



GOD'S REVIVALIST

and Bible Advocate

MAY 2001

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EDITOR

Larry D. Smith

STAFF

Myra Brown, *production manager*

Kevin Moser, *art director*

Jon Plank, *graphic designer*

Ron Shew, *publishing*

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"They that go down to the sea in ships...these see the works of the Lord and His wonders in the deep" Ps. 107:23-4. Through all the year, great vessels ply the ocean's vast expanse; but in the spring thousands of smaller boats appear on our lakes and rivers. Our cover pictures dozens of them waiting for the great adventure.

**A WORD FOR MEN AND MOVEMENTS***by Michael R. Avery, president*

Dr. Paul Brand tells a story of his most memorable visitor to his leprosy hospital in Vellore, India. One day a French friar named Pierre showed up wearing a monk's habit and carrying a carpetbag that contained everything he possessed. Pierre was born into French nobility, and he had served in the French parliament. After World War II, while Paris was still reeling from the German occupation, parliament faced the serious problem of thousands of homeless beggars in the streets. While the politicians and noblemen debated their plight, the beggars starved or froze to death in the street. Disillusioned with the slow pace of political response, and desperately wanting to help the street people, Pierre resigned his post and became a Catholic friar to work among them. Failing to interest politicians or the community in the beggars' plight, he concluded his only recourse was to organize the beggars himself. He taught them to do menial tasks better. Instead of sporadically collecting bottles and rags, he divided them into teams to scour the city. Next they built a warehouse from discarded bricks and started a business in which they sorted and processed vast quantities of used bottles from hotels and businesses. Finally, Pierre inspired each beggar by giving him responsibility to help another beggar poorer than himself. Pierre's project caught fire.

After years of successful work, Pierre suddenly awakened to the fact there were no beggars left in Paris. "I must find somebody for my beggars to help!" he declared. "If I don't find people worse off than my beggars, this movement could turn inward. It will become a powerful, rich organization; and the whole spiritual impact will be lost. My beggars will have no one to serve."

It was this fear that brought Pierre to the leper colony. It was at the leper colony that he found the solution to his crisis in Paris. Returning to France and to his beggars, he mobilized them to build a ward at the hospital in Vellore. "No, it is you who have saved us," he told the grateful recipients of his gift in India. "We must serve or die."

Pierre possessed a crucial insight into what keeps both men and movements alive spiritually. (*Good men can get so caught up in wanting God to do something for them, they forget that God's main work is to do something through them.*) The more a person reaches out beyond himself, the more enriched he becomes and the more he grows in likeness to God. The more we turn inward, or "incurve", the less Christlike, even less human, we become.

Movements are the same way. When a movement turns its focus inward and concentrates on preservation, it will become stymied and begin the death process. Even though it may report financial or numerical gains, it is dying all the while. It has "incurved."

The Western church needs no more urgent message than the message of servanthood. We share a planet with three billion people who earn less than \$2 per day. We live in a world in which 40,000 children die every day from hunger and disease. Our inner cities are filled with millions of people who have no saving knowledge or understanding of Jesus Christ, not to mention serious educational and physical needs. All the while we are spending record amounts on ourselves and on the edifices in which we worship. Maybe we need to listen to Pierre and be reminded that the need to serve is fundamental to Christian life and that the act of serving is the very thing that keeps us alive. "*For even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many.*" ■

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.

VERY POWERFUL

I really enjoyed the latest issue of *God's Revivalist* [April 2001]. I was especially challenged by Dr. Avery's article, "Recommitting to the Great Commission." It is very powerful. I also appreciated your article "Before Africa Be Give Up."

J. B. CROUSE, Jr., President
OMS, International
Greenwood, Indiana

EYE-CATCHING WITH EXCELLENT REPORTING

I just received the April issue of *God's Revivalist*. Your outstanding color cover picture and the layout with the center article on "Introducing The William D. Gale Study Center for World Missions" and supporting articles drew me unto this issue immediately. This is very significant for GBS and the holiness missionary movement in the years ahead. Page nine, "Unto One of the Least of These," followed by short testimonies and pictures of the ministry GBS students have with local missions in Cincinnati, was very eye-catching with excellent reporting!

The article regarding Dan Glick's appointment to head the Division of Missions was also great. I was impressed with his mission philosophy, vision, and plans for mission core courses. You have made an excellent choice. I believe his missiology will be well received. Certainly GBS will experience exciting days ahead and a fruitful worldwide ministry through these new commitments to world evangelism.

DR. ROBERT BICKERT
E-mail

MUCH TO PONDER AND LEARN

Please continue sending me *God's Revivalist* and *Bible Advocate*. There is much to ponder and learn from its contents.

JAMES MANN
Ripley, New York



Missions Around The World

Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

BRAZIL

"The Indigenous Bible Institute opened its second term with 120 students, mostly indigenous. Outstanding among these are the eight Matses Indians. These men are already leaders within their communities, and our prayer is that they will return to their villages to be trustworthy, spiritual pastors to their own people."—*Edwin and Jean Bourne, Flying World Mission, Inc.*

EL SALVADOR

"Please pray for those who lost family members and homes in the severe earthquake which struck in El Salvador. Hundreds of people lost their lives. Although Evangelical Faith Mission (EFM) has five churches in the country, none of our people were killed; and all of the church buildings are still standing. Three families did suffer the loss of their homes."—*Missionary Herald*

ERITREA

Steven Manley, EFM Director, shares this good news received from Solomon Tesfamichael, president of the national church: "An early report from Decamere is that 66 young people were recently saved, four were sanctified, and three called into the ministry...Eleven people from outside the school were also saved. To cope with the situation the church...has divided the newly-saved into nine groups for Bible instruction. Maybe God is beginning to give us a mighty revival that will sweep across our land."—*Ropeholders*

RUSSIA

Vyborg Christian Center is celebrating its eighth anniversary...In every mission field where there have been reports of great growth, there have also been great prayer efforts: early morning prayer meetings, all nights of prayer, 24-hour prayer vigils, hundreds of people praying 15 minutes a day for certain mission fields. We invite more people to join us in our prayer efforts in Russia by becoming prayer partners with orphan children and widows."—*Richard and Judy Grout, FEA missionaries to Russia* ■



BARREN BANKS OR STAGNANT SWAMPS?

by Larry D. Smith, editor

It was 1960, and in the World Series Pittsburgh subdued the New York Yankees, 4–3; the Soviets launched two dogs into outer space and brought them home; and John Kennedy inched by Richard Nixon en route to the White House. For Free Methodists, it was also centenary year—the 100th anniversary of their church’s beginnings under a New York apple tree; and the senior bishop was speaking pointedly of heritage and destiny.

Nearing the end of his career, Leslie R. Marston was admirably trained and universally admired; and his official history, *From Age to Age a Living Witness* soon became a classic. Eloquently he traced the church’s story from the days of Wesley through the crises of Methodism to the heroism of Roberts. It was the Holy Spirit, he insisted, who had shaped its origin, fired the hearts and tongues of its members, and kept it true to its first priorities.

Yes, the Spirit’s power, enabling life, ennobling worship, energizing witness—this was the secret to the church’s past. But this also was the secret to its future! Bish-

op Marston minced no words: “*If Free Methodism should finally fail her mission, whatever may be the point of final collapse, the primary failure will be loss of power.*” To lose the Spirit’s dynamic presence—this would be tragedy unspeakable!

IN OUR TIME, AS
IN MARSTON’S
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But how could it be averted? There was only one way, Marston answered; and this was for the church to “*carry into the new century its witness of doctrine and piety, not as ends in themselves, but as a channel for the passage of the Holy Spirit upon the world in revival power.*” For as he explained, “sound doctrine and strict piety are essential forms or directing restraints for the channeling of power to effective ends, serving as the banks of a river.” It is the river which brings refreshing life to everything

it waters, and the banks are nothing without it. At the same time, however, the river is nothing without the banks.

As simple as this seems, it also is profound. One of the heartbreaks of the mid-20th century is that so many applauded Marston but ignored his warning. If it had been otherwise, there would be fewer postmortems of the holiness movement today. And if we, too, shall finally fail our mission, it will be as true as it was then—“*whatever may be the point of final collapse, the primary failure will be loss of power.*” We would be wise, therefore, to ponder the bishop’s parable of the river and its banks. (p26) ➡



FOR THE CHRISTIAN CONSUMED WITH A PASSION FOR MISSIONS, THERE ARE VARIOUS GRIDS THAT ONE CAN USE IN THE ATTEMPT TO UNDERSTAND OUR COMPLEX WORLD TODAY.

WE CAN LOOK AT THE WORLD AS INDIVIDUALS. WORLD POPULA-

tion stands at approximately 6 billion people. For perspective, if we were to place these people in a single-file line, giving each person a twelve-inch space, the line would circle the earth at the equator 47 times. That same line would stretch from earth to the moon five times. Out of this number there are approximately 2 billion people, or about one-third of the world's people, who call themselves Christians. This is a broad category which would include Catholics, Orthodox, and Protestants. The term Christian here is referring to all those who merely call themselves Christians or in some way identify with the Christian faith. Only twenty-five percent of these 2 billion would consider themselves evangelical.

When working with numbers like these, evangelical missiologists recognized that only God knows who are the true born-again believers in this world. However, this world contains at least 4 billion people who do not claim Christianity as their faith in any way, shape, or form. This of course is a tremendous field of labor and reaching these people with the Gospel is a massive undertaking for the church regardless of what methods it uses. We can look at the world as countries. The *World Almanac* says that there are 192 countries. Patrick Johnstone lists 237 states and territories in the world in his book *Operation World*. Thirty-five of these contain a Christian population of somewhere between one and ten percent. Twenty-nine states and territories contain a Christian population of less than one percent. Again we are using the broad term for Christian.

The 10/40 Window is a geographical focus on the 60 countries located 10 degrees north to 40 degrees north of the equator, stretching from West Africa through the Middle East to the east side of Asia. This region of the world, called the resistant belt by Patrick Johnstone, is home to every major non-Christian world religion. It is also home to eighty-two percent of the world's poorest of the poor; and 2.4 billion of these people, forty percent of the world's population, live on less than \$1.40 per day. The 10/40 window contains the top fifty least evangelized megacities (population over 1 million) in the world. All countries should be the focus of the church when we consider the important work of evangelizing our world, but we certainly ought to pay special attention to the least evangelized areas. The 10/40 Window is calling for our attention.

We can look at the world as peoples. When Jesus said that his disciples were to make disciples of all nations, the word he used was *ethne* from the word ethnic, meaning a group of peo-

BY DAN GLICK **THE
WORLD**
how do you see it?

Thanks and Best Wishes to Dr. Fred Wingham



Fred Wingham first arrived at GBS in January 1981. He must have had a lot of hats packed among his belongings, because in the years he has worked on this campus, he has worn many different ones—sometimes two or more at the same time. His duties have included teaching classes ranging from missions to Christian education, and serving as Christian Service Director, Director of Admissions, Registrar, International Student Advisor, Divisional Chairman, and Acting Vice President for Academic Affairs.

Dr. Wingham is well-prepared academically, as he holds various degrees—a BA in Sacred Literature, Hobe Sound Bible College; a Master's of Divinity in Missions, Luther Rice; a Doctorate of Religious Education, Freedom Seminary; and finally, a Master's of Divinity in Apologetics, Cincinnati Bible Seminary. His teaching experience has also made him a valuable asset around campus, for he has taught six years at Hobe Sound Bible College and three years at Sheng Te Christian College, Taiwan, in addition to his ten years at GBS. His missionary service included a three-year term in the Bahamas, and six years in the Turks and Caicos Islands where he founded a high school. In all, he was involved for 13 years in missionary work under FEA Missions and also served three years in missionary administration for that organization.

G.R. French, formerly FEA president, tells that while Fred was on the Turks and Caicos Islands, several young men were so disturbed by the message he was preaching that they tried to burn his house. They were apprehended, and the judge was prepared to give them a stiff sentence. But Fred appealed to him on their behalf; and his magnanimity of spirit resulted not only in the conversion of some of them, but also in a breakthrough in ministry which led to a substantial period of growth in the mission work.

