

# GOD'S REVIVALIST

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*with Billie A. Advocate*



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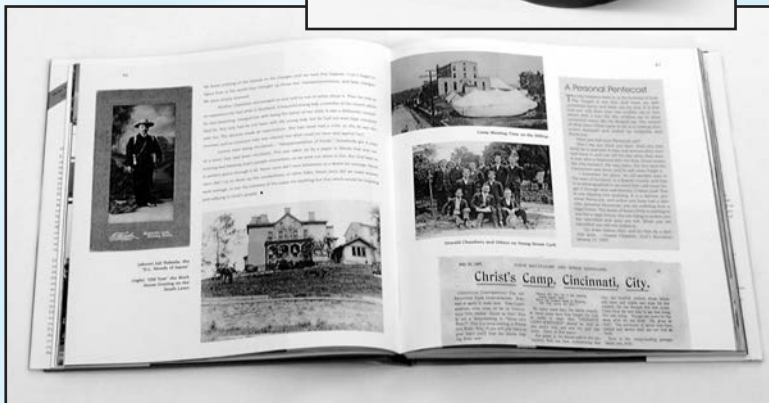
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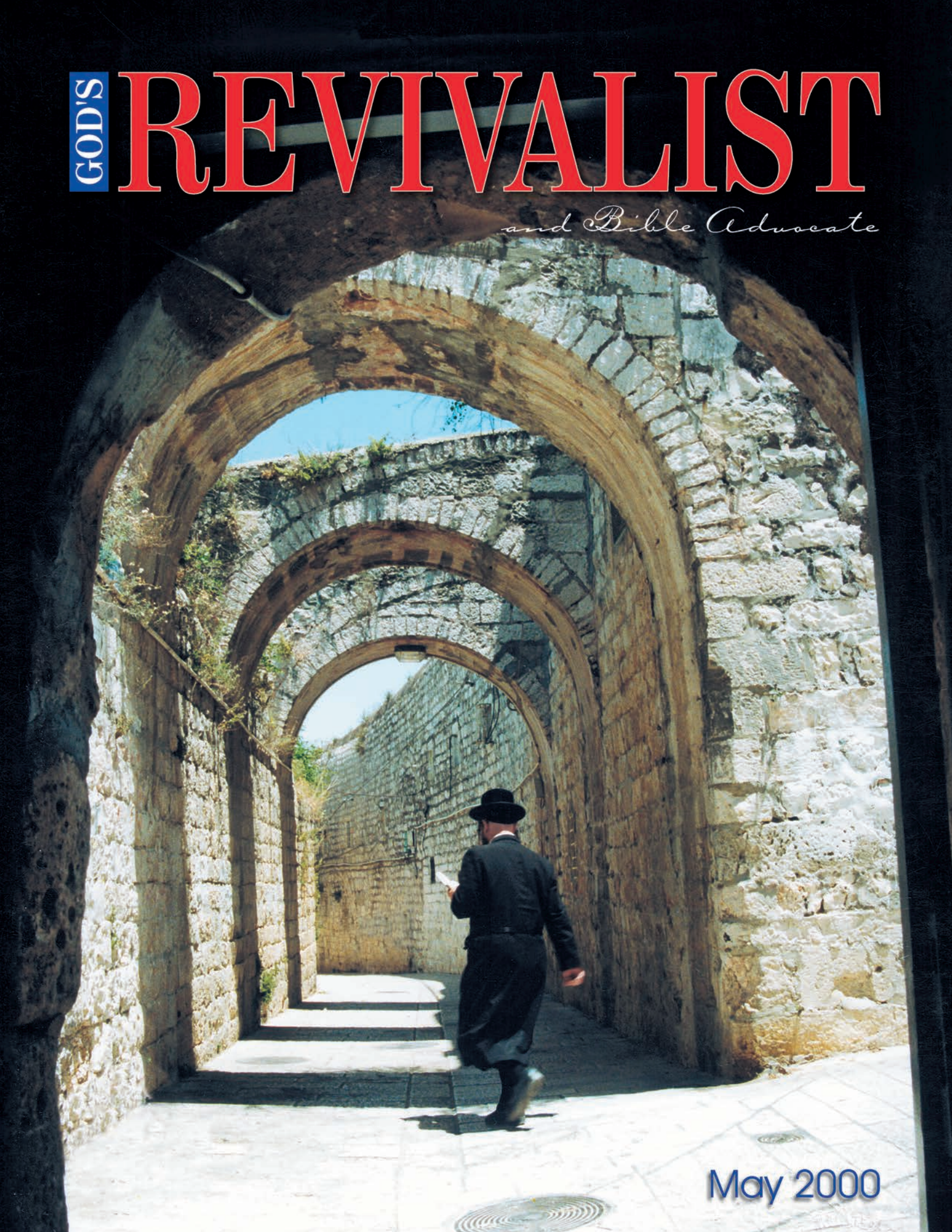
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# GOD'S REVIVALIST

*and Bible Advocate*



May 2000

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In the streets of Old Jerusalem. Here our Lord Jesus suffered, died, and rose again. This dramatic photo brings back memories of the recent GBS Israel tour and depicts an Orthodox Jew walking beneath the ancient arches.

**TRICKLE-DOWN THEOLOGY***by Michael Avery, president*

**P**ollsters of every sort are needling the church by claiming that Christians today are lying, cheating, stealing and committing fornication at the same rate as non Christians. I am not sure whom these pollsters are surveying, but in the community of saints with which I am privileged to have fellowship, this would certainly not be the case. The vast majority of the Christians I know could well be described in the words of Paul, "...if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Why then are the pollsters taunting us with such nonsense as Christian-liars and sensual-saints? That answer is not too difficult. They simply expect the church to be different and are bitterly disappointed when they survey church-going people who are not! My belief is that they are surveying mostly people who have only identified with the Church, but have never experienced the real, radical, transforming power of saving grace. These people don't have a clue as to how God's grace can and will make a difference. The pulpit voice they listen to is failing them.

What troubles me even more than this is the shallow, watery, weak-willed, entry-level commitment that has produced a community of saints who have ceased to talk about how God is impacting their lives through His Word. Testimonies are silent about how God is altering the essence and expression of both the content and context of their lives through their daily contact with scripture and the work of the Holy Spirit. Very little is being said about how God is putting them in a narrow place to convict and conform them to the likeness of Christ. I see this as the scourge and the curse of the church today. These warm-hearted souls who do know the saving grace of Jesus, who have ceased their sinning and going astray, have for some reason or the other failed to understand the extreme importance of allowing the Word of God to fill their minds and flow out of their lives. They are not experiencing regular change and conformity to Christ through the power of the Word. Their lives are almost totally barren of personal convictions, codes of conduct and moral values that flow out of the study and application of biblical principles.

The Lord Jesus told the church that she was to be salt to a world that has no seasoning and light to a world that is in terrible darkness. Both of these are change agents and both bring a stark contrast to what is there. We cannot change the world, nor make a profound moral influence on the society around us, if the principles of the Bible are not trickling down through our lives, formulating values, convictions and codes of behavior that visibility affect the way we live. The world expects and should expect to see a way of living that squares with scripture.

It is imperative that as Christians we allow what we know and believe to trickle down and transform the way we live our lives. We have to get our theology out of the ivory towers (p26) ➡

## 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 sent e-mail, revivalist@gbs.edu. Obviously the opinions expressed by contributors to this column are not necessarily those of the Revivalist.*

### SAM JONES' COW

I've read a few critical remarks printed in *God's Revivalist*, and I thought you could use this. I had a teacher at GBS who had more common sense in her little finger than many had in their whole body. Her name was Mrs. Widmeyer. She told us, "Have the sense of Sam Jones's cow—*eat the hay and leave the thistles.*" I have remembered this over the years and it has been very helpful. There are many sources of learning if we'll be alert.

NAME WITHHELD

### PRIDE AMONG CONSERVATIVE HOLINESS BELIEVERS

After reading your Winter issue article by Rev. Ralph Tilley, Jr., I conducted a self-search on my own areas of pride, because I concur with what was written. At the same time I am puzzled because the author used for his example someone who publicly confessed to his sin of pride, Chuck Colson, a Christian who is not a member of the Conservative Holiness Movement.

It seems to me that since the Reverend Tilley wrote the article primarily to Conservative Holiness believers, he would have gained greater credibility by taking as example a member of that group, rather than an outsider.

BILL ROARK  
Loveland, Ohio

**Editor's Note:** *We reprint Mr. Tilley's materials with his permission, of course; but unfortunately we did not specifically credit his excellent magazine Life in the Spirit as the source of "Pride and Humility." For this we are sorry. Life in the Spirit, like the Revivalist, is circulated far beyond conservative holiness circles. Mr. Tilley's article was thus written for all Christians, not just a specific group of them.*



# 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.

### AFRICA

"Andrew and Diana Buege, formerly missionaries in Russia, are now in Nigeria. They presided over the reopening of the Calvary College of Theology at Port Harcourt on January 13, 2000."—*Ropeholders*

### BRAZIL

Flying World Mission, Inc., has established its new base of operation in the "casa grande," a substantial property on the Amazon River. This provides office space, a temporary residence for incoming missionaries, and ample room for various gatherings. Work continues to improve the property.

### GUATEMALA

"Veteran missionary Donald W. Speicher, one of our friends since 1976, went to be with the Lord on February 1, at the age of 85. He founded the True Gospel Mission nearly 30 years ago. Rev. J. Steven Manley was able to come and preach the funeral."—*Steve and Janet Geise, Pioneer Missions*

### HONDURAS

"Dr. Don and Bessie Smith and Tom and Sharon McKnight need daily, earnest prayer as they face situations which are difficult for 'first-termers.' Much legal paperwork has been necessary for vehicles and medical clinic arrangements. Language difficulties complicate this process. Another pressing and distressing problem is the lack of nurses in the clinic. Illness and government delays in licensing the new missionaries have contributed to this burden. A nurse who knows Spanish is needed now."—*Ropeholders*

### SOUTH CAROLINA

"We must press forward with increasing vision, devotion, and energy. God has give EWM a corps of very wonderful co-workers...men and women who daily lay their lives on the line for the Gospel. The elements for persecution are present in all of their countries. Those who are not in obvious immediate physical danger have nevertheless walked away from very lucrative possibilities to serve the Lord Jesus.—*Raymond Shreve, Evangelical Wesleyan Mission.* ■

**RELIGION OF THE DANCING HEART**

Backward to Our Future! No. 4

by Larry D. Smith, editor

*"Backward to our future, forward to our past!" This is the double focus which will bring rebirth to the holiness movement. In the dawning light of a new millennium, the principles of our yesterdays must be the foundation for our tomorrows. Last month your editor discussed historic Wesleyanism, our heritage, our home. Now we consider Christian experience—the reality of knowing God.*

For over 200 years Charles Wesley has been "the binding cord of all Methodism," as hymnologist Dr. Robert G. Mutchan once observed. Charles' older brother John laid the foundations of our movement, of course; but it was Charles who gave it "life and warmth and heart" by his soaring hymns. Everywhere we sing them still; and though they belong to all the Church, we claim them as uniquely ours, since they were written first for Wesleyans like us.

What really grips our hearts is their constant emphasis on personal Christian experience.

"My God, I am Thine," exulted

Wesley in one of them. "What a comfort divine, What a blessing to know that Jesus is mine!" It is this blessing which confirms to each of us the joyous assurance of our salvation. *"In the Heavenly Lamb, Thrice Happy I am; And my heart it doth dance at the sound of His name!"*

From its beginnings, Methodism has been the religion of the dancing

heart. For as we firmly believe, happiness comes only from knowing Jesus—*really knowing Him*—not just in Biblical account and credal affirmation, but in dynamic and developing relationship. For as surely as "Christ in you" is the hope of coming glory, as St. Paul asserts (Col. 1:27), He is the source of present glory, too.

HAPPINESS  
COMES ONLY  
FROM  
KNOWING  
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DYNAMIC AND  
DEVELOPING  
RELATIONSHIP.

Thus His presence is "glory to go to glory in"; and though this is not the same as religious feelings, it often is the source of them. This is why our spiritual ancestors were known as "shouting Methodists" on the American frontier.

It is not that our sanest and most spiritual leaders have ever encouraged cheap and pumped-up excitement, but they did welcome the warmth of His "manifest presence." After all, God has made us emotional beings; and at times our feelings vibrate with gladness as He draws near to reassure us of His love.

But these feelings subside as quickly as they come, and never can we trust in them. Fellowship with Jesus does not rest on feeling, but on faith; and moment-by-moment trust in His promise is the fabric of moment-by-moment relationship with Him. It is in this relationship that we find our peace. For as Wesleyans have always taught, "the heart of Christianity lies in the personal commerce of a man with (p7)➡



To add focus to GBS's Grand Centenary Year, we present this series of brief vignettes of the people and events which have enriched the past 100 years on the Hilltop. Although the great Centenary Celebration will take place September 27-30, 2000, the broader commemoration will continue through camp meeting 2001.

### CORONATION ON THE HILLTOP

It was about 10:30, Monday evening, September 13, 1920; and Charles Slater had just arrived at God's Bible School. Lights glimmered through the windows of the brick, three-story Administration Building as he rang the bell beside its great front doors. "I stepped back onto the large stone steps," he later recalled, "and as I looked up into the heavens I some way felt the near presence of God. My soul was blessed differently from anything I had ever experienced."

Then one of the doors opened; and Slater, a familiar campus visitor, was welcomed into the entrance hall with this question, "Did you hear that Dr. Godbey has gone to heaven?" It was then that he "understood the reason for the blessing" which he had just

experienced. "We slipped gently in to view that precious old face" of the famous leader, evangelist, and expositor, laid out in a plain black coffin, presumably in the large double parlor. "Did I mourn?" asked Slater in the *Revivalist* of October 7. "No, I was carried away, my soul exulted in his triumphant entry."

