

GOD'S

# REVIVALIST

*and Bible Advocate*

WINTER 2001



THE TABLE OF

# contents

6

## The Regality Of Religion

by Theodore W. Kalsbeek

7

## From Cincinnati To The World

by David Bundy

7

## Sammy Morris, Prince Kaboo

by Larry D. Smith

18

## Don't Miss Your Revival!

by Knox Bullock

20

## Bringing Back The System

by Larry D. Smith

- 3 The President's Page
- 4 Our Readers Respond
- 4 Missions Around The World
- 5 The Editor's View
- 8 2nd Thoughts: A Deeper Look At Scripture
- 10 News From The Hilltop
- 12 Revivalist Family
- 15 GBS Alumni Spotlight
- 17 GBS Archives
- 21 Revivalist Pulpit
- 24 Slates Of The Evangelists
- 26 Looking Ahead At GBS
- 27 The Last Page

Winter 2001

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"Fire and hail, snow and clouds; stormy wind, fulfilling His word..." (Ps. 148:8). All nature testifies of God's surpassing glory, and winter as well as summer is the portrayal of His awesome majesty. In reverence we exalt Him now, as we shall exalt Him forever!



## WHAT GOD REQUIRES

by Michael R. Avery, president

In every age there are those who aspire to an intimate relationship with a holy God and to live the godly life resulting from that relationship. It is also true that in every age there are those who have constructed their own brand of cheap grace to insure a minimum demand upon their life. Standing between these two categories is a veritable host asking the eternally important question, “What level of living does God require of His people?”

We know that salvation and acceptance with God comes by grace through faith. Yet no serious Bible student can escape being jolted by the flat ultimatum to “be holy for I am holy.” Nor can we overlook the command to pursue holiness, “without which no man shall see the Lord.” The call to holy living is repeated in various ways throughout the whole of Scripture. If God means what He says, then salvation by grace through faith has some serious behavioral ramifications.

The Old Testament sets the tone and standard for God’s expectations of His people. A summation of the first few books of the Old Testament clearly teaches us that God’s goal for human life is that we should live in real fellowship with Him—a fellowship that requires a correct understanding of who He is and a sharing of His revealed character. Four times in the book of Leviticus (often referred to as the “Holiness Code”) God tells His people that He is holy and, because that is so, they must be holy. He is requiring a holiness of life that is not only *relational* (meaning, a holiness that is derived and dependent upon a right relationship with God), but one that is also *replicational* (meaning, a holiness that shares His character and is *behavioral*, touching every aspect of our personal, social, moral, civil and religious life). This behavioral aspect is presented further when we are given an Old Testament description of true religion, “Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart” (II Chron. 19:9). Clearly God expects us to serve Him reverently with a life that is totally yielded and faithfully obedient to His revealed commands and statutes.

The New Testament standard is the same as the Old. It teaches that we are redeemed from sinful bondage and brought into a relationship with God by saving grace. This salvation is more than going to Heaven when we die. It is an intimate personal progressive relationship with Christ. It means that God radically and immediately re-orientes our lives to the Lordship of Christ so that obedience to Him is a normal practice in our lives. It means that He will also “purify our hearts by faith” through the baptism of the Holy Spirit, enabling the Holy Spirit to reproduce Christ’s character in us. Although this is not done in our own strength, we are fully cooperative participants in this effort by the application of Biblical truths as we see new truth and by the exercise of certain disciplines that help maintain true piety in our lives.

Both Testaments call us to live lives that are morally pure, ethically righteous, and faithfully obedient. This call to holy living is clear, and every Christian needs to take this call seriously. Dr. John Oswalt in his book, *The Call to Be Holy*, makes the observation, “The fate of the American church and the church around the world depends upon what it does with the biblical doctrine of Christian holiness.” Dr. Oswalt is right. It is also right to note that my fate and yours depends upon what we do with the biblical call to holy living. God requires holiness of heart and life. ■

## Our Readers Respond

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

### CENTENARY CELEBRATION

I have just reviewed again the November 2000 issue of the *Revivalist* and am deeply moved. God's faithfulness in preserving His school for 100 years shouts from every page.

Thanks to all who planned the format of that issue. The pictures, with running comments on either side of the double spread, gives one a feeling of a "ringside" seat at all the proceedings. No indication is given as to the author of the verbal view of the three-day Centenary, but it is a masterpiece, capturing the excitement and nostalgia, along with a sense of dignity and wonder. It was not possible for me to attend this historic occasion, but with the November issue at hand, I don't really feel "left out."

The whole issue, while serving as a platform from which to view a moving panorama of the past, seems also to be a springboard toward the future. I believe this is because God's Bible School has been faithful to its trust. It has "kept the charge." A foundation of principles that have endured through the storms of the past 100 years gives promise, under God, of continuing "on course."

My prayers are with you, as with all of our holiness educational institutions.

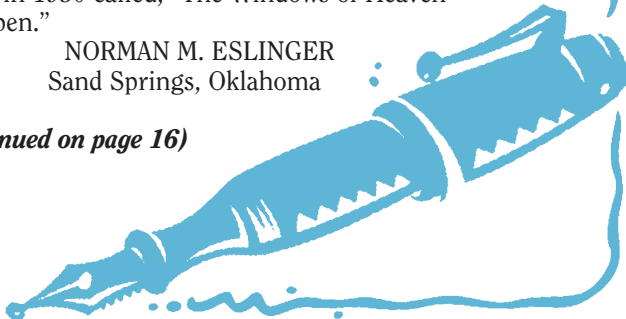
ANITA K. BRECHBILL  
e-mail

*Editor's Note: Articles in the Revivalist that have no indication of authorship are generally written by the editor. The November issue was written by Larry Smith and designed by Jon Plank.*

Your Centenary Edition (September 2000) is just great. In the photo of the orchestra on page 16, the lady on the front row and number one on the far right is no doubt Ruth (Bishop) Teasdale. Her husband Ellis is behind her and number two on the back row with the black guitar or the fellow with the bow tie playing the trumpet. The two of them played many different instruments, and both could preach—and I mean preach! She wrote many choruses. The main one I like is one she wrote in 1950 called, "The Windows of Heaven are Open."

NORMAN M. ESLINGER  
Sand Springs, Oklahoma

(continued on page 16)



# 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

"We're in a rural area, so perhaps five percent of our total population is HIV-positive," comments Free Methodist missionary Dr. Frank Ogden of the Kibuye Hospital in Burudi and of Kibogora Hospital in Rwanda, adding that the numbers are much higher in rural areas, according to *Light and Life*. "The death toll is starting to rival that of the 1917-18 influenza outbreak that killed more than 20 million worldwide," says Ogden. The magazine notes a UN report released in June which stated "that one in five adult Africans is infected with the HIV virus, and 70 percent of the world's new cases of HIV infections in the next year will be in Africa." It adds, "AIDS is now the number one killer in sub-Saharan Africa, with an estimated 6,000 minimum dying daily."

### BELIZE

"Recently it was my privilege to visit our EBM station at Crooked Tree...**Today the church is going strong and moving forward.** There has been a deepening in their spiritual lives, their faith has grown, and it is wonderful to listen to their testimonies. Young mothers testified of their love for the Lord and their desire for their children to grow up serving God. Husbands and fathers also are becoming the Christian leaders in their homes, the church, and the village." —*Rev. Robert Witter, Mission Messenger*

### PHILIPPINES

"The five Baguio City pastors envision **planting six-eight churches over the next five years,**" according to Wesleyan missionary Robert Bickert, former GBS faculty member. "They cited disciple training with their laity and establishing a youth center to minister to the city's 100,000 university students as top priorities."

### GUATEMALA

"On October 22, Glen and Helen Reiff (EFM) visited the village of San Juancito. Glen writes, 'Just a few years ago this village was a center of communism, and we could not go there at all. The secretary of the Communist Party got saved and then started witnessing to the people. **Now this entire village has been impacted by the Gospel!** We have a nice (p16) ➔"





# view

THE EDITOR'S

## HOPE FOR SISTER ALICE

by Larry D. Smith, editor

Sister Alice loves God, and she loves the church; but, alas, she also loves the “soaps.” At prayer meeting, her testimony is often very “spiritual,” and she will even cry a bit about her “walk with Jesus.” Next week, however, the story will be different. For as she will ruefully report, she’s been at her sister’s house, ogling the big-screen television and swooning over Hunky Harry’s seduction of Silly Susie. This is all wrong, as Alice knows, and she’s very sorry for it.

So afterwards, it’s the “wormwood and the gall” —at least until Wednesday night. Prepared for what awaits them, the prayer meeting brothers and sisters murmur sympathetically as she begins to wail, then heads down the aisle

for another wrenching emotional upheaval. Maybe this time, as they hope, she will “get holiness”; and as they believe, holiness will cure her hankering for Harry, stabilize her wobbly prayer life, and even tone down her screaming at her husband.

Alice does need holiness, and her need is desperate. Indeed, holiness is what every sinner needs

to rectify inherent evil, restore enfeebled purpose, and rebuild shattered character. She will not find it, however, in the second work of grace if she has not already found it in the first, which is regeneration by the Spirit, and if thereafter she has not cultivated its

increase by the holy habits and holy disciplines which it requires. For holiness begins in the moment of our new birth; continues in lifelong, widening dimension; and climaxes in the triumph of perfect love. Holiness is the unfailing hallmark of evangelical Christianity, and there is no life in God without it.

Thus, we who are not holy by nature must be made holy by grace. Sanctification is the process by which this is done; and in all its stages, it is the Spirit’s work, changing us “in ever-

increasing splendour” into Christ’s own image (II Cor. 3:18, *Phillips*). It does not ensure perpetual excitement, nor does it permit gloating over others who are not as “spiritual” as we believe ourselves. It is not stricter rule-keeping nor parading about with “holier-than-thou-art” religious airs. Sanctification, rather, is God’s way of turning selfishness into sanctity. In doing this, He plants us in the “Jesus life” and plants the “Jesus life” in us, renewing our fallen nature, filling us with passion for Himself, and integrating all life in holy character and purpose.

Yes, Alice needs holiness; but it’s doubtful that she needs to (p19)➡

SHE’S BEEN  
OGLING THE  
BIG-SCREEN  
TELEVISION  
AND SWOONING  
OVER HUNKY  
HARRY’S  
SEDUCTION OF  
SILLY SUSIE.



*God calls us to be His royalty in a spiritually sloppy society—*

# THE REGALITY OF RELIGION

By Dr. Theodore W. Kalsbeek

***“For the Lord Most High is awesome; He is a great King over all the earth!” (Ps. 47:2). “But you are a chosen generation, a royal priesthood, a holy nation...” (II Pet. 2:9).***

As widely separated as are these verses, their message is connected. For in both of them the idea of royalty is associated with religious experience. On the one hand, the Psalmist extols God as King, reigning over the nations. On the other, Peter describes us believers as a “chosen generation, a royal priesthood, a holy nation.” In a supreme and absolute sense, God is royal; but in a limited and derivative sense, so also are His children.

