliott, Nettie Peabody, E. G. Marsh, Quentin Keisseweter, Ernie Baldwin, L. D. Wilcox, Alice White, Lavonna Woods, Marguerite Reiss, Dorothy Lawson Crater, Kenneth Stetler, Evelyn Ware, Wayne Shuttleworth, Al Muir, Judge Roudebush, Florence Carlson, Winnie Johnson, Annie Marsh, "Pop" Gifford, "Grandpa" Welch, Sylvia Rowand, Paul Stout, Melvin Kesson, Carl Todd, Flossie Perce, "and names like Moreillon, Keller, Robinson, and Walker."

Sankey also heralded the GBS Alumni Association for helping rebuild the school at a time of deep peril. Problems remain, as he noted, but emphasized, "Let us thank God together for a renewing of God's Bible School."



Board of Trustees

STUDENTS COMPLETE OFF-CAMPUS CLASS IN OLD TESTAMENT

President Michael Avery met December 6 with students completing off-campus classes in Old Testament Literature, offered first semester in Apple Creek, Ohio. Taught by the Rev. Dan Glick, the classes met on Monday evenings for three hours and included ten students, ranging in age from 17 to 62. "I was so impressed with their excitement for learning and the knowledge they had of the Old Testament," President Avery commented.

Second semester Mr. Glick will teach a similar class in New Testament Literature. Persons interested should contact him at (330) 698-2762.



Dan Glick and students



EIGHT-YEAR-OLD PAYS PLEDGE TO GBS

Shown is a photo of Gary Carter presenting President Michael Avery an envelope containing \$120. Gary is the eight-year-old son of alumni Gareth and Susan Carter; and from them he has learned a great love for GBS. Thus he made a pledge at last summer's camp meeting of \$100. Since that time he has spent seven months doing odd jobs in order to earn the necessary funds.

Each Saturday he would go to different apartment complexes or to friends and neighbors and offer his services to sweep, mop, wipe rails, vacuum, or pick up yard trash. He told President Avery, "I loved doing it! Every time I would be paid for another job, I would count up all the money that I had to see what progress I was making. I enjoyed counting my money every week and added to it a few dollars until I finally went over my goal of \$100."

"Gary has learned the joy of giving very early in his life," remarked President Avery. "We thank God for his faithful labor and his very generous contribution to GBS."



President Avery receives donation from Gary Carter



Chris Cravens

CHRIS CRAVENS SPEAKS AT WINTER REVIVAL

With earnest zeal and the Spirit's evident anointing, the Rev. Chris Cravens served as evangelist during campus revival services, January 4-9. He amplified his pointed calls to holiness, faithfulness, and service with vivid illustrations from his own pastoral experience. Especially appreciated was his insistence upon entire consecration to God's will. There was a beautiful, ready, and gracious response in prayer, testimony, and renewed commitment. Seekers lined the public altars, and both students and staff were greatly strengthened by this time of welcome renewal. (p16)➡

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

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CORRESPONDENCE

"We enjoy getting the *Revivalist*. The articles are always good, and we look forward to seeing any news about former classmates. We are alumni of GBS, of course. Stanley graduated in '65 (BA) and '67 (Th.B.), and Janice in '63 (BA). We have some wonderful memories of our years spent there and are grateful for the strong spiritual formation that we received while there. We have spent 18 years as missionaries to Latin America with Wesleyan World Missions, and now after 12 years back in the U.S., we are again under full-time appointment with WWM, but this time to the Philippines. We ask for prayer...and we would enjoy corresponding with anyone who remembers us." —**Stanley & Janice (Peterson) Clark, 4379 Mt. Gilead Church Road, Sophia North Carolina 27350 (E-mail: sclark@infoave.net).**

"When the Chesapeake Connection Wesleyan paper came out, they had this write-up about my father Harvey Adams (1879-1946), a poor farm boy, who was saved in an old-fashioned brush arbor meeting in 1899. He felt that God had called him to be a preacher and went to God's Bible College in 1900. After being there for only a short time, he felt that he should return home. There he began preaching to his family and friends. He was a Pilgrim Holiness preacher. He believed in the old-fashioned way, and so do I." —**Orenzo Adams, 21269 Dover Bridge, #23, Preston, Maryland 21655**
Editor's Note: The article enclosed with the letter honors Adams as a "Chesapeake District Hero" and notes that he was an "evangelist and church planter." God used this remarkable man to lead hundreds to the Lord and

plant 17 churches, at least 11 of them before he was thirty... "We salute this faithful servant of God whose work lives on over 50 years after his death."

"My mom took the *Revivalist* clear back in the 1920's. I enjoy the paper. Our pastor takes it also. I am in my 31st year visiting the federal prisons each Monday evening. We are having wonderful services." —**Orlo Burget, 9411 Grams Road, Maybee, Michigan 48159**

"My husband, the Rev. Duane Watkins, now deceased (1997), and I were privileged to attend your Christian Workers Course in 1946. It was wonderful and so very practical and useful." —**Waneta M. Watkins, 3278 Granite Drive, Cottonwood, Arizona 86326**

"We have started a 'Mothers' Prayer Group at our church to pray for our lost loved ones. It is held Tuesday at 9:00 a. m." —**Verla Love, 5111 Mechanicsburg-Catawba Road, Mechanicsburg, Ohio 43044**

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BIRTHS

To **Jeffrey (GBS '91-92) and Becky Paulus**, York, Pennsylvania, twin sons, **Austin Chadwick Paulus** and **Anthony Douglas Paulus**, born December 2, 1999.

To **Wallace and Janice Thornton**, Somerset, Kentucky, a daughter **Charista Evangeline Elanna Thornton**, born November 9, 1999.

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MARRIAGES

Robert Edward Lewis III to Teresa Lynne Graham, October 16, 1999, at Pell City, Alabama. Their address is 2701 Lehman Road, Apartment A-25, Cincinnati, Ohio 45204; E-mail: rlewis@eos.net and Tess322@juno.com.

(The above is a correction from a listing in the November issue and contains additional information.)

Robert Jason Pond to Lisa Renae Graham, May 29, 1999, at Pell City, Alabama. Their address is 794 Cherokee Road, Pell City, Alabama 35128; E-mail: pondlisa@netscape.net.



Matthew Marshall to Annette Hills, July 10, 1999, at Lake Placid, New York. Their address is P. O. Box 1460, Lake Placid, New York 12946.

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DEATHS

Mrs. Margaret Harrietta Long Ferree, 51, of Six Mile, South Carolina, died unexpectedly following surgery, September 29, 1999. She was converted at an early age and after graduation from high school enrolled in God's Bible School and College, graduating in 1972. While a GBS student, she did secretarial work in the registrar's and vice-president's offices. She also taught child evangelism classes at GBS and served in one of the school's inner-city missions which she had helped to establish.



At GBS she met a fellow student **Ralph L. Ferree** ('74 ThB), whom she married August 12, 1972. She was a partner in her husband's ministry, and together they served pastorates in Pennsylvania, Ohio, North Carolina, and Michigan. At the time of her death they were serving the Mt. Olivet Wesleyan Church, Six Mile, South Carolina. She was a gifted child evangelist, conducted numerous vacation Bible schools, taught in Christian schools, and served as a director for church camps. Mrs. Ferree will be remembered for her enthusiasm, love, and concern for God's work.

She is survived by her husband the Rev. **Ralph L. Ferree**; two daughters, **Rebekah L.** and **Rachel L.**; her mother **Lelia Long**; and her brother the Rev. **Gary Long**. Funeral services were held at the Mt. Olivet Wesleyan Church, the Rev. **Robert Smith**, officiating, with burial in the church cemetery.

The Rev. Arthur R. Travis, Jr., 73, of Brooksville, Florida, died November 1999. He served in the U.S. Navy 1944-1946, and in 1946

was converted at a Pilgrim Holiness church in Logan, Ohio. He was united in marriage to **Roberta Jean Brantley** on June 16, 1950; and to this union were born five children, **Steven, Paul, Pamela, Mark, and Connie**. Mrs. Travis is now deceased.

Mr. Travis attended both God's Bible School and College and Circleville Bible School and served as pastor in churches in Ohio, driving truck for added income. Due to a serious heart attack and four bypass surgeries, he moved to Florida in 1972. He was an excellent mechanic and carpenter and was known for his willingness to help people. Funeral services were held at Brooksville Wesleyan Church with burial in the national cemetery in Bushnell, Florida.



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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.

HELP GBS BUILD ITS ARCHIVES! We need copies of *Electric Shocks from Pentecostal Batteries* (a series of reports on the annual GBS camp meetings) and volumes from the *Full Salvation Quarterly* (two series of booklets published early in this century by the *Revivalist*). Contact Editorial Office, 1810 Young St., Cincinnati, OH 45210.