For nearly a month Dr. W. B. Godbey had lingered happily on the borders of eternity. Now in his eighty-eighth year, very sick and very feeble, he was dying, as he wished, "on the Mount of Blessings and in *his own room* (No. 9, Boys' Dormitory)." This was located above the auditorium of the wooden "tabernacle" building, which in addition to religious services, housed such school ministries as the Revivalist Press. Mrs. Minnie Knapp, widow of the school's founder, had wanted to place him in "one of the large guest rooms farther away from the noise around him." But at his insistence, Godbey was left in his familiar quarters, attended by a young male student who "had the privilege of caring for him until the last."

Recognized as a colorful eccentric even by his admiring contemporaries, he was also known for his vast scholarship, spiritual understanding, and personal courage. He was a world traveler, well-versed in history, theology, and the ancient Biblical languages; and from his prolific pen had come over 300 hundred tracts, pamphlets, and books, including a seven-volume *Commentary on the New Testament*. Indisputably he was one of the most widely-read holiness leaders of his day.

His career "as circuit rider, college president, presiding elder, and evangelist," was also distinguished, as the *Pentecostal Herald* later declared. "He held great revivals...As he traveled about in the zenith of his power, there was no small stir where he went and preached. Devils were stirred to a fury, the devotees of sin became enraged, saints rejoiced, and the Holy Spirit attended with mighty demonstrations of His presence."

An ordained elder in the Methodist Episcopal Church, South, he was also a relentless and fearless advocate for the doctrine and experience of Entire Sanctification. This made him a loyal friend of God's Bible School from its beginning in 1900; and he was a favorite evangelist at its "Salvation Park" camp meetings, as well as a constant contributor to *Gods Revivalist*. As Mrs. Knapp remembered, GBS was "the place he loved best of any place on earth except the Holy Land." For this reason, the school was his home between revivals during his final years.

At first the old man had hoped for healing; but back in Room 9, he soon concluded that "his work was done and he was soon going." There upon his bed, he recalled the "great revivals, warfares and victories won" during his sixty years of ministry; and as hymns were sung outside his door, he waved his arm, testifying that "victory was as good now as in the heat of the battle." On the afternoon before he died, when no longer able to speak, he took a visitor's hand in one of his own and with the other pointed up to heaven. "He was conscious almost to the last; and in the early dawn of that beautiful Sabbath, September 12, he went away to be with the One whom he loved and served so ardently."

Funeral services were held Tuesday afternoon in the tabernacle. There was little mourning, though, for as evangelist George Kulp remarked, the service "seemed more like a coronation." Both the school choir and a quartet brought special music; "Brother Thomas" offered prayer, R. G. Finch read the scripture lesson, and President Standley presented the obituary. Then Kulp and two Methodist dignitaries brought stirring tributes. During the final viewing of the remains, the congregation sang together; and then "as the casket and friends were leaving, Brother McNeill played most beautifully 'Home, Sweet Home.' Six of the students were pallbearers."

Slater, Standley, and one of the Methodist preachers accompanied the body to Perryville, Kentucky, where after further services in the M. E. church, Godbey was laid to rest in a local cemetery beside his wife, who had (p26) ►



# HOLINESS HEROES of the CENTURY

## SAMUEL LOGAN BRENGLE: “IT WAS A HEAVEN OF LOVE”

*“Presented to God’s Bible School and Missionary Training Home, Cincinnati, Ohio, by the Author. October 15, 1901.”*

These words appear in fading, spidery handwriting across the fragile, paper cover of an old copy of Samuel Logan Brengle’s *Heart Talks on Holiness*, recently given to GBS by an anonymous donor. Samuel Logan Brengle was one of the 20th-century’s most influential holiness voices. Usually known as “Commissioner Brengle” because of his high-ranking position in the Salvation Army, he was born June 1, 1860, in Fredericksburg, Indiana. He grew up in the Methodist Episcopal Church; and after earning a bachelor’s degree in 1883 at Indiana Asbury University (now DePauw University), he entered the Methodist ministry.

In 1884 he enrolled in Boston Theological Seminary, where under the influence of his teacher, Dr. Daniel Steele [see this column, Winter 2000], he entered the experience of entire sanctification. After meeting General William Booth in London in 1887, Brengle became a cadet in the Salvation Army; and following his training, he returned to the United States, where he became a leader in that organization.

His famous book, *Helps to Holiness*, grew out of a series of articles prepared for the *War Cry* and were written during a period of recovery from the effects of being hit by a brick in Boston in 1888. His other important works include *The Soul Winner’s Secret*, also from a series in the *War Cry*; *Heart Talks on Holiness* (1897); *The Way of Holiness* (1902); and *When the Holy Ghost is Come* (1906).

“These and other works were to prove very influential, not only in propagating holiness doctrine and practice throughout the Holiness Movement, but also in further institutionalizing holiness doctrine within the Salvation Army,” according to R. David Rightmire. “The ministry and message of Brengle helped center Salvation Army theology in the tradition of Wesley, maintaining a tension between active faith and patient waiting in the experience of entire sanctification.”

As Wesley, Brengle defined the content of entire sanctification as “pure love.” In one of his famous passages he tells of his own experience of that love two mornings after his sanctification experience in January, 1885: “It was a Heaven of love that came into my heart. I walked out over Boston Common before breakfast, weeping for joy and praising God. Oh how I loved! In that hour I knew Jesus and loved Him till it seemed my heart would break with love. I loved the sparrows, I loved the dogs, I loved the horses, I loved the little urchins on the streets, I loved the strangers who hurried past me, I loved the heathen—I loved the whole world.”

Widely honored for his life, his influence, and his holiness literature, Samuel Logan Brengle died at Scarsdale, New (p25)➡



➡(p5) his Lord, who has saved him and won the forgiveness of his sins, and will live in him to transform his character.” These are the words of Dr. Rupert E. Davies, a recent British scholar, who adds that without this personal dimension, “the New Testament loses its meaning and relevance, and Methodism would certainly cease to exist.”

Without this, Christianity would also cease to exist. Biblical knowledge, doctrinal integrity, and upright living are all essential. But they are quite beside the point if Jesus never speaks peace to our troubled souls. Without this, the entire Christian system is left a splendid, silent temple; and without this, we have no victory over sin; no passion to save the lost; and no inner assurance of home and heaven. For real Christianity is “experiential” Christianity; and this is not only our conviction, but the evangelical impulse which has brought light and life through all the holy Church.

It is this which empowered the apostles and their successors; enraptured the Waldensians, the Franciscans, the Quakers, the Pietists, and the Mystics; and inspired theologians, confessors, Reformers, hymn-writers, and evangelists. It is this which has sustained martyrs at their bloody stakes, sent missionaries to the remotest corners of the earth, and brought revival and reform to the most degraded places. It is this which has strengthened earnest Christians of all ages in their living and in their dying.

Yet by the 18th century, the inner life of the Spirit had almost been forgotten, even by evangelicals. But after his famous “heart-warming” experience at Aldersgate, John Wesley made evangelical assurance a centerpiece of the developing revival which birthed our movement. This is “an inward impression on the soul,” he said, “whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I even I, am reconciled to God.”

Wesleyanism still echoes these words, for they are based on God’s own promise, “The Spirit itself beareth witness with our spirit, that we are the children of God,” (Rom. 8:16). *God can be experienced!* Yet this emphasis must be carefully guarded; and our safety is in the logical, scriptural safeguards which John Wesley (p23)➡



**a deeper look at Scripture**

*by Ben Durr Jr.*

**“...Continue thou in the things which thou hast learned...” (2 Tim. 3:14)**

I wonder how Timothy felt when he heard the apostle Paul recounting his remarkable Damascus road experience. Quite likely the godly youngster sat spellbound each time the revered apostle recalled the drama of a blinding light, a thundering voice and an invisible power hurling him to the ground. Exciting stuff!

I also wonder if Timothy ever felt that his own personal testimony paled in comparison to the flamboyant conversion of his spiritual mentor. Testifying in front of Paul might be like trying to tell Noah about a heavy rainstorm! Who could tell a flood story that would impress Noah? Who could share a conversion story that would impress Paul?

But Paul was impressed with Timothy. And specifically he was impressed with Timothy’s personal “testimony,” for he recounts the same in his second letter to this young man: “Continue thou in the things which thou hast learned. (2 Tim. 3:14-15).” That’s it! Just continue progressing in the way you were brought up.

Now scripture insists that “all have sinned;” therefore, good theology requires that we put Timothy into the category of a sinner needing a Savior. There must have been a point in time when Timothy put his faith in Christ. (Most scholars assume this happened under the ministry of Paul.) But preceding this “faith moment,” Timothy was evidently far from being a scoundrel. Rather he was a devout youngster, heavily influenced by a godly mother who had inculcated scripture into his mind quite early in life. And, his need of personal conversion notwithstanding, it seems as though this principled youth simply stepped from a life of careful compliance to God and parents into a personal faith in Jesus Christ as his Savior and Lord. Paul’s writings to this youngster do not recall some hideous life of sin from which Timothy was miraculously saved. No lewd living. No blood dripping from his fingers. No dabbling in the occult. Paul simply urges Timothy to “continue on” in his journey of faith, ever guided by the moral compass etched upon his conscience as a child.

The thought sometimes occurs to children who have grown up under the shelter of a godly home, that their “testimony” doesn’t compare to the dramatic conversions of drug dealers, fornicators and social rebels. In some cases the Tempter has subliminally used this complex to induce innocent teens to defile themselves so that they might have something “big” to repent of, and, in the process, acquire a testimony that will “bless” those who hear it. Many such ones lose their way in the process, never to return.

While not depreciating the amazing grace of God which is able to save to the uttermost those John Newtons who have fallen into horrible sin, today’s spotlight rests upon those noble youths within our ranks who, without great fanfare, have made the transition from the protection of a godly home into a confession of personal faith. To those who are passing through this wicked world without so much as “the smell of smoke upon them,” I want to say that I am as impressed with your life’s-story as Paul was with Timothy’s. ■





# Those Amazing Methodists

## OUTWARD EVIDENCE OF INWARD GRACE—PART 5 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."*

John Wesley was reared an Anglican but when he broke through the forms of religion into the regions of grace and felt his heart "strangely warmed," his spiritual instincts took him out of the established church in spirit, even though he remained a member formally to the end of his days.

The unmistakable stamp of Anglicanism is upon the creed and forms of Methodism, but the hearts of the newborn Wesleys and of those who gathered around them were obviously searching for something more real and wonderful than any ecclesiastical organization could provide. They sensed how far institutionalized Christianity had departed from the simplicity which is in Christ. While they wanted order and "method" in the new societies, they were at the same time groping back to find the roots from which true Christianity sprang. They longed to see expressed in 18th century England the pure spiritual fellowship of apostolic times. In short, they wanted their societies to be true reproductions of the assemblies of the New Testament.

To achieve this they knew they must return not only to simple New Testament truth but to practical righteousness in their relations with their fellow men, and to personal holiness of life as well. "There is only one condition previously required," says the Book of Rules, "a desire to flee from the wrath to come, and to be saved from their sins.' But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should evidence their desire of salvation."

The practice of "accepting" Jesus as a kind of open sesame to everything spiritual and heavenly appears never to have been known to the early Methodists. They joyfully taught the witness of the Spirit that assured the seeker that God had received him and made him His child, but they well knew that no man can convince another that he has such a witness merely by saying so. That which is inward and personal can be proved only by external conduct which conforms to it. Should a member

claim the inward witness but live a careless life, the testimony of his lips was rejected. His conduct furnished the evidence upon which his life was judged.

To get into and remain in a local "society" it was necessary that the seeker "evidence" his desire for salvation; and strange as it may appear to us in this day of confused evangelicalism, that evidence was altogether moral. Inward grace, where it existed, was by its very nature invisible and could validate itself only in external conduct which was open to the eyes of all. Everyone was required to evidence his spiritual yearnings by signs more practical than singing and praying, which Judas himself could do and still be Judas.

And how were those first Methodists required to prove their Christian sincerity?

*First*, says the Book of Rules, by doing no harm, by avoiding evil of every kind, especially that which is generally practiced: such as,

The taking the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them (unless in cases of extreme necessity).

*The buying and selling of men, women, and children, with an intention to enslave them.*

*Fighting*, quarreling, brawling, brother going to law with brother; returning evil for evil; or railing for railing; the *using many words* in buying and selling.

*The buying or selling goods that have not paid the duty.*

*The giving or taking things on usury, i.e., unlawful interest.*

*Uncharitable or unprofitable* conversation; particularly speaking evil of magistrates or ministers.

(p25)➡

A.W. Tozer

# NEWS FROM THE HILLTOP

## STETLER CHAIRS DISCUSSION AT BUSINESS CONFERENCE

Monte Stetler, Vice-President of Administration/Finance, represented God's Bible School and College at the annual conference of the Association of Business Administrators of Christian Colleges (ABACC), held in Atlanta, Georgia, February 24–26. In addition to attending several workshops and seminars, Stetler served as chairman of a round-table-discussion at the conference.

"I have had the opportunity to attend this conference annually, and I thoroughly enjoy the interaction with other Christian business officers," Stetler comments. "The workshops and seminars are very educational, and they keep the school abreast of the changes in the financial world. I appreciate this opportunity, because it helps me to know better how to strengthen the financial structure of GBS."



Monte Stetler

## GBS HIGH SCHOOL RANKS HIGH IN COMPETITION

God's Bible High School received superior ratings at the Kentucky State High School Competition of the American Association of Christian Schools (AACS), held March 16–17 in Louisville, Kentucky. Qualified students will enter the AACS national competition to be held at Bob Jones University, Greenville, S. C., April 11–13.