In our culture there is urgent need to understand and experience religion with a distinguished sense of royalty about it, a dignity rooted in history. For everywhere that dignity is being diminished by the general cultural trend to be increasingly casual in attitude and approach. By dignity, we do not mean stilted stuffiness or pompous perpetuation of past ways just because they are old, but an attitude and approach to religion commensurate with the distinction and reverence it deserves.

To recover this, we must rescue religion, not only from flamboyant emotionalism to which many are drawn, but also from the radically liberal interpretations of God’s Word to which much of the contemporary Church has succumbed and from which our culture is suffering. Always it is true that whenever religion is overly contemporized and casualized, the moral and spiritual strength of society is weakened. With erosion of long-accepted theology, caused by liberal interpretation of Scripture, comes the inevitable erosion of moral strength in the culture.

So as the people of God, we must claim again our spiritual identity as a “chosen generation, a royal priesthood, a holy nation,” with the God-given purpose of declaring the wonderful deeds of Christ, who has called us “out of darkness into His marvelous light.” We are God’s people by His mercy alone; and this demands that we must have the courage to be different for His sake and thereby regain the respect, power, and nobility which we have somehow lost.

I yearn to have the Church of Jesus Christ be looked upon again as the dominant force in society! Only then will it be respected, not patronized, and treated as a real bulwark of truth, a haven of hope, and a disciplined fellowship. Only then will it be honored for its bearing and decorum as benevolent royalty and compassionate dignity, befitting those whose Lord is the King of Kings, not a patsy whose teachings are (p26)►



# From CINCINNATI to the WORLD

THE BEGINNINGS OF THE MISSIONARY

VISION OF GOD'S BIBLE SCHOOL

By David Bundy

Martin Wells Knapp began the ministry in Cincinnati with a vision. It was a vision of “a city set upon a hill.” Throughout the nation, those who testified to the transforming power of the Holy Spirit for ministry and the holy life were under attack. It was his conviction that the testimony to holiness should not be hidden. The vision was large, but the resources were meager. From rented rooms in the YMCA, Knapp and his colleagues began the ministry that would stretch around the world. And yet, as surprising as it may seem in hindsight, world missions was not an integral part of that initial vision. For a school now known around the world, with an illustrious history of missions and support of missionaries, the revivalistic ministry of Knapp was slow to adopt global missions as a central concern. Cincinnati was big enough! And beyond that lay the struggling holiness ministries that needed a lighthouse to guide them: a beacon set on a hill.

The early vision was therefore of a ministry and laity devoted to the biblical and Wesleyan verities of personal and social holiness. Knapp preached that message in Cincinnati, but also beyond the limits of that city through *The Revivalist*. It is in those pages that one sees the transformation of the ministry in Cincinnati from a local to a global concern. By 1893, having advertised missionary books for several years, Knapp observed, “Missionaries and money are both needed, but there is one thing needed more than either, and that is missionaries *baptized by the Holy Spirit*. The life of the Spirit was the essential ingredient for an effective (p9) ➡

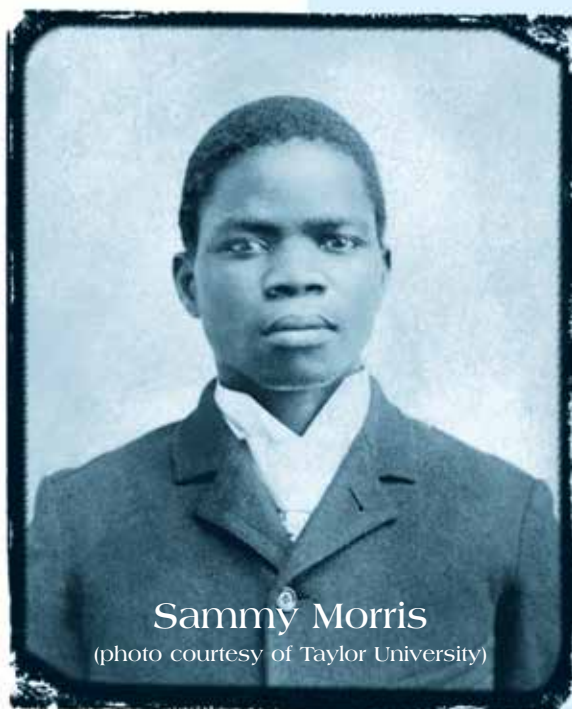
## SAMMY MORRIS, PRINCE KABOO

Sammy Morris (1872–1893), whose original name was Kaboo, was the son of a tribal chieftain in the Ivory Coast, formerly part of French West Africa. He had been given as a hostage to a neighboring leader who had defeated his father in battle. When his ransom could not be paid, he was cruelly tortured and would soon have suffered an agonizing death. Miraculously, however, he escaped and fled through the jungles to Monrovia, the capital of Liberia. Here he came into contact with missionaries who led him to Christ. He was baptized and became a member of the Methodist Church.

His spiritual vibrancy and spiritual commitment were contagious; and after many amazing experiences, he made his way to the coast and utterly without funds became a member of the crew of a trading ship which eventually landed in New York City. All this he did to find Stephen Merrit, the influential Methodist holiness leader and confidant of Bishop William Taylor, whom he had been told could tell him more about the Holy Spirit and His work.

Everywhere Sammy went, there was an amazing increase in conversions and in the renewing, cleansing activity of the Spirit. He became a student at Taylor University, then situated in Fort Wayne, Indiana; and here his loving, humble, and holy influence greatly impacted both the school and the broader community.

He died very young as the result of a severe cold and other complications, convinced, “My work here on earth has been finished.” The story of this ignorant African lad who devoted himself entirely to Jesus still inspires Christians everywhere, even as it did the readers of the *Revivalist* a century ago. —LDS



Sammy Morris

(photo courtesy of Taylor University)



by Ben Durr Jr.

**“Sing unto the Lord. Cursed be the day wherein I was born.” (Jeremiah 20:13-14)**

I smile every time I read through the twentieth chapter of Jeremiah. How does the prophet move from exultant rejoicing to rock-bottom depression in a single breath?! One minute Jeremiah is delighting in the Lord who, like a mighty Warrior, has brought him great deliverance (vv. 11-13), but in the very next verse he laments the fact that he was ever born! His Joshua-like triumph quickly ends in a Job-like trauma: “Wherefore came I forth out of the womb to see labor and sorrow?”

Personality types have been organized into four general categories: Choleric (dynamic, confident, a leader), Sanguine (talkative, enthusiastic, inspiring), Phlegmatic (easygoing, agreeable, shy, indecisive) and Melancholic (moody, withdrawn, insecure). It is easy to fit the prophet Jeremiah into the fourth division, for his writings preserve a portrait of a man who experienced all the classic signs of a Melancholic: inferiority complex (1:6), easily discouraged (20:9a), complaining (15:18), socially isolated (15:10), mood swings (20:13-14) and given to emotionalism (9:1). Generally, Jeremiah the Melancholic saw the darker side of life.

But God chose Jeremiah! And He did so in the hour of Judah’s ultimate national tragedy—the invasion and destruction of Jerusalem (1:3). Before Jeremiah was even born, God foreordained this temperamental man to express His divine burden for that hour of crisis (1:5). In the “worst of times” most of us look for a Choleric—a Norman Schwarzkopf-type—someone who can transcend his emotions and provide clear-headed leadership to solve the problem at hand.

But on this occasion God chose a crier, not a conqueror; He selected a weeper, not a warrior, for His own great heart was in anguish over the flagrant transgressions of His people. They had scorned decades of faithful warnings and kind entreating. And now it was time for judgment. It was too late. Tears were in order.

This leads to a fascinating observation. Perhaps God selected Jeremiah, not in spite of, but *because* of his unique personality. And what most of us would dismiss as a personality disorder, God saw as the perfect expression of His own grieving heart. Thus, the smile I have while reading Jeremiah 20 is not a condescending smirk at a man who couldn’t hold himself together; rather it is a smile of identification with a man “of like passions.” And it is a smile of hope—hope that if God saw “just what He needed” in the erratic psyche of Jeremiah, maybe He observes something useful in me! ■





►(p7) ministry anywhere in the world, including Cincinnati.

It is clear that Knapp, unlike some Holiness leaders, was never opposed to world missions. The Revivalist reported on the exploits of famed Holiness missionaries, such as William Taylor, James Thoburn, and Amanda Berry Smith and requested prayer for their sustenance. However, credit for the expanded vision for missions has to go to Minnie Knapp, the second wife of Martin Wells Knapp. On the page she edited “For the Young,” she began, in December 1896, to devote space to the story of Sammy Morris.

Morris, whose real name was Kaboo, was the son of an African chief. He had been taken into slavery in Liberia after serving as a hostage in the custody of a neighboring warlord. He escaped his captors, walked to the Atlantic Coast, prayed his way onto a freighter, led many of the crew to Christ, survived a pirate attack, and arrived in New York. He had met missionaries of the William Taylor mission in Africa. Therefore he sought out Stephen Merritt, a wealthy supporter of Taylor, whose life Morris transformed by calling him back to freshness of spiritual commitment. Morris had come to the USA seeking education. To further that goal, he was sent in 1892 to Taylor University, then located in Fort Wayne, Indiana, which moved to Upland, Indiana, in 1893. In Fort Wayne, he worked to revitalize churches and ministered to the students. He died, aged twenty-one, in Indiana, in 1893. Making the best of a short life, he inspired numerous people to missionary service and more to the sanctified life. This narrative is the beginning of the expression of a concern for world missions in *The Revivalist*.

The stories of Sammy Morris in *The Revivalist* continued through 1897. They were complemented by a “Missionary” page initiated in January 1897. That page intoned, “The Pentecostal experience brings a missionary spirit.” Selections from various authors were published in the

“Missionary” page. However, preeminent among the Holiness contributors who wrote original essays in support of world mission was Seth Cook Rees. With cutting logic, insightful biblical

the Methodist Episcopal Missionary Society, pioneered what he called “Pauline Missions.” The argument was simple. Any church (congregation of Christians) anywhere in the world

Credit for the expanded vision for missions in the Holiness Movement has to go to Minnie Ferle Knapp, the second wife of Martin Wells Knapp. On the page she edited “For the Young” in *The Revivalist*, she began, in December 1896, to devote space to the story of Sammy Morris.



Minnie Ferle Knapp

and theological analysis, radiating an intense passion, he argued that a Holiness church is to be a church involved in world evangelization.