On another occasion, Fred was instrumental in winning a ship engineer to the Lord. In turn, that man witnessed to Sidney Grant, who also became a Christian. Grant later became an associate in the Spanish Ministries of FEA under Dr. Glen Reiff. Brother French reports that at least six to eight spiritual generations have descended from Fred Wingham's Christian witness to that first engineer. And Sidney Grant is now Director of Spanish Ministries of FEA Missions! (p27) ➡



ple, constituting a nation, tribe or caste. In 1982 some mission leaders met in Chicago and defined a people group as “a significantly large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, etc. or combinations of these.” They went on to say that for evangelistic purposes it is “the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance.” Missiologists have differences among themselves determining how many people groups there are in the world. This is due to the way they are defined. The unreached people groups number into the hundreds, even using the most conservative calculations. An unreached people group means a people group within which there is no indigenous community of believing Christians able to evangelize the group. Some people think the need for cross-cultural missionaries is no longer present in the world.

In some places this may be the truth, because national indigenous churches are doing the work. But in other places nothing can be farther from the truth.

C. Peter Wagner wrote: “An estimated 75% of the world's non-Christians find themselves in unreached people groups. That means that over 2 billion people for whom Christ died will not hear of his love unless someone follows the call of God, leaves his own culture, learns a new language, eats new food, adjusts to a new life-style, loves new people who may appear unlovely, and shares the Gospel with them. This is mission pure and simple. The age of missions is far from over. On the contrary cross-cultural service for Christ is the most massive and exciting challenge for Christians today.”

Regardless of how you look at the world today, whether as individuals, countries, or people groups, Jesus invites us all; “Lift up your eyes, and look on the fields; for they are white already to harvest.” He, of course, expects that we will act, once we have looked. ■



a deeper look at Scripture

by Ben Durr Jr.

“...Make me as one of thy hired servants...” (Luke 15:19b)

Have you ever noticed that the repentant prodigal never finished his rehearsed prayer?

Awakened by the painful realities of life in the far country, the wandering boy had resolved to return to his father’s house. He then began formulating a heartfelt apology, a prayer that has since served as a model for many a returning prodigal. It begins with a frank confession of sin and includes a humble admission of unworthiness. Then remorse takes confession and humility to the next level with the self-depreciating comment, “Make me as one of thy hired servants.” But smothered in the embrace of his father, he never makes it to the end of his speech. That final remark is cut short by an exuberant call for a robe, a ring, shoes and a fatted calf!

Now obviously there are interpretational dangers awaiting the one who tries to read too much into the parables. Bible scholars insist that the key to interpreting parables is to focus on the big idea of the story and not to get sidetracked by assigning extraneous meaning to the incidentals. But it must be remembered that a story is, after all, the conglomeration of many details. And when seemingly innocuous details mesh naturally with the overarching principle taught by the parable, it is difficult to continue to think of them as incidental. So it is with the “detail” of the prodigal’s incomplete prayer.

The larger point of this story is, of course, directed toward the self-righteous Pharisees who condemned Jesus for associating with “second class” people (Luke 15:2). The basic message Jesus communicates is that there is no “son/servant” dichotomy in the Kingdom of God. The Father yearns for, seeks after, and would fully restore **all** who return to Him in repentance and faith. All who repent are awarded equal status. That’s the central truth of the parable.

Notice, then, how the interrupted prayer ties into this idea. The father accepts his son’s frank admission of sin, for confession is a necessary component of repentance. And it is beneficial in that it can have a cleansing effect upon the mind and emotions of the penitent one. The father even entertains his son’s humble opinion that he is no longer worthy to be called a son. But before proper humility deteriorates into emotional self-destruction, the father terminates the prayer with a call for celebration. He allows no “servant talk,” only “son talk”!

There is but a step between a healthy dose of humility and a harmful dose of self-depreciation. Just because one aspirin cures a headache is no reason to presume ten aspirin will really do the job! And there is a world of difference between being “unworthy” and being “worthless.” We are ever the former, never the latter. This is the opinion of the Saviour as revealed in both the main point and the fine details of the parable of the prodigal son. ■



Ten Years After Graduation

By Basil Njoku, Nigeria

It is human to recount events of the past, and certainly we should give praise to God for His favor. As the song writer reminds us, we should “count our blessings,/ Name them one by one,/ And it will surprise you/ What the Lord has done.” Even though this life is full of great and deep waters which we must cross on this pilgrim journey, the Lord’s steadfast

mercies and compassion are great and fresh every morning. “Yet I will rejoice in the Lord. I will joy in the God of my salvation” (Hab. 3:17).

I graduated from God’s Bible School and College in 1991 with two degrees, one in theology (ThB), and the other in educational psychology (BA). Immediately after commencement, I went to Guam for a two-week revival meeting with my friend Anthony Flores; and from there I headed to my country, Nigeria.

By the special grace of God, these ten years since have not been a silent period. I have been busy in the vineyard of God, as have so many others; for as it is said, “the sun never sets on the students of God’s Bible School.” Academically, I have been able to continue graduate and postgraduate work with Cornerstone Theological Seminary; and have also completed a course in public administration with Abia State Polytechnic.

In addition, I have been busy pastoring churches of different sizes and serving in different leadership

positions. These have included the direction of a Christian school, which I founded in September 1991. This school has witnessed remarkable growth, in spite of many odds and in the midst of much competition; and today it enrolls well over a thousand students.

God has also given us a work among our youth. Since we started the school, many young men and women have given their lives to Christ as a result of their study at the school. During the first week of December, 2000, we also organized a three-day youth camp meeting at the school. This was well attended, since it was the first of its kind. We did this to create a salvation atmosphere for our young people; and the camp was accompanied by great blessing.

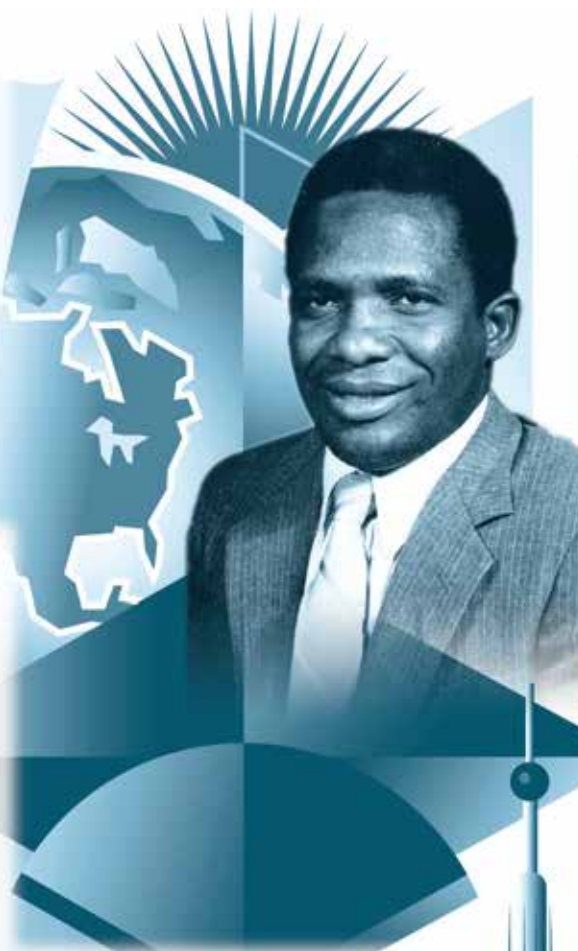
God also led me to open a church last year in March. We call this God’s Heritage Outreach Mission, and it is committed to the holiness message. The Lord has placed His seal upon it from the very first time we opened it by bringing in “such as would be saved.” My ministry is situated in a

city known as Aba in Abia State; and it is heavily-populated because of its commercial activities. The Ariaria Market, one of the largest such places in Nigeria, is located here; and many people come from different parts of our nation to trade.

You might be interested in knowing that most people in this city love the gospel of Christ. Thus, this is a good place for Christian outreach. Please pray for our people and that the Lord will defend them from the evils which would oppress them. I especially solicit prayers of my friends at GBS and its constituency. GBS made a strong impression on me that I cannot forget in my life as a minister.

If you have a missionary calling, you are also welcome to apply for service in our ministry. We need laborers, to be sure, and welcome you to write us for further information. ■

Editor’s Note: Readers desiring further information should write the Rev. Basil A. Njoku, PMB. 7343 Aba, Abia State, Nigeria.

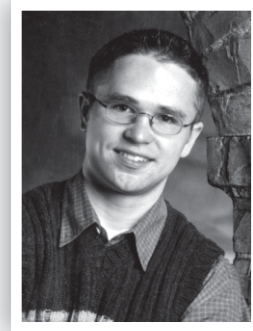


NEWS FROM THE HILLTOP

FAMILY ESTABLISHES NATHANIEL JOSLIN SCHOLARSHIP

Dennis and Connie (Hollinger) Joslin, Indianapolis, Indiana, have announced the establishment of the Nathaniel Joslin Memorial Scholarship at God's Bible School. Honoring the memory of their son, Nathaniel David Joslin, the scholarship will assist college students, "regardless of vocational calling, who have exhibited a heartbeat and passion for kingdom-building," according to Mr. Joslin. The scholarship is not limited to students in any specific degree program or academic major.

Mr. Joslin, national president of the GBS Alumni Association, is a 1978 GBS graduate (BRE). His wife graduated from the GBS high school in 1973 and from the college in 1979 (BA). Friends wishing to add to the family's scholarship investment, should send contributions, clearly marked "Joslin Scholarship," to the Office of Development, God's Bible School, 1810 Young Street, Cincinnati, Ohio 45210.



Nathaniel Joslin

GBS HOSTS CHRISTIAN SCHOOL CONVENTION

Ohio Student Convention for the School of Tomorrow was hosted on the GBS campus, April 9–11. Students, teachers, and administrators from Christian schools in the state of Ohio using the School of Tomorrow curriculum (ACE) gathered for this period of inspiration, challenge, and student competition in over 300 events. Seventh and eighth-grade students from the GBS Academy competed in eight of these under the direction of Principal David Crosley.



GBS hosts School of Tomorrow Convention

GBS FACULTY SPEAK AT OUTREACH CONVENTION

Dr. Mark Bird and the Rev. Ben Durr, Jr., both members of the GBS ministerial faculty, made seminar presentations at the Outreach and Bus Convention, held March 12–14 in Lebanon, Pennsylvania. Principal speaker at the annual event to help equip churches in evangelistic outreach was the Rev. Mark Cravens, Salem, Ohio. "From the children's ministry workshops held by such noteworthy presenters as Barbara Baker and Barry Mason, to discipleship seminars and outreach brainstorming sessions led by John Manley and Leonard Raub," Durr reported, "the convention was not lacking in substance." Date of next year's convention is March 11–13, 2002.

SELECTIONS NAMED FOR 'STUDENT OF THE MONTH'

Each of the following have been named "GBS Student of the Month" by the Office of Student Affairs:

1. **Brenda Smith, February.** She is a senior in the "Missions for Nurses" track preparing for service on the mission field "or in any other area of work where He leads." Brenda declares that she "will never forget her days at GBS" and recalls them "as a time of spiritual growth."

2. **Paula Mini, March.** A native of Papua New Guinea, she is "a kindly-spirited sophomore in the Business/Office Administration track." She, too, became a Christian as a child, and later came to GBS at the suggestion of her father. Paula urges other young people "to keep God 'number one' in their lives and to keep a positive attitude."



Students of the Month
Brenda Smith (left) and
Paula Mini (right)

DR. RICHARD S. TAYLOR SPEAKS AT GBS

God's Bible School is "one of the few schools which has not forgotten" the original purpose of the holiness movement—"the conversion of sinners and the sanctification of believers." This assertion was made by Dr. Richard S. Taylor, well-known holiness writer and theologian, during morning chapel services, Tuesday, March 13. Taylor, nearly 89 years of age, observed that this was his fifth visit to GBS. In the morning service he spoke from Ephesians 5, and in the evening from 2 Timothy 2. He was honored by President Avery and other faculty members for his many decades of articulate and effective service to the Wesleyan/holiness movement.