Individual first place rankings were as follows: *Algebra and Geometry*, Joey Ratcliff; *Art*, Loretta Meyer; *Physics*, Danny Kim; *U. S. History*, Eric Davison; *Violin*, Michelle Miller; *Spelling*, Christina Davison; *Poetry*, Joy Alexander; *Ping-Pong*, Brian Bishop.

Groups receiving first place were the *Small Vocal Group*, Levi Adams, Paul Alexander, Rachael Clemens, Kristin England, Joey Ratcliff, and Julia Tallman; and the *Large Choral Group*, Levi Adams, Joy Alexander, Paul Alexander, Jonathan Avery, Brian Bishop, Beth Clemens, Rachael Clemens, Amber Davison, Christina Davison, Eric Davison, Anthony Doolin, Tamra Dugan, Daniel Durr, Kristin England, Brian Hicks, Ruthanne Hoerner, Aaron Kennedy, Michelle Miller, Daniella Pierre, Joey Ratcliff, Jules Tallman, Kristy Wetherald, Forrest Wingham, and Kim Woodard.

Second place rankings were as follows: *Ping-Pong*, Levi Adams; and *Bible Bowl*, Joshua Avery, Jonathan Avery, Brian Bishop, Daniel Durr, David Ratcliff, and Joey Ratcliff.

## PRAYER ROOMS DEDICATED MAY 29

Dedication services for the refurbished campus prayer rooms were held Wednesday evening, March 29, in the J. Wesley Adcock Chapel. The prayer rooms, long a tradition at GBS, provide a quiet and relaxed place for personal prayer and meditation. Current updating by maintenance personnel includes repainting and repair, as well as new furniture and carpeting.

Ministers participating in the services included campus pastor, the Rev. Edsel Trouten, who prompted the recent updates; the Rev. Richard Miles, and the Rev. Larry D. Smith. Special music was presented by Phil and Dorcas Bishop and Sarah Wolf, with Jon Plank and Phil Bishop serving as instrumentalists. Special prayers for God's blessing were offered in each of the rooms by Mr. Trouten in the men's dormitory and Mrs. Reva Campbell in the women's dormitory.

Students tour the newly renovated prayer rooms



Students gather around the fountain after the dedication ceremonies

The congregation then gathered outside around the campus for singing, accompanied by student Peter Fish on the guitar. Mrs. Jackie Foley and Mrs. Regina Eckert were honored for directing and implementing the redecoration; and Mary Goldstein was recognized for her generous gift in defraying most of the expenses of the project. "Students, staff, faculty, and other friends also helped by giving to the fund," explained Mrs. Foley. "It's been a thrilling time, and we trust that young people will benefit spiritually for years to come."

### SWSE TOUR HAS FOURTEEN PRESENTATIONS

GBS's big bus stopped at fourteen places for this year's Late Winter Tour of the Symphonic Wind and String Ensemble, February 17–27. The presentations of stirring, sacred music by the school's band received a warm and enthusiastic response from pastors and congregations in Georgia, Alabama, Florida, South Carolina, Virginia, and Ohio. "This was one of our better tours for financial returns," according to tour director, Don Davison, who also stressed student recruitment.. Directing the band was Prof. Garen Wolf, chair of the GBS Division music, and assisting were Keith and Lori Waggoner. Bus Driver was Joe Winkler



*Symphonic Wind and  
String Ensemble*

### NEW GBS DEGREE PROGRAM AN ANSWER TO PRAYER!

Dr. Kenneth Farmer, Vice President for Academic affairs, announces that beginning this fall, God's Bible School and College will offer a new bachelor's degree program in ***Church and Family Ministry***. This degree will give participating students the basic Bible-college requirements but will also allow them to focus on two cognate areas. A cognate includes 18 hours of a specific program such as music, missions, ministerial education, or Christian teacher education. It may also include specialized areas of study such as church leadership, Christian counseling, or family/home studies.

Although the new college catalog is still in the printing process, several students have expressed interest in this new program. Elisha Heddon, a sophomore at GBS from Charleston, Illinois, has been the first student to transfer into our new program in Church and Family Ministry. Below, Dr. Farmer asks about her decision:

***What attracted you to this new degree program?*** I feel called to counseling and helping young people. Therefore I have been praying for a program like this. I am excited about taking "Crisis Counseling" and "Adolescent Psychology." They will probably be my favorites, because I tend to help people in all sorts of crises; and teens and children have my heart.

***What do you plan on doing with this degree?*** I am going to use this degree to pursue my dream of starting a ranch for kids—a place where they can learn about God and that there is hope for them. We want to teach them responsibility—working in a garden, caring for horses, etc. Then, instead of just leaving them to go back out on their own, we want to help them get a job, to get into a Bible college, or otherwise help them get established in life. Sometimes these kids are going to come from broken homes, maybe juvenile centers, but we can help them change their lives. There are a couple of other students who are starting to get excited about this. We have a chance to buy some property in Wyoming, but we are also looking around in Missouri and Kentucky.

***So there are others also considering this?*** Yes, several. In fact, the miracle of this is that I originally fought against the idea. But one day when I was in church, God outlined the whole idea of the ranch (p20) ➡



*Elisha Heddon*

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

"It hardly seems possible that for the fourth time we are standing beside a hospital bed, looking down at our son Brannon, immobilized by a broken leg. Nothing could have caught us more unexpecting that a phone call from GBS informing us he had been taken to Christ Hospital and that we needed to come as soon as possible. Our hearts were breaking as we thought of him alone in a strange hospital. Then our phone rang; and when I answered, my anxieties were taken away. Brannon's voice rang out cheerful and strong, and he assured us of his capability to deal with everything until we could get there. Then he said something that was the first touch of the artist's brush on the canvas of a beautiful painting that would more beautifully take form in the following days. He said, 'Don't worry. I'm not alone! I have friends from the school here with me.'"



"In the following days the picture became more vivid as GBS staff, students, and administrative personnel showered our family with assistance. Never have we known more Christian love demonstrated from a group than what we have seen from everyone at GBS. Day by day, visitors, gifts, cards, and calls have flooded that hospital room, adding more and more color to this picture of Christian love. With all our heart, we say thank you.

"A special thanks to Richard Miles, who has stood so faithfully beside us; to Jackie Foley for the excellent accommodations at the school; to Rev. and Mrs. Trouten for their great encouragement

to Brannon and my wife; and to Dr. and Mrs. Michael Avery, who have taken time to visit, call, and see that every thing possible was done to make our stay as pleasant as possible."—**The Rev. and Mrs. Curt Littleton, Lawley, Alabama**

**Editor's Note:** Brannon Littleton, son of the Rev. and Mrs. Littleton and a freshman ministerial student at GBS, continues his recovery at the school. We assure Brannon and his parents of our prayers and best wishes.

"I am an ordained elder in a wonderful holiness denomination called Missionary Methodist Church of North America. I love your school and have many friends who went there. I would consider it an honor to be put on your mailing list and also receive *God's Revivalist*."—**Rev. Michael W. Miller, 1535 Brookhurst Ct., Lot 166, Columbia, South Carolina 29223**

"I just received the Winter, 2000, edition of *God's Revivalist*. The Rev. Arthur Travis, Jr.'s death is reported on page 13. I have kept in touch with him over the years and knew both of his wives. We went to see Arthur and Bessie [His second wife] in November 1999, not long before he died. They were very devoted to each other."—**Ruth McKee, 10142 Moultrie Ct., Orlando, Florida 332817.**

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## SPECIAL INTEREST

Our thanks to the Rev. and Mrs. Elton Moose, Springfield, Ohio, who visited the *Revivalist* editorial office, Thursday afternoon, March 2, and helped identify archival photographs from the period of their student years at GBS.

Mr. Moose attended GBS from 1953, graduating from the Christian Workers Course ('55) and receiving the ThB ('58) and the BA ('59). He also holds a MSC degree and has spent 24 years in the Free Methodist ministry. He presently is interim pastor of the Church of God, London, Ohio, works with medical billing and cost accounting, and is founder and director of Hope Ministries, a non-denominational Christian counseling service for people with sexual addictions.

# REVIVALIST FAMILY

Kathleen (Brock) Moose matriculated at GBS in 1951, completing her BA here in 1955, and also holds an MEd degree. In addition to her duties as pastor's wife and mother, she has spent 30 years as a pre-



school and elementary teacher, most recently in Head Start. The Moose's have two daughters and four granddaughters.

Mrs. Moose is the youngest sister of former GBS high school teacher Jewel (Brock) Sparks.

*Editor's Note: We still need photographs and other memorabilia for the new GBS archives and for the centenary publications. We will be glad to receive materials from any era of the school's history but especially need photos from the 1950's to the present. These should be sent to Mr. Kevin Moser, editorial office, 1810 Young Street, Cincinnati, Ohio 45210.*

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## BIRTHS

**Kinsey Annette Goins**, daughter of **Monte and Amy (Lavy) Goins**, born February 14, 2000, Independence, Kansas.

**Carline Marie Crater**, daughter of **Tim and Tonya (Cheatham) Crater**, born March 29, 2000, Cincinnati, Ohio. Mr. Crater is a music instructor at the GBS academy.

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## DEATHS

**Dorothy (Lawson) Crater**, 70, Thomasville, North Carolina, went to be with the Lord, November 4, 1999. The daughter of Alpha and Jacob Lawson, she was the youngest of eleven children. Converted at

home during her teen years, she became a Christian witness to her classmates, neighbors, and everyone else whom she met. In the late 1940's she enrolled in the Ten Weeks Course at God's Bible School.

In 1952 she returned to GBS and spent the next fourteen years on the campus. During this time she was entirely sanctified in the women's dormitory, graduated as valedictorian from the Christian Workers' Course ('54), and served as dean of women for eight years. She was married to Dwight Crater, a GBS alumnus and faculty member, on November 24, 1962; and to this union was born one son, D. Timothy Crater, now a faculty member at the GBS academy.

Mrs. Crater served as a teacher at Carolina Christian Academy for eighteen years and was also a gifted children's and youth worker. She is survived by her husband; her son; her daughter-in-law Tanya (Cheatham) Crater; and two grandchildren Katrin and Zachary. Funeral services were held at Trinity Holiness Church, Sophia, North Carolina, the Rev. Arthur Swaney, the Rev. Ronald Robbins, and the Rev. Joe



Smith, officiating. Burial was in the church cemetery.

*"Mother's life was a beautiful example of the transforming grace of God. She bore a servant's heart and believed deeply in the power of prayer. Her days on the hilltop were precious and set the course for the rest of her life. The godliness and great faith of E.G. Marsh, Dr. Leslie Wilcox, and other faculty and staff members impacted and molded her philosophy of life. Enthusiasm was her hallmark! The amazing love of her Saviour demanded her soul, her life, her all—and that's just what she gave."*—D. Timothy Crater, her son

*Dorothy Lawson—a gracious, exemplary lady, full of faith and Christian love. The friendship she extended*

*to me when I was a student continued for over 40 years. The warmth of her love and devotion to God and her family was a constant challenge and inspiration to me. My sense of loss at her passing is assuaged in the assurance of her entrance into eternal life."*—Leonard Sankey, Chairman, GBS Board of Trustees

**Richard H. Sparks**, 75, died February 26, 2000, in Norwood, Ohio. He left his home in Meadville, Pennsylvania, in the early 1940's to attend the Patton Bible College in Oakland, California. From this school he was graduated second highest in his class.



He was converted after attending a street meeting held by the church he later attended in San Francisco.

While in this city he took up the trade of painting, which he was to pursue throughout his life.

In the late 1960's he returned to Pennsylvania to help care for his parents. While there, he met GBS president, Dr. Samuel Deets, who introduced him to Jewel Brock, a GBS high school teacher. On August 26, 1972, Mr. Sparks and Miss Brock were united in marriage; and in September he came to GBS, where he served faithfully on the staff as a painter for 25 years. He also spent much time helping beautiful the campus with plants and flowers.

He was a member of the Pilgrim Holiness Church, Linesville, Pennsylvania, and gave himself unselfishly in various areas of Christian service. He had a deep love for children's ministries and missions, both home and abroad. While at GBS he operated the Channing Street Mission until its closure. He retired from GBS in 1996 and moved to Norwood, where he remained until his death.

He is survived by his beloved wife Jewel, of the home; one brother, Edward Sparks, and one sister,

Maxine Crane, both of Meadville, Pa.; several nieces and nephews; and many friends. Funeral services were held in Norwood, the Rev. Brad Dendler, his pastor, officiating, assisted by the Rev. Charles Preston. Burial was in Spring Grove Cemetery, Cincinnati.

*“Brother Sparks was a missionary in the finest sense of the word. He invested untold hours in the nursing home ministry, faithfully visiting and praying with the lonely, the forgotten, and the despondent. To the Native American, he sent boxes of clothing and goods and personal finances. Who could calculate the thousands of pounds of clothing the Sparks sent to New Guinea, as well as the financial support to various missionaries. Brother Sparks was “God’s Secret Agent.” He did not like to do things for show.”—Barbara Brock, former colleague at GBS*

*“There is sadness and a vacuum in our hearts on the loss of our brother Richard. He was ‘quality people.’ Throughout the years he and I worked together, there was not a moment in which a difference of opinion scarred our relationship. He worked endlessly to make GBS a better place.—Dr. Samuel Deets, former President, God’s Bible School and College.*

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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.*

**NEEDING A PASTOR:** Central Wesleyan Church, New Castle, Indiana. 765-529-5065

**TEACHING POSITIONS AVAILABLE.** Liberty Bible Academy, an independent holiness, interdenominational, traditional-style, Christian elementary school in the Greater Cincinnati area has positions opening for the 2000-2001 school year. Positions include fifth-grade teacher and music teacher. The successful candidate for either position will have a minimum of a bachelor’s degree from an accredited college or university and will be in general agreement with the doctrine and standards of Liberty Bible Academy. The successful candidate for the music position will have strong keyboard and vocal conducting skills. Interested persons

may contact R. Dean Truesdale, Administrator, 4900 Old Irwin-Simpson Road, Mason, OH 45040. Phone (513) 754-1234.