The arguments of Rees and the story of Sammy Morris tied the beginnings of God’s Bible School into a radical tradition of Holiness missions. William Taylor had, from 1856 until his forced retirement in 1896 from

is the equal of all others. If the people trust in God, are led by the Holy Spirit and work to make Christ known, they are a church with all of the duties and responsibilities of a church. They should not be directed by mission boards and bishops, but by the Holy Spirit. The results of missionary work should be self-supporting, self-propagating, and (p25)►

# NEWS FROM THE HILLTOP

## GOALS SET FOR COLLEGE ENROLLMENT

College enrollment at GBS is on the rise; and Dr. Ken Farmer, Vice-President for Academic Affairs, and Keith Waggoner II, Student Recruiter, are determined to reinforce the pattern. "We've set two goals for the coming school year: first, continue our seven percent (7%) growth trend; and second, break the record for the largest freshman class," declares Dr. Farmer. "Thus, our total enrollment in the fall of 2001 will have to be 252; and we must have at least 117 freshmen."

He further explains that "last summer we informed our *Revivalist* readers that we were on track for breaking our record for freshmen enrollment, which we then believed was 101, set in 1976. Additionally we wanted our overall enrollment to reflect a seven percent (7%) increase by moving up to 235. The good news is that these goals were met. For the first semester this year, we had a headcount of 238 with 103 in the freshman class.

"We have since discovered, however, that our freshmen enrollment actually peaked at 116 in the fall of 1983. This gives us something to continue working toward. To do this we need your help! Everyone can make this a matter of prayer; and to those who are considering college, consider joining us here at GBS. We still have room for you!"

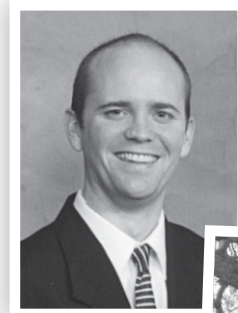
## TOM SPROLES JOINS FACULTY AS ADJUNCT

GBS alumnus Tom Sproles will join the college faculty this spring as adjunct instructor, teaching "Fundamentals of Supervision and Management" in the General Business Program. He attended GBS from 1987 to 1989 and then earned a degree from Cincinnati College of Mortuary Science in 1991. After a year-long apprenticeship, he became a funeral director, becoming manager of three funeral homes in New Castle, Indiana, four years later. In 1998 he completed the degree Bachelor of Business Administration from Indiana Wesleyan University; and in the spring of 2000 he accepted a new position as "Market General Manager," with responsibilities for 23 funeral homes and cemeteries in Indiana.

Sproles' wife, the former Mary Beth Creech, graduated from high school at GBS in 1987. She took her initial college work at GBS before completing her nursing degree program at Christ Hospital School of Nursing, Cincinnati, in 1990. The Sproles have two children, Sarah Beth, 8, and Hannah Marie, 5.

## GBS JAIL MINISTRY HONORED IN CHAPEL SERVICE

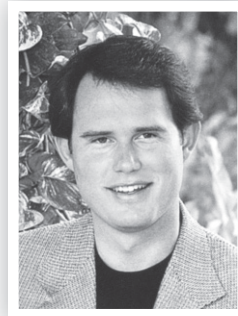
Students and staff serving as members of the GBS jail team were recognized in campus chapel services, Friday, December 8. Describing their ministry as one of the most valuable and productive activities of the school, President Michael Avery especially honored the Rev. Floyd Hyatt, who has been the team's director since its inception. The jail ministry currently enrolls 30 students and staff, who participate in worship services and maintain direct contact with inmates in the Hamilton County jail system. Participants were presented certificates bearing words of appreciation by former U. S. Presidents and provided by Volunteers in Prevention, Probation and Prisons, Inc. (VIP), an organization which promotes volunteer service with juvenile and criminal justice offenders.



Keith Waggoner



Ken Farmer



Tom Sproles



GBS Jail Ministry Team



## PHONATHON BRINGS "ENTHUSIASTIC RESPONSE"

Over fifty student volunteers operated campus telephones October 17–November 2 during GBS's annual Phonathon Capital Campaign. Response from the school's supporters was enthusiastic, with over \$135,000 raised this year in contrast to \$131,003 in 1999. "The gifts received during this key event enable GBS to help needy students," explains Public Relations Director Don Davison, who coordinated the fundraiser. "Many of our students could not study here if it were not for financial assistance."

Davison was assisted by other members of the GBS Advancement Team, including Lisa Alexander, Janna Hooker, and Jennee Hooker. Also contributing were the following businesses: Cincinnati Fire Museum, Cincinnati Zoo, Frisch's Restaurants, Great Time Family Fun Center, Triune Books and Bibles, Putt-n-Fun, Chick-fil-A, Dairy Queen, Arby's, and Avalon Industries of Baltimore, Maryland.

Pictured at right with President Michael Avery, Don Davison, and Lisa Alexander are the top student callers: Brian Bishop, \$30,852; Jason Baker, \$20,840; and Ben Crawford, \$10,535.

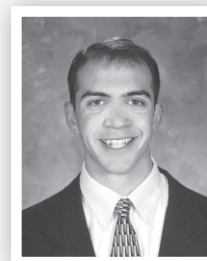


2000 Phonathon Participants

## RYAN COLSON NOVEMBER "STUDENT OF THE MONTH"

Ryan Colson, junior ministerial student and pastor of GBS's Main Street Chapel in inner-city Cincinnati, has been named November "Student of the Month." A release by the Office of Student Affairs notes that Colson, a resident of Boring, Oregon, "really became committed to Christ through a series of interesting events when he was 17 years old." He was led into the experience of entire sanctification through a friend who also told him of IHC, which he attended. There he learned of God's Bible School and decided to enroll.

"Ryan has a passion to teach the doctrine of holiness to those who have not heard," according to the release. "He exudes a positive love for, and faith in, Christ. It is common to see him on campus, smiling, ministering, and praying. His humble devotion is a challenge to us who have the privilege of associating with him."



Ryan Colson


**BRIEFLY NOTED:** Large congregations filled the Adcock Chapel, December 8, 9, and 10 for GBS's annual Christmas pageant under the direction of the Division of Music. In the photo at right, taken by William Arndt, Frankfort, Indiana, Donna Bock portrays the Virgin Mary holding Trey Stetler as the Child Jesus. ■



## GBS/IHC MARCH RALLIES

**March 9–11** GBS/IHC Convention Rally  
Calvary Bible Fellowship  
6606 NW 16<sup>th</sup> Street, Oklahoma City, OK  
Speakers: Dr. Leonard Sankey, Dr. Michael Avery  
Singers: GBS Quartet—Assurance  
Rev. Ray Cragun, Host Pastor (405) 789-6221 or 948-3351

**March 23-25** Northwest US GBS/IHC Convention Rally  
Tacoma, WA  
Speakers: Dr. Leonard Sankey, Dr. Michael Avery  
Singers: GBS Quartet—Assurance  
Area Chairman: Rev. Claude Hickam (253) 848-1815



**God's Bible School  
Division of Music**  
needs good used band instruments

If you would like to donate good used brass or woodwind instruments, please contact the Music Division Chairman, Mr. Garen L. Wolf at:

*God's Bible School and College*  
1810 Young Street  
Cincinnati, Ohio 45210

Phone: (513) 721-7944 ext. 235

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

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## CORRESPONDENCE

"We were both students at GBS in the 1950's. After getting married in 1957, we both went on to get our college degrees in 1960. Since we left GBS in 1960 we have spent 13-14 years as a librarian and as teachers in Christian schools in Missouri and Kansas. After that we moved to Preston, Kansas, where Erskine was library media specialist in the Pratt Junior College for 15 years. I was library director and teacher in a rural consolidated high school for 19 years. We are both retired now and live a few miles from Topka.

"Many people influenced our lives while at GBS, among them E.G. Marsh, Nettie Peabody, and Leslie Wilcox. A good friend, Kenneth Stetler, was also a great help and influence. Erskine feels that he is eternally in debt to two of the high school teachers. Lavonna Wood and Marguerite Reiss spent countless hours helping him to succeed. They were truly 'saints with a mission.' We often wonder what some of our fellow students of the 1954-1960 years are doing and would love to hear from them." —**Erskine and Almina (Lussenhop) Hughes, 9515 N.W. 42nd, Silver Lake, Kansas 66539.**

.....

## ANNIVERSARIES

**Rev. Arthur T. (GBS '42 ThB) and Rev. Agatha (Platz) Adams (GBS CWC and HS '40) celebrated their 60th wedding anniversary** August 26 in Columbus, Ohio. They met while at God's Bible School, were married August 25, 1940, and in the years following served in ministry together in churches in Louisiana, Missouri, New Jersey, Pennsylvania, Ohio, and Delaware.

## SPECIAL INTEREST

"It was June 1946, 54 years ago, and school was out. I left GBS and returned home in Michigan to find a job so Gloria Ogden and I could be married, November 30, 1946. In June 1947, I returned to GBS for camp meeting and joined the GI's of the Cross. My wife, my two sisters, and I sang together in camp meetings for Rev. Palmer. We went to West Virginia, then east to Norfolk, Virginia. It was necessary to travel late at night to arrive at Rev. Palmer's camp meeting in Atlantic City, New Jersey. At 3:00 A.M., two sailors traveling at a high rate of speed lost control of their car and hit our trailer house, just barely missing our jeep. No one was hurt, thank God.

"At that very time, the Lord awoke my mother to pray for all of us children. When we called her the next day, she told us the very time it happened. We left the trailer to be repaired and arrived for the meeting on time. Mother lived to be 90 years old. Time after time, she would say, 'When I'm gone, who will pray?'

"Gloria and I have been married 54 years. We have two children, four grandchildren, and one great-grandchild. The Lord has blessed us, serving Him in His churches and camp meetings."—**Alfred W. Eberle ('45 HS), Waterford, Michigan.**

*Editor's Note: This letter is of particular interest in light of the current centenary commemorations. The GI's of the Cross was GBS's jeep-and-trailer evangelistic thrust in the years following World War II. The Rev. Arthur Palmer was its director.*

**The Rev. Homer Brown, Kissimmee, Florida,** has informed us of the death of **Mrs. Anna C. (Forsee) Baynum** on February 1, 1997, at the age of 97. He notes that she attended GBS and worked in the school office for several years. She was married to a Mr. Bromel while at GBS; and after his death, she was married to a Rev. Walker. After his death she was married to DeWitt Baynum. They both were ordained in the Wesleyan Conference of Kentucky where they pastored several years. In 1960 they moved to Intercession City, Florida. Mr. Baynum died in 1991. "They were respected and loved by all who knew them."