Just published! **Kenneth O. Brown, INSKIP, McDONALD, FOWLER, "WHOLLY AND FOREVER THINE," EARLY LEADERSHIP IN THE NATIONAL CAMP MEETING ASSOCIATION FOR THE PROMOTION OF HOLINESS.** Hazleton: Holiness Archives, 1999. Profusely illustrated history of the first fifty years of the National Camp Meetings and their fiery leaders. Retail at \$30; introductory discount, \$24 ppd.

Also by **Kenneth O. Brown, HOLY GROUND, TOO, THE CAMP MEETING FAMILY TREE.** Hazleton: Holiness Archives, 1998. Camp meeting history, huge bibliography, and over 3,000 sites listed. Retail at \$30; discount \$24 ppd. Send check to: Holiness Archives, 243 South Pine Street, Hazleton, PA 18201. Email: cmbooks@ptdprolog.net



"In his ministry...it was clear that he was a man of principle... the standards were high, but his spirit was gracious." Thus a recent issue of *The Eleventh-Hour Messenger*, publication of the Wesleyan Holiness Association of Churches, paid tribute to that denomination's former general superintendent, the **Rev. William H. Owen, 77**, who died May 28. "The Wesleyan Holiness family is deeply touched by the influence of this godly man in his ministry and in his homegoing."

Mrs. Lois P. Schmul, Salem, Ohio, has resigned as director of Women of Worth, an IHC ministry for women associated with the conservative holiness movement. **Leonard Sankey**, IHC executive secretary, noted Mrs. Schmul's contributions to the holiness movement and "to so many holiness ladies through Women of Worth." The IHC Executive Committee has named **Janet Sankey** as Interim Director of the organization.

Roger L. Thawley, director of Old Time Press, Salem, Ohio, has announced that his **publishing ministry has obtained permission to reprint The Wesley Study Bible**, published by Nelson in 1990 but now out-of-print. Those wishing further information should contact **Thawley** at 931 Elberon Ave., Salem, Ohio 44460 or E-mail at kc8ctv@juno.com.

gbs alumni spotlight

charting the course, setting the pace, raising the standard...

BRANT LUTHER—RAISING THE STANDARD!

By Marc Sankey, National Alumni Association Reporter

It is not uncommon for GBS alumni to be successful in all walks of life, including the arena of politics. This edition of the "Spotlight" features one such example of that fact. Brant Luther was a GBS student for three years ('93-'96). He was GBS Student Council President for two years, and was his freshman class president. He currently attends the University of Akron School of Law and has already proven himself to be a viable political force in his local community.

Ed Balint, the *Canton Repository* staff writer who covered Luther's recent quest for Council, contributes the following:

"Brant Luther was 12 years old when he first dabbled in politics. Hitching a small wagon on the back of the bicycle he used for delivering newspapers, he piled election signs inside. The youngster was campaigning for a candidate for Alliance Municipal Judge. 'I think a lot of people felt sorry for me and put up signs,' Luther says. 'Not out of support.' A smile splits the face of the 25-year-old, and he bursts into laughter."

"There's another reason he's beaming. Luther defeated local political legend Curvis Rhyne in a landslide. He won every precinct. Rhyne is 49 years his senior. Rhyne has been councilman for 48 years. He's among the longest serving in the country. Luther won a ward that has a significant black population. Luther is white. Rhyne is black. The upstart may owe his success to a feisty political spirit, a passion for the

neighborhood where he grew up, and door-to-door campaigning that left the soles of his shoes sizzling. He began campaigning in July and posted 230 yard signs. At one stop, a man said it was the first time in 38 years someone had knocked on his door and asked for a vote. He also accepted invitations to several black churches in his neighborhood. Soul oozed from his fingers, skipping across organ keys as



Brant Luther

he played spiritual church hymns. The tones of 'Leaning on the Everlasting Arms' filled the church at one of his visits."

"It's the same political zest he possessed as a child. Back then, he helped a local Republican Party bigwig stuff campaign envelopes. 'I had a real desire,' Luther says, closing his eyes, as if he's mustering the strength to explain why he loves politics. 'It was a sport for me. I really wasn't into varsity sports; this was my thing.'"

"He had learned the importance of politics even earlier. It was 1980. A time when the national conscience was focused on hostages in Iran, double digit inflation, long gasoline lines, and a Soviet Union that threatened national security. He was 6 years old. 'I remember my Dad praying and fasting for the entire Election Day in 1980,' he said, his voice calming. 'I remember that having the biggest impression on me, that the political process and who

our leaders were was important enough to him that he would forgo the necessities of life.'"

Luther has a heritage of association with God's Bible School. His father attended GBS in the mid-1960s and has also served on the faculty.

Brant comments on his recent election: "I am very humbled by it." He credits a lot of hard work and prayer for the victory. Luther reminisces on his time at God's Bible School. "It was very beneficial spiritually. It was at God's Bible School where I received a spiritual grounding and where I was able to study the foundations of the faith. It was there where I met faculty members who sacrificed a lot to teach at a Bible College." Names that come to the forefront of Luther's mind when he thinks of the School are Professor Garen Wolf and *Revivalist* editor Larry Smith who had a "tremendous impact" on his life. He still remembers and relies on their philosophies and teachings that he imbibed while at God's Bible School.

When asked about his future plans, Luther does not deny that he is ready and willing to walk through other open doors that God would open, even at the state and federal level. But for now, he is basking in his first major political victory. And we congratulate him on his accomplishment. He truly is one of the many former students of GBS who is "charting the course, setting the pace, and raising the standard." ■



Marc Sankey ('94 BRE)
pastors the Bible Methodist
Church of Franklin, Ohio

silent saints at GBS

Mary Storey, Servant of God

During a vigorous spiritual battle, Mary Storey once prayed that God would make a “warrior” out of her; and that is exactly what He did. Though ninety years have passed since her funeral services were held upon the Hilltop she loved so well, this faithful and courageous Methodist evangelist, businesswoman, and GBS trustee is still remembered with respect.

According to her *Revivalist* obituary, she was born “in the northern part of Ireland in the year 1852, and when but a child of eight years, God, for Christ’s sake, pardoned all her sins.” At the age of 21, she emigrated to America and joined her brother in operating a store in Cincinnati.

An earnest Christian and a member of the Methodist Episcopal Church, she sought earnestly for the experience of Perfect Love. The Lord asked her pointedly two questions, “Will you give up all?” and “Will you tell it?” Her answer was a determined “Yes, Lord.” “Ten days later in a Methodist class-room engaged in prayer, God opened the flood-gates of Heaven upon her soul, and the Spirit whispered, ‘this is sanctification.’”

Miss Storey was determined to advance the holiness cause in Cincinnati, where fanatical excesses had brought it into disrepute. She rented a house with large, double parlors which could be used for religious services, threw herself into house-to-house visitation, and became an impassioned preacher. “While on her knees praying, God gave her the assurance that He would send her help, and soon Brother M.W. Knapp came, filled with the Holy Ghost.”

She assisted Knapp in the Cincinnati holiness work in

the 1890’s, and later she “was one of those who prayed the prayer of faith, the outcome and substance of which is ‘God’s Bible School’ on that ‘Mount of Blessing.’” Her faithful Christian testimony, her loving encouragement, her fiery exhortations, and her earnest prayers were vastly influential in GBS’s formative years.



Martin Wells Knapp so highly regarded her, that before his death in late 1901, he left instructions that she be appointed as trustee. She served in that position with integrity until her own untimely passing, March 23, 1906. Her solid Methodist churchmanship and her unwavering faith in God was an anchor of stability and balance.

M.G. Standley preached her funeral sermon in the newly-erected wooden tabernacle, and George B. Kulp offered the committal prayer at Spring Grove Cemetery. Appropriately enough that day, the congregation sang Charles Wesley’s old hymn, “Servant of God, Well Done.” That certainly was what Mary Storey was—the servant of God. ■ —LDS



Mark your calendar now!

Plan to attend GBS’s magnificent

Centenary Celebration

September 27-30, 2000

This is your once-in-a-lifetime opportunity! Help God’s Bible School and College celebrate 100 years of Christian service on the Hilltop! Historic commemorations, great presentations, exciting celebrations!

Beginning with

Founders’ Day, September 27, 2000

Exactly 100 years after GBS opened for its first day of classes

Homecoming September 29-30, 2000

Let’s bring all the family home for the centenary!

Watch these pages for further information.

NEWS FROM THE HILLTOP CONTINUED...