**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 *Pentecostal Holiness Library* and 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.

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**“If the Council of Bishops or the Judicial Council do not find a way to hold Bishop Talbert and his colleagues...accountable, then the General Conference meeting in Cleveland will be facing the most divisive decision it has faced in over 100 years.”** In this official statement, the Confessing Movement, an evangelical and orthodox alliance within the United Methodist Church, criticized the refusal of California/Nevada Conference officials to proceed with charges against clergy performing a homosexual “union” in January, 1999. The Confessing Movement and other conservative United Methodists are urging prayer and fasting for the General Conference which will meet this month.

**Famous Methodist scholar and historian Dr. Frank Baker died October 11, 1999.** An English Methodist, he joined the Duke University faculty in 1960. He was an editor and principal contributor in the *Encyclopedia of World Methodist* (1974) and also “assumed editorial charge of the planned academic edition of the Works of John Wesley that started with Oxford University Press and was later taken over by Angington.”—*World Parish* ■



# REVIVALIST FAMILY



# gbs alumni spotlight

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

## ALUMNUS BOOSTS GBS EDUCATIONAL PROGRESS

*By Marc Sankey, National Alumni Association Reporter*

**G**BS is constantly upgrading itself to insure students a solid academic diet. Head of the faculty is Dr. Kenneth Farmer, academic dean and vice-president for academic affairs. He has impacted the holiness movement with his pursuit of excellence in education and brings to GBS a wealth of experience, some of which began on the Hilltop. He resides in Cincinnati with his wife Paula (Kerr) Farmer, also a GBS alumna ('72 BA) who is employed as a health unit coordinator at The Christ Hospital. The Farmers have two sons and one daughter.

When Ken was three years old, his parents moved to GBS. Early in his childhood he had aspirations of becoming a "cowboy preacher" because he admired his minister father so much. In 1968 he graduated from high school in Bramwell, West Virginia, then continued his education by attending West Virginia Institute of Technology. He joined the Air Force in 1970, in which he was involved in military intelligence. He spent three years in Japan and was honorably discharged February, 1974.

Two weeks later, he was saved during a Wednesday evening communion service at the Wesleyan Church in Huntington, West Virginia, where his father was pastor. Feeling God's call to ministry, he began studies at GBS in 1974. During his first year he had only two teachers, Kenneth Stetler and J. Wesley Adcock. He became part of a school music group the next year, singing on weekends and summers for three years. R.G. Flexon called it "The Cincinnati Zoo Special—a real bunch of monkeys."

IN 1977 he received his BRE from GBS, graduating as valedictori-

an with a 4.0 GPA. He married Paula on August 13 of that year, and then applied to Xavier University, from which he was to earn the degree MEd with a concentration in psychology. In 1978 he became a part-time psychology teacher at GBS, and in 1979 began studies for the MEd in Counselor Education at the University of Cincinnati, a program which he completed in 1979. In the same year he began service as full-time GBS faculty member. Ken later started doctoral studies in educational foundations, completing the DEd from UC in 1996.

In addition to his classroom activities at GBS, he served as coordinator of the home study program, a member of the Alumni Executive Council, editor of the *Alumnus*, and high school counselor. He was also active in community affairs, serving on the Mt. Auburn Community Council and the boards of the Mt. Auburn Good Housing Foundation and the Mt. Auburn Health Clinic. He was selected to represent the Mt. Auburn community on the board of the Memorial Community Center and on the City-Wide Drug Task Force, as well as at conferences in community leadership and affordable housing.

In the summer of 1990, he became academic dean of Kansas City College and Bible School, as well as an ex-officio member of the Board of Trustees and its Executive Committee. He oversaw the involvement in the transfer of credit alternative to the curriculum program

that allowed KCCBS to participate in the Title IV program. He was also involved in the Kansas Republican Party and Kansans for Life and twice was elected to local public office. Desiring to understand the financial

and management side of Bible college work, he earned an MBA in General Management from the University of Missouri.

In July of 1999, Dr. Farmer returned to GBS. Although he left behind many dear friends in Kansas, he was excited about returning home. If you

come on campus, you will usually find him at the computer in his office, even in the evening. He is working with the Academic Committee to better track educational outcomes and to continue to raise GBS's academic standards. He also oversees the high school and academy programs through their principals. Although he does not have time to become as deeply involved in community affairs as formerly, he does serve on the boards of Liberty Bible Academy and Neighborhood Care.

Dr. Farmer is working on a number of projects, some of which may yield great benefit to GBS students for years to come. Pray for him as he continues to "chart the course, set the pace, and raise the standard!" ■



**Dr. Kenneth Farmer**



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

## SUNDAY MORNING EVANGELISM

Each morning in daily chapel (Monday-Friday) we sat in assigned seats in bands. There were 14 to 18 in a band. Each band had a leader who sat on the center

as John, with his arm around the man's shoulder, was leading him to the Lord. Praise the Lord! those were great days!

Oh, the poverty and the need! We would go to as many houses as we could

anyone lives there?" we queried. We knocked. After a bit, a younger woman came to the door. We explained we were reading the Bible and praying in people's homes.

She led us to a back room. A man, her brother, was in bed. We explained our mission. The man began to cry.

## Sacred Memories of God's Bible School

By Wesley L. Duewel, President Emeritus, OMS International

Throughout this year, we are delighted to present a series of "Centenary Reflections" by distinguished guest columnists who share with us their evaluation of GBS and its achievements. This is the second of a three-part series by Dr. Wesley L. Duewel, one of GBS's most distinguished sons.

aisle and checked our attendance. Each band was assigned a geographical section of the poorer area of the city.

Sunday mornings all of the students without other assignments went house to house in assigned areas of the poorer sections of the city. We witnessed, gave the *Revivalist* and tracts, and offered to read and pray in each house or apartment. Every Sunday some were led to Christ by some of the students. We would march-walk together as a band Sunday morning to our assigned area, and then go two-by-two house-to-house to visit people in their homes and read the Bible and pray with them.

I remember my first Sunday morning, how as several of our band were returning I heard sweet singing on a side street as we reached a corner and here came a band of GBS girls returning from the morning witness, walking two-by-two, singing gospel hymns as they walked. Tears filled my eyes—Christ's purity in that sinful environment. I had to step off the sidewalk into the street at one point to get by John (one of our older students) and a man he had met on the street who were standing with bowed heads

cover in an unhurried way one Sunday, write down the address, and the next Sunday start at the next house. I remember one Sunday we were in a home on the second floor. The father of the home was drunk. We read the Bible and prayed the best we could. The little boy toddled across the floor to his father and the father shared his glass of drink with the one-and-a-half-year-old child. I was so sick at the sight, I wanted to cry. "What chance does that child have to be saved?" I wondered. He is cursed by drink before he can read!

One Sunday morning my good friend Dick Apple and I started to our assigned area. God led us that morning to break our pattern and go to another place in the general area assigned to us. One of us suggested that we turn down a different block. Then we turned again, with no specific place in mind. After a bit we came to an apartment building and, as we stood on the street, decided to go there.

Then we asked, "Shall we begin at the bottom or at the top?" We decided to go to the top. We climbed five or six floors to the top. There seemed to be a smaller door on one side—you had to stoop to enter. "Do you think

"For six months I have prayed that someone would come and pray with us," he said. Then I knew why we had been led that day to break our pattern and go to a different part of our assigned section of streets. We had been led by the Holy Spirit directly to their door.

I remember the last Sunday I went out like that at the end of one school year. I was on my own that Sunday, and the Lord helped me win six people to Him, including two preteen boys in one family.

## TESTIMONY TIMES

Sunday noons were often great testimony times. While we were eating our Sunday noon and evening meals in the old dining room, often several people got up and testified. There were thrilling testimonies at times. Sixty years later, I can still recall some of them.

For example, I remember the winter day Owen Glassburn, who became a Quaker evangelist, testified to going home over Christmas. The roads were so bad that not many people went out this particular Sunday. Owen and his brother took their old Model T Ford and decided to go to a church a little ways from (p19) ►



Dr. Wesley L. Duewel, a 1939 graduate, is a distinguished missionary, conference speaker, and author. He has written a number of books on prayer and revival, and his study on Christian holiness, *More God, More Power: Filled and Transformed by the Holy Spirit*, has just been issued by Zondervan Publishing House. He is currently writing a book of holiness biographies. Dr. Duewel resides in Greenwood, Indiana, with his wife Betty, also a 1939 GBS graduate. This article is used by permission of the author and may not be reproduced without written permission.

Summertime is just around the corner and with it comes the opportunity to hear inspiring camp meeting preaching and singing! This season of the year is especially important to the Public Relations Office as our groups represent the school, promote the Revivalist and recruit students in various camps across the country. This year, we continue our annual service to the Revivalist family by offering this Camp Meeting 2000 directory. We hope it is both informative and useful as you make your summer plans.



Don Davison

Don Davison, Public Relations Director  
1-800-486-4637 ext. 204, e-mail: ddavison@ghs.edu



## JUNE

### June 6-11 ICHA Camp

CFC Grounds, Greenfield, IN. Evangelists: Rev. Robert England, Rev. B.J. Walker; Singers: Chad & Valerie Searls. Information: Buddy Perry 765-649-0672.

**June 8-18 Jefferson County Holiness Camp**  
Hwy. 56, midway between Madison and Scottsburg, IN. Evangelist: Rev. Daniel Stetler; Singers: Steve & Nicole Cassady. Information: Donald Shearer 812-375-1119.

**June 11-16 Woodland Bible Fellowship**  
3 miles East of Alexandria, IN on Highway 28. Evangelist: Rev. Richard Gremillion; Singers: Roy & Cindy Frampton. Information: Rev. Frank Baldwin 765-724-9472.

**June 12-15 Wesleyan Tabernacle Association**  
Bible Covenant Church, Greenfield, IN. Evangelist: Rev. Mark Cravens. Information: Richard Williams 937-587-6275.

**June 12-16 Alabama Bible Methodist Youth Camp**  
Pell City, AL. Evangelist: Rev. David Fuller; Singers: Bible College Groups. Information: Rev. David W. Black 256-492-7362.

**June 12-16 Bible Methodist (TN) Youth Camp**  
Knoxville, TN. Evangelist: Rev. Daniel Durkee; Singers: Bible College Groups. Information: Dwayne Martin 540-382-9403.

**June 12-18 Adams County Holiness Association**  
Monroe, IN. Evangelist: Dr. Noel Scott; Singers: The Jerald Glick Family. Information: Arnold L. Quinton 219-824-1436.

**June 12-18 Pilgrim Holiness Camp**  
Napoleon, MI. Evangelist: Dr. Richard Humble; Singers: Rev. & Mrs. William H. Tillis. Information: Rev. Bernard Christy 517-784-9249.

### June 17-23 Rising Sun Holiness Camp

3700 Girton Rd, Wayne, OH. Evangelists: Rev. Orlow Webb, Rev. Mark Hunter; Singers: The Dotsons. Information: Richard Tallman 419-288-2712.

**June 19-22 Rock Lake Bible Methodist Youth Camp**  
Rock Lake, MI. Evangelist: Rev. Rick Maloyed. Information: Rev. Carl Imhoff 616-887-9202.

**June 19-23 CYM Youth Camp**  
Muncie, IN. Evangelist: Rev. Daniel Edwards; Singers: Bible College Groups. Information: Stephen Cassady 812-378-9781, Jonathan Covert 765-939-0661.

**June 19-25 Bible Missionary Camp**  
Missionary Church Campgrounds, Ludlow Falls, OH. Evangelist: Rev. Steve Robinson, Rev. Knox Bullock; Singers: Larry and LaDonna Thomas. Information: Rev. Knox Bullock 419-339-7314.

**June 26-30 Southwest Holiness Camp**  
Bristow, OK. Evangelist: Dr. Michael Avery; Singers: Phil & Kim Collingsworth. Information: William Cook 918-446-3209.

**June 26-July 2 Wesleyan Bible Holiness Camp**  
Roxbury Holiness Campgrounds, Roxbury, PA. Evangelist: Rev. Albert Barr; Singers: Daniel & Angie Edwards. Information: Rev. Bennie T. Durr, Sr. 513-731-9383.

**June 27- July 2 East Enterprise Holiness Camp**  
1250 Hwy. 250, E. Enterprise, IN. Evangelist: Rev. Coy McGinness; Singers: Dennis & Barbara Hayes. Information: Rev. Vernon Reed 812-534-3084.

**June 27-July 2 Wesleyan Fellowship Camp**  
3 miles East of Lucasville, OH. Evangelist: Rev. Omar Lee. Information: Thelma G. Bloomfield 740-353-1741.

**June 29-July 8 Burning Heart Camp**  
St. Route 41, Bentonville, OH. Evangelist: Rev. Clyde Holbrook; Singers: The Tipton Family. Information: Orville Leonard 937-544-3724.

**June 29-July 9 Salvation Camp**  
Waldron, MI. Evangelist: Rev. Don Walden; Song Evangelists: Chad & Valerie Searls. Information: Rev. Max Masters 517-567-4374.

**June 29-July 9 Victory Grove Camp**  
32 Cadillac Ave., Albany, NY. Evangelists: Dr. Richard Humble, Rev. Earl Newton; Singers: Don & Valerie Quales. Information: Rev. Donald Myers 518-456-3436 or Rev. Warren Babcock 607-397-8517.

**June 30-July 9 Brown County Holiness Camp**  
Gnaw Bone, IN (near Nashville, IN). Singers: Rev. & Mrs. David Fuller. Information: Rev. Albert Hendershot 812-988-9039.