Dr. Richard S. Taylor

GBS REPRESENTED AT AABC CONVENTION

Representing GBS at the national convention of the Accrediting Association of Bible Colleges (AABC) in Atlanta, Georgia, February 15–17, were six college representatives. These, together with the study "tracks" they attended, were President Michael Avery, *Presidential Leadership*; Richard Miles, *Student Services*; Dr. Farmer, *Academic Leadership*; Rodney Sones, *Outcomes Assessment*; Dr. Bruce Campbell, *Accreditation Procedures*; and Brent Miles, *Information Technology*.

President Avery was impressed by Dr. Howard Hendricks' presentation on "Characteristics of a Leader." The veteran professor from Dallas Theological Seminary insisted that leadership must not depend upon "born leaders," but must be learned from scriptural models. Dr. Farmer reported on a session on "Field-Based Training for Mission," featuring an innovative program which grants credit to students spending a semester on a foreign field, alternating between classes by native ministry professionals and supervised field work.

GBS STUDENTS RECEIVE NURSING SCHOLARSHIPS

Rebecca Lyons, college student in the "Missions for Nurses Program" at GBS, and Christina Davison and Kristy Wetherald, GBS high school students, have received "Partners in Nursing Education" scholarships from the Christ Hospital School of Nursing (CHSN), Cincinnati. "This scholarship covers tuition and fees for the school of nursing," according to Vicki Gaffney, CHSN Division Director. "It is awarded in recognition of academic success and is a tribute to the student's many accomplishments, both in and out of the classroom."

"God's Bible School and College is very appreciative of the many years of friendship between our institution and The Christ Hospital which is located only a few blocks from our campus," according to Dr. Kenneth Farmer, Vice-President for Academic Affairs. Information about the GBS "Missions for Nurses" program may be found on the Web at <http://www.gbs.edu/Downloads/Cat41-98.pdf> (go to part 3).

BRIEFLY NOTED: More than 200 alumni gathered Wednesday evening, April 25, at the Dayton Convention Center to share food and fellowship and receive an update about happenings on the Hilltop. This was our largest and most enthusiastic group so far at Dayton. 📍



Dayton Alumni Reception



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.

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SPECIAL INTEREST

HUNTINGTON [WV] —"A Cabell County native who spent 54 years as a missionary in Africa may soon have an orphanage in Zambia named after her. The Wesleyan Church and Global Samaritans of Greensboro, Georgia, is raising money to **build the orphanage to be named after Claudie Peyton** ... Zambia has a population of 10 million people, and that includes 1.6 million orphans," says the Rev. Daniel E. Finch of Culoden, district superintendent... of the Wesleyan Church...About \$60,000 has been raised toward a \$200,000 project to construct the new facility at Senkobo, north of Livingstone. Peyton was born in 1894, graduated from **God's Bible School** in Cincinnati in 1926 and applied to the Sudan Interior Mission Board. Peyton died in 1984 and was buried in Zambia." —*Charleston, West Virginia, Gazette, March 5, 2001*

"September 25, 1900 turned out to be much more than the beginning of a fledgling Bible school in Cincinnati, Ohio. **One hundred years later, as representatives of OMS International, we joined about 1,000 others at God's Bible School and College to celebrate our own beginning.** For as OMS President, Dr. J.B. Crouse, reminded us in his greetings, 'If it had not been for God's Bible School, perhaps OMS International would not have been born'...[Eleven] of the 100 outstanding graduates listed on the centennial monument have served with OMSI." —*Homeland, Newsletter of Helmut and Norma Jean Schultz, OMSI representatives*

"After serving over 30 years in South Africa, [former GBS students] **Jim and Carol Ramsey have complet-**

ed their first term of service in Albania. They serve as church planters in Durres, Albania. During the recent Kosovo crisis, hundreds of refugees from Kosovo flooded into Albania. Jim and Carol assisted as many refugees as possible through the Maranatha Center and developed some close relationships with the Kosovars. When the Kosovars returned to their homes, they asked the Ramsays if a church would be started for them." —*Wesleyan World Missions*

Dr. Michael Williams ('66 ThB; '70 BA) spent two weeks recently teaching a class in the philosophy of Christian education at Kiev Bible College, Kiev, Ukraine. He and his wife, the former Ruth Enyart ('65 AB), are in pastoral ministry at the Union Friends Church, Westfield, Indiana.

Kevin Moser, art director of God's Revivalist ('82 HS, '90 BA Mus) directed Easter portions of Handel's famous oratorio Messiah, presented by the sanctuary choir of the Greenhills, Ohio, First Baptist Church, and accompanied by professional orchestra, on Palm Sunday, April 8.

"It was over the Christmas holiday that the Lord laid a burden upon me to visit my people with the gospel—that is, the very village in which I was born," **reports GBS graduate, the Rev. Basil A. Njoku, of Aba, Abia State, Nigeria.** "At the end of the preaching, people rallied around for prayers." Further meetings were held, and "God moved among these people...Some stood up to make confessions and surrender their idols, and at the end of the service, we prayed for them. As a result the heathen fetish trees were cut down and burned. It was a revival in the village. God was present, and the people were happily and joyfully showing us those idols and their symbolic trees and stuff. It was total surrender to a new beginning indeed."

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CORRESPONDENCE

I was a student in the Christian Workers Course, 1956–1958, and my husband [Rev. John N. Kunselman,

REVIVALIST FAMILY

'60 ThB], was a student in the college, 1955–1960. We both really appreciate our years at GBS. My husband has pastored churches in the Allegheny Wesleyan Methodist Connection since 1960. —Mrs. John Kunselman [Janice Marie Hazeltine], '58 CWC, Youngsville, Pennsylvania

Correction: In the March issue, extracts of a letter mistakenly credited to Mrs. Eddie Highlander, Frankfort, Indiana, were from a letter received from Luella Highlander, Falmouth, Kentucky. Our apologies!

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BIRTHS

To **Mark ('91 BA Mus) and Janene ('90 BA Mus) Dubbeld**, a son **Gerald Like Dubbeld**, born April 12, 2001, Summerfield, Florida.



To **Chris and Miriam (Smith) Fruhling**, a daughter **Catherine Marie Fruhling** (pictured here), born February 7, 2001, Kearney, Nebraska.

Maternal grandparents are the Rev. and Mrs. Larry D. Smith (editor of the *Revivalist*).



To **Jeff and Dixie (Weingard) ('92 BA) Epp**, a son **Alexander Thomas Epp** (pictured here), born January 14, 2001.

To **Stephen P. and Vickie (Huff) Lum**, Jonestown, Pennsylvania, a son **Nathaniel Walker Lum**, born February 26, 2001.

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OBITUARIES

Harriett D. (Leath) Cole, 92, Portland, Indiana, former faculty member and Dean of the School of Music at God's Bible School and College, died recently in Muncie, Indiana. According to GBS information,

she attended the Jordan Conservatory of Music, Indianapolis, and received her BA degree from Indiana Christian University. Through the years she was a teacher of voice, organ, and piano, a minister of music and director of church and school choirs, ensembles, and music groups.



United in marriage to Dr. Floyd E. Cole in 1931, she shared in ministry with him in various churches he pastored in Indiana, Ohio, Florida, and Illinois. It was during his tenure as pastor of the Stanton Avenue Church of the Nazarene, Cincinnati, in the late 1950's and early 1960's that she headed the GBS music program and taught "applied music" and directed the "all-school chorus and the select choir." Dr. Cole died in 1990. Surviving are three grandchildren and one niece. Funeral services were conducted in Portland, with burial in Riverside Cemetery at Modoc.

Lillian Katherine (Stanger) Creasy, 83, formerly of Fairmont, West Virginia, died February 26, 2001, in Marion, Ohio. She was a member of the Central Church of the Nazarene, Fairmont, and had attended God's Bible School and College. In 1944, she was married to Dr. William D. Creasy, former professor at Fairmont State College.

She resided in Fairmont from 1953–2000, during which time she worked as a secretary for the Salvation Army (1963–1972) and the United Way (1972–1987); and then as a receptionist for the YMCA until April 2000. She is survived by three daughters, four grandsons and three granddaughters, two sisters, and other relatives. Funeral services were held at Central Church of the Nazarene with burial in the Woodlawn Cemetery.

Richard B. Sexauer, 87, of Clay Center, Kentucky, died January 15, 2001. He was formerly of Alliance, Ohio, and was a retired employee of

United Co-op of Alliance. He is survived by his wife, Lurley Price Sexauer; his son, Larry; his daughter, Bonnie; and other relatives. Funeral services were conducted in Stanton, Kentucky and in Alliance, Ohio; and interment was at East Goshen Cemetery, Beloit, Ohio, beside his first wife, Frances, who died in 1985.

Mildred D. (Bowers) Smith, age 71, of Frankfort, Indiana, went to be with the Lord on February 20, 2001, in her home. Funeral services were held in Victory Chapel, the church she and her husband started over fifty years ago in Frankfort, Indiana.



She was born August 21, 1929, in Knoxville, Tennessee, and was married to Lewis Glen Smith on September 5, 1949. In addition to her husband, she is survived by eight children, seven of whom are GBS alumni: Dr. Henry Smith of Mt. Vernon, Ohio; Rachel Meek of Greenfield, Indiana; Rev. Joe Smith of Shelbyville, Indiana; Esther Boyles, Becky Dewhurst, Glenda Barnard, and Mary Anne Wheeler, all of Frankfort, Indiana; and Elizabeth Hamilton of Independence, Kansas; two sisters; four brothers; a spiritual daughter, Linda S. Dinkeldein; 27 grandchildren; four step-grandchildren; and seven step-great grandchildren.

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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.

Milton Harrington, registered Nazarene evangelist, is available for pulpit supply within 300 miles of Greenville, South Carolina. Address in *Revivalist* Slates.

All Tribes Missionary Council in Blind River, Ontario is looking for a young couple that has a call to work with the Native

American. Our urgent need is for someone to invest their time with the youth ages 12 and up and young adults. For more information please contact us at: RR 1 Box 1 Comp. #2, Blind River, Ontario, Canada P0R 1B0 or call (705) 356-7834 or e-mail at bevfoy@adss.on.ca

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

WANTED: Dedicated, soul-winning, youth oriented pastor for an independent holiness church in northwest Ohio. Friendly, caring congregation. Debt-free church and parsonage. Good benefit package. Please call 419-737-2594.

WinnerFamilies.com is a non-profit web site for kids, parents, teachers, principals, ministers, and those who serve the family. Designed by Elmer Winner, retired elementary school principal and a 1957 graduate of God's Bible School.



“Fresh Faith for a New Century” is the theme for **OMS International’s centennial celebration, June 27–July 1, 2001**, at Indiana Wesleyan University. Charles and Lettie Cowman and E. A. Kilbourne, former students at God’s Bible School and College, were founders of the Oriental Missionary Society, which began work in Japan in 1901. Under the direction of President J. B. Crouse, who represented OMS at GBS centenary activities last September, the Marion celebration will feature Dr. Dennis Kinlaw, Dr. Bruce Wilkinson, Dr. Ed

Kilbourn, Bishop Ezra Sargumam, Dr. Yuzo Matsuki, General Paul A. Rader, and singer Steve Green. Earlier commemorations in Tokyo marked 100 years of ministry in that country.

The Rev. Dr. Harold E. Schmul II is new president of the Ocean Grove Camp Meeting Association, which operates the historic Ocean Grove Camp Meeting, Ocean Grove, New Jersey. In the association’s publication, *The Ocean Grover*, Dr. Schmul declared that “we must be sure to set a tone that is conducive to manifesting the spirit of Christ. We get our pitch from Jesus Christ, who sets the true tone for us.” The Ocean Grove Camp Meeting is one of the oldest Methodist camp meetings in the United States.

The Board of General Superintendents of the Church of the Nazarene have announced a **denominational “Call to Prepare,” June 3–10**, in preparation for the 25th General Assembly and conventions. Between 30,000 to 40,000 Nazarenes are expected to attend these meetings in Indianapolis in June. “The Church of the Nazarene is now in 138 world areas,” according to Jim L. Bond, secretary of the board. “These elements are merging to help the church fulfill the Great Commission. To do so, however, we need the Spirit’s guidance. Such communication comes only from purposeful prayer.”