# REVIVALIST FAMILY



## BIRTHS

To **Gary (GBS '98-'99) and Sonya (GBS '97-'99) (Johnson) Seniva**, a son *Donovan Gary Seniva*, born November 30, 2000. Sonya was production assistant and graphic designer for Revivalist Press while a student.

. . . . .

## OBITUARIES

**Eleanor E. Brooks**, age 83, died December 5, 1999. Funeral services were held at Scottsburg Wesleyan Church, with the Reverends Steve Chapman, Don Rohner, and Ben Colburn, officiating. Burial was in the Brooksbury Cemetery, Brooksbury, Indiana.

**Betty Mae Davison**, age 71, of Fort Myers, Florida, went to be with the Lord November 9, 2000, at the Cape Coral Hospital, Cape Coral, Florida. Funeral services were held November 15 at the Pilgrim Holiness Church, Bloomington, Illinois, with her son, the Rev. Donald E. Davison, GBS Public Relations Director, officiating, assisted by the Revs. Eugene Gray and Gary Hopkins. Representing God's Bible School were President Michael Avery, Vice-President Monte Stetler, and Garen Wolf I, Chairman of the Division of Music. Mrs. Davison was buried in Eastlawn Memorial Gardens, Bloomington, Illinois.

She was born May 29, 1929, in Clinton, Illinois, and was married to Frederick Davison on September 2, 1945. In addition to her husband, she is survived by six children, four of whom are GBS alumni: Carol Ann Blakley ('72 BA), Bassett, Virginia; Marlena Raeuber, Roanoke, Illinois; Michaela Prokaski, Eureka, Illinois; Frederick G. Davison ('82 BA, '84 ThB, presently serving as a GBS adjunct instructor), Norwood, Ohio; Rebekah Davison ('86 BRE), North Fort Myers, Florida; the Rev. Donald Davison ('83 BRE), Cincinnati, Ohio; sixteen grandchildren and ten great-grandchildren.

**Lenabell Ilene Dockum Yocum**, age 74, widow of the late Dr. Dale Yocum, died August 30, 2000, at Longview, Texas. She and her husband served in the pastorate and on the mission field, with terms in Jamaica and South Korea and short-term ministries in Cuba, the Cayman Islands, Taiwan, and Japan. Following Dr. Yocum's death in 1987, she continued their joint ministry, traveling many miles, speaking in churches, and compiling books from his sermons and tapes. She is survived by two daughters, six grandchildren, two step-grandchildren, and other relatives and friends.

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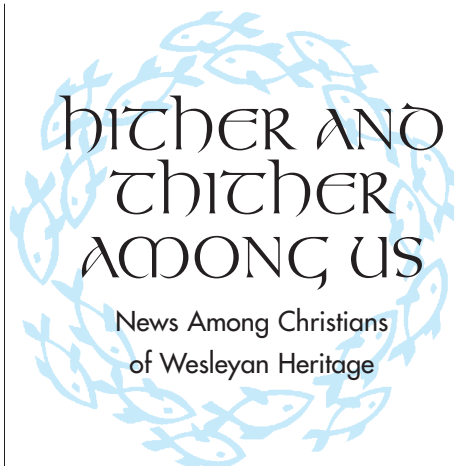
## CLASSIFIED ADVERTISING

*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.*

**Church Pews Needed!** The Radcliffe Bible Methodist Church needs twelve 8-foot, padded pews, preferable mauve in color or in a color to match a mauve color scheme. Please contact Rev. Ruth Ann Huskins, 5160 Oakes Road, Clayton, Ohio 45315-8934. Or call (937) 837-6211 or (937) 603-03229.

**Need elementary and high school teachers** with holiness background to teach in rural Kansas school owned/operated by Bible Holiness Church. Teacher must be certified or able to work toward certification. Inquire at Independence Bible School, 2246 South 10th, Independence, Kansas 67301. Phone/fax 316-331-3780.

**Scheduler wanted for traveling seminar ministry.** Lifechangers is looking for someone who can work from home arranging meetings for our ministry. 15-20 hours per week. Good hourly wage. Must be available to make calls during daytime and not have another full-time job. Must come to NC for two days paid training. E-mail [RickGrubbs@aol.com](mailto:RickGrubbs@aol.com) or call Rick Grubbs at (704) 279-5018. [www.LifeChangingSeminars.com](http://www.LifeChangingSeminars.com)



Rev. Mark Cravens, Salem, Ohio, will be guest speaker at the fourteenth annual **Outreach and Bus Convention**, to be held March 12-14, 2001, at God's Missionary Church, Lebanon, Pennsylvania. Activities will center in Bible studies, evening rallies, and practical, hands-on seminars on evangelistic outreach in the local church. "Our purpose has always remained the same," comments R.H. Fay, convention director, "To help each other in every way we can by sharing what we are learning and by encouraging each other in what we believe is the greatest work in the world." For further information, Mr. Fay may be contacted at (352) 245-0427.

"O God Our Help in Ages Past, Our Hope for Years to Come." These opening lines of Isaac's Watts great hymn serve as **theme for the Interchurch Holiness Convention, April 24-26, at Dayton, Ohio.** Geared for the conservative wing of the American holiness movement, the convention will feature a keynote address by Mark Lemon; evening rallies with B.J. Walker, Leonard Sankey, and Ed Overdorf as speakers; a variety of musical presentations; and daytime Bible studies, sermons, and special gatherings for children and women.

**Bishop Emeritus Clyde Van Valin** of the Free Methodist Church died July 22, after a long struggle with cancer. He was elected to the office of bishop in 1976 and served for nearly 16 years. After retiring, he helped start an organization of

African refugees in the United States seeking reconciliation among the tribes of Africa. He also returned to the Free Methodist Church, Wilmore, Kentucky, where he had served as pastor at an earlier time.

In acts of self-sacrificing Christian compassion, **two Nazarene pastors have donated kidneys** to those needing them. In transplant surgery in September, the Rev. Juan Rivera received a kidney from his friend, the Rev. John White. Both live in Lowell, Massachusetts, where Rivera is pastor of a Spanish-speaking congregation and White is pastor of an

English-speaking one. On October 11, Doug Slaymaker, pastor of Temple City, California, Church of the Nazarene, donated a kidney to a member of his church, Charles Hyde.

Houghton College, Houghton, New York, will offer a **new major in intercultural studies**. According to the *Wesleyan Advocate*, the “program addresses the needs of students interested in relief and health services, community development, missions, evangelism, church planting, theological education, Bible translation, and literacy in both local and global cross-cultural settings.” ■



# REVIVALIST FAMILY

## New Year's Greetings from 1911

This is GBS's centenary year, and we publish an extract from the Revivalist's New Year's greetings for 1911, written by Belle Staples (pictured at right), prominent early staff member.

Greetings from the Mount of Blessings!  
Greetings in the name of Jesus!  
New Year's greetings to each member  
Of the great *Revivalist* Family,  
Scattered far and widely sundered,  
Over hill and dale and mountain,  
In the dense and teeming city;  
In the quiet rural village,  
Out on rolling plain or desert,  
Or across the heaving billows  
Of the deep, blue sea.

Scattered here, and scattered yonder  
Almost every state and nation  
Represented by some members  
Of the great *Revivalist* Family  
Oh, shall we all meet in Heaven  
When this fleeting life is over?  
Are our lamps all trimmed and burning?  
Have we "oil" in great abundance?  
Are we ready for the coming  
Of the blessed Heav'nly Bridegroom  
Should He come today?

What shall Nineteen and Eleven  
Bring to each of us as members  
Of the great *Revivalist* Family?  
Ah, there's only One who knoweth—  
He who ruleth in the Heavens,  
Whom we love and call "Our Father,"  
He who notes the falling sparrow  
And who said in tender accents,  
"Fear not. Ye are of more value—  
Much more than these little birdlings;  
I will care for you."

Father, in the name of Jesus,  
We implore Thy richest blessing  
On Thine own *Revivalist* Family.  
Water with the dew of Heaven  
This the vine of Thine own planting.  
May each branch in Thee abiding  
Bear much fruit to life eternal  
'Till at last by Thee transplanted  
In that fair celestial garden,  
There to bloom in heavenly splendor  
Through eternal years.



# gbs alumni spotlight

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

## ALUMNI COUPLE DETERMINE TO FOLLOW GOD ANYWHERE

by Marc Sankey, National Alumni Association Reporter

To serve this present age, my calling to fulfill" is not only a line in a memorable Methodist hymn; it also summarizes the lifestyle of many former students. Deron and Kim (Jewett) Fourman are among those who pray, "Oh, may it all my powers engage to do my Master's will."

Deron attended the GBS High School from 1982–1985 and college from 1985–1990, graduating with a BRE. Kim attended college from 1984–1989, graduating with a BA in Music.

Kim comments: "Our parents knew each other; we saw each other at some revival services; and Deron's dad had filled in at the Allegheny Wesleyan Church in Franklin, Ohio, which was only about six miles from my house! But we didn't start dating until our GBS years—1986 to be exact! We dated for almost two years and were married in June of 1988."

During high school, Deron was a two-hour work student, working both in the kitchen and as stock boy. How well he remembers frying up the liver and onions every Wednesday! In college, he was student/staff, working four hours per day as the truck driver. Kim was a two-hour work student her freshman year and worked in the General Office with Fred Davison. They report, "We'll be forever grateful to GBS for the work program!!"

A highlight for them was traveling in the choir for four years. Deron says, "The godly influence and leadership of Professor Garen Wolf had a profound impact on our lives, especially his constant reminders to have the preeminence of God's presence in everything we say and do." Kim traveled with the Heritage Quartet for the 1985-1986 school year and summer.

GBS was where they both were grounded in the Lord. Deron gives this personal account: "I remember the Wednesday night in September of 1987 when, in Room 118 of the Boy's Dorm, I was totally, thoroughly sanctified. It was also at GBS, during the 1985 Missionary Convention, that I received my call to preach—a call which I have never questioned or doubted

since—one which has grown increasingly stronger and brighter." Kim testifies: "I am so thankful for the spiritual progress I made while at school. I thank the Lord for sanctifying me there and grounding me in His Word, for helping me make decisions that would affect me the rest of my life—specifically in finding my husband, and for showing me exactly the way He wanted me to live."

Through the influence of godly teachers, faculty, staff, high school principal, classmates and friends, the course of their lives was set.

"Our sole desire is to follow Him wherever that may be."

They left GBS on a cold, December night in 1990 and moved to Fairmont, West Virginia, to pastor the Bible Methodist church. "The Lord richly blessed us and helped us in our ministry there as we worked with some of the finest people you'll ever want to know! They had a tremendous hand in shaping our lives and ministry. While there we had three children—Alex (8), Courtney (5), and Kaitlyn (1)—and they have been such a blessing to our home."