## JULY

**July 3-9 Alabama Bible Methodist Camp**  
Pell City, AL. Evangelists: Rev. Leonard Sankey, Rev. B.J. Walker; Singers: Mercy; Bible Teacher: Dr. Cliff Churchill; Youth Speaker: Rev. Marc Sankey; Children's Workers: Rev. Don Spangler family. Information: Rev. David W. Black 256-492-7362.

**July 4-7 Ontario Interdenominational Holiness Association Camp**  
Northeast of Toronto in Pefferlaw. Evangelists: Rev. Albert Barr, Dr. Allan Brown; Singers: The Tim Dotson Family; Youth Worker: Rev. Joel Byer. Information: Rev. Joel Byer 519-683-2093.

## July 6-16 Reformed Free Methodist Camp

Flatwoods, PA. Evangelists: Rev. Wallace Thornton, Rev. Robert Thornton. Information: James R. West 724-677-2421.

**July 7-16 Bentleyville Holiness Camp**  
Bentleyville, PA. Evangelists: Dr. John Wilson, Rev. John Moles; Singers: Rev. & Mrs. Bill Crane; Youth Evangelist: Dr. John Neihuf. Information: Rev. David J. Paul 304-789-6742.

**July 7-16 Fern Creek Wesleyan Camp**  
Fern Creek, KY. Evangelist: Dr. J. Eldon Neihof, Sr.; Singers: Ben & Sue Colburn. Information: John W. Basham 502-634-0838.

**July 7-16 Letts Holiness Camp**  
7661 S. Co. Rd. 320 W., Greensburg, IN. Evangelist: Rev. Ben Durr, Jr.; Singers: Mr. & Mrs. Donnie Meriwether. Information: Rev. Michael D. Miller 812-689-4758.

**July 7-16 Newberrytown Holiness Camp**  
Box 525, Etners, PA. Evangelists: Rev. Edsel Trouten, Rev. Mark Cravens; Singers: The Jerald Glick Family. Information: Rev. Delmas Hock 717-362-8930.

**July 7-16 Pilgrim Holiness Church Camp Meeting**  
Nazarene Campgrounds, Marion, IN. Evangelists: Dr. Noel Scott, Rev. Rick Yancey; Singers: Larry and LaDonna Thomas; Children and Youth Workers: The Victory Trio. Information: Rev. Eugene D. Gray 765-644-1009.

**July 10-16 Bible Methodist (TN) Camp**  
Knoxville, TN. Evangelists: Rev. Tom Bell, Rev. Wayne Stages; Singers: The Edwards Family. Information: Rev. Joe Sifford 423-581-1391.

**July 10-16 Christian Pilgrim Camp**  
Vicksburg, MI. Evangelist: Rev. Roy McCarty. Information: Rev. Bennie Durr, Sr. 513-731-9383.

**July 11-16 Bedford Holiness Camp**  
26th and R Streets, Bedford, IN. Evangelist: Rev. William Tillis; Singers: Phil & Kim Collingsworth. Information: Rev. Leonard Sankey 812-275-7820.

**July 14-23 Pine Ridge Holiness Camp**  
1733 Sunny Road, Lickingville, PA. Evangelists: Rev. Albert Barr, Rev. B.J. Ward; Singers: Don & Valerie Quales Family. Information: Rev. Donald C. Myers 814-354-2945.

**July 14-23 Rock Lake Bible Methodist Camp**  
Rock Lake, MI. Evangelists: Dr. Wingrove Taylor, Rev. Jeff Keaton; Singers: The John Whitaker Family; Children's Workers: Rev. & Mrs. Heidler. Information: Rev. Blake Jones 517-427-3178.

**July 17-21 OH Bible Methodist Youth Camp**  
Mendon, OH. Evangelist: Rev. Knox Bullock; Singers: Bible College Groups. Information: Rev. Deron Fourman 304-363-3628.

**July 17-23 Heartland Holiness Association Camp**  
Perkins, OK. Evangelists: Dr. Noel Scott, Rev. Dan Stetler; Singers: Rev. & Mrs. David Fuller. Information: Rev. Dale E. Redman 405-376-8837.

**July 19-23 Athens Youth Camp**  
Athens, MI. Evangelist: Rev. James Plank; Singers: Rev. Dan & Michelle Durkee. Information: 616-781-9634.

**July 20-30 Bethel Holiness Camp**

Marion, OH. Evangelists: Rev. Ben Watts, Rev. Tom Bell; Singers: The Bells. Information: Bob Jones 740-382-5640.

**July 20-30 Clinton Camp**

Clinton, PA. Evangelists: Rev. H.E. Darnell, Rev. G.R. French. Information: Donald White 561-336-1235.

**July 20-30 Sebring Interdenominational Holiness Camp**

695 McKinley Ave, Sebring, OH. Evangelists: Rev. Robert Flint, Rev. John Muehleisen; Singer: Brian Arner. Information: Tim Keen 513-844-1935.

**July 20-30 NY Pilgrim Holiness Camp**

Vermontville, NY. Evangelists: Rev. Paul Pierpoint, Rev. Rick Hutchison. Singers: Rev. & Mrs. Richard Owens Family. Information: Rev. Daniel Shumway 518-891-3178.

**John T. Hatfield 100th Camp**

Cleveland, IN. Evangelists: Rev. John White, Rev. Daniel Edwards; Singers: The Daniel Edwards Family. Information: Rev. Arthur E. Fritz 517-828-5330.

**July 21-30 Wesleyan Holiness Camp**

Remus, MI. Evangelists: Rev. John White, Rev. Daniel Edwards; Singers: The Daniel Edwards Family. Information: Rev. Arthur E. Fritz 517-828-5330.

**July 24-28 Appalachian Youth Camp**

Roxbury, PA. Evangelist: Dr. Michael Avery. Information: Rev. M.R. McCrary 765-536-2349.

**July 24-28 Santoy Holiness Youth Camp**

Junction City, OH. Evangelist: Rev. John Whitaker. Information: Becky Pettet 740-342-3644.

**July 24-28 Wesleyan Youth Camp**

3 miles East of Lucasville, OH. Evangelist: Rev. Robert & Cinda Thompson. Information: Rev. Thelma G. Bloomfield 740-353-1741.

**July 27-August 6 Armstrong Holiness Camp**

3 miles west of Kittanning, PA, between new and old Rt. 422. Evangelist: Rev. Robert Thornton. Information: Mr. Russell Blystone 724-726-0222.

**July 28-August 6 Penns Creek Camp**

Penns Creek, PA. Evangelists: Dr. Noel Scott, Rev. Thomas Reed; Singers: The Jerald Glick Family; Youth Workers: The Mark Fultz Family. Information: Rev. Harry Plank 570-837-3083.

**July 28-August 6 Pilgrim Bible Camp**

Carson City, MI. Evangelists: Rev. M.R. McCrary, Dr. Mark Smith. Information: G. Clair Sams 616-696-1020.

**July 31-August 3 NY Pilgrim Holiness Youth Camp**

Binghamton, NY. Evangelist: Dr. Michael Avery; Singers: Bible College Groups. Information: Rev. Paul Case, Jr. 914-794-5423.

**July 31-August 6 Athens Family Camp**

Athens, MI. Evangelist: Rev. Albert Barr; Singers: Stephen & Nicole Cassady. Mission Convention-July 27-30. Information: Doug Damon 616-781-9634.

**AUGUST**

**August 2-13 Mooers Camp Meeting**

17 Campground Road, Mooers, NY. Evangelists: Dr. Rod Barnett, Rev. Eddie Phillips; Singers: Sharon & Adrien VanHouten; Youth Evangelist: Rolland Hannem; Children's Worker: Mrs. Barbara Dash. Information: Julie Finley 518-594-7623.

**August 3-13 Hancock County Camp**

Findlay, OH. Evangelist: Rev. Tony Ross; Singers: The Jerald Glick Family. Information: William McRill 419-694-4965.

**August 3-13 Lower Light Camp**

Petersburg, MI. Evangelists: Dr. James Keaton, Sr., Rev. Dan Parker; Singers: Travis & Jody Johnson. Information: Rev. David Linville 734-529-2555.

**August 3-13 Pleasant District Holiness Camp**

Bruceton Mills, WV. Evangelists: Rev. Albert Barr, Rev. Earl Newton; Singer: Rev. Juddie Peyton. Information: Rev. Tom West 304-229-3630.

**August 3-13 Ramsey Holiness Camp**

Ramsey, IN. Evangelists: Rev. Kenneth Fay, Rev. Orlow Webb; Singers: Rev. & Mrs. Paul Drago; Children & Youth Evangelist: Mrs. Terri Walker. Information: Rev. Danny Goodman 812-738-4473.

**August 4-6 Christian Youth Fellowship**

Etters, PA. Evangelist: Rev. Aaron McCarty. Singers: PVBI, GBS, HSBC. Information: Randy Tolley 717-582-4466.

**August 4-11 Kansas State Holiness Camp**

McPherson, KS. Evangelists: Dr. Michael Avery, Rev. Curt Littleton, Rev. Mark Cravens; Singers: The Henry Miller Family. Information: Rev. Daniel Lee 561-545-2457.

**August 4-13 Binghamton Camp**

(Hillcrest) Port Dickenson, NY. Evangelists: Rev. Albert Barr, Rev. Paul Miller; Singers: Mark & Janene Dubbeld. Information: Rev. John Lum 570-888-2417.

**August 4-13 Comargo Camp Association, Inc.**

9650 Dallasburg, Road, Loveland, OH. Evangelists: Rev. Marshall Smart, Rev. John White; Singers: The Sheridans. Information: Rev. Ray Campbell 513-683-4872.

**August 4-13 Ono Camp**

Ono, PA. Evangelist: Rev. David Fuller; Singers: Rev. & Mrs. David Fuller. Information: Mr. Bradley G. Spittler 717-933-5635.

**August 4-13 Roxbury Holiness Camp**

State Route 997, Roxbury, PA. Evangelists: Dr. Wingrove Taylor, Rev. Craig Sider; Singers: Dwight Thomas, John Starnes, **GBS Quartet-Sat, Aug. 5, 1:30 p.m.** Information: Ray Heisy 717-532-2208.

**August 4-14 Central Friends Camp**

Muncie, IN. Evangelist: Dr. V.O. Agan; Singers: Larry & LaDonna Thomas. Information: Rev. Jonathan Edwards 765-857-2347.

**August 7-11 Vision Youth Camp**

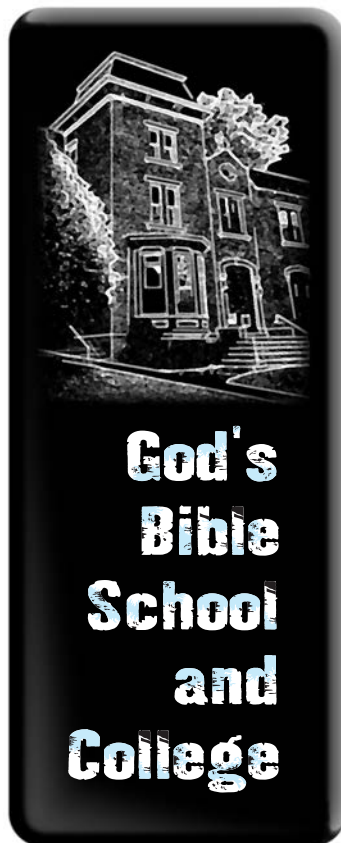
Junction City, OH. Evangelist: Rev. Greg Thacker; Singers: The Thacker Family. Information: Martha Timberman 740-849-3099.

**August 7-13 House of Prayer Camp**

1230 Washington Avenue, Washington C.H., OH. Evangelists: Dr. Noel Scott, Rev. Leland (Bud) Allman; Singers: Matthew & Joy Barnett. Information: Rev. Fred Bales 740-858-6152.

**August 10-20 Richland Holiness Camp**

Richland, NY (40 miles north of Syracuse, NY). Evangelist: Rev. Gary Brugger; Singers: The John Whitaker Family; Children's Worker: Mrs. Joyce Lambeth. Information: Mr. Warren Blowers 716-526-5455.



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**Rob Hartman, evangelist**

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➡(p16) where they lived. The roads were only mud roads. The ruts were so deep that if you got into a rut it was hard to get out of it until you got to a crossroads.

The roads were so bad that day that they had to drive in low gear to make it. But, of course, that meant they used up the gas faster. Before they reached the church where they were going, the car stopped. The gas tank was under the front seat in those old Model T's. They took the seat out and used a stick to measure the gas. But the tank was dry!

What were they to do? The one brother stood on the one side and the other brother on the other side. They each placed their hands on the tank and they prayed. Then they got in the car, started the engine, and drove the rest of the way to the church. One of the people there said to them, "My, the roads are terrible today. How did you ever make it?" Owen answered, "We came by faith."

The reason I remember that is because God used that testimony to guide me during that year at GBS. One weekend Dean James Robertson (for whom I served as secretary for at least an hour a day) wanted to go to Asbury. He could not drive a car at that time. He asked me to drive him, and he rented a borrowed car.

He was courting one of the students at that time and decided to take her along. She sat in the back with him, and he had her find another student girl to be my companion for the day. The drive to Asbury was uneventful. Dean Robertson took care of his business, and in the evening we started back. Since it was a borrowed car, I did not know that the gas gauge did not register properly.

On the way home, we were driving up a long, winding hill when the car suddenly began to stop, just like it does when you run out of gas. I knew instantly what had happened. The car was slowing down, but had not completely stopped. I remembered Owen Glassburn's story. I turned and spoke softly to the girl, who was sitting beside me. "We're out of gas!" I said. "Pray!" I did not want to alarm the two in the back seat.

Instantly the car took hold again and we finished the hill and went several miles until we came to a service station where we filled up with gas. We also had driven by faith.