Heartland Holiness Association will conduct the first camp meeting on its newly-purchased campgrounds, July 16–22. Located at Tryon, Oklahoma, the campus, consisting of ten acres, as well as the main buildings and cafeteria area are under renovation. Anyone willing to assist with plumbing, painting, electrical work, or preparing RV hook-ups should contact Dr. H.C. Emmert, (405) 947-2592. ■



gbs alumni spotlight

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

GBS ALUMNUS HAS “PRESIDENTIAL” CONNECTIONS

by Marc Sankey, National Alumni Association Reporter

Not every alumnus can claim what Joseph Park does. He has a unique connection to God's Bible School. It is not distinctive that he fell in love with his bride-to-be while on the Hilltop. Many of us proudly profess that honor. It is not even rare that some of his family attended the Bible school before him. Numerous are the alumni who have followed in Mom and/or Dad's footsteps to GBS. What is special about this particular alumnus is his connection to an enormously renowned figure in GBS history. He had the privilege of attending school with this man who also was his uncle...but not just any uncle! This uncle wasn't sitting alongside him in the classroom as a student. He fulfilled another role on campus. Before the secret slips out, why don't we hear the full story in Joe Park's own words:

“My Dad LaRue I. Park Sr. went to God's Bible School in about 1915. While at Bible school he met and married Lillie Mae Standley who was the daughter of Lou Standley, the brother of M.G. Standley, the second president of God's Bible School. While getting his education at GBS to be a pastor, my dad worked in the print shop and helped at the George Street Mission to pay for his education. After Bible school, dad pastored several Pilgrim Holiness churches in the states of Washington, Ohio, Kentucky and Pennsylvania. In 1933 he had a health problem and went back to the farm in New York to restore his health. I was three years old at this time. In about 1939 my brother David and two sisters Luella and Beulah went to GBS to continue their educa-

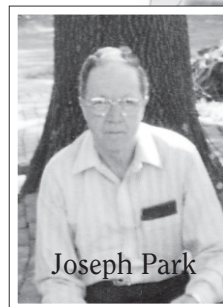
tion. My brothers Orville and Ralph also took some schooling there.

“In 1948 both Edna Johnston (my future wife) and I came to GBS to take the Ten Weeks Course. We eventually went out with the GI's of the Cross and in July of 1950 we were married. Edna took two years of the Christian Workers Course while I took a couple classes and worked in the printing department. We thought a lot of Mom White and E.G. Marsh and some of his sayings, like ‘God's clock keeps perfect time.’ My uncle, M.G. Standley, was president while we were there. As a youth growing up, I had always wanted to work in printing where Christian material was involved. Therefore in September of 1953, I accepted a job with the printing division of Pilgrim Publishing House in downtown Indianapolis, Indiana.

“In September 1956 I left Indiana with my wife and three children Joe Jr., Rebekah and Esther and moved to Tucson, Arizona, and got a job in a print shop. On weekends we went to cotton camps, which were located south of Tucson, and held church services for the Papago Indians and Mexicans who picked cotton for the farmers. Our fourth child Naomi was born in Tucson. After 2 years we left there for health reasons and went back to Pilgrim Publishing House. I was thankful to be rehired in the print shop. During this time our last two children Mary and Rachel were added to our family. I worked there until the merger took place with the Wesleyan Methodist Church and the Pilgrim Holiness Church in 1969. At this

time we moved our six children to Marion, Indiana area and I continued to work in The Wesleyan Church print shop there. In 1987 they decided to relocate the church headquarters to Indianapolis, Indiana so we moved again. By this time all our children had grown up and left home. We moved into a mobile home at Carefree Homes, Inc. beside an Interstate lake. In 1995 I retired from Wesleyan Press and Edna and I are living in our retirement home beside our lake.”

We commend the Parks for the beauty of their



Joseph Park



LaRue Park

lives and willing “kingdom service.” We consider it an important if secondary achievement that they attended here while “Uncle Meredith” was president. What is paramount to us is their many years of faithful devotion to God. ■



It's GBS commencement time, 1914! Posed on the front lawn immediately west of the Administration Building are the graduates, together with the faculty and entire student body. Among the graduates is LaRue Park, who married President Standley's niece Lillie in 1917 and who became a Pilgrim Holiness minister. (See Alumni Focus, page 15, this issue, for a feature on his grandson Joseph Park). Another member of the Class of 1914 was Harry Woods, one of the ten GBS students who in 1917 went to Japan to assist Charles and Lettie Cowman in the evangelization of Japan. "He remained in the Orient after the others returned home in 1919, first to help evangelize the Loo Choo islands, and later Korea," according to *God's Clock Keeps Perfect Time*, GBS's pictorial history. "He served the OMS 47 years in Korea, China Taiwan, and Brazil. He and his wife were the last OMS missionaries to leave Peking in 1951."

Note the awnings at the windows, the iron cresting on the bay window, and the old wooden tabernacle to the left. One young man has placed his trombone to his lips, and other orchestra members also seem ready to sound their instruments. ■

JUNE

June 5-10 Wesleyan Fellowship Camp 1054 Lucasville-Minford Road Lucasville, OH. Evangelists: Rev. Bob Nuchols, Rev. William (Bud) Combs. Information: Thelma Bloomfield 740-353-1741.

June 7-17 Jefferson County Holiness Camp Lexington, IN. Evangelist: Dr. Leonard Sankey; Singers: The Jerald Glick Family. Information: Donald Shearer 812-375-1119.

June 10-17 Berrysburg Holiness Camp Elizabethtown, PA. Evangelist: Rev. David Fuller; Singers: David & Frances Fuller. Information: Rev. Tim Dotson 717-365-3358.

June 11-14 Roxbury Youth Camp Roxbury Holiness Campgrounds, Roxbury, PA. Evangelist: Tim Dotson; Children: Kim Funkhouser; Singers: Tim & Esther Dotson. Information: Rev. John Keefer 717-935-2165.

June 11-15 Bible Methodist Youth Camp Knoxville, TN. Evangelist: Rev. Stephen Tomek. Information: Rev. Wesley McDonald 931-829-4682.

June 11-15 Kansas State Holiness Youth Camp Abilene, KS. Evangelist: Rev. Robert Cravens. Information: Todd Hurst 785-427-3170.

June 11-17 Pilgrim Holiness Camp Meeting Napoleon, MI. Evangelist: Rev. John White; Singers: The Don Quales family. Information: Information: Rev. Bernard Christy 517-784-9249.

June 11-17 Bible Missionary Church North Central District Camp Memorial Holiness Campground, West Milton, Ohio. Evangelists: Rev. Tony Ross, Rev. Larry Pettit; Singers: Dan & Beth Batton. Information: Rev. Knox Bullock 419-339-7314.

June 11-17 Adams County Holiness Association Monroe, IN. Evangelist: Rev. Daniel Stetler; Singers: Stephen & Nicole Cassidy. Information: Arnold Quinton 219-824-1436.

June 12-17 ICHA Camp Greenfield, IN. Evangelists: Dr. Noel Scott, Rev. Rollin Mitchell; Singers: Larry & LaDonna Thomas. Information: Rev. Buddy Perry 765-649-0672.

June 12-17 NAHC 6 1/2 miles southeast of Muncie, IN. Evangelist: Rev. Chad Searls; Youth & Children's Workers: Rev. & Mrs. Paul Dragoo; Singers: Rev. & Mrs. Jonas Hight. Information: Rev. Arthur Music 937-549-2793.

June 16-20 Wesleyan Fellowship Youth Camp 1054 Lucasville-Minford Road, Lucasville, OH. Evangelist: Andy Ramey, EFM. Informaiton: Thelma Bloomfield 740-353-1741.

June 17-22 Woodland Bible Fellowship 3 Miles east of Alexandria, IN on Highway 28. Evangelists: Rev. Richard Gremillion, Dr. Paul Sebree; Singer: Rod Puckett. Information: Frank Baldwin 765-724-9472.

June 17-24 Rising Sun Holiness Camp 3700 Girton Rd, Wayne, OH. Evangelists: Rev. B.J. Walker, Rev. Daniel Edwards; Singers: The Edwards Family. Information: R.W. Tallman 419-288-2712.

June 18-21 Wesleyan Tabernacle Association Annual Convention Independent Nazarene Church, Beech Grove, IN. Evangelist: Rev. Thomas E. Reed; Singers: John & Linda Blair. Information: Rev. Richard Williams 937-587-6275.

June 18-22 Central Friends Youth Camp Muncie, IN. Evangelist: Rev. Mark Mowery; Singers: Bible College Groups. Information: Stephen Cassady 812-378-9781.

June 19-24 East Enterprise Holiness Camp 1256 Highway 250, East Enterprise, IN. Evangelist: Rev. Daniel Knapp; Singers: Mr. & Mrs. Pavey. Information: Rev. Vernon Reed 812-534-3084.

June 25-29 Pilgrim Holiness Youth Camp Muncie Friends Campgrounds, Muncie, IN. Evangelist: Rev. Archie Atwell. Information: John Zeigler 812-473-0531.

June 27-July 8 Bryantsburg Holiness Camp Hwy 421 between Versailles and Madison, IN. Evangelist: Rev. John White; Singers: Stephen & Nicole Cassady. Information: Rev. Wayne Mahoney 502-268-3470.

June 28-July 8 Victory Grove Camp 32 Cadillac Ave, Albany, NY. Evangelists: Rev. Robert England, Rev. Robert Thornton. Information: Rev. Warren Babcock 607-397-8517, Rev. Donald Myers 518-456-3436.

June 29-July 8 Fellowship Camp 1285 Hoff Rd, Hanover PA. Evangelists: Dr. Noel Scott, Rev Robert Wilson; Singers: Rev. & Mrs. Tom Bell. Information: Rev. John M. Fisher 717-632-4090.

JULY

July 1-8 Brown County Holiness Camp Gnawbone, IN. Evangelist: Rev. David Fuller; Singers: Rev. & Mrs. David Fuller. Information: Rev. Albert Hendershot 812-988-9039.

July 2-8 Alabama Bible Methodist Camp 1355 Chula Vista Drive, Pell City, AL. Evangelists: Rev. Richard Humble, Rev. Mark Cravens; Bible Teacher: Rev. Ben Durr, Jr.; Singers: Keith & Sharon Waggoner; Children's Workers: The Barry Masons. Information: Randall Crofts 205-938-2209.

July 3-8 Wesleyan Bible Camp Bethel Campground, McCall, ID. Evangelist: Rev. Jeff Keaton; Singers: Mark & Janene Dubbled. Information: Rev. Marvin Johnston 208-365-6214.

July 3-8 Berean Bible Camp I 45 & County Rd 304 between Buffalo and Centerville, TX. Evangelist: Rev. Albert Barr; Singers: Larry & LaDonna Thomas. Information: Pat Courtney 281-442-3840.

July

6 - 15

Pilgrim

Holiness

Camp Meeting

Marion, IN. Evangelists: Rev. Daniel Stetler, Rev. B.J. Walker; Singers: The Jerry Glick Family; Children's Workers: The Victory Trio. Information: Rev. Eugene Gray 765-948-5379.

July 6-15 Letts Holiness Camp Meeting 2 miles east of Letts, IN. Evangelist: Rev. John Blair; Singers: Phil & Dorcas Bishop. Information: Rev. Jim Terry 812-346-5178.

July 6-15 Beulah Camp Gordon, PA. Evangelists: Rev. Rex Bullock; Singers: George & Ruth Vernon. Information: William Straight 570-644-0027.

July 9-15 Bible Methodist of Tennessee Camp Knoxville, TN. Evangelists: Rev. Coy McGinnis, Rev. Mitchell Walker; Singers: The William Tillis Family. Information: Joe Sifford, 423-581-1391.

July 10-15 Bedford Holiness Camp 1801 26th Street, Bedford, IN. Evangelist: Rev. John White; Singers: Steve & Nicole Cassady. Information: Rev. Leonard Sankey 812-275-7820.

July 13-22 Fern Creek Wesleyan Camp Fern Creek, KY. Evangelist: Rev. John Coffey; Singers: Mark and Janene Dubbled.