In the fall of 1999, the Lord started dealing with the Fourmans to take an active step of faith for a new work. "He asked us if we'd be willing to leave a well-established church and our 'comfort zone' and trust Him to build a new work." In January 2000 the call became extremely clear. After nine-and-a-half years in West Virginia, they moved to Port Clinton, Ohio, and became the pastor of their conference's newest pioneer church. They joyfully declare, "We are holding services in a storefront building and God is moving among us. We are expecting Him to do mighty things in our church and in our community if we will trust Him."

Let us join our voices with theirs to sing "A Charge to Keep I have, A God to glorify: A never-dying soul to save, and fit it for the skies." ■



Alumni reporter **Marc Sankey** ('94 BRE) pastors the Bible Methodist Church of Franklin, Ohio. You can contact him at [pastorsankey@netzero.com](mailto:pastorsankey@netzero.com)

# Our Readers Respond

(continued from page 4)

Your last issue [November] enlivened my appreciation of Free Methodist heritage. You referred to one of my favorite [hymns], "Our Father in Heaven, Creator of All." Later I read that Rev. Fuller...led the congregation in singing that memorable hymn [see pp. 2 and 6]. I have never seen it in any other hymnal save the 1910 edition of the Free Methodist hymnal. I would love to have been there and have heard them sing those sacred words. Hearts had to be stirred while it was sung.

CARROLL E. FORTRESS  
Jackson, Michigan

*Editor's Note: We share Brother Fortress' love of great hymnody. "Our Father in Heaven" was indeed No. 723 in the 1910 hymnal published by both the Free Methodists and the Wesleyan Methodists. The hymn was also No. 571 in Hymns of the Living Faith (1951) and No. 499 in Hymns of Faith and Life (1976), both published by the two denominations.*

I want to compliment you on the recent issue of the *Revivalist* (Centenary Commemorative issue, September 2000). It is excellent. All the issues are good. Thank you.

MYRNA A. DEAL  
El Monte, California

Thanks for putting so much "Good Stuff" in the *Revivalist*. This [past] year it [had] a lot of information about the school and about those who brought it into being. It is very inspiring to read about the great men and women of the past...and we draw inspiration from their exploits for God. Keep writing about them.

PAUL MILLS  
Brooksville, Florida

## SAVED BY A STRANGER

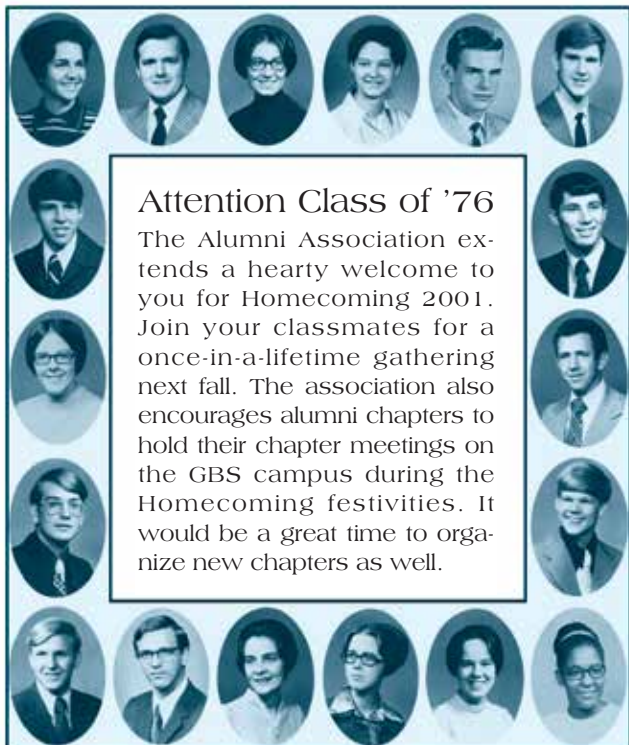
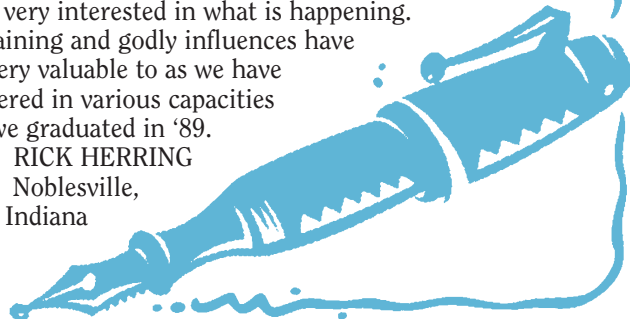
Dan Glick's "Saved By A Stranger" in the December issue is a classic. The applications are rich and deep. Daughter Ruth's words, "when she felt the power of his hand she knew she was saved," is a shouting point for all who have been rescued by the Stranger of Galilee. It ought to be printed as a tract for wider distribution.

ANITA K. BRECHBILL  
e-mail

## A REAL EYEOPENER

We enjoy the *Revivalist* very much. We are now working in the inner city of Indianapolis. It has been a real eye-opener. We are dealing with a different culture right in our own backyard. We do not come back to GBS very often, but we are very interested in what is happening. The training and godly influences have been very valuable to us as we have ministered in various capacities since we graduated in '89.

RICK HERRING  
Noblesville,  
Indiana



## Attention Class of '76

The Alumni Association extends a hearty welcome to you for Homecoming 2001. Join your classmates for a once-in-a-lifetime gathering next fall. The association also encourages alumni chapters to hold their chapter meetings on the GBS campus during the Homecoming festivities. It would be a great time to organize new chapters as well.

➡(p4) church building and a congregation of over 100 people. This special service was held in the outdoor patio of the public school building! What a thrill to have around 500 people out for this service and even more thrilling to see about eleven children and adults come forward to pray. God is still working in this former communist village" —*Ropeholders*

## UNITED STATES

"The Hispanic population within the continental States continues to grow at an astonishing rate. **FEA Spanish World Outreach is assisting holiness churches** in Indianapolis, Indiana; Lebanon, Pennsylvania; and Miami, Florida, in their efforts to reach Hispanics in their own communities. This is in addition to churches already established in Fort Myers, Florida; Graham, North Carolina; Georgetown, Delaware; Hobe Sound, Florida; Indiantown, Florida; Lake Worth, Florida, and West Palm Beach, Florida. New outreaches are forming in Homestead and Moore Haven, Florida." —*FEA 2000 Harvest Report*

## UKRAINE

"During the last month I have taught the course [Major Prophets] twice, first to our second year preachers, and [then] to our third year men. I have been thrilled with what God has done in the classes...Many of these men are pastoring churches now and all are involved in some kind of preaching ministry."

—*Gordon Snider, Zaporozhye Bible College, as reported in Church Herald and Holiness Banner* ■





**THE MAYOR COMES TO DINNER.** “After much prayer and consultation we decided to put on a great crusade in Music Hall. We called a council of about fifteen of the GI’s, and they were highly in favor of the crusade. But they went further; and the teachers, workers, students and many friends agreed with them. The Thanksgiving Dinner, which for forty-five years we have had here at God’s Bible School, we will have in Music Hall.” Thus President Meredith Standley announced his decision in 1946 to embark on the last great campaign of his presidency, the “GI’s of the Cross.” Conceived as a “Motor or Traveling School” which would “train students to be successful laborers in the great harvest field by *House and Highway Evangelism*,” the campaign was launched with a series of evangelistic services held in Cincinnati’s historic Music Hall and in conjunction with the annual Thanksgiving Dinner for about 6,000 poor inner-city children. The Thanksgiving dinners by then had become quite famous, having received public accolades even from First Lady Eleanor Roosevelt. Many notable city and state officials visited the GBS campus each year for the well-publicized event. Pictured above is Cincinnati Mayor Stewart eating with the children in 1946. Mrs. Bessie (Queen) Standley stands behind and slightly to the side of him. ■

# DON'T MISS YOUR REVIVAL!

*By the Rev. Knox Bullock*

True revival begins in the hearts of Christians and is characterized by the following:

**REVIVAL INVOLVES THE ACKNOWLEDGMENT OF NEED.** Everyone needs revival. That's easy to say, but there must come a time when each of us realize, "Lord I need a revival. Lord, I need a new touch. Lord, I need a stirring," Are you in that place? If you are not, will you ask the Lord to raise your awareness?

**REVIVAL INVOLVES AN OPENNESS TO TRUTH.** As the Word of God is preached, the Holy Spirit, the Spirit of Truth, will speak to our hearts and deal with us about some things. We must have an attitude that allows God to speak to us. We cannot afford to brush away truth or stiff-arm truth. Our attitude to the preaching of the Word of God is very often a real indication of our spiritual state. Let's be open to the truth!

**REVIVAL INVOLVES WALKING IN THE LIGHT.** We can acknowledge our need and be open to the truth, but what makes the real difference is whether or not we will walk in the light. We must obey God without procrastination. We must say "yes" to Him as He points to our needs.

Everywhere we need revival. Will you allow God to revive you, then allow Him to use you to spread revival in your church and community! Don't miss your revival! ■

---

*The Rev. Knox Bullock, a district moderator of the Bible Missionary Church, resides in Lima, Ohio. He has recently entered the evangelistic field.*

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➡(p5) shuffle down to the mourner's bench again. She's been there so often now that by the law of diminishing returns she receives little satisfaction in the effort, and frankly she's about lost hope for real change. But since her church offers no other option for spiritual formation, she probably will continue this dreary round until she loses patience with it all and finally becomes another one of our dropouts.

What this bewildered soul must have is what we all must have—a system of spiritual support which unmask our deceit, nurtures our faith, soothes our pain, and braces our will to live in steadfast covenant with God. We Wesleyans once had this kind of system, and it was so magnificent that the Spirit used it mightily to create great saints among us. But long ago we gave it up, and our loss is so tragic we hardly can measure its proportions. For like Alice, there are dozens of faltering ones sitting in our pews and sobbing at our altars, anxious for victory and stability, but in despair of finding either. Our original structure of ordered piety would have rescued many of them.

“Once upon a time the Lord raised up a man named John Wesley,” writes Wes Tracy, former editor of the *Herald of Holiness*. “He and his spiritual comrades started a religious movement to produce holy Christians, believers who were sanctified through and through, wholly given to God and to service.” Holy ends must be produced by holy means, however; and so they erected a methodical system designed for this purpose; and this is why they were called Methodists. “They met in societies, classes, bands, and mentoring and twin-soul pairs to help each other toward holiness of heart and life. They met in societies two or three times a week for worship and instruction. They met once a week in classes of twelve to teach, encourage, and pray for each other...”