That year each Saturday afternoon I was one of a small group that took copies of *God's Revivalist* to the Cincinnati General Hospital and went from bed to bed, praying with people and giving them literature.

### MISSIONARY MEETINGS

On Saturday nights, we had a general missionary Prayer Band that met on the platform in the auditorium. "Mom" White (Miss Alice White) was in charge. Most Saturday nights during the school year we met. Sometimes there were visiting missionary speakers in the area who would speak. If not, students were in charge. These were very blessed times, often very challenging times. Attendance was up to 200 at times.

In addition, we had separate "Missionary Bands" for different parts of the world. The Africa band was the largest

(more than forty students claimed a call to Africa). The India band, which I attended, had perhaps twelve to fifteen. There was a South America band, a China band, etc. These met on other nights of the week—sometimes every two weeks. Miss Juliette Breedlove, Spanish teacher in high school, attended the India band often. She later went to India under the Missionary Bands of the World.

I remember another testimony of faith that impressed me as a student. It was by a girl called to Africa. She had testified one Sunday in the testimony service how God had saved and sanctified her and called her to Africa. She told how she was trusting God for her school fees. Her clothes were older, so frequently required a few stitches of repairs. She did not have a needle and was so embarrassed to have to borrow a needle so often.

One day she kneeled down beside her bed and wept as she told the Lord her need. One day a letter arrived at the Bible School addressed to "the Girl called to Africa." Who was that for? There were probably ten to twenty girls with a call to Africa. But God providentially guided the letter to be given to her. When she opened it, there was a letter with a \$5.00 bill attached to it—not by a paperclip or pin, but with a needle!! God had answered her prayer and tears and gave her \$5.00 besides (which was worth a lot more then).

On Sunday mornings one year I was a member of a small group that walked to the Newport, Kentucky, jail (p20)➡

# Appalachian Youth Camp

Roxbury Holiness  
Campgrounds  
Roxbury, Pa.

July 24-28, 2000

*Bible Bowl Quizzing • Special Music  
Bible College Groups • Great Activities*

Rev. Michael Avery,  
Evangelist & Bible Teacher



For a registration packet or Bible Bowl Questions Contact:  
Appalachian Youth Ministries 6297 Lykens Valley Rd., Gratz, PA 17030

# NEWS FROM THE HILLTOP CONTINUED...

➡(p11) and told me to discuss it with a specific person. It turns out that God had been speaking to this person about this very thing, but he had been somewhat uncertain. He had said, “God, if You really want me involved in this, show me a sign.” And that very I day, I brought my plans for the ranch. As we compared our separate plans, there were only very minor differences. I mean the pond was in the same spot, the barn, the house—everything! It was like a miracle. And the same year, GBS started this program! God is really trying to tell us something!

**For more information on the Bachelor of Arts in Church and Family Ministry, contact Keith Waggoner, GBS student recruiter, at (513) 721-7944, or e-mail him at gbs4u@gbs.edu.**

## GBS TOUR GROUP IN ISRAEL, FEB. 16–25

President Michael Avery and Dr. Allan P. Brown served as hosts for the second annual GBS Israel Tour, February 16–25. Pictured at right are (1) the entire group of approximately fifty persons posed on the Mount of Olives overlooking the ancient temple site; and (2) President Avery, the Rev. Richard Miles, and Jordan Duncan at Jacob’s Well. The tour included such traditional sites as Jerusalem, Jericho, Galilee, the Judean desert, Joppa, Caesarea, Samaria, and Massada. Response was both appreciative and enthusiastic.

**Briefly Noted:** Those attending the GBS Centenary Celebration, September 27–30 must make arrangements for their own rooms, as housing accommodations will not be available on campus...As his campus schedule permits, GBS pastor, **the Rev. Edsel Trouten, is available for revivals, weekend meetings, ministerial conferences, and camp meetings.** He is an accomplished and experienced speaker whose ministry will be a blessing to those who call him. Contact Brother Trouten at God’s Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210. ■



2000 Israel tour group



Drawing water from Jacob’s well

➡(p3) York, May 20, 1936. How many times he actually was on the GBS campus we do not know, nor do we know the circuitous route of his book which he gave to the school. It is marked, “Room XII. Do not take from room.” Obviously it did not stay in Room XII—presumably in now-demolished wooden tabernacle—and we thank the kind donor who has presented it to our archives. ■ —LDS

*Editor’s Note: We are indebted to Dr. William Kostlevy, archivist at Asbury Theological Seminary, eminent historian, and member of the GBS Centenary Committee, for his selection of names for this column and for background source material for its contents from his forthcoming Historical Dictionary of the Holiness Movement.*

➡(p19) and held jail services on each floor. I carried my tenor banjo both ways the five-mile round trip so I could accompany the singing on each floor. I remember a few occasions when a prisoner who had been saved during our ministry came to GBS after his release to testify and to thank us.

Sunday afternoons we attended the GBS afternoon service, so scheduled that it would not interfere with the Sunday services in the churches. The afternoon service was preceded by a half-hour testimony service.

Sunday evenings some students assisted in various church services. I was always with Sister Shelhamer’s truck and evangelistic team, except when the weather made this impossible. ■ (To be continued next month.)

For others of us, rather than a national concern about the survival of our country like Jonah had, we have a spiritual and social concern. If we reach out to the unsaved, what impact will the presence of sinners in our congregation make on our families and churches? If a lot of unsaved people began attending our churches, how would we cope? Our churches would start looking like the world!

Have you ever thought about what the crowd around Christ would look like if He were walking the streets today? Remember, “the common people heard him gladly,” and He was a “friend of publicans and sinners” (Mk. 12:37; Mat. 11:19). Do you suppose they would look unkempt in this day of the “sloppies?” Would they be bedecked with rings or studs in pierced ears, eyebrows and noses?

Are we really prepared to get involved with the lost, or would we be uncomfortable having them in our congregation? Most of the people in the world today have so many deep heart problems that it is going to take a while—maybe months or longer—for God to get those things straightened out. And because we cannot see those terrible hurts, we sometimes become greatly concerned and suspicious of the genuineness of their conversion if they do not quickly change their external appearance and practices. Do we have the grace to love them, to pray for them and allow God and the proper church authorities to deal with them about external issues; or are we more interested in having “a small, but clean church”?

Proverbs tells us “he that winneth souls is wise” (Prov. 11:30). It takes a lot of wisdom to know how to work with the world, win them to Christ, and make them feel welcome in our churches, without our children and young married couples wanting to model their lives after the worldly ways of the new converts. Any pastor and congregation who has grappled with this issue knows it is not an easy one to handle. But, Proverbs reminds us that “where no oxen are, the crib is clean” (Prov. 14:4). I am afraid many churches have opted for a “clean crib” rather than reach out to the lost. We, like Jonah, have failed to see the lost and love them as God sees them and loves them. Too often, we are more upset at their worldliness and sin than burdened for their lost condition.

**D. God’s concluding question to Jonah (10-11)** - “Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?”

“Think about it, Jonah. Should I not have pity on Nineveh, that great city, wherein are more than 600,000 people? I am the creator and sustainer of these people, a people who are not the creation of a 24 hour span? Many of these people are mere children, and think about all the animals involved. Should not I spare Nineveh?”

### Conclusion

God wants us to adopt His attitude toward the lost. He loves them with an active and self-giving love. Judgment and destruction is His “strange work” (Isa. 28:21). His principle and characteristic work is to bless people with salvation. God wants us to reach out to the unsaved around us. Are you willing to learn how to minister to the people whom God has placed around you? The people on your job? Your neighbors? The people that you come in daily contact with? The most sobering truth that faces all of us, the fact that lost men and women are dying today and dropping into a burning hell, should move us out of our “comfort zones” and motivate us to begin personal soul-winning activity.



—Sermon outline by Dr. Allan P. Brown

## "COMMITTED TO EXCELLENCE IN PREACHING"



## ANGRY AT GOD'S MERCY

Scripture: Jonah 4:1-11

### Introduction:

Have you ever thought, “They got just what they deserved!” I suppose most of us have, when learning justice has finally been meted out to some hardened criminal. Perhaps we can even identify with Jonah and his reaction to God’s mercy to the Ninevites more than we realize. There are some important applications of truth to be gleaned from this chapter, for our personal life and for the life of our church.

When God asked Jonah to go to Nineveh, the capital city of the Assyrian nation, the directive was to a people with whom Jonah was well acquainted. The military might and aggressive behavior of the Assyrians was generating quaking fear in the hearts of the people of Israel. Jonah knew of the atrocities they had perpetrated on nations they conquered—mass beheading of the men of resistant cities, impaling captured foes upon poles, and unmerciful butchering of pregnant women and little children.

When God told Jonah the Assyrians were due for heavy-duty judgment, Jonah’s first thought was most likely, “Good! That is just what they deserve. I hope God rains down fire from heaven on them!” But his knowledge of God’s mercy caused him to have some serious second thoughts. If he went and warned them of God’s impending wrath, they just might repent of their wicked ways. And if they did that—Horrors! God would forgive them.

Let’s take a look at Jonah’s reaction to God’s mercy and love toward the Ninevites, God’s reply to Jonah’s reaction, Jonah’s response to a question from God, and lastly, God’s rebuke for Jonah’s self-centered, unloving attitude.

### I. Jonah’s REACTION to God’s Mercy and Love toward the Ninevites 4:1-3

Chapter three ends with a great city-wide revival in Nineveh. As chapter four opens we are astonished at Jonah’s reaction. There is no rejoicing with his new converts over God’s mercy, no attempts to open the truth of God’s word to them more fully than there might be lasting transformation of their lives. Instead we see a Prophet who is very angry with his God.

**A. His petulant ANGER (4:1)** - “But it displeased Jonah exceedingly, and he was very angry.”

Jonah understood neither the heart of God nor the reason for God’s goodness to Israel. The covenant blessings God promised Abraham were designed to flow out from him and his posterity (Israel) in blessing to all peoples. To accomplish this, God gave Israel a mandate for world evangelization. They were to be a “kingdom of priests” (Exod. 19:6) to every nation. The primary aspects of a priest’s job was to teach God’s Word, demonstrate the meaning of holiness through his own lifestyle, and be an intermediary between God and man. Therefore, God intended Israel, as a priestly nation, to share His

truth and wisdom with every people-group it encountered, enabling them to learn of His love and mercy. Israel was to be “a light to the Gentiles” and to be a channel of “salvation unto the ends of the earth” (Isa. 49:6; Gal. 3:8).

It is in her missionary role that Israel completely failed God, and Jonah, as one of her prophets, personified that failure. He knew the nature of God. He knew God was merciful, kind, long suffering, and would forgive the truly penitent. Consequently, he did not want the Assyrians to know of their impending judgment lest they repent and be forgiven. With great reluctance, Jonah had come to Nineveh, preached to the people, and now his worst fears had come true. The Assyrians believed him, repented, and God spared them.

As a result of God’s mercy to Nineveh, Jonah is angry. His anger is the result of a misinformed, distorted, self-centered perspective. The very person, who just days ago, with seaweed wrapped around his head, was crying for God’s mercy from the belly of a fish, has no compassion on others as they cry out to God for mercy in their fear and distress. This man, who had experienced the power of God’s might as he clung to a tossing ship, who was miraculously saved from drowning and death, is so lost in his anger that he has no reverential fear of God and minces no words in telling Him exactly how he feels.

#### **B. His pitiful PRAYER (4:2-3)**

Jonah’s prayer, full of self-pity, reveals his reason for originally running from God and contains a request to die.

**1. It reveals his REASON for running from God (2)** - “And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarsish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.”

Jonah draws from God’s description of Himself in Exodus 34:6. Jonah knows that God is gracious, merciful, slow to anger, and of great kindness. He knew God would not deny pardon, however undeserved, to the penitent. As a result, he had run from his call, not wanting God’s mercy extended to Israel’s enemy.

**2. It contains a REQUEST to die (3)** - “Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.”

Anger often turns to depression, and depression is frequently accompanied by a desire to die. That Jonah’s anger was not justified is demonstrated by God’s reply.

**II. God’s REPLY to Jonah’s reaction 4:4** - “Then said the LORD, Doest thou well to be angry?”

Interestingly, God’s response to Jonah’s anger is similar to His response to Cain’s anger. Cain was angry because God accepted his brother’s offering and rejected his. Jonah is angry because God had compassion upon the Assyrians and rejected his desire for their destruction. Using the same vocabulary, God asks an angry Jonah what he asked an angry Cain. “Does thou well to be angry?” (Gen. 4:6). Cain’s anger displayed itself in murderous conduct toward his brother. Jonah’s anger displays itself in a death-wish for the entire city of Nineveh.

Perhaps God was trying to awaken Jonah to his own spiritual bigotry and nationalistic pride. The Assyrians’ ready repentance is in marked contrast to Israel’s response to prophetic warning. Whereas the godless Assyrians quickly obeyed, Israel, God’s chosen people, continued in their idolatry. How easy it is to condemn others who have less light, while those of us who have the most light tend to gloss over sin in our own nation, families, and churches.

**III. Jonah’s RESPONSE to God’s question 4:5** - “So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow till he might see what would become of the city.”

Jonah built himself a booth for shade and waited to see what would happen. What thoughts ran through his mind? Was he hoping that God’s forgiveness did not negate national destruction? Was he hoping that, although they had not sinned away their day of grace individually, perhaps their national cup of iniquity was full and judgment would still fall? Perhaps Jonah misunderstood the significance of God’s question. Whatever his thoughts, Jonah decides to wait and to see what happened. His sincere hope is that the city might yet be destroyed.

#### **IV. God’s REBUKE for Jonah’s self-centered, unloving attitude 4:6-11**

A study of Scripture reveals an “economy” of miracles. God does not miraculously do for man what man is able to do for himself. The fact that God employed a miracle to educate Jonah underscores the importance of the truth that God loves and cares for people, even the most unworthy and sinful. He remains patient and kind. His concern is their salvation, not their destruction.