July 13-22 Rock Lake Bible Methodist Camp Meeting Vestaburg, MI. Evangelists: Dr. Allan Brown, Rev. Edsel Trouten; Singers: The Jerald Glick family. Information: Rev. Blake Jones 517-427-3178.

July 13-22 Pine Ridge Holiness Camp Lickingville, PA. Evangelists: Rev. David Light, Rev. John White; Singers: Rev. & Mrs. Brian Spangler. Information: Rev. Donald C. Myers 814-354-2945.

July 16-21 Ohio Bible Methodist Youth Camp Mendon, OH. Evangelist: Rev. Dan Durkee; Singers: Bible College Quartets. Information: Deron Fourman 419-734-8999.

July 18-22 Athens Youth Camp 4 miles west of Union City, MI. Evangelist: Rev. Albert Barr; Singers and Youth Workers: The John Whitaker Family. Information: Doug Damon 616-781-9634.

July 19-29 Bethel Holiness Camp Marion, OH. Evangelists: B.J. Ward, Bob Searles; Singers: Walter & Sharon Bradshaw. Information: Bob Jones 740-382-5640.

July 19-29 Pilgrim Holiness Camp Vermontville, NY. Evangelists: Rev. Noel Scott, Rev. Paul Kaufman; Singers: Larry & LaDonna Thomas. Information: Rev. Daniel Shumway 518-891-3178.

July 23-27 Santoy Holiness Youth Camp Junction City, OH. Evangelist: Rev. Tom Bell. Information: Becky Pettet 740-342-3644.

July 23–27 Appalachian Youth Camp Roxbury, PA. Evangelist: Rev. Rick Maloyed. Information: M.R. McCrary 765-536-2349.

July 26–August 5 Athens Family Camp 4 Miles West of Union City, MI. Evangelist: Rev. Kenneth Hooper; Singers: Gene & Evelyn Pope. Information: Doug Damon 616-781-9634.

July 26–August 5 Armstrong Holiness Camp Kittaning, PA. Evangelists: Rev. Larry Warren, Rev. Rolin Mitchel; Singers: Rev. & Mrs. Rolin Mitchel. Information: Russell Blystone 724-726-0222.

July 27–August 5 Pilgrim Bible Camp Carson City, MI. Evangelists: Rev. Mark Cravens, Rev. John Parker; Singer: Mark Dubbeld. Information: G. Clair Sams 616-696-1020.

July 27–August 5 Penns Creek Camp Meeting Penns Creek, PA. Evangelists: Rev. Mark Hunter, Rev. Walter Hedstrom; Singers: The Victory Trio; Youth Evangelist: Rev. Rick Maloyed. Information: Rev. Harry Plank 570-837-3083.

July 30–August 2 Pilgrim Holiness Youth Camp Binghamton, NY. Evangelist: Rev. Daniel Edwards; Singers: Various Bible Colleges. Information: Paul Case, Jr. 845-794-5423.

July 31–August 5 Carthage Holiness Camp Dead Timber Rd, Carthage, KY. Evangelist: Rev. Mike Wetherald. Information: Rev. Henry Miller 330-359-0604.

AUGUST

August 1–12 Wilmington Interdenominational Camp Hardy Road, Wilmington, NY. Evangelists: Rev. Clarence Hildreth (Aug 1–5), Rev. & Mrs. Larry Leckrone (Aug 6–12); Singers: Rev. & Mrs. Larry Leckrone. Information: Phyllis P. Mihill 518-523-1552.

August 2–12 Hancock County Camp Meeting Findlay, OH. Evangelist: R.G. Humble.

August 2–12 Camp Sychar Mt. Vernon, OH. Evangelists: Dr. Wingrove Taylor, Rev. Edsel Trouten; Singer: Winston Pike. Information: Dr. J. Gary Campbell 740-392-5475.

August 2–12 42nd Inter-Denominational Holiness Camp Meeting Bible Holiness Church, 611 S. Franklin St, Christiansburg, VA. Evangelists: J.F. Holyfield and others. Information: H.D. Sawyer 540-382-8743 or 540-382-0527.

August 2–12 Pleasant District Holiness Camp Bruceton Mills, WV. Evangelists: Rev. Marshall Smart, Rev. Fred Johnson; Singers: Jonas Hight Family; Children's Worker: Mrs. Sonja Shirley. Information: Thomas E. West 724-736-0275.

August 3–12 Roxbury Holiness Campmeeting Rt 997 at Roxbury, PA. Evangelists: Dwayne Potteiger, Chad Hogue, Millard Reed, Alan Robinson; Singers: Larry & Pat Jewett. Information: Rev. Norman Blowers 717-369-4077.

August 3–12 Central Friends Camp (75th Anniversary) Muncie, IN. Evangelist: Dr. James Keaton Sr; Singers: Darrell & Shirley Herring. Information: Rev. Jonathan Edwards 765-857-2347.

August 3–12 Binghamton Pilgrim Holiness Camp Hillcrest, NY. Evangelists: Rev. V.O. Agan, Rev. Jack Hooker; Singers: Rev. John Whitaker Family. Information: Rev. Donald M. Myers 518-456-3436.

August 5–11 Pine View Grove Holiness Camp Meeting Marlinton, WV. Evangelists: Dr. O.W. Willis, Rev. E. Guy Wright, Dr. Henry Clay Shilling; Singer: Leroy Wion. Information: Archie & Mae Palmer 704-483-9416.

August 6–12 House of Prayer Camp 1230 Washington Ave, Washington Court House, OH. Evangelists: Dr. Allan Brown, Rev. Leland Allman; Singers: Rev. & Mrs. Tim Bender. Information: Rev. Neil Matson 740-335-2683.

August 7–12 Ontario Interdenominational Holiness Association Camp Meeting Pefferlaw, Ontario. Evangelists: Rev. Joe Smith, Rev. Mike Wetherald; Singers: Keith & Sharon Waggoner. Information: Rev. Joel Byer 519-683-2093.

August 9–19 Portage Holiness Camp Meeting Portage, OH. Evangelists: Dr. James Crabtree (Aug 9–12), Dr. Richard Strickland (Aug 9–19), Dr. Stephen Manley (Aug 13–19); Singer: Kenneth W. Osborne. Information: Samuel Suman 419-264-3045.

August 9–19 Richland Holiness Camp Richland, NY. Evangelists: Rev. Larry Smith, Rev. Paul Miller. Information: Jerry Lambeth 315-543-2873.

August 10–19 Lebanon Valley Holiness Association Ono, PA. Evangelist: Rev. Marc Sankey; Singers: Rev. & Mrs. Marc Sankey. Information: Bradley Spitler 717-933-5635.

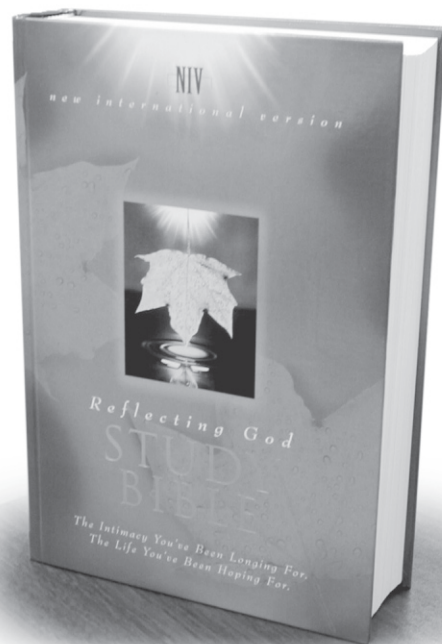
August 10–19 Bald Eagle Valley Camp 1576 Reese Hollow Road, Port Matilda, PA. Evangelist: Rev. James Cooper Sr; Singers: Rev. & Mrs. David Fuller. Information: Rev. James Cooper Jr. 814-669-4273.

August 10–19 Comargo Camp 9650 Dal-lasburg Road, Loveland, OH. Evangelists: Rev. James Southerland, Rev. John Parker; Singers: The Edwards Family. Information: Rev. Ray Campbell 513-683-4872.

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Do You Ever Fast?

BY DR. MARK ECKART

Throughout the evangelical churches there is a resurgence of the time-honored spiritual discipline of fasting. For example, considerable publicity has centered around at least four Christian leaders who have fasted for forty days without any food. Lay people as well as clergy are starting to get into the habit of fasting on a regular basis. In my own church, one of our members finished a forty-day fast period where she ate only one meal a day. In addition to the spiritual benefits she received, she also lost 11 pounds!

Printing presses have also been busy producing books about fasting. Until recently, as Richard Foster has noted, it had been more than one hundred years since a major book had been published concerning fasting. That certainly has changed. In a magazine called *Pray*, the whole November/December 1997 issue was devoted to prayer and fasting.

Blessings in Fasting

You can't read very far in either the Old or New Testament until you find examples of people fasting. Consider these:

- Moses fasted on Mount Sinai (Exodus 34:28).
- Hannah fasted when she wanted a son from God (1 Samuel 1:7).
- David fasted on several occasions (2 Samuel 1:7).
- The entire Israelite nation fasted on the Day of Atonement (Leviticus 23:27a).
- Jesus fasted in the wilderness (Matthew 4:2).
- John the Baptist taught his disciples to fast frequently (Mark 2:18; Luke 5:33).
- Anna served God in the Temple by fasting (Luke 2:37).
- Paul fasted following his conversion on the road to Damascus (Acts 9:9).
- Cornelius fasted before his Caesarean vision (Acts 10:30).
- The Antioch church fasted when Barnabas and Saul were commissioned for the first missionary journey (Acts 13:3).
- On a voyage to Rome Paul and those with him on a ship abstained from food for fourteen days (Acts 27:33).

It's clear that fasting isn't just a modern fad, but a Biblical exercise that has brought blessing and help from God down through the centuries.

FASTING IN CHRISTIAN HISTORY

Christians through the centuries have observed the scriptural practice of fasting. The Didache, that very ancient manual of Christian practice, dating perhaps to the first or second century A.D., orders Wednesdays and Fridays as days of fasting. By the fourth century, at least in some places, the Lenten fast had been extended to 40 days as a preparation for Easter.

During the Middle Ages, fasting was sometimes viewed as a meritorious work and became harsh and extreme. Such practice was viewed by the Reformers with great suspicion. Fasting did continue among Protestants, however, and in the 18th century John Wesley restored the ancient Wednesday and Friday fasts as the usual practice of earnest Methodists. In modern times, there has been renewed interest in this ancient and scriptural discipline.

There are other benefits received from this discipline. One is that going without food will certainly increase our will power and discipline. It is not easy to go without food when you know others are enjoying eating. With a fast-food restaurant on every corner and microwaves in practically every house, it is difficult to abstain from eating when so much food is readily available. But fasting can help us to do what the Apostle Paul admonished, when he said, “But I keep under my body, and bring it into subjection...” (I Cor. 9:27).

Another blessing that fasting brings is that it gives us more private time to spend with God in prayer and supplication. True spiritual fasting involves more than just denying ourselves some pleasurable food. It also includes calling upon God to answer our prayers. While the average person eats a full-course meal, socializing with family or friends, one hour goes by quickly. It’s advantageous to use this extra time in communication with God.

Cautions in Fasting

Even though the Bible exemplifies fasting, and saints down through Christian history have practiced this restraint, there are certain cautions we should take. In the book, *Fasting—What the Bible Teaches*, the author gives at least four dangers about which to be concerned.

The first danger is physical. A person should check with his or her physician before fasting, especially, if diabetes or some other disease is present. Although there are various kinds of fasting, one may do the typical fast in the Bible, which means refraining from solid food. When we fast, God expects us to take care of our health. After all, our bodies are temples of the Holy Spirit, and He does not expect us to harm them by trying to grow spiritually. What a paradox that would be!