“It was a true covenant community of faith,” he explains. “They even called their movement a ‘connexion,’ for the members were connected with each other in the quest for holiness...The people practiced family worship twice a day. They organized backsliders’ bands for the spiritually weak. They observed the love feast. If hard feelings,

misunderstandings, or some other offense had come between them and a brother or sister, they would break the love feast bread together and mend the relationships. In addition, the people conducted prayer meetings. They preached on street corners, in fields, in churches and chapels. They took

Communion every chance they got. They ministered to the poor and needy...If you were not willing to ‘spend and be spent’ for the poor, you were regarded as having not ‘one grain’ of truth faith.”

In this loving atmosphere of prayer, activity, and discipline, they submitted to spiritual examination, grew in “habituated virtue,” entered into the experience of entire sanctification, ministered to the lost, shook their world for Jesus, and at last entered heaven. “The people that this movement molded often became spiritual giants, models of holiness, heroes of sacrificial service—Cadillac Christians you might say.”

We have Cadillac Christians among us still; but as Tracy suggests, too many of us are more like the economy, plastic-bumper, compact models. If godly attitudes and kingdom priorities indicate spiritual quality, there are many places where we don't seem to be molding saints much better than do other Christians. We repeat the old Methodists' slogans about holiness, of course; but if we're going to replicate holiness as did they, we're going to have to consider again the basic principles of their system of promoting holiness.

*Reverence.* This was the atmosphere of awe, honor, and respect for Almighty God which permeated early Methodism. He does not trifle with us, and we dare not trifle with Him. Moreover, He is holy; and He expects us to be holy, too. All that is fleshly, cheap, or trifling is unworthy of Him, of His house, or of His people. Thus the early hymns, prayers, and sermons centered on God's character and majesty, as well as upon His purpose to make us like Himself.

His purpose to make us like Himself.

*Covenant.* Like marriage, the whole Methodist system was centered in holy vows, deliberately assumed, solemnly declared, and continually affirmed. Our spiritual ancestors were much derided for their single-mindedness and

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other-worldliness. But they had put their hands to the plow, and they did not look back. Or if they did, they knew they could be neither Methodists nor Christians.

**Community.** Covenant is with the living God, they taught; but it is also with His people, our brothers and our sisters. Together we form a grace-filled community in which we “watch over one another in love,” affirm each other’s strengths, fortify each other’s weaknesses, mentor the young, restore backsliders, and urge each other on to maturity and holiness. Thus, the class meetings, bands, love feasts, and communions, as well as the stated days of fasting, prayer, and witness.

**Discipline.** Wesley’s “General Rules” were clear-cut and specific. They required renunciation of all sin, vigorous pursuit of all good works, and faithful attendance at “all the ordinances of God.” Keeping rules didn’t make anyone a Christian, but they did set forth the Biblical expectations facing anyone serious about becoming one. “If there be any among us who observe them not...we will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our souls.”

**Grace.** Classical Wesleyanism has probably exalted God’s purpose to restore our shattered humanity better than any other theological system since the apostles. This is what holiness is all about, and grace is its enabling source. Grace comes to us in many ways, but primarily through the “means of grace” which He Himself has established. The old Methodist system centered in both the “instituted means”—Bible-study, Holy Communion, fasting, and Christian fellowship—and the “prudential means” which the Church had added. Believers, as they taught, “grew in grace” and experienced the “works of grace” as they “waited upon God” in the “means of grace.”

Remnants of these principles do remain; and because they (p25)➡

## BRINGING BACK THE SYSTEM

*Here are positive suggestions for bringing back our historic system for molding saints. Obviously, we can’t just recreate history. But we must take the abiding principles of Methodist spiritual formation and apply them creatively to contemporary need.*

**1. Understand the need for system, rhythm, and discipline in the formation of holy character.** This would be a fascinating subject for prayer meeting discussions, sermons, or even Sunday school lessons; and it must be a mutual project for both pastors and lay members. Saturate your attempts with prayer, and especially ask God for both leadership and assistance.

**2. Begin forming small groups for affirmation and accountability for those interested in spiritual formation.** These should meet weekly on a voluntary basis and with the support of church leaders; and they should never be divisive, but helpful and positive. Emphasize a warm, loving spirit, not a harsh judgmental approach. Whatever is shared in the groups must be held in confidence. There is much interest now in this subject, and places like God’s Bible School are actually using this honored approach to spiritual formation.

**3. Prayerfully consider the three categories of Wesley’s “General Rules”:** (1) renounce all known sin; (2) pursue all positive virtue in relationship to God and others; and (3) attend all the means of grace. How can these be fleshed out in your life and in the life of your congregation?

**4. Especially focus on new Christians and the weak and faltering ones.** Reach out to them in grace. Help them assess their weaknesses and set goals for themselves, all in a spirit of encouragement and acceptance. Deal with spiritual failure honestly and without compromise, but do so kindly and graciously.

**5. Make the celebration of the Lord’s Supper a regular and frequent part of the rhythm of your church’s worship**—not just an occasional celebration at Easter or Christmas. This celebration should be dignified, but joyous; and it should be emphasized as a powerful means of grace in which Christ is truly present by the Spirit.

**6. Focus on the great, solid hymns.** Meditating on a hymn of Wesley or Watts, for instance, will add depth and richness to your prayer meetings, where you can learn seldom-used hymns and explore their meanings. On Sunday mornings, especially, center attention on the great hymns about God and his character. When you sing gospel songs, use those with substance and meaning. The same is true of choruses. Don’t bother with trivial lines sung over and over again with little meaning.

**7. Occasionally hold an old-fashioned bread-breaking love feast.** This underscores the unity and love between God’s people and provides opportunities for removing obstacles to fellowship.

**8. Evaluate how your church in general and how you personally can minister to community needs.** How can you share Christ by reaching out to shut-ins, unwed mothers, teenagers, the elderly? Decide how you can be more effective in this and other areas, and follow through with a realistic system for doing this.

**9. Try focusing on regular days of fasting and prayer.** Traditionally Friday is the great Christian day of fasting and special devotion. Most people who do not fast by system rarely fast at all. Emphasize this as a loving discipline and accompany it with prayer.

**10. Don’t give up.** From time to time, evaluate results and mend the weak places. The collapse of the old Methodist system of molding saints didn’t take place overnight, and it will not be restored quickly. Be persistent, open-minded, and honest. There are people in your church and community who may be rescued if you succeed. ■



must take place for the full provisions of our union with Christ to be expressed in our lives. That's the point of command of "yield" in Romans 6:13 and 6:19. We are no longer to let sin reign in our bodies. We are to cease yielding our members as instruments of unrighteousness unto sin. Rather, says Paul, "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you" (Rom 6:13,14).

We are not saved by works, but the faith that saves must produce works or it is not biblical faith (Jam. 2:14, 17-20). God wants us to understand the reality of our union with Christ in His death, burial and resurrection. In Christ we have the resources for total victory over sin. He wants us to learn how to appropriate our resources. We build our faith upon the factual foundation of our death with Christ. Our union with Christ in His death is to issue forth into victorious Christian living. "The life which I now live in the flesh, I live by the faith of the Son of God" (Gal. 2:20).

Whenever we discover an attitude or action in our life that is not pleasing to Him, something that was part of our old self-centered life before we were saved, something such as anger at being treated unfairly, or resentment to slights, or retaliation to those who wronged us, the Holy Spirit checks us and empowers us to "mortify" (put to death) that attitude or action (Rom. 8:13, a present tense verb). Obviously, changing from the self-centered ways of our old life to the self-sacrificing ways of our Lord's life requires divine assistance. And divine assistance comes to us as we repent of whatever the Holy Spirit shows us is wrong in our life and as we memorize and meditate on the passages in His Word that address our problem areas. Through these God-appointed means of grace we are cleansed and transformed into His likeness (Psa. 119:9-11; Rom. 12:2).

The exalted, triumphant, risen Christ is living in us. He rightfully deserves the pre-eminence in all things. Out of gratitude to Jesus and through the power of the Holy Spirit we agree with Paul who says that "they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

#### Conclusion:

Paul's concern in Galatians 2:19-21 is that everyone understand the gospel message. Adding any requirement for justification from sin other than faith in Christ alone frustrates the grace of God (Gal. 2:21). This concern is no mere trifle or simply a sparring about semantics. It is a life and death battle. Peter recognized the error of his way, repented of his sin, and united with Paul in the great truth that Christ's death is the substitution of the Savior for the sinner. By faith and by faith alone are we saved.

The Battle for the gospel is still being fought today. What is the basis of your right standing before God? What is it in your life that you point to as the reason God accepts you? Is it your carefulness to measure up to a certain standard of behavior? Is it some religious deed? If so, you are in grave danger of committing the very error Paul warns us about in this passage. Our good works, as vital as they are, can never merit God's justifying grace. The only basis of acceptance before God is faith in Christ alone.

Our new life in Christ is grounded in the *paradox* that we have been crucified with Christ and yet remain alive. Our Christian life is no longer to be self-directed; it is a life in which Jesus is to reign *pre-eminently*. And it is a life that is empowered and sustained by a new *principle*—that of appropriating faith.



—Sermon outline by Dr Allan P. Brown

<sup>1</sup>W.F. Kerr, *Ministers' Research Service*. (Lyndale Publishing House, 1970), 579.

<sup>2</sup>*Ibid.*, 583.

<sup>3</sup>W.T. Purkiser, *Exploring Christian Holiness*. (Kansas City: Beacon Hill Press of Kansas City, 1983, I, 137-38).

## "COMMITTED TO EXCELLENCE IN PREACHING"



## THE BATTLE FOR THE GOSPEL

Scripture: Galatians 2:19-21.

The battle for the Gospel has been fought on different fronts over the centuries. God entrusted the early church leaders with the challenging task of overcoming the religious anti-Gentile prejudice rampant in Judaism. The Gospel message declares that Jew and Gentile are made right with God by grace through faith in Jesus Christ, apart from the works of the Law. Further, the Gospel declares that Jesus has united all believers into one body—the Church (Eph. 2:11-22). In Christ's Church, Jew and Gentile share equally in the blessing and benefits of Christ's death and resurrection. Needless to say, there was much opposition to this teaching.

The background of our passage is electrifying. The apostle Peter, sometime after the council of Jerusalem (Acts 15), has gone to the church at Antioch. While there, he enjoys fellowship with the Gentile converts in the church. At mealtimes, he sits and eats with them. Although this is contrary to his former practice under Judaism, it is perfectly in harmony with the vision God had given him on the housetop of Simon the tanner (Acts 10:6-16), and with the apostolic decision of the Jerusalem Council. He now understands that believing Jews and Gentiles are on the same spiritual level and are one in Christ (Gal. 3:28). No person and no food is to be considered unclean (Acts 10:15).