(Continued from page 11)

ACADEMY HONORED BY SCHOOL OF TOMORROW

GBS's K-8 Academy has been honored by the School of Tomorrow (ACE), Dallas, Texas, as one of the few schools chosen for the Christian school curriculum supplier's new promotional video. On November 4 photographers filmed teachers and students in their classroom setting in the Revivalist Memorial Building. The video will be featured at Vision 2000, the publisher's annual spring administrator's seminar, which will be held in Dallas, February 28-March 2.

BRIEFLY NOTED: The following have been named as members of the GBS public relations quartet this school year: **Philip and Dorcas Bishop (accompanist and singers), Seth Wetherald, Jon Hood, and Aaron Terry...** To better serve our constituency, we have made the following improvements in the *Revivalist* offices: (1) **Updating the computer network** in our editorial and graphic design offices and the installation of a **new Macintosh G4 computer** at the desk of art director Kevin Moser; (2) purchase of a new **Nikon digital "Coolpix 950" camera** which takes photographs and downloads them into the computer system without film; (3) purchase of a **microfilm reader/printer** for archival use...Recent speakers in GBS chapel services have included **Mark Cravens, Glenn Black, Leonard Sankey, James Plank, and Mark Smith...** GBS academy's **annual Christmas program** was held in the Adcock Memorial Chapel, Thursday, December 16. The beginning and intermediate wind and string ensemble performed under the direction of Lori (Frederick) Waggoner, and the student body presented a play, "Mr. Brooks Goes to Bethlehem," directed by Tim Crater. Principal is David Crosley. ■



ACE conducting an interview
GBS Academy Christmas Program



ONE HUNDRED YEARS AGO IN THE REVIVALIST

In Letters to the Revivalist: "Please stop paper, as I cannot conscientiously renew. The paper claims to be clear of worldly advertisements; but I can see them in large letters, in the way of advocating night gatherings, calling parents 'papa' and 'mamma,' Sunday for Sabbath, pride and picture-taking. Tell Brother Hirst to drop his stiff collar and neck-tie in the fire before he starts to Africa."

"The *Revivalist* has been glorious, but sweet; fearless, but humble; faithful, but helpful."
—Seth C. Rees and Wife

"Dr. Godbey Has Returned after an absence of nearly four months, traveling about 17,000 miles, exploring historic and Bible lands, England, France, Italy, Syria, and Palestine. We entered upon this voyage, not for ourselves, but for Jesus, committing the selection of ocean steamers, terrestrial conveyances (whether by the power of the locomotive or the back of the horse, donkey, or camel, or pedestrian peregrinations) all to Him unreservedly. We sailed eight times...spending thirty-nine days on the billowy deep." —W.B. Godbey

FIFTY YEARS AGO IN THE REVIVALIST


Sea Breeze Camp Meeting Announced "The regular annual winter camp meeting at Hobe Sound, Fla., will be held on the Sea Breeze camp ground...For further information write H. Robb French, Hobe Sound, Fla."

God's Bible School's Third President is Appointed "The board (has elected) the Rev. Lloyd R. Day as Acting President, and we wish to assure you that his appointment was greeted with enthusiasm by the faculty and students, registration is highest in history, the Institution is...following out the principles laid down many years ago by its founder, the Rev. Martin W. Knapp." —Carl W. Rich, President; Chas. P. Taft, Vice President; Allen C. Roudebush, Treasurer; Stanley C. Roettinger, Secretary, Board of Trustees

The Call of the Harvest "The Lord of the Harvest shares the precious fruit with the laborer unto life eternal. Oh, the glory of 'praying,' 'going,' and 'giving,' for such an harvest! Harvest of eternal happiness! Who can refuse to answer the call?" —G.T. Bustin ■

DOWN MEMORY LANE

Selections From
The *Revivalist* Files



Those Amazing Methodists

THE WESLEY BROTHERS—PART 1 OF A SERIES

Early Methodism's story is our story, and it is a story of God's power unleashed with amazing success. In the eloquent series about our spiritual ancestors, A.W. Tozer explains the discipline, piety, and focus to which they were committed. Tozer, a towering evangelical prophet, was not specifically from the Wesleyan/holiness tradition, but his appreciation for it was profound. As part of the Revivalist's millennial reflections, we share his stirring words with our readers. Written more than half a century ago, they lay a firm foundation for spiritual renewal as we reclaim the heritage of "those amazing Methodists."

Two hundred and fifty years ago there was born into an English home a baby boy who was to become one of the greatest, if not the very greatest, of all the hymn writers of the ages, the inspired David alone outranking him.

The boy was named Charles, and the home into which he was born was that of Samuel and Susannah Wesley. Charles was the 18th child, but not quite the last, for one more came later to make a total of 19 little Wesleys. John was four years old when his brother Charles was born, and as they played about over the floor no one could have foreseen that the two of them would later team up to shake all England and finally the entire civilized world.

The sovereignty of God (a doctrine the Wesleys did not stress too much) could hardly be better displayed than in this Anglican home. Eight of the children died in infancy, and when some enemies of the straight-preaching Samuel Wesley set the parsonage on fire, the nest burned down, but God preserved the young larks from a fiery death. Later John remembered this terrifying experience and with a characteristically happy turn he applied to himself the words of the Scripture that speaks of a brand "plucked out of the burning." Such he was in more ways than one, and such were Charles and the rest of the fledglings.

It would be a fascinating if not a particularly edifying exercise in speculation to try to second-guess the history of the Christian Church over the last two centuries if Susannah Wesley had been a feminist or had insisted upon a "career" or had believed in "planned parenthood" and had limited her family to 14. This would, of course, have deprived the world of John Wesley. Had she pleaded ill health or hard work and refused to bring an 18th child into the world, the church would have been robbed of the treasures of sweet song later to be bestowed upon it by that 18th child, Charles Wesley.

The story of the unsuccessful missionary journey of the two consecrated brothers is too well-known to need retelling here. They returned to England self-confessed failures and learned from some Moravian brethren the reason for their failure. For all their self-discipline, their much

praying and their hard religious exercises, they had not been truly converted to Christ. Their knowledge of God had been theological, not personal.

First Charles, and a few days later John Wesley, entered into a saving knowledge of God through the new birth, and it may be that since the conversion of Saul on Damascus Road there had not occurred a personal religious experience of greater importance to more people than that of the two Wesley brothers. Out of the fire of their spiritual encounter came not only the Methodist Church, but later the Salvation Army and many Christian societies and institutions with tremendous power to elevate society and to quicken and transform individual men and women morally and spiritually.

Though we do not usually think of him as such, John Wesley was a reformer. For the established church of his day was sterile, and its clergy, with rare exceptions, were almost completely ignorant of the very religion they were being paid to promote. They served a state-controlled church to make a living, as a man today might dig coal or work as a bank teller. Church offices were bought and sold at a profit and shrewd hirelings grew fat on the tithes of the poor.

A corrupt clergy could not but produce a corrupt people. The moral conditions of the masses became so incredibly bad as to stagger the imagination. Drunkenness, brutality, narcotic addiction, obscenity, prostitution and violence filled all the land and there was no one to care. Priest and churchman either joined in the general debauch or coldly withdrew to engage in practices more polite but equally iniquitous.

Into an England such as this the Wesleys were born, and the notion is instantly ruled out that they were the product of their times. Samuel and Susannah Wesley saw to it that they were not. Let everlasting thanks be to God for those serious-minded and high-principled parents who, while they were in the world, were not of the world, and who managed even in the

(p25) ➡



A.W. Tozer

➡(p9) were born again? Are we honest with ourselves when symptoms of pride arise? Do we rationalize arrogant actions and reactions? Do we justify vanity, ostentatiousness and conceit? Are we more self-centered or less self-centered today than when we first began our spiritual pilgrimage? Are we quick to apologize, to say “I’m sorry?” Or are we defensive? In other words, are we growing in pride or humility?

With that said, let us now survey some of humility’s traits.

Humility lives in total reliance upon God. It bows before Father-God, confessing Him as Creator-God and acknowledges its dependence upon him. Humility assumes its lowly place before God: it bows, it worships, it confesses. It does nothing on its own initiative. It is God-directed and Spirit-led. It is ever mindful of the words of Christ: “apart from me you can do nothing.”⁵

Humility views itself soberly. It has learned its limits. The humble person neither envies another man’s gifts nor is puffed up over his own. He realizes that God has sovereignty distributed spiritual gifts among the respective members of the body of Christ. Humility can thank God for another’s gifts as well as its own. “Do not think of yourself more highly than you ought, but rather think of yourself with sober judgement...”⁶

Humility isn’t competitive. We’re not speaking here of fun and games, but of real life and church situations. Humility doesn’t feel the need to be first, have the biggest, be the greatest, or have the best. That’s not to suggest it settles for mediocrity. It merely means it’s not in competition with others: other Christians, other neighbors, other businessmen, other employees.