On the other hand, many medical doctors are concluding that fasting is a very healthy thing to practice. For example, Rex Russell, M.D. recently wrote a book called *What the Bible Says About Healthy Living*, where he documents the scores of cases of people receiving physical help by fasting. At one point he says, “The rewards of observing a fast include spiritual, mental and physical benefits. I believe that fasting is a very valuable way to experience the divine design for total health.” Although the Bible and valid research indicate fasting is beneficial, it will still be hard to fast because of peer pressure and counsel from our families and some medical advisors. Even weight-loss programs teach us to eat every meal. If we need three meals a day ordinarily, does that mean every day? Who says that this is always necessary to remain really healthy? We often forget that three square meals can also make us very round!

A second danger in fasting is spiritual hypocrisy. If we become proud and condescending about our fasting achievements, we have forgotten the original purpose of

the practice. God has very little tolerance for spiritual arrogance. Jesus hit this topic headon when He declared, “Moreover when ye fast, be not as the hypocrites, of a sad countenance, for they have their reward” (Matthew 6:16). And again in Luke 18:12 Jesus warns us not to be like the Pharisee in the temple who boasted about fasting twice a week.

Fasting should cause us to be humble, not haughty. One man said it well when he said, “Fasting is not designed to get the eye of the world, but to get the ear of God.” Fasting is meant to be private not public. If we have to brag about how many meals we missed, it is probably time for a motive checkup!

Legalism is also a danger in relationship to fasting. No one will ever get saved just by depriving himself of food. Fasting may help us on our journey toward finding God but it will never be the reason we make it to Heaven. In one of the greatest texts in the Bible, the Apostle Paul reminds us, “For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Ephesians 2:8,9). God knows that if we could get to Heaven by missing “Big Macs,” we would get the glory and not Him!

A fourth danger in fasting occurs when we try to dictate everyone else’s spiritual life. The attitude is, “I fasted six days straight, so why don’t you?” Or, “How can you really love Jesus and not fast four times a week?” The Bible compels us “to work out our own salvation with fear and trembling” (Philippians 2:12b). The Holy Spirit will be faithful to guide us in all areas of Christian living, including fasting.

So even with these possible dangers, should we still participate in fasting? Yes, of course! Even though the Bible gives no rigid and extensive demands about fasting Jesus did say, “When ye fast [not *if you fast*], be not as the hypocrites...” (Matthew 6:16). And on another occasion, when the disciples could not cast out a demon, Jesus did so and then chided them for their unbelief. He then added “Howbeit this kind goeth not out but by prayer and fasting” (Matthew 17:21).

John Wesley spoke often about fasting and he advised his Methodists to observe this practice regularly at least twice a week. For example, he concluded one sermon with these words: “If thy labor or bodily strength will not allow of thy fasting twice in the week, however, deal faithfully with thy own soul, and fast as often as thy strength will permit.”

Do you ever fast? It is clear that you should. An old saint once said, “Fasting prevents luxuries from becoming necessities.” ■



Dr. Mark Eckart, pastor of the Wesleyan Church, Westport, Indiana, is a GBS alumnus (1983 BRE), former faculty member and dean of students.

claim the promises, defeat the devil, and enjoy the blessings of life. This unbiblical view presupposes that God is obligated to protect us from harm. It fails to realize the only thing God owes any human being, because all have sinned (Rom. 3:23), is wrath and damnation (Rom. 6:23). The fact that anyone receives “good” in this life is a manifestation of God’s mercy. Until a person understands this, and surrenders to God all his imagined “self-rights,” he will never be able to progress in wisdom as he should. The surrender of “self-rights” enables us to become **thankful** to God for every blessing He does bring into our life and remain thankful when, in His sovereignty and wisdom, He chooses to remove them from our life.

3. “God owes me an explanation for my problems”

Job faced the third unbiblical presupposition, that of believing God owed him an answer to his questions, and miserably failed. He failed because he adopted the wrong focus as expressed in the questions, “Why me?” “Why this?” “Why now?” “Why doesn’t God answer my prayer?” As a result of the wrong focus, asking questions that no finite, limited, mortal human could possibly answer, Job became extremely depressed. Finding no answers to his questions, he longed for death.

What did God do? Did He answer Job’s questions? No! The real problem was not a lack of answers. It was Job’s wrong focus. He wrongly assumed that God owed him an answer to his questions. To help Job change his focus, God asked him sixty questions (see Job 38-42). When Job saw he could not answer even one question, it finally dawned on him that if he could not answer a single question God asked him, very simple questions from God’s point-of-view, he had no right to demand any answers to his questions. Therefore Job said to God, “I know that thou canst do everything, and that no thought can be withholden from thee.... I have uttered that I understood not; things too wonderful for me, which I knew not.... Wherefore I abhor myself and repent in dust and ashes” (Job. 42:2, 3, 5). Job repented of his wrong focus, and humbled himself before God. He finally realized that the secret things belong to God (Deut. 29:29) and the “wise” thing to do is to keep one’s faith firmly fixed in God by keeping the right focus.

Conclusion:

Disappointment with God is impossible to the person who has learned the “wisdom-perspective” of Scripture. He will remember that God’s ultimate purpose in his life is to make him like Jesus. Therefore, by God’s grace he will refuse to be dragged down into the vortex of discouragement and depression by the wrong focus. When facing trials and temptations, he will keep the right focus because he knows the “wisdom-purpose” of God is to bring him to mature Christlike character through the things he suffers. Though his faith be sorely tested, he has steadfast confidence (joy) that God is sovereignty working in his life and, like Job, confesses, “Though he slay me, yet will I trust in him” (Job 13:15). Disappointment with God? Never! To his latest breath he proclaims, “But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold” (Job. 23:10).



—Sermon outline by Dr. Allan P. Brown

"COMMITTED TO EXCELLENCE
IN PREACHING"



“Disappointment With God”

Scripture: James 1:1-7

Disappointment With God is the title of a book by the well-known author Philip Yancey. The title disturbed me. Why would anyone be disappointed with God? The book’s subtitle boldly asserted, “Three questions no one asks aloud.” I turned the book over to see if the dust cover listed the three questions. It did. “Is God listening to me?” “Can he be trusted?” “Does he even exist?” Then I read, “How many times have you asked yourself these same questions? How many times has God disappointed you or someone close to you?” “How could a loving God allow such terrible things to happen?” “Philip Yancey,” it declares, “tackles the crises of faith caused by a God who doesn’t always do what he’s supposed to do.”

The title of the book still disturbs me. I am probably disturbed because I periodically talk to people who, if not disappointed with God, are at least puzzled and confused why God lets bad things happen to His people. At the risk of sounding overly simplistic, allow me to suggest that the primary reason for disappointment with God is unbiblical expectations of Him.

What does the Bible teach us to expect from God? How are we to react when the things we hoped and prayed would not happen to us do happen? How can we avoid disappointment with God? With these questions, let’s turn to James 1:1-7 and see what counsel God gives hurting people.

I. We must learn the “wisdom-perspective” of Scripture when facing trials and temptations. (1:2, 5)—“*count it all joy when ye fall into divers temptations... If any of you lack wisdom, let him ask of God*” A surface reading of these verses sounds a bit absurd to the casual reader. Rejoice when things go wrong? Why? How is such a thing possible?

A. The meaning of “wisdom”

The ability to rejoice when bad things happen is possible only if one has acquired biblical “wisdom” (Grk. *sophia*; Heb. *hokmah*). The original readers of this letter, “the twelve tribes which are scattered abroad” (1:1), were no doubt well schooled in the wisdom books (Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon) and needed only a reminder from James to ask God for the ability to bring their thoughts and emotions under the guidelines of “wisdom” (1:5). In this context, *wisdom is the skill or ability to view life and all of its components from God’s perspective [as revealed in Scripture] and as a result make God-honoring choices and keep the proper focus.*

B. The meaning of “count it”

Perhaps a word about the phrase, “count it all joy,” is necessary at this point. Most people assume “joy” is a feeling of happiness and “count it” refers to feelings. Nothing could be further from the truth. The word “count it” (*hegexasthe*) speaks of making a decision. In this context, it is a command to adopt a biblical point-of-view to regard trials and temptations from the viewpoint of “joy.”

C. The meaning of “joy”

The word “joy” (*chara*) has at least two distinct meanings in Scripture. We can label the first meaning “natural” joy. It is an emotion common to all people, saved or unsaved, and expresses itself in feelings of happiness, cheer, delight and contentment. It is usually based upon good news or good events. In this broad category even a hypocrite or a fool can experience joy.

We can label the second meaning of joy, “spiritual” joy. It comes as the result of faith in God’s Word. It is a fruit of the Spirit produced only in the life of a believer. In this sense, its fundamental meaning is not a happy emotion or feeling. It is a *steadfast assurance that God is in control and is accomplishing His purposes in our life*. As such, joy is essentially the result of a way of thinking. It is a conscious focus of mind. Joy, in this sense, was present with Jesus when he prayed, wept, and bore his heavy burden in Gethsemane. It was Jesus’ steadfast assurance that God was in control and was accomplishing His purpose in His life (“the joy that was set before him”) that enabled Jesus to endure the cross and disregard its shame (Heb. 12:2). And it is this kind of “joy” that the world cannot give nor can the world take away.

II. We must learn that God’s “wisdom-purpose” in trials and temptations is to strengthen us spiritually by testing our faith. (1:3, 4)—“Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

James assures his readers that God is willing to help each of them discipline their thoughts and emotions so as to gain the “wisdom-perspective” of Scripture when facing unpleasant situations. But he warns them about the danger of doubting. To keep from doubting or wavering, there are four “wisdom-truths” one must embrace as the foundation for faith.

A. Four “wisdom-truths” for our faith

When facing trials, one must continually affirm the following four truths in order to keep one’s faith in God strong:

1. **God is all-powerful.** He is bigger than my problems, and if He wishes to, He can make them go away.
2. **God is all-wise.** He never makes a mistake. He knows the beginning from the end. I can trust Him at all times. He knows what is best in every situation.
3. **God is all-loving.** He is never unkind or cruel. I must not allow myself to doubt His love.
4. **God’s ultimate goal** in my life is to help me to become like Jesus in my

thoughts, attitudes, emotions, and actions (Romans 8:28, 29).

These four “wisdom-truths” must control and guide our response to every trial and temptation. If one immerses himself in these truths, and filters every thought, emotion, and imagination through these truths, he will be able to exert

his will and choose to do exactly what James says, “count it all joy when ye fall into divers temptations.” Remember, trials and problems do not build faith; they reveal the strength or weakness of our faith. When we respond properly to trials, we develop the Christlike character quality of perseverance (“patience”). It is perseverance in the midst of problems that enables God to make us more like Jesus. His goal is for us to “let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” The terms “perfect” and “entire” refer to our development in Christlikeness. There are no shortcuts to Christlike character.

B. The importance of “focus”

One of the major hindrances to gaining and maintaining the “wisdom-perspective” that enables a person to “count it all joy” when experiencing bad things is the propensity to adopt a wrong “focus”. Focus is determined by the questions one asks. The wrong focus asks: “Why me?” “Why this?” “Why now?” Why doesn’t God answer my prayers?” The right focus, required by “wisdom,” asks: “What is God wishing to teach me in this situation?” “What can I be thankful for?” “How can I cooperate with God so that I become more Christlike in my thoughts, attitudes, and actions in the midst of this situation?”

C. Rejecting wrong presuppositions

Our culture conditions us to adopt the wrong focus when facing problems. It teaches us: 1) to be “owners” rather than “managers;” 2) to assert our “rights” rather than our “responsibilities;” and, 3) to believe that God owes us an answer to our questions.

Let me illustrate these culturally conditioned wrong presuppositions by the life of Job.