**A. The miraculous growth of a gourd plant (6)** - “And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.”

Visualize an angry, depressed prophet, sitting beneath a hastily erected shelter, sweltering in the intense heat of a middle-eastern sun. Suddenly, in the space of one night, God causes a plant to grow up and spread its protecting leaves over the booth, providing welcome relief from the heat. How surprised and thankful Jonah is for the miracle of the gourd plant. How he rejoiced in the physical comfort it provided him. It made him exceeding glad.

**B. The sudden destruction and withering of the gourd plant (7-8)** - “But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.”

As the sun rose, the plant began to wither and die. Shocked and dismayed, thinking that the plant would continue to provide him the welcomed shade, Jonah finds himself suffering so much from the heat that he has a heat-stroke. Again, self-pity washes over him, and he wishes himself dead.

**C. God’s probing question to Jonah about the gourd (9)** - “And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.”

“Why are you angry, Jonah? Are you really concerned about the well-being of a plant, or are you primarily concerned about your own comfort? Think about it, Jonah. You did not plant it. You did not labor over it to make it grow. In fact, you had nothing to do with it. Yet, after only a 24 hour existence, you are so angry about its demise that you wish to die. Jonah, isn’t your attitude the epitome of self-centeredness? You’re not tuned-in to My concerns for the lost.”

What about you, my dear friend? What is your attitude toward the lost? Although you may not desire the destruction of the wicked as did Jonah, does your heart yearn after their salvation? I’m afraid the attitude of Jonah, at least to some degree, is demonstrated by many Christians. How many of us are more concerned about maintaining the status quo and staying within our “comfort zones” than we are concerned about actively learning how to reach the lost? Are we not more comfortable with a missionary concern in the abstract, then with personal engagement with our unsaved neighbors who live next to us, or down the street, or hangout on the street corners and malls? When it comes to personally evangelizing the unsaved, most of us don’t know how and don’t have the time or energy to learn how. “Isn’t that why we pay our preacher? He’s supposed to do that!”



➡ (p7) and his colleagues so carefully put in place at our beginning.

*First*, the “witness of the Spirit” is a divine and intuitive perception of our acceptance in Christ; but it cannot be equated with emotions, which may or may not accompany it. *Second*, our salvation always is in Christ and His “finished work” alone, and never in subjective impressions, however sweet and satisfying.

*Third*, the Spirit works creatively in many ways; we can neither limit nor stereotype His operations; and as Wesley reminds us, we can never fully explain how His “divine testimony is manifested to the heart.” *Fourth*, “the witness of the Word,” with its absolute and certain promises, as foundational to the “witness of the Spirit,” with its confirming and consoling testimony. The first without the second easily degenerates into an exercise in syllogism and deduction; but the second without the first easily becomes a religion of “over-heated imagination” and self-deception.

*Fifth*, those earnest, faithful ones who “fear God and work righteousness (Acts 10:35) without inward assurance are to be encouraged, not condemned. For they are God’s servants; and if they continue in the way of duty, “looking unto Jesus the author and finisher of [their] faith,” they shall yet receive the pledges of their adoption. *Sixth*, every profession of assurance must be tested by the evidence of a converted heart, a changed life, an obedient will, and a clear conscience with both God and men. *Finally*, all personal religion must be also corporate religion, faithfully expressed within the fellowship of Christ’s body, which is the Church, participating in its worship, sharing in its sacraments, and submissive to its discipline.

It was this sensible, balanced synthesis— inward faith built on outward truth, intellectual belief enforced with heartfelt passion, Churchly heritage renewed by personal piety— which made Methodism the church of the American frontier. But in the decades following the Civil War, the Methodist Episcopal Church—beloved great-grandmother of us all—was ravaged by a chilling propriety, worldly conformity, and finally doctrinal decay. The results were so tragic that we have never yet recovered from it, for in many places Methodism ceased to be Methodism at all. Thousands of brokenhearted church members left to establish new bodies loyal to the old ideals.

For they were still Methodists, as they insisted; and their commitment to the original Methodist passion for holiness made them collectively the holiness movement. But never was this holiness mere theological abstraction, but Christ’s living presence actualized in holy hearts and holy lives. In our pulpits for over a century now, this message has been thundered out with power and conviction; and at our altars it has brought multitudes of weeping sinners to pardon and rebirth.

This also underlies our call to entire sanctification as both God’s purpose and God’s promise; and although we have produced too few of them, we have had our winsome

saints to demonstrate its worth. How graciously Jesus has walked among us! Thousands of us have felt His loving touch, lived in the gladness of His presence, and died in the assurance of His promise. Earth is far better, and heaven is far richer, because of the American holiness movement.

Yet our strength has also been our weakness. For our emphasis on Christian experience has often become a mushy spirituality of good feelings and mystical impressions without regard for serious stewardship, covenant commitment, or even intellectual substance. It is our tragedy that we have destroyed the careful Wesleyan balance between the objective and the subjective; for the one is bones of Christianity, the other is the flesh; and we must have them both.

As a result, many of us grope on with little real assurance, since we know neither the way of faith nor the promises of the Word. We still speak of holiness, but so often it is more slogan than sanctity, for we have ignored the old emphasis on the means of grace, the disciplines of the way, and the principles of godly life. We cry a bit at camp meetings and revivals and have our abbreviated altar services; but the “deep movings of the Spirit” which our journals once reported are not as frequent now; for He will not be coerced by me-centered testimonies, “touchy-feely” moments, and shallow and sometimes fleshly music.

Having said this, let us add that there are thousands among us who yearn for Christ’s dear presence, not merely that He shall make us happy, but that He shall make us holy. Yet holiness is the secret of happiness, as we know. “*Blessed are the pure in heart, for they shall see God.*” It is this lesson which we must bring to our frenzied culture with its search for authentic spirituality. For ours is the message for this moment, as it is for every moment; and this message is our hope for tomorrow as surely as it is our gift from yesterday. *God can be experienced!* This is Jesus revealed by the Spirit—objectively in Holy Scripture; and subjectively in holy hearts and holy lives. *Backward to our future!* Ours is still the religion of the dancing heart. ■

## AUTOBIOGRAPHY OF Peter Cartwright

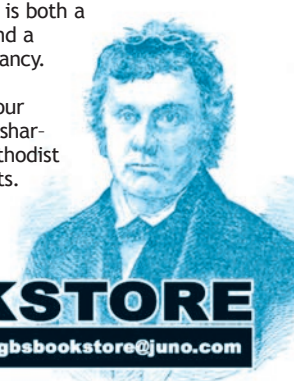
The Autobiography of Peter Cartwright is both a highly entertaining personal odyssey and a valuable chronicle of America in its infancy.

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# evangelists

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- Hallaway, Rev. Dale** 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.  
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June 13-18 .....(reserved) NAHC Camp
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- Haynes, Rev. Edward P.** (evangelist), 2336 Barnor Drive, Indianapolis, IN 46219. (317) 353-8861.
- Humble, Richard G.** 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (614) 477-3052.  
June 4-7 .....Thurmont, MD, United Methodist  
June 8-11.....Pike Co., OH, Smith Chapel  
June 12-18 .....Napoleon, MI, Camp
- Jones, Rev. Philo** (evangelist), 6739 E. Speed Road, Milltown, IN 47145. (812)633-4418.  
Apr. 19-23..Corydon, IN, New Hope Wesleyan
- Light, Rev. and Mrs. David** (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163.  
May 9-14 ....Tonawanda, NY, Pilgrim Holiness  
May 25-June 4Felton, DE, GMC Tent Meeting  
June 13-18.....Muncie, IN, NAHC Camp
- Loman, J. Harold** P.O. Box 1, Salisbury, NC 28145. (704) 636-1957.  
June 8-18Douglas, GA, Gaskin Springs Camp
- Miller, Rev. and Mrs. Bence C.** (evangelist), 2104 Pinewood Dr., Columbus, IN 47203. (812) 378-9614.
- Parker, Rev. Dan** (evangelist), 140 W. Hester Dr., Easley, SC 29640. (864) 850-2955.
- Peyton, J. B. "Juddie" and Eunice** (evangelist and singers), P.O. Box 983, Bedford, IN 47421. (812) 275-4068.
- Quales, Donald and Valerie** (song evangelists) 1911 E. Co. Rd. 650 N., Petersburg, IN 47567, (812) 354-6389.
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May 9-14.....Syracuse, NY, Pilgrim Holiness  
May 16-21 ...Coopersburg, PA, God's Missionary  
May 23-29 .....Windgap, PA, Independent
- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647.  
May 8-10 ....Ontario, Canada, Blind River Indian Mission  
May 12-21 .....Lansing, MI, Pilgrim Holiness  
May 23-28.....Mason,IL, Pilgrim Holiness  
May 29-June 4 Shoals, IN, Weisbach Holiness  
June 6-11 .....Greenfield, IN, ICHA Camp
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455.  
May 9-14 .....Brandenburg, KY, ICHA  
May 20-28..Westfield, IN, Union Bible College  
June 6-11..Waynesfield, OH, Voice of Victory Ch  
June 16-25Columbia, SC, Ebenezer Holiness Baptist Camp
- Thomas, Larry and LaDonna** (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.
- Thomas, Lewis Edward** 70 Chestnut St., Mt. Sterling, OH 43143 (740) 869-4792.
- 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), 1134 Norwood Rd, Somerset, KY 42503-3874. (606) 423-3874.  
May 19-28 ..Pt. Pleasant, WV, Wes Hol Bible College
- Tillis, Rev. and Mrs. William R.** (evangelist) Box 189 Penns Creek, PA, 17862. (717) 837-5859.  
May 9-14 .....Butler, PA, God's Missionary  
May 16-21 .....Fox Hill, NY, Pilgrim Holiness  
May 23-28....Kingston, Ont, Pilgrim Holiness  
May 30-June 4 .Forrest Hill, PA, Evang. Methodist  
June 6-11Peirrepoint Manor, NY, Pilgrim Holiness  
June 12-18.....Napoleon, MI, Pilgrim Camp
- Wagner, Fred and Viola** (evangelists and singers with several instruments-travel trailer),129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290.
- 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.  
Apr. 16-23 .....Miami, IN, Wesleyan

➡ (p9) Doing to others as we would not they should do to us.

Doing what we know is not for the glory of God: as *The putting on of gold and costly apparel.*

The *taking such diversions* as cannot be used in the name of the Lord Jesus.

The *singing* those *songs*, or *reading* those *books*, which do not tend to the knowledge or love of God. Softness and needless self-indulgence.

Laying up treasures upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

*Secondly*: By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another helping each other in business...

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

*Thirdly*, by attending upon all the ordinances of God: such are:

The public worship of God.

The ministry of the Word either read or expounded.

The supper of the Lord.

Family and private prayer.

Searching the Scriptures, and

Fasting or abstinence.

These are the general rules of our societies: all which we are taught of God to observe, even in His written Word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know the Spirit writes on truly awakened hearts.

I have retained the italics exactly as they appear in the Book of Rules because I want my readers to observe where the early Methodists lay the stress. The most prevalent sins as well as the virtues most lacking may easily be detected by noting the stressed words. John Wesley did not try to win people by compromising with them. The darling sins of the people were the very ones the Methodists attacked with greatest vigor and underscored for emphasis.

Those early Methodists believed in the power of the gospel to set men free from sin. Justification, the judicial act of God whereby He remits penalty and declares the

believer free, was understood and taught clearly by the Wesleys. Justification by faith was as important in the teaching of the Methodists as it had been in that of the Lutherans. In the 1849 edition of the Methodist hymn book, 28 hymns are listed under "Justification by Faith." Sang Charles Wesley:

Jesus, the Lamb of God, hath bled:  
He bore our sins upon the tree;  
Beneath our curse He bowed His head—  
'Tis finished! He hath died for me.

See, where before the throne He stands,  
And pours the all-prevailing prayer;  
Points to His side and lifts His hands,  
And shows that I am graven there.

and again:  
No condemnation now I dread;  
Jesus, with all in Him, is mine!  
Alive in Him, my living Head,  
And clothed in righteousness divine,  
Bold I approach the eternal throne,  
And claim the crown through Christ, my own.

These, along with the rhapsodic psalm of faith, "Arise, My Soul, Arise," and a host of others celebrate the glorious truth of justification by faith. And immediately following these, as we might have guessed, come 21 hymns marked "Adoption and Assurance." No legalism do we find here, but abounding confidence in the completed work of Christ on the cross and full of restful trust in His present mediatorial work as our great High Priest.

In this the Wesleys were in lineal descent from the apostles, through the Church Fathers and the Reformers, and in teaching this they taught only what is taught by every evangelical today—yet how great and how wide is the gulf that separates us from them!

To the Wesleys faith was a creative force, and the faith that justified also transformed. The grace that saved also wrought within to make the returning sinner clean. Faith and grace were not merely doctrinal: they were morally potent. They *worked*.

Here is the breakdown in modern evangelicalism: *the tragic failure to close the gap between doctrine and life.* The early Methodists were saved by *faith that works* and *we try to be saved by faith without works.* The sanctifying element is missing from our present-day evangel.

Let any man rise to deny this, and I merely point to his own congregation, and to the one up the street, and to the one I call "mine," and to the one in the next town and in the bordering state. His defense must surely go down before the overwhelming evidence. ■

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## LOOKING AHEAD AT GBS

### May

14	Mother's Day
26-June 4	GBS Camp Meeting
28	Baccalaureate Services
29	Memorial Day Observed

### June

1	Commencement (College and High School)
11	Pentecost Sunday, <i>commemorating the descent of the Holy Spirit upon the apostles and the founding of the Christian Church</i>
14	Flag Day
18	Father's Day

➡(p3) of scholasticism. It has to leave the four walls of our local church. It has to go beyond pulpit pounding and Sunday School discussions. We cannot live it in that secret place of daily devotion. It has to become an inseparable part of who we are. It has to make its way into the market place, the factory and into the homes of our friends and neighbors that do not know Jesus. If it does not, the Church collectively and the Christian individually will be as the salt that lost its savor and the light that was hidden under a basket. We will have only a form of godliness that is empty of power.