When African immigrant Samuel Morris arrived in Upland, Indiana, years ago and was asked by the Taylor University president which dorm room he wanted, Sammy responded, “The one no other student wants.” In a clear rebuke to his disciples, Jesus said, “Whoever wants to be great among you must be your servant, and whoever wants to be first must be slave of all.”⁷

Humility is more in tune to its own faults than another’s. Oswald Chambers remarked on this subject, “God does not give His servants discernment in order to criticize, but to intercede.”⁸ The easiest thing in the world to do is point out the shortcomings of a brother or sister in Christ. Humility will cause us to be less severe with others and more honest with ourselves. “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?”⁹

Humility is willing to yield. It doesn’t insist on having its own way. What a veritable heaven on earth our homes, churches and society would be if we all consistently practiced this. “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.”¹⁰ Too often our “stand for principle” is nothing more than a stubborn ego unwilling to back up or back off.

Years ago when I was involved in a tense relationship, the Lord reminded me of James 3:17: “But the wisdom from above is...reasonable” (NASB). An alternate translation is, “willing to yield.”

Let’s face it: Most of our church conflicts are not the result of great doctrinal issues. Most of our tensions come because we’re pushing our own agenda, opinions and ideas; we’re insisting on having our own way. How many new churches have been started because someone didn’t get his or her own way in the former church?

Humility shows respect to properly constituted authority. All true authority has been ordained by God. Whether that authority presents itself as a crossing guard, law enforcement officer, judge, teacher, church elder, pastor, or parent—God is behind that authority.

If we disagree with the authority, there are proper channels one can use in order to address any grievance. But respect is always to be shown by the Christian. Note Paul’s reaction upon learning the man he summarily rebuked was actually Israel’s high priest: “Paul replied, ‘Brothers, I did not realize that he was the high priest; for it is written, ‘Do not speak evil about the ruler of your people.’”¹¹

Humility acknowledges failure. In reflecting upon the earlier days following his conversion to Christ, Charles Colson later confessed, “There was not a speech or a newsletter or an article or an interview I could ever remember when I acknowledged a failure. I couldn’t do it.”¹²

Is our voice rising in volume? Do we feel our stomach tighten? Is our face flushed? In all likelihood we’re getting defensive, protecting our ego, unwilling to acknowledge the rightness of the other person’s view while defending our own. James exhorts us, “Therefore confess your sins [failures] to each other...”¹³

Humility doesn’t advertise its good works and accomplishments. Pride loves attention. Sure, we all have the need to feel appreciated, valued and needed. But once we’ve been accepted by God—justified—we learn that to hear His “well done” is the highest reward and commendation we can receive. We seek to please God, not men. People are so often fickle. They’ll praise you one day and curse you the next. Jesus said to those who seek only to glorify him, “Your Father, who sees what is done in secret will reward you.”¹⁴

Humility is inclusive. Humility’s arms are long enough to embrace all it’s brothers and sisters in Christ. Sectarianism is a curse in the church. It’s divisive, exclusive, self-righteous and prideful. Humility reaches out and embraces its brother—even when it disagrees with him over secondary issues. May the Lord of the church help us to practice true Christian inclusiveness.

He drew a circle that shut me out—

Heretic, rebel, a thing to flout.

But Love and I had the wit to win:

*We drew a circle that took him in.*¹⁵

Pride and humility. Which are we growing in? Which one characterizes us? Who among us can say we’re humble? Never! That would be the greatest of sins. But can we not all pray:

Father, too often I have failed in my love to my brothers and sisters in Christ. At times I have acted and responded with less than the humility of Christ. Words have been spoken quickly—sharp words, unkind words. On occasions I’ve asserted myself, presented my views dogmatically. I’ve failed to show the tenderness of Christ, His gentleness, His patience. Forgive me of every prideful way.

Be pleased, O Lord, to cleanse me afresh and infill me with your Holy Spirit. By the power of your indwelling Spirit continue to change me into the likeness of your blessed Son. Amen. ■

All Scripture quotations are taken from the NIV unless otherwise noted.

1. Quoted in *The Unchained Soul* by Calvin Miller, p.184; 2. *Ibid.*, p. 169; 3. Charles Colson, *Life Sentence*, p. 291; 4. Mt. 23:12; 5. John 15:5; 6. Rom. 13:3; 7. Mark 10:43-44; 8. *My Utmost for His Highest*; 9. Mt. 7:3; 10. Phil. 2:3; 11. Acts 23:5; 12. *Ibid.*, p. 290; 13. Ja. 5:15; 14. Mt. 6:18; 15. Miller, p. 176.

The Rev. Ralph Tilley, Jr. is a GBS graduate (ThB, 1963) and is an ordained minister and editor of Life in the Spirit. He lives in Traverse City, Michigan.

➡(p5) but still the imagery is instructive.

Before an irate reader suspects lurking paganism, we quickly add that Janus means no more to us than the Great Pumpkin or Mother Goose. At best he was a silly fraud, created by a fertile but unenlightened imagination. But since classical mythology is embedded in our cultural tradition and since it reveals rich insights into human psychology and practice, Christian writers have employed it for centuries to illustrate supreme and sacred truth. Augustine, Dante, and Milton come easily to mind; and even Saint Paul used an empty altar in pagan Athens to bear witness to the Living God. In citing Janus, that is exactly what we would do; for above all else, we also would bear witness to the Living God!

First, then, we would turn our faces to the past. This is foundational, though contrary to the anti-history fluff which so often now confronts us. Why worry about the past? The answer is simple enough. For our past is what tells us who we really are and why we even continue as a distinct religious movement. Without a due respect for this, we lose our sense of identity and of continuity with anything or anyone nobler or larger than ourselves.

Stripped of history and of heritage, we are then befuddled orphans without any deep conviction about the original splendor of our vision, about our continuing "place in the sun," or about God's purpose for our tomorrows. No longer do we have any better purpose for our separate identity than to perpetuate our institutional existence. In other words, we exist merely to exist; and preservation takes the place of mission.

Speaking last fall at the School of the Prophets, Dr. Marlin Hotle of the Christian Holiness Partnership charged that we have lost our sense of history. Speaking at GBS, his audience consisted mostly of holiness conservatives, but the truth is that our entire movement suffers from a collective amnesia which (p26)➡

➡(p3) salvation. Get up from here, go home, wash your face and lighten your countenance. I'm going to meet this need and show you this is My school." God did exactly that. Before Monday at 5:00 p.m. every penny of that money was in our hands. I couldn't tell you the times that I've received a note from a faithful constituent telling me that God spoke to them about giving a particular amount to the school and it would be just exactly what we needed to meet a need.

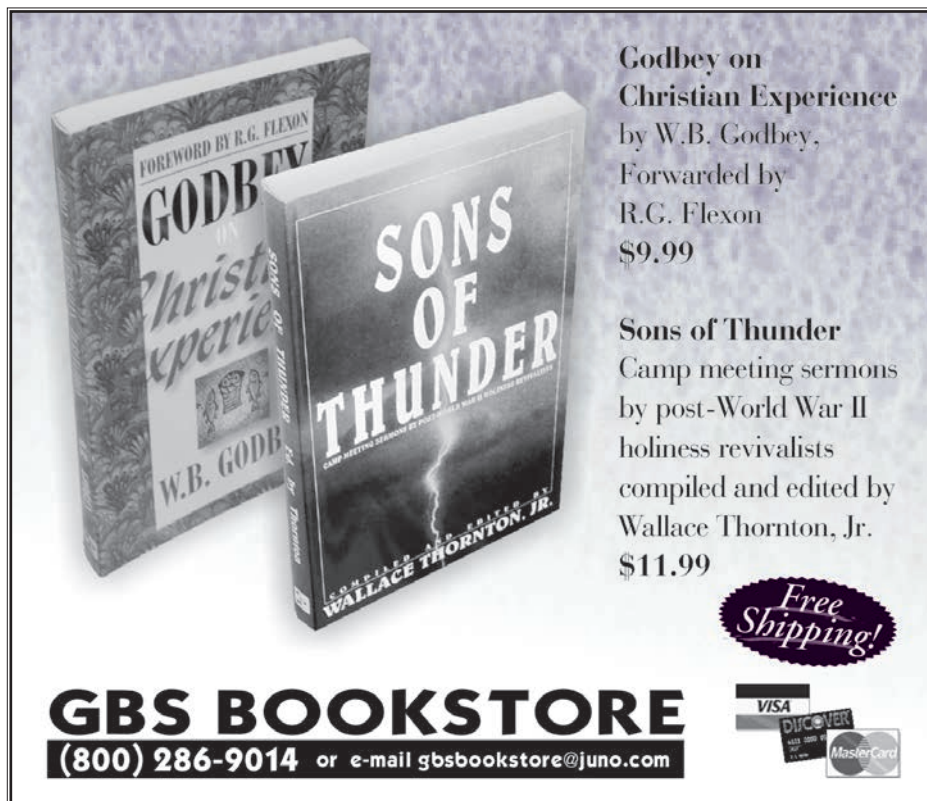
There are events in our history that were not God-ordained or God-honored. The foolishness of men brought the school down to the very brink of closure. As a matter of fact, the courts had already appointed an officer to liquidate the assets and close the doors. But God had other plans and He gave saintly Sister Peabody the promise of Joshua 1:3 while in prayer. She left her room and started walking the campus, reclaiming it for God. The rest is history. During those dark days God kept doing His work on campus, turning out students like Jewel Stetler, Grover Blankenship, Arthur

Travis, Earl Weddle, Wingrove Taylor, Paul Lucas and Arnie Sypolt, along with some of the largest classes in the school's history.