1. “Owner” versus “manager”

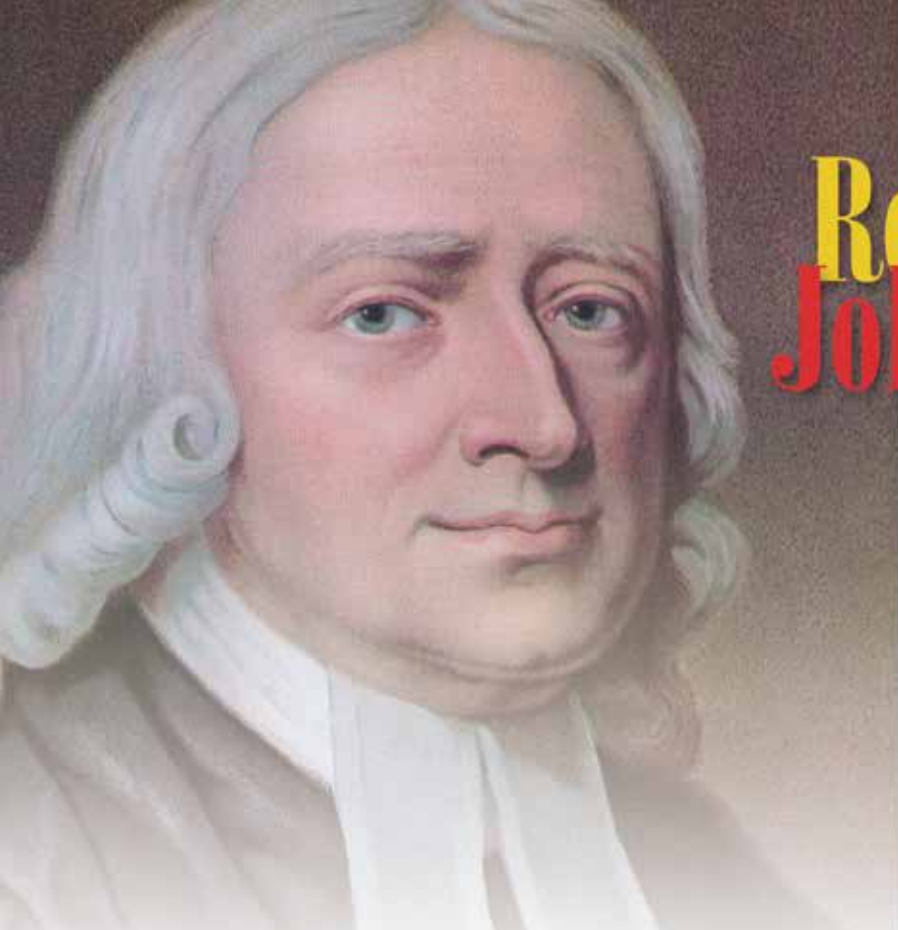
Job faced the test of “owner” versus “manager” when he lost all of his material wealth and his ten children in one day (Job. 1:1-19). Job demonstrated his position as a “manager,” not an “owner,” when he “arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.” He said, “Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away: blessed be the name of the LORD” (Job. 1:20,21).

Had Job adopted the unbiblical presupposition of “owner,” he, like so many people who have suffered tragedy, probably would have been angry with God for allowing such things to happen. He probably would have struggled with bitterness and disappointment with God. Instead, we read that “in all this Job sinned not, nor charged God foolishly” (Job. 1:22). Are you an “owner” or a “manager”?

2. “Rights” versus “responsibilities”

Job faced the second unbiblical presupposition, that of asserting his “rights” rather than his “responsibilities,” when he lost his health. According to God, there was nobody like Job in the earth. He was a perfect and an upright man, one that feared God, and hated evil and maintained his faithfulness to God even though God allowed bad things to happen to him without a cause (Job. 2:3).

A person who asserts his “rights” believes he deserves better than he has received from God. It is the belief that he deserves to be healthy, have material comforts, enjoy a family, and have friends. For the Christian, the self-rights concept is modified to the belief that if we have at least “mustard-grain” faith, we can



Rediscovering John Wesley for our Day

BY DR. DENNIS F. KINLAW, *Founder
Francis Asbury Society*

Some years ago I was talking with a neighboring United Methodist pastor about the then-current theological scene. I noted there seemed to be a renewed interest within Methodism in the theology of John Wesley. I registered my pleasure. I was somewhat surprised when my friend assured me that he could envision few prospects more dismal to him than a return by the church to the theology of its founder.

That conversation reflects one of the perpetual tensions within the church. How does one generation of Christians relate to the beliefs of a previous one? Or better, how does the present UM Church relate to its origins? Do we maintain the historic dogmas [doctrines]? Or, does God have a new Word for every age that makes the past Word irrelevant? Is the study of Wesley a dated exercise, or does such study contain potential for renewal?

Continuity and change are equally evident in Biblical faith. Basic truths and transitions producing newer understandings are integral to the development of our historic Christian faith. In light of this truth the need to rediscover Wesley becomes apparent.

Methodism's founder had a full understanding of the central doctrines of historic Christian orthodoxy. Yet he was open to newer understandings of Christian thought and helped to enlarge that understanding to an amazingly broad spectrum of living. Undoubtedly, this is why serious study of Wesley is in resurgence today. The Wesleyan distinctives are worthy of rediscovery.

My students came to grips with the growth of doctrine in the first five centuries of the Church. Many found it

exciting, surprising, and satisfying. Most had never seen how the Church dealt with the mysteries of the Christian faith and how deeper understanding of the truths of Scripture came only with *time* and *work*.

The early Church had the Bible. Having it, though, did not mean fully understanding God's rich revelation.

Take for example the doctrine of the nature of Christ and His relationship to the Father. It is easy for us to think and to speak of the deity of Christ. It is another matter to understand the massive battles of mind and heart that had to be waged before that which seems obvious to us could even be thought.

If someone could have asked the Apostle Paul if he believed in the Holy Trinity, what do you think would have been his response? It might well have been a perplexed, "I beg your pardon?" The word "trinity" was not to occur on Christian lips for a century after Paul's martyrdom. His inspired writings were basic to the formulation of the essential Christian doctrine. His writings, though, were basic and authoritative building material, not final definition. Paul was writing letters to early, growing churches; he was not formulating creeds.

The Problem of Jesus

Think of the shock to a good Jew who heard his first Christian witness and found there were people who revered Moses and the Hebrew prophets, who worshiped Yahweh, but who also believed God had a son, a real son. That sounded like polytheistic paganism to him. The cardinal doctrine in every synagogue was that Yahweh was One and One alone. (p25)➡

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- Wilkins, Chester** (evangelist), 3219 E. 13th St., Anderson, IN 46012-4569. (765) 643-5666.
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.

➡(p23) How did the Church resolve the problem of Jesus? He obviously was a man. His crucifixion and burial proved that. Yet, to the early Christian it seemed appropriate to worship Him. In fact, it seemed to be the only adequate response. But what problems!

For the best evidence of the progress of dogma in history, compare the great passages about God in Isaiah with portions of the book of Revelation. Consider John's vision of heaven. He sees a door opened. Before him is the very throne of God. Cherubim and elders cast their crowns before God and adore Him. Heaven rings with the Trisagion ("Holy, Holy, Holy").

John is spellbound. Then he gets a second look. Standing in the midst of the throne is an equal recipient of adoration, the Lamb slain from the foundation of the world.

It was no irreverent believer who said of this sign, "Mary's baby had come a long way." That is not irreverent, because all of our understanding of Christian love, grace, and redemption is tied up with this. The Church insists that in Mary's child, later to become the Paschal sacrifice, it can see both "God with us and God for us."

But some will say, "That is within Scripture. The Canon is closed now and our doctrine is complete." Let's not forget, though, the development of those early centuries as the Church hammered out its understanding of the nature of that relationship pictured in apocalyptic imagery by John—Jesus on the throne.

That theological discussion and development saved the Church from the sterility of gnosticism on the one hand, in which God never identified Himself with our sin and lostness; and unitarianism on the other, in which Jesus is simply an example for men who could be good if they would.

Edwin Lewis understood this. His word to a group of young preachers was this: "Whether you have a Gospel hangs upon whether you believe that Jesus was the son of Mary who became the Son of God or whether you believe that Jesus was the Son of God who became the son of Mary." To the world this may only suggest a subtle distinction. But to the Church it is the difference between man on his own and man with a Savior.

Protestants believe that further definition in our understanding of Biblical truth has developed since those first five centuries. They dare to think that in Luther and Calvin a cardinal doctrine, the doctrine of justification by faith, reached a clarity of definition not achieved before in any broad sense by the Christian Church.

Does Luther replace the Scripture, or does Luther lead to the rejection of older truth? Obviously not. Luther simply helped us understand more of what was already stated in Scripture and implicit within the classical creeds. Truth always brings freedom. More truth brings more freedom.

The Wesleyan Revival

A similar step in the progress of dogma occurred in the Wesleyan revival. The question now was not saving grace. Rather, it was grace for living, grace for fullness of life. It was

not whether we could be forgiven but whether we could have the mind of Christ—whether we could move from fear and duty into the freedom of love. The question was not new, only the context.

Heir to the wisdom of the centuries and grateful recipient of the insights of the reformers, Wesley dutifully pushed the frontiers of Christian questioning and understanding. He saw that all of Christian life is by grace and grace alone. He saw that there is not only grace for the sinner but a fullness of grace even for the believer. The result of this was dramatic.

Nowhere is this better illustrated than in the story of one of Wesley's lay preachers. The preacher had met opposition. Mobbed and stoned, he was finally dragged from the village and rolled in the ditch which served as the community's sewer system. His final comment tells the story: "And I felt nothing but love." Little wonder that the transformation reached beyond individuals to a society.

Wesley And The Essentials

Wesley's procedure is instructive for us. He added nothing to Scripture. His concern was to see and make his own what was specifically there. He had no desire to repudiate the dogmas of the past. That would have been folly. Collin Williams is on target when he says Wesley believed there were essential doctrines which are expressive of the Christian's faith.

What were these *essential doctrines*? Original sin, the deity of Christ, the atonement, justification by faith alone, the work of the Holy Spirit, and the Trinity. In other words, Wesley was classically orthodox.

Could he think new thoughts? Yes! But they must be consistent with the old truths.

Thus his interest in the Scripture. He called himself "a man of one Book." One Book was normative. Others were helpful.

A Model For Today

Is there a model here for us? I think there is. It may well be that the current stagnant state of the church is not due to the fact that the old truths are no longer relevant. In my own travels I have observed that the old truths are unknown. Our sin is not only unbelief. It is also laziness and ignorance.

A rediscovery of the old truths might help us approach again the frontiers of truth. A happy thought, and a sobering one follows: reclaiming the old truths might bring us to a position where we could see some things new.

Why live behind our fathers when it is possible to live ahead? That is God's will. However, we shall find that will happen only when we have been faithful to God's Word, faithful to the truth in our past, and faithful to His call to press forward. ■

Dr. Kinlaw is an evangelist, educator, and author. This article is reprinted with permission from The High Calling, publication of the Francis Asbury Society.

LOOKING AHEAD AT GBS

MAY

- 13 **Mother's Day**
- 25–June 3 **GBS Camp Meeting**
- 27 **Baccalaureate service**
- 28 **Memorial Day**

JUNE

- 2 **Commencement**
- 3 **Pentecost, the descent of the Holy Spirit and the birthday of the Christian Church**
- End of the School Year**
- 14 **Flag Day**
- 17 **Father's Day**

JULY

- 4 **Independence Day**

AUGUST

- 20–24 **Orientation Week**
- 23 **Registration**
- 26 **Convocation Services**
- 28–Sept 2 **School Revival**

➡(p5) *Consider, then, the river!* This is the power and presence of the living God among us, which as evangelicals and as Wesleyans, we believe is the heart of all true Christianity. Without this, creeds, disciplines, sermons, and rituals are merely skeletal forms stripped of living flesh. For “the kingdom of heaven is not meat nor drink”—nor in any other external matter—but “righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17). It is He who is “the Lord and Giver of Life,” God everywhere at work, reproving the world of “sin, and of righteousness, and of judgment,” and also replenishing the church with grace, invigorating its ministry of Word and Sacrament, and making its witness vibrant and effective.

Consider, too, the banks through which the river flows! The first is *sound doctrine*—what we believe is true about God, man, sin, grace, heaven, hell, and final judgment. Based foursquare upon the Bible, this is the faith of historic, orthodox Christianity, “once and for all delivered to the saints,” and clearly set forth in the Wesleyan witness which is our heritage. The second bank is a *strict piety*—a central and controlling reverence towards God, consistently expressed in disciplined holy living, decisive renunciation of evil, and diligent use of the means of grace. Doctrine determines what we believe, and piety determines what we practice.