However, when certain Judaizing teachers come from Jerusalem to Antioch, men vehemently opposed to believing Jews eating with uncircumcised believing Gentiles, Peter stops eating with the Gentiles, and associates only with fellow Jews. Paul, who is also in Antioch at this time, spots this behavior and recognizes it for what it is. Peter is manifesting a man-fearing spirit that not only reeks with hypocrisy, but because of Peter's position and influence, also endangers the apostolic authority of the Jerusalem council and potentially undermines the Gospel of salvation by grace through faith, apart from the works of the Law (Gal. 2:12-14). Since Peter's sin is public, and since an agreement concerning the relationship of the Law to the gospel had been reached at the Jerusalem council (Acts 15:19-21), Paul publicly rebukes Peter (Gal. 2:11). He did it in Christian grace, but, at the same time, exemplified the principle that public sin must be publicly confronted (see 1 Tim. 5:19-20) and truth defended (Jude 1:3).

To require men to become Jewish proselytes in order to gain righteousness would destroy the Gospel of Christ (Gal. 1:6-7; 2:16). It would be a confession that faith alone, in Jesus alone, is not sufficient for salvation (Gal. 2:17). Paul emphatically repeats what Peter, Barnabas, and the other believers at Antioch knew to be true: no one is justified by the works of the Law (Gal 2:16). A person is justified by faith alone, in Christ alone! To require Gentile believers to adopt Jewish rites or ceremonies in addition to faith in Jesus as a means of justification would nullify the cross of Christ and the necessity for Christ's death. Christ died for our sins and rose again for our justification (Rom. 4:25). Nothing needs to be added, nor can be added, to His finished work to effect our salvation.

We come now to our text. In it Paul describes the new life a believer, Jew or Gentile, has in Jesus Christ. It is a life that is grounded in a paradox—we are crucified with Christ, yet we still live. It is a life in which Jesus is made preeminent, for it is not I that lives, but Christ that lives in me. It is a life that is directed and sustained by a new principle, that of faith. Although our new life is lived in our physical body, it is empowered by a living faith in Jesus, the Son of God.

**I. The Life of a Believer is Grounded in a PARADOX**—"I am crucified with Christ: nevertheless I live" (Gal. 2:20a).

How can a person be crucified with Christ and at the same time remain alive? To answer this question, let's look first at how a person becomes identified with Christ in His death, and then look at the implications that are involved in such an identification.

#### **A. Our identification with Christ in his crucifixion.**

The phrase, "I am crucified with Christ," literally reads, "with Christ I have been crucified." By his word order, Paul emphasizes our identification "with Christ." The verb "have been crucified" (*sunestauromai*) is a perfect passive indicative which speaks of a completed action with results that continue in the present. In other words, Paul had been crucified with Christ and the effects of that crucifixion were still on-going in his life. This verb "refers to the historical death of Christ and of the principle of identification whereby Paul was nailed to the cross when Jesus died."<sup>1</sup>

What was true of Paul is true of all believers. At the moment of our new birth, we are placed "in Christ." In a mystical but real sense we are united with Him. When He died, we died. When He was buried, we were buried. When He rose, we rose with Him (Rom. 6:3-5)

#### **B. The implications of our identification with Christ.**

Through our identification with Christ, we are joined with Christ in his death. Our death has a three-fold focus: 1) we died to sin; 2) we died to the Law; and 3) we died to the world.

##### **1. With Christ we died to sin.**

The ramifications of our death to sin are developed in Romans 6:1-10. Paul tells us that when Christ died to sin, by our identification with Him, we also died to sin and are free from it (Rom. 6:2-7). Sin has no more claim on us. In His death, He destroyed the power of sin (1 John 3:8). Therefore, as Christians we are not to allow sin to have any further control over our bodies; we are no longer the slaves of sin (Rom. 6:6, 16).

##### **2. With Christ we died to the Law.**

Through our union with Christ, we are not only dead to sin but we are also dead to the Law (Gal. 2:19; Rom. 7:5; 6). The Law demanded that "the soul that sins shall die" (Ezek. 18:20; Rom. 6:23). Jesus satisfied its righteous demands for "His sinless life met the Law's demands for Himself and His death met its demands for us."<sup>2</sup> In other words, as a result of our identification with Christ's death, the Law considers us dead and its demands met. Since the Law is satisfied, its curse is removed (Gal. 3:13; Rom. 8:1). The Holy Spirit now enables us to live in harmony with its righteous demands (Rom. 8:4; 3:31).

##### **3. With Christ we died to the world.**

Further, we not only died to sin and to the Law, but we also died to the world. Paul's testimony is to be our testimony, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The phrase, "by whom the world is crucified unto me," literally reads, "by whom the world has been crucified to me." Just as in Galatians 2:20, the verb is a perfect passive

indicative which speaks of a completed action with results that continue in the present. At the moment of faith in Christ, Paul was crucified with Christ and died to this world; the effects of having died to this world were still on-going in his life. He renounced the worldly values and standards of this present age with its position-seeking, power-hungry, sensual self-centered emphasis in order to embrace the values and lifestyle exemplified by Christ and His death on the cross. His greatest desire was to know Christ "in the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil 3:10).

This is to be the desire of every believer. Because we died with Christ to this world, we are to stop participating in the unbiblical attitudes and practices of this world. Jesus "gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1:4). We are to view ourselves as the property of Jesus, bought with the precious blood of Christ, and glorify Him in our body and in our spirit (1 Cor. 6:19,20).

**II. The Life of a Believer is a Life in which Jesus is made PREEMINENT**—"nevertheless I live; yet not I, but Christ liveth in me" (Gal 2:20b)

It is extremely important for every believer to realize that his old "self" has indeed been crucified with Christ. Self-centeredness, the very essence of sin, and the principle which governed our life before we were saved, has been nailed to the cross with Christ. When Paul says, "they that are Christ's have crucified the flesh" (Gal. 5:24), he is referring to our union with Christ in His death in the new birth. In true repentance we renounced our old sinful way of living and through faith in Christ became united to our Lord. We are dead, and our life is hid with Christ in God (Col. 3:3).

By the power of the resurrected, indwelling Christ, every believer has a new life and a new focus (Rom. 6:4, 11). It is no longer "I" that lives, asserting my independence and self-centeredness; now it is Christ that lives in and through me! It is a life in which Christ is made preeminent, through the energizing agency of the Holy Spirit (Rom. 8:10-14). Rather than seeking to fulfill the selfish desires of our flesh and mind as we did before we were saved (Eph. 2:1-3), we now choose to live in conformity to His desires (Col. 1:10). We set our affections on things above, where Christ is seated at the right hand of God, rather than seeking the things of earth (Col. 3:1,2).

**III. The Life of a Believer is directed and sustained by a new PRINCIPLE, that of faith**—"the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20c)

The principle by which we live our new life in Christ is that of faith in the finished work of the Son of God. We are saved by faith (Eph. 2:8). We live by faith (Rom. 1:17). We walk by faith (Col 2:6). We are sanctified by faith (Acts 26:18). Faith is the directing and sustaining principle in our daily walk.

Faith always expresses itself in obedience. That is why Paul tells us in Romans 6:11, after explaining our identification with Christ in His death, burial and resurrection, to "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The word "reckon" (*logizesthe*) is a bookkeeping term. "It does not mean to suppose what is not true. It means to take account of what is. It is here used with regard to the appropriation by faith of the freedom from sin and union with God provided in the atonement and resurrection of Christ. It does not stand for a whitewash that 'imputes' a righteousness which does not in fact exist. It stands for crediting to one's account (by God in response to faith) a cleansing that has in actual fact taken place. Faith therefore is a 'reckoning' as real and actual what God has declared without waiting for supporting evidence."<sup>3</sup>

The point of Romans 6:11, therefore, is that the truth of our identification with Christ needs to be realized both by faith and by action in our lives. There is a yielding that





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➡(p20) are scripturally valid and authentically Christian, they are still the source of what is unique and ennobling among us. But as a whole, the system is gone. On the American frontier, as Dr. Tracy notes, revival meetings became so effective in spreading “the holiness heritage” and in the conversion of sinners “that slowly but surely the people began to depend on evangelism to do almost the whole...task of making a holy people.” Camp meetings were more exciting than Wesley’s careful method of holy discipline; and their rousing spontaneity seemed more like the “freedom of the Spirit,” which holiness people emphasized. Religion grew increasingly individualistic, often centered in the emotional highs and lows of our “personal relationship with Jesus.”

So the class meetings and the love feasts became fading memories; the solid hymns about God and holiness gave way to entertaining, sentimental ditties; and Holy Communion was reduced to occasional, haphazard observance. “Family worship slipped from twice a day to twice a month...,” as Tracy adds; and nobody inquired anymore, “How does your soul prosper?” Interest in the poor became primarily a matter of the annual Christmas basket and the missionary barrel. So today, our strategies for spiritual formation are generally what goes on in Alice’s church—much altar-going, fiery exhortation, and increasingly, the repetitious singing of entertaining little choruses even lighter than the ditties. In parts of our movement, there is great emphasis upon “church growth” with many gimmicks for this purpose; but too often the growth seems more about packing pews than molding saints.

Sister Alice needs holiness, but she will find it in entire sanctification only if she finds it first in genuine conversion and pursues its increase by holy method and by holy discipline. What she must have is the support of our own historic system of spiritual formation; and perhaps, after all, her church may decide to provide it for her.

For signs of renewal are now blossoming among us. Our people yearn for holiness as the gentle “Jesus life,” not merely as a revival slogan. We sense resurgent interest in the riches of our heritage, in the classic disciplines of structured piety, and in the Church as the community of grace. Small accountability groups are even reappearing; there is a new desire for the comforts of the Holy Table; and some among us are even venturing out to the poor and suffering ones again.

Can our future be as heroic as our past? It all depends upon our determination to “raise up a holy people,” as we did at our beginnings; and this means becoming Methodists again. Holy ends still require holy means, and holy people still are made by holy system—even Sister Alice. *Backward to our future! Forward to our past!* ■

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*This has been No. 6 in the editor’s millennial series, “Backward to Our Future!”*

# Camp Meeting

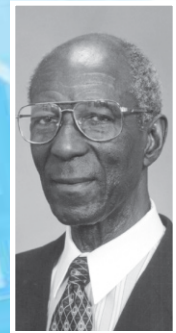
God’s Bible School & College  
May 25–June 3, 2001



Don  
Myers



James  
Plank



Wingrove  
Taylor

➡(p9) self-governing. Taylor also argued that there was no qualitative difference between ministry in the USA or overseas. Accidents of geography were just that! In the divine economy, all were equal. Therefore, the effort of God’s Bible School, Knapp, Rees, Cowmans, and other traveling missionaries was not to control the results of mission, but to free people to follow the direction of the Holy Spirit.