Those who have been involved in the life of this institution over the past 100 years would agree that there has been an unusual sense of God's ownership and presence on this campus.

GBS has been able to maintain a balance between an emphasis upon spiritual life and academic excellence

There is probably no other school comparable in size that has turned out more preachers and missionaries who are clearly marked by an emphasis upon prayer, faith and the leadership of the Holy Spirit than GBS. In interview after interview, GBS students will tell you about miraculous answers to prayer while here on this campus and in the years that followed through their ministry. They will talk to you about an emphasis upon faith that they learned here as a student. They will share stories of the leadership of the Holy Spirit (p23)➡



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Then Came Jesus to touch the hurting



The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. The Law of Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, "Woman, where are they? Has no one con-

By Dr. Mark Smith

demned you?" "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

It started as a normal day. The bouncing of a basketball, loud noises, rushed goodbye's, and parents scurrying off to work. And then I saw it. I had seen it many times, and wondered what was behind those veiled eyes. She always looked as if she were in another world. This morning she seemed especially distraught. She stumbled through the door, unloaded her book bag and softly began to cry. As an educator, I was trained for these situations. I could handle this one. After all, every kid has problems. Any teacher can hurriedly reassure, brush aside, and continue on with the real academic concerns of an education.

I walked over to the scared young face. Seventeen. Wow, what wonderful years those had been for me in my secure traditional two-parent home! Cookies after school from Mom. Basketball, football or baseball with Dad. I felt loved each day. What a wonderful life! But this situation was different. Two Dads. Poorest area in town—maybe called "slums?" Brother arrested for drugs. Yet she lived with that every day, why was she crying?

The words spurted from her mouth before I arrived to ask, "Mr. Smith," she said, "I'm pregnant." Uppercut! Knock out!

Excuse me? What did you say? Did you know you are in one of the finest Christian schools in America? Did you miss the chapter on chastity? Did you not understand the rules of this school? Did you forget the last several years of biblical instruction? Reminds me of that passage in John 8.

Pharisaical. Righteous. Proud. Whatever the case, I had reacted to a hurting need in a harmful way. Then my mind wondered to that famous question, "What would Jesus do?" In every situation where people were abused—THEN CAME JESUS to their rescue.

Bruised, battered, or disgusted with life. Unloved, discouraged, or helpless. He was not concerned about his own well-being, his fame, his reputation, or just plain getting dirty. Jesus came to love. He came to bring hope to a hurting world.

Back to the seventeen year old. After the initial shock, common sense and the love of Christ reached through me. She talked. I listened. She cried. I cared. She prayed. We both repented. THEN CAME JESUS. ■



Dr. Mark Smith is the Associate Dean of Adult Studies at Indiana Wesleyan University, Marion, Indiana, and is a member of the Board of Trustees of God's Bible School and College.

his ship, he discovered Jonah fast asleep in the hold. Evidently Jonah was so emotionally and physically exhausted from the stress of running from God, he could sleep through the storm, indifferent to his own peril and that of the people around him.

Amazed, the Captain awakens Jonah and urges him to start praying. What a shame that a heathen ship Captain had to exhort a prophet of God to pray!

One of the evidences of being in spiritual trouble is a loss of concern about the impact your life is having on others. Your rights, your desires, become more important to you than your influence on others.

This storm was so unusual in nature, that amidst the turmoil and danger, someone suggested casting lots to determine who among them had angered the gods. "The lot fell upon Jonah" (v. 7)

C. Jonah becomes INEFFECTIVE to render aid to others in their hour of greatest need. (8-16)

All eyes riveted on Jonah as he confessed he was a servant of "the God of heaven which hath made the sea and the dry land" (v. 9). He told them he was running from God and that the storm was the judgment of God for his disobedience.

Why did he tell them? Perhaps the enormity of his rebellion, and the peril he brought upon the others shamed him. Perhaps he was awakening spiritually and sensing how he had wronged innocent people. Whatever the reason, Jonah confessed his guilt and assumed the blame. His sin of disobedience had brought God's judgment upon them all. No longer spiritually qualified to claim any special protection from God, he urges them to throw him overboard.

Why didn't Jonah pray? May I suggest that at the point where a person says "No" to the will of God, at that point, real prayer ceases. A person may continue to say prayers, but the essence of prayer—the fellowship and communion with God—is gone.

In spite of their labor and toil to save the ship and keep from throwing Jonah overboard, the sailors finally had to do it. As soon as Jonah hit the water, "the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows" (1:15,16).

Conclusion:

Each of us are facing the call of God. What is your "Nineveh?" You are either going God's way, or you are going your own way. Some of you may even be going to "farshish" very religiously. If God has spoken to your heart through this message, be sure to obey Him. Remember, sin will take you farther than you want to go, keep you longer than you want to stay, and cost you more than you want to pay. Don't make God send storms of adversity into your life. Open your heart in full obedience and do what God is telling you to do! The good news? There is a way back into the center of God's will!



Next month, "How to get back into the Center of God's Will"

—Sermon outline by Dr. Allan P. Brown

"COMMITTED TO EXCELLENCE
IN PREACHING"



**THE COST OF
RUNNING FROM
GOD'S WILL**

Scripture: Jonah 1:1-16

Introduction:

What do you think of when you hear the name "Jonah"? A man who was swallowed by a whale? It seems incredible, doesn't it, that a person could spend three days and nights in the belly of a fish and live to tell about it! Granted, the Bible doesn't say a "whale" swallowed Jonah, but that's what comes into most people's minds.

The Book of Jonah is included in Holy Scripture for more important reasons than to tell us, as someone quipped, "a whale of a story." Its purpose is to tell us that God is a God of love. He is not willing that anyone perish. God wanted Jonah to learn that His love includes everyone, even those who desire to destroy His people. The Assyrians, whose capitol was Nineveh, were such a people. God called Jonah to be His missionary to a spiritually-lost and dying nation. "Give them one last warning from Me: repent or be destroyed."

In addition to learning of God's great love for all people, we learn of God's personal concern and dealings with a disobedient prophet. Jonah was not willing to be God's missionary to Nineveh. He did not want the Assyrians to repent. He wanted God to destroy them. As the story unfolds, we learn the high cost of Jonah's disobedience.

I. The ROYAL CALL (1:1-2)

The book opens with the statement, "Now the word of the LORD came unto Jonah the son of Amittai, saying..." (1:1). What a tremendous moment this should have been in Jonah's life. How privileged he should have felt to have a special audience with God. The King of the Universe was stooping to whisper personally His will to one of His followers. He was receiving a royal call to serve.

A. The MAN (1)

Who was Jonah? Where did He come from? According to 2 Kings 14:25, Jonah ministered during the reign of Jeroboam II (793-753). He was used by God to encourage Jeroboam II to conquer the coastal land "from the entering of Hamath unto the sea of the plain." This must have given Jonah national recognition and respect as a prophet of God. As a member of the tribe of Zebulon, he lived in Gath Hopher, a Galilean town three miles northeast of Nazareth.

B. The MANDATE (2)

In the midst of success and public notoriety, God gives Jonah a mandate. It was clear and it expressed God's concern.

1. His CLARITY — "Arise, go to Nineveh."

God is speaking with absolute clarity. Jonah knows what God wants him to do. Nineveh, the capitol of Assyria, involved a 500-mile trip to the northeast of Jonah's home.

2. God's CONCERN — "their wickedness is come up before me"

God was concerned about the teaming multitudes of lost people who inhabited Nineveh. At least 120,000 people lived in the city. Some suggest that it may have been closer to 600,000 (Jonah. 4:11). The God of love is not willing that any of them perish. In mercy He gives Nineveh one more chance.

God was also concerned about Jonah. Evidently Jonah had not yet learned what it means to surrender fully to the will of God. As long as God's will did not clash with his own political opinions and career plans, Jonah was happy to obey. He enjoyed basking in the admiration and esteem his previous prophecies brought him. Now God was asking him to go to Assyria, Israel's most feared and vicious enemy, and offer them an opportunity to avoid divine judgment through repentance.