One of the beautiful sights in northern Israel is snow-covered Mt. Hermon. The snow that falls on the majestic head of Mt. Hermon melts and works its way down the crevices of that old mountain, forming streams, creeks, and rivers that empty into the Sea of Galilee. From the Sea of Galilee, the country of Israel pumps millions of gallons of water as far away as the plains of Jordan around the Dead Sea. The water transforms that barren wilderness into lush gardens filled with date palms, banana trees and beautiful flowers. One could literally say that the snow that fell on Mt. Hermon grew an orchid near the shores of the Dead Sea.

The wonderful truths that are found in God's Word should be working their way down through the soul of our being and out into our lives in such a way as to change the moral landscape all around us. I believe good theology and real Christianity has a trickle-down affect. ■

➡(p6) died five years earlier. Back in Cincinnati, the colleagues of "this old bloodshed traveler, who had fought a good fight and been faithful unto death" would recall the lingering sense of God's "near presence." For as they knew, there had been a coronation on the Hilltop! ■ —LDS

## How to Help Your Grandchildren

Gene and Jeanette Davidson from the state of Washington have been a great blessing to God's kingdom around the world, as well as long-time friends of God's Bible School.



Mrs. Jeanette Davidson has been a contributing editor of *God's Revivalist*, and both of them have been involved in church and children's work through the years.

In 1987 Mr. and Mrs. Davidson placed \$1,500 in an educational trust fund to be used by their three nephews should they feel God's call to enter the ministry and attend GBS. It was designated that from this fund each of the boys would receive his educational expenses paid in full for one year. Since none of the boys took advantage of this opportunity, the Davidsons permitted the trust fund to be applied to over a dozen student accounts at GBS. The original \$1,500 had grown to over \$17,000 by that time!

Thank God for the Davidsons' foresight and wisdom in setting aside funds for future generations. If you are interested in doing something for your grand children or for someone else interested in a Bible college education, please contact the Office of the President. We can send you information on how you can take a small amount of money which will ultimately make a powerful contribution to help a young man or woman train for full-time Christian ministry. ■

## SUMMER ITINERARIES

### Dr. Michael Avery

June 19-25 Ohio Bible Methodist Conference Camp, St. Mary's, OH  
 June 24-28 Appalachian Youth Camp, Roxbury, PA  
 July 31-August 3 New York Pilgrim Holiness Conference Youth Camp  
 Binghamton, NY  
 August 5-11 Kansas State Holiness Association Camp, McPherson, KS

### Dr. Allan Brown

June 26-30 Youth Camp, Tulsa Oklahoma  
 July 4-7 Ontario Holiness Association Camp, Toronto, Canada  
 July 10-16 Vigo County Holiness Association Camp, Terre Haute, IN  
 July 27-August 6 Pierce County Holiness Association Camp, Tacoma WA

### Rev. Ben Durr, Jr.

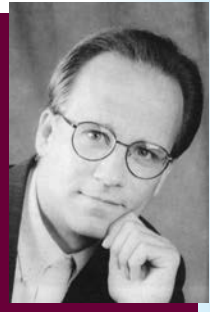
July 7-16 Letts Holiness Camp, Greensburg, IN

### Rev. Larry Smith

June 30-July 8 Tennessee District Wesleyan Camp, Jamestown, TN

### Rev. Edsel Trouten

July 7-16 Newberrytown Holiness Camp, Etters, PA



*Daniel Glick*

THE LAST

# page

## THE DANGER OF DELAY

As I walked down the little cobblestone sidewalk, a feeling of heaviness engulfed me. In the house which I was now leaving, lived a middle-age woman with her two teenage children. Today, as on many previous occasions, I had sat at the kitchen table with this woman and gently pled with her to return to the God she had left many years before. Repeatedly she assured me that she wanted to come back to God and to church, and that she did not want to enter eternity without salvation.

I was in my early twenties and pastoring my first church. I had come to know this woman through an interesting set of circumstances. It began one day when I was visiting the local county prison. There, a young man told me that when he was released, he would come to my church and bring a friend of his. True to his word, he came on a Sunday morning and brought his friend who happened to be my neighbor. This second young man came back alone on Sunday evening and came forward at the conclusion of the service to repent of his sins and give his life to God.

Some time later he told me that he had an aunt with two children that he wanted to bring to church. He was successful in bringing the children but not the aunt. The daughter, age 16, and the son, age 12, both were soon coming regularly to church and both indicated an interest in serving the Lord.

I began to visit regularly in their home, always encouraging the mother to come with her children to church and to lead them in a new life. Her story was always the same. "Pastor, I know all about this. I used to be a Sunday school teacher myself. I do not want to enter eternity without God." I warned her that this was a critical time in her children's lives and that she could best help them by being an example. I remember telling her that there was a great possibility of her children losing interest, if she showed none. While she welcomed my visits, she did not follow the advice.

Several years later, I was sitting again at her table. In the intervening time her children did lose interest. They eventually quit coming to church and began to pursue other things. Now the aunt was telling me how her now 14 year-old son would come home late at night intoxicated. She was upset and concerned about his behavior. She told me that her now 18 year-old daughter had a baby without bothering to get married. She also said that she had developed heart trouble and was remembering the warning I had given her several years earlier.

I again pled with her to come back to God and to set her house in order spiritually. Perhaps it was not too late. She listened, appreciated my concern, but did nothing. I left the house that day with a sense of helplessness and heaviness. It was not long until those feelings were justified.

Returning from a visit to the western part of the country, my wife and I arrived home, picked up our local newspaper and read the story. The 18-year old daughter, with her baby, had come home to visit her mother. The baby was fussy; the daughter got angry and pushed the little toddler, injuring its head on a coffee table. Emergency personnel were called. They understood this as a case of abuse and called the police. The baby was taken away in an ambulance and later declared brain dead. The daughter was placed under arrest and taken away to jail. The mother, witnessing all of this, had a massive heart attack and dropped dead on the scene.

I was stunned and grieved by what I read. Over twelve years later I am still stunned and grieved, and these words go through my mind. "We must never trifle, for there's danger in delay; never say tomorrow, when God says today." ■

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*Daniel Glick lives in Apple Creek, Ohio. He is a college instructor and director of Calvary Mission.*

*Her story  
was always  
the same.  
"Pastor, I  
know all  
about this...  
I do not  
want to enter  
eternity  
without  
God."*

# silent saints at GBS

## WINNIE JOHNSON: “SMALL HANDS, PRECIOUS AND KIND”

*During GBS's centenary celebration, we honor those who have given distinguished service on the Hilltop. Great names will be remembered at the public commemoration. This column is devoted to those who will not be mentioned then—lesser-known men and women who also have faithfully ministered here. God's honor list will probably not be the same as ours, for He knows what we do not know. In the end, He will see that all receive the rewards which they deserve.*

*“Her hands were small hands precious and kind, / They have written many anointed lines.”* These words from a poetic tribute to Miss Winnie Johnson, written by her colleague, Elnora Ratcliff, at the time of Miss Johnson's death, epitomize her long and faithful service to God's Bible School. She worked in various capacities at the school, but her major contribution was at the offices of the Revivalist Press, then not only producer of *God's Revivalist*, but also a major holiness publishing house in the United States.

Winnie Johnson was born in Canada, October 17, 1881, but while still a child moved with her family to the Upper Peninsula in Michigan. During a revival held in the community schoolhouse by G. W. Heins, a student from God's Bible School, she was “soundly converted” in the old manner. “Not only were sinful pleasures to be forsaken,” she testified, “but friendships must be severed if they were a hindrance, for I decided to be a wholehearted Christian, and nothing doubtful was to be retained.”

That was what she remained through all the rest of her life—*“a wholehearted Christian.”* She came as a student to GBS in December, 1905, and remained here for two and one-half years until poor health caused her to return home. Later she worked for a few years in Minneapolis, and then responded to God's call to return to GBS, arriving in Cincinnati in January 1917. With the exception of three years as a Pilgrim Holiness deaconess, she spent the rest of her life on the Hilltop. “The Lord said, “Go to Cincinnati,”” as she recalled, “and He has never told me to leave.”



For almost fifty years she was either a student or a worker at GBS, and sometimes both. For at least seventeen years she was also secretary for her local church and sometimes teacher of its Ladies' Bible Class. But her great work was in the school's editorial office, “helping to spread the Gospel message around the world through the school's periodicals, thousands of books, tracts and other forms of printed ministry,” as Florence Carlson, *Revivalist* editor, noted. “Only eternity can in any degree evaluate the results of such a life.”

She also served for several years as editor of the *Bulletin* of the GBS Alumni Association. In this capacity she gave invaluable service to President Samuel E. Deets' successful campaign to retire GBS's overwhelming indebtedness. “She was among the foremost” of those “few choice saints of God who had already held on to the throne for God's Bible School through the darkest years of its life,” as he remembered. “With a humble and holy spirit she went about her tasks on the *Revivalist* and *Alumni Bulletin* staffs with an assurance and competence which mark few younger individuals.” At that time she was past eighty.

Her humble, kind, and godly life ended January 11, 1969. For the three years prior, her health had been deteriorating; and on the day before her passing, she had predicted, “I believe the Lord is going to take me to Heaven soon.” Dr. Leslie Wilcox represented GBS at her funeral, and after other appropriate ceremonies, the lady with the “small hands, precious and kind,” was laid to rest in Cincinnati's famous Spring Grove Cemetery. —LDS ■

# God's Bible School and College

## GRAND 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 commemo-  
rations, great presentations,  
exciting celebrations!*



### Wednesday, September 27

10:00 a.m.

- Grand Convocation
- Processional
- Words of Greeting from Distinguished Guests
- Special Music
- Presentation of Official GBS History and Pictorial Book
- Address by President Michael Avery

12:00 Noon

- Unveiling of Centenary Monument

2:00 p.m.

- Ceremony Opening GBS Archives (Flexon Library)
- Campus Tours to Points of Historical Significance

7:00 p.m.

- Special Music
- Address by Board Chairman, Leonard Sankey—"True to the Trust"

### Thursday, September 28

10:00 a.m.

- Special Music
- Greetings from Mrs. Mary Hutchison, General Manager of the Oswald Chambers Publishing Association
- Address: Dr. David McCasland—"Oswald Chambers

and GBS"

- Official Opening of the Oswald Chambers Parlor

2:00 p.m.

- Special Music
- Select Readings for Official GBS History, Wallace Thornton

7:00 p.m.

- The Social Conscience and Missionary Passion
- Special Music
- *George Street Mission, Hope Cottage—Home for Unwed Mothers, Every Home Crusade, Orphanage, The Thanksgiving Dinners, GI's of the Cross*

### Friday, September 29

10:00 a.m.

- Special Music
- Address: Dr. William Kostlevy—"Martin Wells Knapp"

2:00 p.m.

- God's Bible School—Connections to the Evangelical Community
- Special Music
- Address: Dr. Edwin Kilbourne, OMS International

7:00 p.m.

- Homecoming Celebration
- Alumnus of the Year
- Choirs and Orchestra

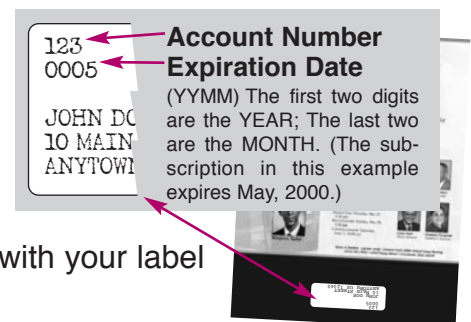
### Saturday, September 30

10:00 a.m.

- Homecoming Activities

## Has your *Revivalist* subscription expired?

1. Check your mailing label for the expiration date (on the back cover of this issue.)
2. If your subscription has expired, \$10 will renew your subscription for one year.
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God's Revivalist • 1810 Young Street • Cincinnati, Ohio 45210

# Camp Meeting

at God's Bible School & College  
Cincinnati, Ohio

**May 26-June 4, 2000**

## *Evangelists:*

Mark Cravens • Jack Hooker • Wingrove Taylor

**Music:** God's Bible School Music Division  
under the direction of Garen L. Wolf I

**Children's Services:** Charlotte Frederick

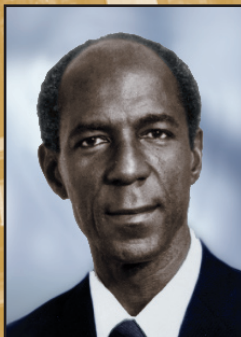
**Prayer Leader:** Edsel Trouten



**Mark Cravens**



**Jack Hooker**



**Wingrove Taylor**

## **Schedule of Services:**

Prayer and Healing	7:30 am
Breakfast	8:00 am
Bible Study	9:00 am
Morning Worship	*10:30 am
Children's Meeting	10:30 am
Lunch	12:00 pm
Supper	5:00 pm
Evening Service	*7:00 pm

\*Nursery service provided during the main services

## **Special Events:**

Alumni Day: Saturday, May 27,  
1:30 pm  
Baccalaureate: Sunday, May 28,  
2:30 pm  
Commencement: Saturday,  
June 3, 10:00 am



**Michael Avery**  
*President*



**Edsel Trouten**  
*Prayer Leader*



**Garen Wolf**  
*Music Director*



**Charlotte Frederick**  
*Children's Services*

**Space is limited—register early! Contact: God's Bible School Camp Meeting  
(513) 721-7944 • 1810 Young Street • Cincinnati, Ohio 45210**