It was this philosophy of ministry that Knapp followed in Cincinnati. The independence of his work and the connections to other Taylor-style ministries revealed in the pages of *The Revivalist* are congruent with “Pauline Missions.” The early leaders of the Pilgrim Holiness Church were part of this same network. The missionaries encouraged and sometimes assisted by God’s Bible School and its constituency went out to create a Holiness witness among the churches. The histories of the Korean Evangelical Holiness Church and the Japan Holiness Church (and related churches) testify to the mission commitments central to the vision of the Knapps and God’s Bible School. The Korean Evangelical Holiness Church with about a million members is now among the largest Holiness denominations in the world. It owes its life and mission to Minnie Knapp and her telling of the Sammy Morris story. ■

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*David Bundy, a distinguished historian of the American Holiness Movement, is librarian and Professor of Church History at Christian Theological Seminary, Indianapolis, Indiana.*

## LOOKING AHEAD AT GBS

### FEBRUARY

- 14–26** **Late-Winter Break**  
**19** **President’s Day**  
**28** **Ash Wednesday, beginning of Lent, traditional season of preparation for Easter**

### APRIL

- 1** **Daylight Savings Time Begins**  
**8** **Palm Sunday, the triumphal entry of Our Lord Jesus**  
**13** **Good Friday, the atoning death of Our Lord Jesus Christ**  
**15** **Easter Day, the resurrection of Our Lord Jesus Christ**  
**5–16** **Spring Break**  
**24–26** **Interchurch Holiness Convention, Dayton, Ohio**  
**27** **GBS VIP Day**

➡(p6) twisted or disregarded altogether! This means that our religious experience and involvement must have a regality about it. Although this word is seldom used today, it denotes what Jesus was. He was not artificially kingly, but he was regal even in His simple and human servanthood!

We must be regal also. It is our God who reigns over the nations; and it is He who chooses “our heritage for us” (Psalm 47: 4); and this includes our heritage as Americans. Our founders—brave pioneers and patriots—acknowledged this; for they were people of demonstrated faith and prayer. We were founded as a religious nation—a nation under God, with oaths of office taken on God’s Word, the Bible. “Where, say some, is the king of America?” said Tom Paine. “I’ll tell you, friend. He reigns above.”

Other early leaders emphasized this. For example, Justice James Story, appointed to the Supreme Court in 1811 and serving on the bench for 34 years, argued convincingly that the United States was built on the principles of Christianity. “There has never been a period of history in which Common Law did not recognize Christianity as lying at its foundation,” he noted. He explained, moreover, that the Constitution’s First Amendment, now used so often to support anti-American views and actions, was a “prohibition of a national reli-

gious establishment,” not “indifference to religion in general, and especially to Christianity, which none could hold more in reverence than the framers of the Constitution.”

When we were in Holland several years ago, we visited a small town. We walked around the village church, surrounded by a cemetery, a small canal, and more significantly, by houses, all of which, according to an ancient agreement, could not be changed. This was a community with the church at its center, representing a kind of royal religious presence, emphasizing religion as a reality, a focus, a landmark—the dominant institution of the community, where theology was solid, worship was reverent and serious, and where the faith of the people was strong, enhanced by the noble heritage of Reformed Christianity.

This is the way it should be—religion and the Church at the center! But neither one of them enjoys that kind of respect in our time; and in fact, the opposite is true in many places and situations. But whatever the status of spiritual life in the secular culture, let us make sure that our personal religion maintains a sense of reality, having not only the dignity which ought to prevail in anything pertaining to God, but having regality in the sense of its authority in our lives. In other words, our faith should have rulership in our lives and not be treated just as an accessory.

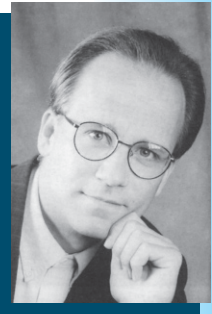
For as “a royal priesthood, a holy nation,” we must be serious about it and disciplined in its application in the affairs of our life and the world. Certainly the challenge which we confront demands something more than a casual, undisciplined, wimpy religion. Not only for our own personal well-being, then, but also for the redemption of our culture, we must have a religion which is regal in nature and robust in strength and which is practiced with dignity and dynamic in application.

God who reigns over all the earth calls us to such a faith—a regal faith which is so desperately needed in our broken world. Remember these words of Edmund Burke, the great British statesman, for they are as true now as ever: “True religion is the foundation of society, the basis on which all the true civil government rests, and from which power derives its authority....If it is once shaken by contempt the whole fabric cannot be stable or lasting.” Without arrogance, but with assurance, we must believe again in who we are by God’s grace and what we have been called to be—God’s royalty in a spiritually sloppy society. ■



*The Rev. Dr. Theodore W. Kalsbeek is a distinguished evangelical leader in his denomination and is pastor of the Covenant First Presbyterian Church, Cincinnati, Ohio, the historic congregation where G. Campbell Morgan once ministered.*





*Daniel Glick*

*Fretting  
about your  
past will  
accomplish  
nothing;  
the Cross  
and I  
are great  
physicians.*

THE LAST

page

## A WORD FROM FATHER TIME

**W**elcome, my child, to the 21st Century and a new millennium. By my relentless work, I have brought you and the world to this new and exciting hour. We stand here together, witnessing the beginning of a new epoch in human existence.

Before we embark on this journey, however, I would like to have a word with you. As you know, I have been around a very long time and have been witness to all of human history—including your own.

To get quickly to my point, my child, I would talk to you about your somewhat checkered past, as well as your present and future use of me. Our Creator has been gracious to you, and you have enjoyed so much of His goodness. But I know there were times when you have affronted Him with your misuse of me.

There have been moments when you were talking when you should have been praying; playing rather than working; and working when you should have been with your wife and children. Of course anything that you have ever done with me other than glorify God was an abuse of me.

But I am not here to chide you for this. Your heavenly Father stands ready to forgive. As you know, His Son entered my sphere some 2000 years ago and made redemption for the sins of all who have ever lived. I understand that the nativity of Jesus is the point from which most of you humans mark your years. I believe this is highly appropriate and urge all of you to enter by faith into His forgiveness for your past offenses. Fretting about your past will accomplish nothing. Looking to the Cross and experiencing the passage of time will bring healing to your pain; the Cross and I are great physicians.

As to the present, I would inform you that the surest method of understanding God's eternal purpose for you is to use me appropriately today. Each hour comes with a portion of God's will attached. Using the present moment to glorify God and doing the duty that lies plainly before you will cause you to find and live in that will.

No one ever sank under the burden of the present. It is only when humans add yesterday's griefs and tomorrow's concerns to the burdens of today that they are swamped. I exhort you—leave the past and the future to God and mind the present.

Furthermore, do not clamor about the need for more of me. You have a perfectly-allotted amount of time. Even Jesus the Christ said, "Are there not twelve hours in a day?" There is no need for rush and hurry. If God wills for you to do it, enough of me will be available.

Do not take from this that I am encouraging you to waste time. You cannot kill me without injuring eternity. Solomon once wrote that there is a time to be born and a time to die. What you do with me in between these times is of infinite importance.

I encourage you to use a portion of me each day to seek God and be acquainted with His Word. His Word reminds you that those who seek Him first will not lack any of the other necessary things (Matt 6:33).

Please use a portion of me to develop your relationships with people, especially with your spouse and children. When you pass beyond my vale, only those whom you love may accompany you. Your "things" never will.

As to the future, not even I, Father Time, know what it will bring. Only God the Father knows this; but judging from the way things are heating up in this old world, and from the weary feeling that is settling upon me, there may not be much of me left. Unless I get a second wind, I suspect that my days are numbered. But do not fear, the end of me is not the end of you.

Good-bye to time means welcome to eternity. ■



**DON DAVISON**  
Tour Director



**GAREN L. WOLF I**  
Choir Director



**MARTHA MILLER**  
Choir Accompanist



*God's Bible School & College*

**LATE WINTER TOUR**  
**February 2001**

# The College Choir

*a musical ministry of*  
*God's Bible School & College*  
*Cincinnati, Ohio*

**February 15** Thursday 7:00 PM  
Chattanooga Area GBS Rally  
**First Bible Methodist Church, Chattanooga, TN**  
Rev. R.G. Hutchison (423) 867-4981

**February 16** Friday 7:00 PM  
**Bible Methodist Church, Tuscaloosa, AL**  
Rev. Greg Makcen (205) 553-4771

**February 17** Saturday 7:00 PM  
**Breezewood Community Church, Summerfield, FL**  
Rev. Terry Going (352) 245-2560 (O)  
(352) 347-5903 (H)

**February 18** Sunday 10:40 AM  
**First Church of the Nazarene, Clearwater, FL**  
Rev. Ernie Lewis (727) 536-1498

**February 18** Sunday 2:30 PM  
**Lakeland Holiness Camp, Lakeland, FL**  
Full concert

**February 18** Sunday 7:00 PM  
**Sanford Church of the Nazarene, Sanford, FL**  
Rev. Jon Carnes (407) 322-3122

**February 19** Monday 7:00 PM  
**Community Bible Church, Avon Park, FL**  
Rev. Tom Schankweiler (941) 453-6052(H)  
(941) 452-5643 (O)

**February 20** Tuesday 7:00 PM  
**GBS Rally, Agan Tabernacle, Pell City, AL**  
Bible Methodist Campgrounds  
Host Church: Talladega Bible Methodist  
Rally Coordinator: Rev. Bob Blankenship  
(256) 362-8446

**February 21** Wednesday 7:00 PM  
**Easley Bible Methodist Church, Easley, SC**  
Rev. John Parker (864) 855-3892 (O)  
(864) 850-0222 (H)

**February 22** Thursday 7:30 PM  
**Faith Community Chapel, Thomasville, NC**  
Rev. Joseph Smith (336) 472-6881

**February 23** Friday 7:00 PM  
**Danville Holiness Church, Danville, OH**  
Rev. Gary Jackson (740) 742-2485

**February 24** Saturday 7:00 PM  
**GBS Rally, Faith Mission Church, Bedford, IN**  
Dr. Leonard Sankey (812) 275-2119 (O)  
(812) 275-7820 (H)

**February 25** Sunday 10:30 AM  
**Bethel Holiness Church, Columbus, IN**  
Rev. Robert Thompson (812) 376-0210 (School)  
(812) 372-7778 (H)

**February 25** Sunday 7:30 PM  
**Christian Nation Church, Cozaddale, OH**  
Rev. Carl M. Eisenhart (513) 677-8274