It didn't make sense. Were not the Assyrians Israel's enemy, and therefore, God's enemy also? What Jonah did not understand was that God wanted him to obey whether he understood God's purposes or not.

From information given to us in chapter 4, Jonah knew the character of God. If the Ninevites repented, God would forgive them and spare the nation (4:2). If God spared Nineveh, the Assyrians would remain a dangerous threat to the national security of Israel. What should you do when God tells you to do something that doesn't make sense? There is only one thing to do. If you are sure, as Jonah was, that it is God speaking, you should obey whether you understand or not.

For Jonah, the call to go to Nineveh was a call to die to self-centeredness. God wanted Jonah to die to his own understanding. The King of Heaven does not say, "Obey Me if it makes sense." He says, "Obey Me, because I am the LORD!" Jonah has a choice to make: obey God no matter the personal sacrifice, or pursue his own plans.

What is it that God is speaking to you about? What has He clearly impressed upon your mind? Could your "Nineveh" be a call to preach, a change of career, a restitution that needs to be made? Whatever it is, don't do what Jonah did. Don't run from God's will.

II. THE REBELLIOUS CHOICE (1:3-4)

A. Jonah's purposeful DISOBEDIENCE (3) — "but Jonah rose up to flee unto Tarshish from the presence of the Lord."

What a tragedy that Jonah chose to run from God's will. God said, "Nineveh," and Satan whispered, "Tarshish." The battle raged in Jonah's heart until he finally choose Tarshish.

Why Tarshish? Tarshish, the maritime Phoenician seaport on the coast of Spain was about 2000 miles to the west, in the opposite direction from Assyria. Why go anywhere? Why not just stay home at Gath Hepher and enjoy his prestige?

If Jonah were to speak to us he would probably say something like this. "Don't you understand? I couldn't stay home. I was too miserable to sit still. The call of God dimmed in my mind. It plagued me. Every time I thought I had squelched it, something would happen to bring it up again. It rang in my soul relentlessly, until all I could think of was 'I must get away!'"

Is there something or someone you are running from? Is there something you know God wants you to do, somewhere He wants you to go? Don't do what Jonah did. Don't run from God's will.

B. God's providential INTERVENTION (4) — "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea."

Jonah left the Galilee region and headed for the coastal seaport at Joppa. Surprise! He just "happened" to find a ship going to Tarshish; no matter that he was in a seaport and the way to Nineveh was by caravan route overland! Did he, like a lot of us, try to convince himself that the presence of that ship was a providential "sign" that God really did not care whether or not he went to Nineveh. Could he have reasoned, "If God had really wanted me to go to Nineveh, He shouldn't have let this ship be in port?"

Whatever his thoughts, Jonah paid the fare and boarded the ship. He had made up his mind. "I'm not the only prophet God has. Let someone else go to Nineveh!" God was not going to let Jonah get away with disobedience. In His sovereignty, He determined that if it took wrecking the ship, God was going to teach Jonah the folly of disobedience. Jonah needed to be reminded that real peace and lasting contentment is found only in the center of God's will. To teach Jonah this truth, God "hurled" a great wind into the sea. The result was a mighty storm that endangered the ship.

III. THE RUINOUS COST (1:5-16)

It is always costly to disobey God. Normally, you do not pay the full price for disobedience in one lump sum. You usually pay in installments. The first installment cost Jonah his sensitivity to spiritual things. The second installment saw him becoming indifferent to the needs of the people around him. The third installment rendered him helpless to minister effectively to those who came to him in their hour of greatest need, and almost cost him his life.

A. Jonah becomes INSENSITIVE to his spiritual condition. (5)

You can't run from God's will and stay in tune with spiritual reality. When you are out of God's will you usually end up mistaking your own thoughts for God's thoughts. It becomes so easy to substitute your will for God's will.

Jesus warns us of this danger. He speaks of a multitude of people who are convinced they are true servants of God. They are actively engaged in Christian service. Yet they will ultimately find themselves rejected from the Kingdom because they allowed sin to remain in their lives. Jesus tells us that only those who do the Father's will shall enter into heaven (Mat. 7:21-23).

Jonah has become insensitive to his own spiritual condition. He's not only asleep physically, he's asleep spiritually.

B. Jonah becomes INDIFFERENT to the needs of the people around him. (6-7)

While the storm raged, and experienced sailors feared a watery grave, Jonah slept. When the captain went to check on the damage being done to

➡(p19) that brought them here, that kept them here and sent them forth. They reflect upon their student days as a time when they were instructed as well as mentored in what a real vital prayer life should be, how to discern the voice of the Spirit and how to have faith for the smallest necessities of life. Our students are instructed in homiletics, but they are also challenged and shown what it means to wrap their heart around a text of Scripture and let it burn until the congregation knows their heart is on fire. They are trained to take certain tools and exegete a particular passage, but they also must know what it means to get into the Word of God until they meet the Living Word. They know the value of training their voice so as to sing in an acceptable manner, but they also know the value of preparing their heart until when they sing, they do so with the anointing of the Lord.

GBS has always had a staff and faculty that saw the advancement of God's cause more important than their own material gain

In the early days of the school, no one received a salary. And since the days that salaries began, no one has ever been remunerated their real worth. Faculty and staff who have gathered here on this Hilltop have had one unifying conviction, namely, God called them here and God would provide for their needs. When I look back over 100 years and see all the thousands of students that have been trained by such a sacrificial faculty, I recall the words of Winston Churchill when he said, "Never in the course of history has so much been owed by so many to so few." Those words are so true when you think of the faculty and staff who have labored here for so little. They gave themselves to something that was bigger than their own personal needs and God has used their commitment to keep this institution on course. Probably there is no greater reason for the continuation of this school than its godly faculty and staff.

GBS has been able to preserve its core identity

The leadership of this institution has had the ability to understand who we are and why we exist. The school has been able to change without changing. GBS is a Bible college in the holiness tradition and has been for 100 years. Many things have changed on this Hilltop—facilities,

programs and methods of operation—but our core identity and values are the same as they were 100 years ago.

I believe there are three reasons we've been able to maintain our core identity: The first is, at the heart of every degree is a solid Bible core. That has not changed and will not change. Second, GBS has always been strong in its emphasis on solid Wesleyan theology, particularly from a systematic approach. A systematic theology class here is not a class that tosses out a number of ideas about God and allows students to choose the theory they prefer. Nor is it a class to guide them into what they want to think about God. It is a class on what they should think about God. It has been the philosophy of the theology teachers here over the years, particularly Dr. Wilcox, that there is a body of truth that needed to be imparted to young preachers and theologians, and it was the job of the teacher to impart that body of truth. Some have called it mastering the minimum. Consequently, GBS graduates have left here with an outstanding grasp of what Wesleyan theology is all about. Some have ridiculed that approach and said GBS just turned out cookie-cutter preachers who didn't know how to think for themselves. To the contrary, I accept that ridicule as a compliment. GBS has consistently turned out more holiness preachers than any other school, hands down. Another interesting fact that has been the result of this emphasis is that GBS has had an unbelievably low attrition rate into denominations of other theological persuasions. GBS has sent pastors into all sorts of denominations within the Methodist and Wesleyan tradition, but hardly any have filtered into non-Wesleyan denominations. When a student left GBS, they left an adherent of holiness doctrine. The final reason is that GBS has always had a faculty and staff that role

modeled and mentored the students in holiness ethics, values and lifestyle issues.

GBS has been able to remain focused because it has consistently promoted personal evangelism as the very heart of the Christian life

No one has ever remained a student at this school for four years without being confronted with the claims and the cause of personal evangelism. The unique location of GBS in Cincinnati and at the heart of the holiness movement has kept it at the forefront of outreach in many areas. Those students in the early days well remember the street meetings, the home visitation teams, marching down the street with placards and meeting in Cincinnati Gardens for mass evangelistic campaigns. They remember loading up a large truck and going out for personal work, the old Salvation Boat, Thanksgiving dinners, and the G.I.'s of the Cross. More recent students remember the inner city missions, the traveling quartets and gospel teams, street meetings, Good News Clubs, personal witnessing teams, jail ministry teams and home Bible studies. President Standley is probably the one most responsible for breathing a passion for personal evangelism into the very fabric of GBS. That passion lives on! If you visited our campus this week you would still witness students going out in any of a half dozen ministries, sharing the good news that Christ Jesus came into the world to save sinners.

I don't have the prophetic ability or the clear eye of a General Booth to tell you what the Twenty-First Century holds. But I do know this, by the grace of God, I want to stay focused on what really matters so that when the Twenty-Second Century rolls around, whoever is writing on the President's Page can look back and say that GBS is still true to the faith after 200 years. ■

If you are an administrative assistant/secretary...

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This is an opportunity to use your talents for the Lord at an institution with a rich holiness heritage and where many great things are happening. Come be a part of the excitement! Housing, meals, and education for spouse and children are included in the benefits package.

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Feb. 20.....Ft. Scott, KS, Church of God
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Mar. 31-Apr. 9Wickes, AR, Bible Methodist
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- Peyton, J. B. "Juddie" and Eunice** (evangelist and singers), P.O. Box 983, Bedford, IN 47421. (812) 275-4068.
- 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) 827-7594.
- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647.
- Scott, Noel and Betty** (evangelist & singers), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Cel (317) 727-3029; Fax (417) 644-2363.
Jan. 18-23.....B.W.I., Church of God Holiness
Jan. 25-30 ..Harkers Island, NC, Grace Holiness
Feb. 1-6.....Selma, AL, Bible Methodist
Feb. 15-20.....Martinsville, IN, MCHA Camp
Feb. 29-Mar. 5...Pittsburg, KS, C.O.G. Holiness
Mar. 7-12.....Macon, MO, C.O.G. Holiness
Mar. 14-19.....Tocsin, IN, Bible Methodist
Mar. 21-26.....Austin, IN, Wesleyan
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455.
- 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. (724) 357-9545.
- Thornton, The Wallace Family** (evangelist and song evangelist with travel trailer), 136 Grundy Rd., Somerset, KY 42501. (606) 678-0413.
- Tillis, Rev. and Mrs. William R.**(evangelist) Box 189 Penns Creek, PA, 17862. (717) 837-5859.
Feb. 17-27 ...Ft. Myers, FL, Ft. Myers Mission
Mar. 7-12.....Loveland, OH, Wesleyan Chapel
Mar. 14-19...Decatur, IN, Grace Bible Mission
Mar. 21-26.....Versailles, IN, Wesleyan
- 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
- 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 1206, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.
- White, Rev. John F. White**, (evangelist), P.O. Box 86, Penns Creek, PA 17862. (717) 837-2328.
- Wilkins, Chester** (evangelist), 3219 E. 13th St., Anderson, IN 46012-4569. (765) 643-5666.
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.

HOLINESS HEROES of the CENTURY

DR. DANIEL STEELE, SAINT AND SCHOLAR

In honor of the GBS Centenary, we are featuring brief accounts of the great holiness spokesmen of the last century. This is the first of the series, written by the editor.



“Dr. Steele has been described as the most scholarly teacher or preacher of the holiness movement in America,” wrote Harold E. Schmul, who was responsible for putting several of Steele’s books back in print. “What is more important, it is well known that he was a man of great personal conviction and holy living.”

Daniel Steele was born in Windham, New York, October 5, 1824. He was converted in 1842, graduated from Wesleyan University in 1848 and became a member of the New England Conference of the Methodist Episcopal Church the next year. He was married in 1850 to Harriet Binney, daughter of Amos Binney, whose *Theological Compend* was long considered a Wesleyan theological classic.

“Mrs. Steele was an ideal Methodist itinerant’s wife, helpful, cheerful, and eminently useful,” according to an account in *Zion’s Herald*. “In the many churches which he served she left behind her the sweet savor of godliness, a woman earnest in every good word and work.”

Her husband’s long and illustrious ministerial career was spent as a pastor, evangelist, teacher, and author. As a scholar and theologian he taught at Genesee College, Syracuse University, and the New England Deaconess Training School. But probably the best-remembered years of his academic career were spent at Boston University, where he taught New Testament Greek, exegesis, and theology.

In 1870 he received the experience of entire sanctification, and soon thereafter he became a vigorous holiness advocate, often preaching in the great national camp meetings of his era as well as in other holiness meetings. He became well-known for his lucid and widely-read articles in religious magazines and especially for his scholarly books explaining and defending the Methodist doctrine of Perfect Love in a time when that doctrine was in great peril of neglect. Some of his most important volumes were *Love Enthroned* (1875), *Milestone Papers* (1878), *Half Hours with St. John’s Epistles* (1901), *Half Hours with St. Paul* (1901), *Jesus Exultant* (1899) and *Steele’s Answers* (1912).

Full of years and full of honors, he died in Christian triumph on September 2, 1914 in Milton, Massachusetts. “Blind and unable to do anything for himself,” the *Zion’s Herald* writer reported, he had “for weeks and even months been awaiting the summons, committing hymns to memory, repeating Scripture, or in some joyous characteristic way declaring his confidence in the fundamental Biblical truths.” Everywhere the thriving holiness movement mourned the passing of this scholar-saint who for so long had been one of its most powerful spokesmen. The passing of the years have only added to his honors, and his books are still regarded as essential holiness classics. ■

Editor’s Note: Our thanks to Dr. William Kostlevy, archivist at Asbury Theological Seminary, eminent holiness historian, and member of the GBS Centenary Committee, for supplying much of the material for this article.—LDS

►(p17) midst of a wicked and adulterous generation to instill the fear of God into their children. England will ever owe them a mighty debt of gratitude, and informed Christians throughout the whole world may well thank them for providing a home morally fitted to nurture two such giants in the faith as John and Charles Wesley.

While both men remained within the fold of the Anglican Church to the last day of their lives, their evangelistic fervor and their burning zeal soon made them too hot for the lukewarm church to handle. John especially was too bold, too articulate and too much given to condemning dead religion; and worst of all, the common people heard him gladly. While the established church never unfrocked him, the local churches took measures just as effective: they simply locked their doors against him and forced him to preach on the streets and in the fields, which he did with such remarkable success that one is tempted to believe that in locking him out they did him and the world a real favor.

With John preaching saving grace to the common man on the street and Charles setting the rediscovered evangelical doctrines to music (though he too was an effective preacher), things began to look up again in England. Thousands of the plain people were converted, many of them from lives of unspeakable wickedness to lives of great purity and moral power. The Wesleys did not try to please the masses; they preached judgment and hell and the need to flee from the wrath to come, and they would not accept any man’s testimony unless he could back it with complete separation from worldly practices and a life lived in conformity with the will of God as revealed in the New Testament.

The converts became so numerous that they created a problem for the fiery evangelists. The established church feared to admit them even if they had desired it, so there was nothing to do but to form them into groups for instruction and worship. These groups came to be called Methodist Societies, and their story is so heartening that all Christians should acquaint themselves with it.

[In following issues] I want to touch a few high points of that story, in order that a new generation of Christians might have opportunity to know at least a little bit about those amazing Methodists. ■

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LOOKING AHEAD AT GBS

FEBRUARY

- 16-28 Late Winter Break—College
16-28 SWSE Florida Tour

MARCH

- 8 Ash Wednesday, *The beginning of Lent, the Church's traditional period of preparation for Easter*

APRIL

- 2 Daylight Savings Time Begins
7-18 College Spring Break
7-16 College Choir Spring Tour
16 Palm Sunday, *commemorating Christ's Triumphal Entry into Jerusalem and the beginning of Holy Week*
20 Maundy Thursday, *commemorating the Last Supper and the institution of the Holy Communion*
21 Good Friday, *commemorating Christ's atoning death for us* (no school)
23 Easter Sunday, *the Resurrection of Our Lord Jesus Christ*
25-27 Inter-Church Holiness Convention (IHC), Dayton, Ohio
28 VIP DAY at GBS

➡(p19) threatens to destroy us. Whether in some metaphorical sense, we are already “dead” is primarily a matter of linguistic usage; and regardless of what we have to say about it, God and history will make the final judgment.

But this is clear. The broader movement has so loosed itself from the patterns which birthed and nourished it that it hardly knows who it is anymore. Incredibly, in many places even our founding commitment to holiness of heart and life has become almost a forgotten relic. On the other hand, we conservatives have not forgotten our earlier witness, God be praised! But too often our assertion of that witness has been negative and unappealing; and this system of denials and reproaches has left us dwindling and divided. We talk about our history, but it's a very narrow and lopsided version of it, without much depth or perspective.

Who will stand up courageously and call us to rediscover our real identity and to recommit ourselves to all which that identity requires? Our history reveals that ours is an earnest, loyal, and impassioned Wesleyan soul devoted absolutely to the transcendent Biblical themes of debilitating sin, transforming grace, authentic holiness, and triumphant witness. And it is only in renewed understanding and in utter faithfulness to these same themes that we shall find our soul again.

“Our future must spring from our past,” Bishop Richard Wilke said to his people over 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.” The United Methodist Church is in the despairing condition it is in today because it has ignored such warnings, and it has lost its birthright. We in the holiness movement could do the same. Bishop Wilke's warning is for us too. *Our hope is in our heritage!*

But our hope is also in our future, and to our future we also must turn our faces. What lies behind us is a noble preface to what lies before us, but it is not a substitute. Indeed, preservation of our heritage can become a most negative and nauseating matter if preservation only means embalming a few cultural norms and antique practices for public viewing in a mausoleum of religious curiosities.

What we must do rather is to take the magnificent, timeless, and Biblical themes of our original Wesleyan proclamation and apply them optimistically, creatively, and relevantly to the vast world of human sin and struggle to which God has called us to take the name of Jesus. It is not His purpose that we spend most of our time shoring up sandbags to protect a quaint and cherished subculture which comfortably barricades us from the cross-currents of contemporary life. Of course, we must shield ourselves and our families from the evil which surrounds and intimidates us, but that is not all that we must do.

For a good offensive is still the best defensive! Thus God has made us light-bearers, world-changers, and hope-bringers to a savage culture where babies are butchered from the womb, where the poor are exploited by the rich and the rich are cheated by the poor; where our cities echo with “the cries of race and clan”; and where despair saturates our hearts and vitiates our lives. But then Jesus died and rose again for such a world as this!

What a Time to Be Wesleyan! This is the title of a recent and exciting book by Dr. David L. McKenna, and it explores the expanding opportunities which confront us as heirs of the great Methodist movement. If we aggressively and intelligently take advantage of these opportunities as God opens them before us, the new century and the new millennium could well become “our finest hour.” After all the Spirit once used us Wesleyans to transform our world. What would He do again?

With purpose and imagination, we must take our ancient message to the market place, the classroom, the statehouse, as well as to “all the haunts of wretchedness and need.” For ours is the message of *grace*, which declares that God is with us in our darkest agony and that He can change human nature into what otherwise it could never be. It is the message of *love*, which offers His dearly-beloved Son for our recovery and our reclamation. It is a message of *holiness* which provides deliverance from our twisted selves and transforms us sinners into saints. It is a message of *hope*, which proclaims that there is no sin which He cannot forgive, no relationships which He cannot mend, no darkness which He cannot dispell. *This is our past, and this also is our future.*

Forty generations will pass away before there shall be another January such as this has been. Two Christian millenniums are now behind us, and another lies before us. Beneath the great milepost which towers over us, we have paused to give sober thought about directions—about where we have been and where we are going. Old Janus, mythic and defunct god of doorways and beginnings, has served to illustrate the double-gaze which must be ours—a double-gaze which embraces both our birthright and ensures our destiny. Dr. McKenna is right. “*What a time to be Wesleyan!*” Forward to our past! Backward to our future! ■



*The presence
of God, the
labors of love,
the strength
of prayer,
unconventional
ways, and the
passion to see
transformed
lives...*

Miracle at Clarksburg

It is Sunday morning, and the church is packed to capacity. Over 100 people eagerly anticipate the beginning of the service. Downstairs another 25 children are ready to begin their service. This is the Wesleyan Methodist Church in Clarksburg, West Virginia. The pastor is Rev. Todd Buterbaugh, a twenty-five year old young man who came to Clarksburg three years ago fresh from Bible college.

He approaches the pulpit and begins the service with a lively dialogue with his people. "Are you glad to be in church?" They respond enthusiastically. "Come on," He says, "Are you really glad to be in church?" A wave of amens reverberate over the assembly.

Three years ago when Todd first approached this church there was very little enthusiasm of any kind. Attendance hovered in the mid-twenties. Problems had become permanent fixtures in the church. It had been a decade since the last new person had joined the church body, and pastors came and went at regular intervals.

When Todd arrived he went to work and to prayer. "I have missed my hour with God less than five times in the last four years," he says. "Here is where I receive my vision and acquire the strength to fulfill it." In the last two years some of that fulfilled vision included the conversion and baptism of 50 people. This morning many of them are sitting here with radiance written on their faces as they sing hymns and choruses. Most of them are under the age of 35 and have come from all walks of life. Some were drug addicts and alcoholics. Some were from abusive and fractured homes. Some were "country clubbers" and motor-cross racers. All were desperately in need of Jesus Christ.

Many of them have found Him; and they have found, too, a friend in their pastor, who tells them frequently that he loves them. "The Rev," as he is affectionately called all over this town, is becoming literally friend and pastor to hundreds of people. At the local Robert Byrd High School he is a popular speaker in classes and assemblies and chaplain to the sports teams. At Hardees, he drops in on the guys who assemble late at night to converse about motor-cross and four-wheeling. He does this, he says, so he can "win hearts and eventually share the good news of the Gospel."

This morning one whole pew is filled with the guys and gals from Hardees. "The Rev" is preaching to them now. He communicates with warmth, with humor, with transparency. His congregation listens with rapt attention as he talks to them of sin and grace, life and death, heaven and hell. They listen because they know he loves. He has spent hours with them "out there," in their homes, at their businesses, in their schools and on their playgrounds. He has listened to them as they have spoken of their interests, their sorrows, and the tangled web of their lives. Now they listened to him as he talks about the "Man of sorrows" who is "acquainted with grief." They listen and they respond. Some lift hands for prayer. Others come forward to kneel at an altar and repent of their sins. Still others, here for the first time, look on with wonder and amazement and with desire to return.

"This is the most exciting work that I have personally witnessed in 54 years of ministry," says adult Sunday School teacher and Bible commentator Harold Will. "Amen," adds Eileen his wife, "No one forces these people to come here. They are drawn by the lure of love." The service is over now, and I look into the hungry faces of the people as they file by me. I can see that they have been today where they want to be again. They have encountered Someone who transcends this world and their circumstances. They have been in the presence of God and they like what they have seen.

Sixteen year old Jazlyn is among them. She began coming to the church in January of 1999. She committed her life to Christ and already she seems to have a remarkable spiritual maturity about her. In a private interview she tells me, "There is no place that we can go, where we feel the presence of God as we do in this place."

As I come away from the church the picture becomes clear. The presence of God, the labors of love, the strength of prayer, unconventional ways, and the passion to see transformed lives—these are explanations for the miracle that has come to Clarksburg. ■

Daniel Glick lives in Apple Creek, Ohio, where he pastored for 15 years; he is also associated with Calvary Mission, which ministers in southeast Ukraine.



2000 Late Winter Tour of the Symphonic Wind and String Ensemble — February 17-27

Thursday February 17 7:30 p.m. **Chattanooga Area GBS Rally**
Green Pastures Community Church
Rock Spring, GA
Rally Coordinator: Rev. R.G. Hutchison (423) 867-4981
Rev. Harold Watson, Host Pastor; (706) 764-1374 (Home); (706) 375-7333 (Church)

Friday February 18 7:00 p.m. **Bible Methodist Church**
Tuscaloosa, AL
Rev. Greg Makcen (205) 553-4771

Saturday February 19 7:00 p.m. **Breezewood Community Church**
Summerfield, FL
Rev. Terry Going (352) 245-2560

Sunday a.m. February 20 9:00 a.m. & 10:30 a.m. **Zephyrhills Wesleyan Church**
Zephyrhills, FL
Dr. Ed Garcia (813) 782-7510

Sunday Afternoon February 20 2:15 p.m. **Lakeland Holiness Camp (Quartet or Trio only)**
Lakeland, FL

Sunday p.m. February 20 7:00 p.m. **Sanford Church of the Nazarene**
Sanford, FL
Rev. Jon Carnes (407) 322-3122

Monday February 21 7:00 p.m. **Community Bible Church**
Avon Park, FL
Rev. Tom Schankweiler (941) 453-6052



TOUR DIRECTOR
Don Davison



SWSE DIRECTOR
Garen Wolf I

Tuesday February 22 7:30 p.m. **Talladega Bible Methodist Church**
Talledega, AL
Rev. Bob Blankenship (256) 362-8446

Wednesday February 23 7:00 p.m. **Easley Bible Methodist Church**
Easley, SC
Rev. John Parker (864)850-0222 (H)
(864) 855-3892 (C)

Thursday February 24 7:00 p.m. **First Wesleyan Church**
Roanoke, VA
Pastor Dick Lupton (540) 563-4481

Friday February 25 7:30 p.m. **Danville Holiness Church**
Danville, OH
Rev. Gary Jackson (740) 742-2485

Saturday February 26 6:30 p.m. **Crystal Park Wesleyan Church**
Canton, OH
Rev. Earl Fields (330) 455-4504

Sunday a.m. February 27 10:00 a.m. **Salem Pilgrim Church**
Salem, OH
Information: (330) 872-1868

Sunday p.m. February 27 7:00 p.m. **Bethel Chapel Church of Christ in Christian Union**
Piketon, OH
Rev. Grover Blankenship (740) 226-3411