In our time, as in Marston’s time—as indeed, in every time—our peril lies in opposing extremes. On one hand are those who center on the banks, but forget about the river. On the other are those who center on the river, but forget about the banks. In either case the tragedy is the same.

First are the determined “guardians of the banks.” These are feverishly at work, sandbagging the banks and building them even higher, for this is their corrective to worldliness and apostasy. Thus, doctrine and piety are major concerns, but their version of both is unwholesome and distorted. Some argue fiercely for pet theological positions, based not in classical Christian affirmations, but in obscure texts of scripture, vague references in Wesley’s works, or mystic scribblings on complicated prophecy charts. Others are fixated on lengthy codes of external duty, unrelenting performance, and severe “standards” of behavior; and like detectives, they “sniff out” any variance they suspect as “compromise.” For them, Christianity seems rather like castor oil—good for your innards, but horrible to your taste.

What they forget is that divine life is the river, not the banks. The sparkling waters flowing from the Father’s throne above through the banks below is what renews our weary souls, bringing “pardon, holiness, and heaven,” making personal our experience in Christ and bringing assurance, victory and advance. Without the river, there is nothing but a dry, weed-infested channel, though the banks on either side may be strong, formidable, and high.

Yet these dogged guardians of the banks continue on, trying to hold together their dwindling congregations and disappearing youth. Withdrawn into protected enclaves, absorbed in quaint lifestyles, centered in grim negation, they are mostly irrelevant to the world around them and useless to its needs. And since the Spirit is much offended by their way of works instead of grace, there is little of His warm and loving presence in their midst; and though they talk of great revival, it is mostly of the past. They have the walls, but they have lost the river.

Equally destructive, however, are the “levelers of the banks.” These profess such love for the river that they care little about the channel through which it flows. Neither doctrine nor piety is of any great urgency to them, for they are convinced that such troublesome restraints offend “Christian liberty” and limit the church’s growth.

They forget that a river without banks becomes a stagnant swamp—or in certain cases, a raging flood. The swamp is like the shallow, sentimental, and spineless spirituality so common now among us; and the flood suggests an ugly fanaticism that boasts the Spirit’s gifts but despises His restraints.

So these destroyers of the channel soften the distinctives which we once believed, especially the old Wesleyan focus on true repentance, genuine conversion, victory over sin, and Christian perfection. They are even more antagonistic to the “strict piety” which once defined the way we

lived; and any reassertion of it is immediately derided as “legalism.” For the levelers are as worried about “legalism” as the guardians are of “compromise.” So they put aside the scriptural call to renounce sin for inspirational platitudes and frothy music supposed to entice contented worldlings into their churches. Their version of Christianity is cotton candy—*much fluff, little substance!*

Behold everywhere their devastation! The mainline holiness denominations are in such disarray that in many places there is no apparent difference between those in church on Sunday morning and those in the malls on Sunday afternoon or those in the movies on Sunday night. Sometimes, indeed, we hear a nostalgic sigh for the spiritual earnestness which marked our people once, but there remains a deep contempt for the old disciplines which shaped and strengthened it. Even in self-proclaimed “conservative” circles, our increasing affluence and our revulsion to past excesses make us less enthusiastic for the “narrow way” we once embraced. *“I leave the world behind, After my Lord to go, Renouncing with a steadfast mind, Its pride and pomp and show.”* How long has it been since anybody sang that in your church?

To the extent that our historic patterns of holy living are reasonable applications of God’s Word, owned by the same Spirit who inspired that Word and who still guards the purity of the church, they are essential and non-negotiable. To mock them is to set the Gospel against the Law and to undercut Jesus’ clear call to leave the world and take up His cross and follow Him. Besides we know the lessons of our past. Once the “prudentials” of holy living are destroyed, as both Wesley and Marston warned, the principles which underlie them will also soon be gone. Yet that is what happens to those who tear away the banks. The river will not flow without its channel!

It was 1960—centenary year; and the senior bishop was speaking of heritage and destiny. The life of the church, he said, is the power of God; and the tragedy of the church is to lose that power. *Barren banks or stagnant swamps!* The first is for those who center on the banks, but forget about the river; and the second is for those who center on the river, but forget about the banks. What has happened in the 40 years since Bishop Marston laid down his pen is left to heaven and to history. What will happen in the 40 years ahead is left to heaven and to us. *Remember, then, the parable of the river and its banks!* ■

Attention Class of '76

The Alumni Association of GBS extends to you a hearty welcome for Homecoming 2001. Be sure to start planning now to join your classmates for this once-in-a-lifetime gathering this fall!

➡(p7) My personal recollections of Dr. Wingham at GBS are of him sitting at his desk, reading his Chinese Bible, or counseling an international student. In the time he has been here, these have been the activities which he has indeed enjoyed. Many of the international students identify him as their mentor; and in fact, they would not have made it without his helping them acclimate to the new culture and giving them private tutoring in English skills.

Fred has been supported by his godly wife, Barbara, who has been involved in Christian education on the various fields where they have ministered. She taught kindergarten on the Turks and Caicos Islands and part-time at Sheng Te Christian College and also homeschooled their two children, Forrest and Deborah. Mrs. Wingham has been teaching in the GBS elementary academy for the past seven years.

Although Dr. Fred Wingham is retiring from his responsibilities at GBS, his goal is to return to the mission field as soon as possible. All of us here at God’s Bible School and College want to take this opportunity to express our appreciation to him for his years of service and to wish him well in his future endeavors. ■

—Dr. Kenneth Farmer, Vice-President for Academic Affairs, God’s Bible School and College

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Camp Meeting

at God's Bible School & College

Cincinnati, Ohio

May 25–June 3, 2001

Evangelists:

Don Myers • James Plank • Wingrove Taylor

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

Children's Services: Charlotte Frederick

Prayer Leader: Edsel Trouten

Schedule of Services:

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

*Nursery service provided during the main services

Special Events:

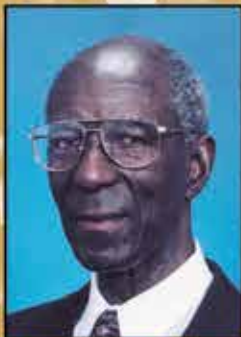
Alumni Day: Saturday, May 26,
1:30 pm
Baccalaureate: Sunday, May 27,
2:30 pm
Commencement: Saturday,
June 2, 10:00 am



Don Myers



James Plank



Wingrove Taylor



Michael Avery
President



Edsel Trouten
Prayer Leader



Garen Wolf
Music Director



Charlotte Frederick
Children's Services

*Space is limited—register early! Contact: God's Bible School Camp Meeting
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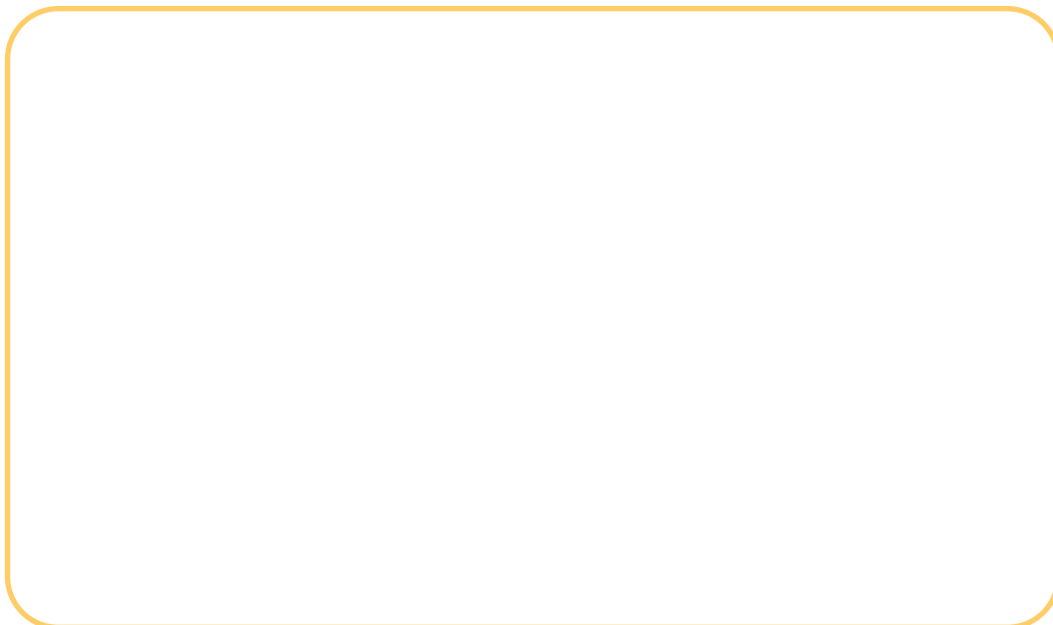
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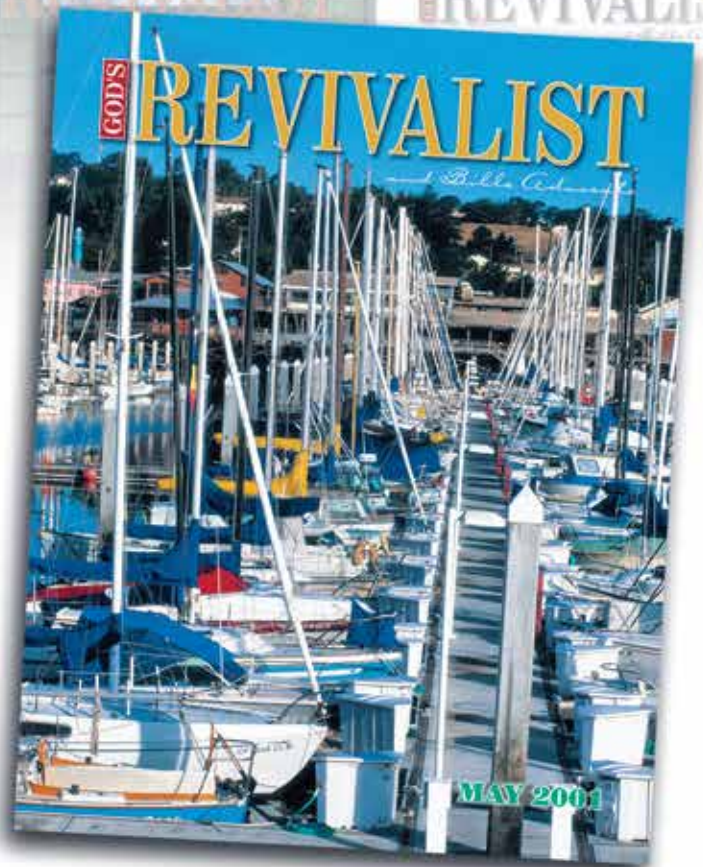
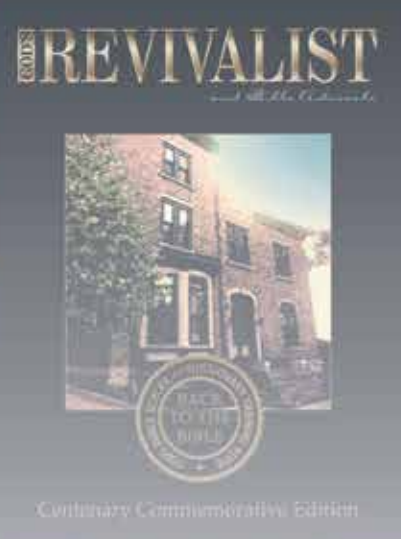
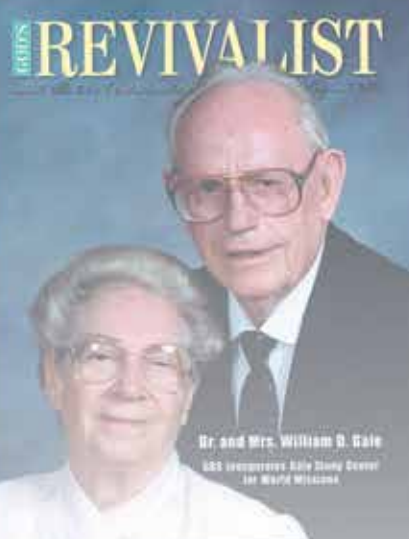
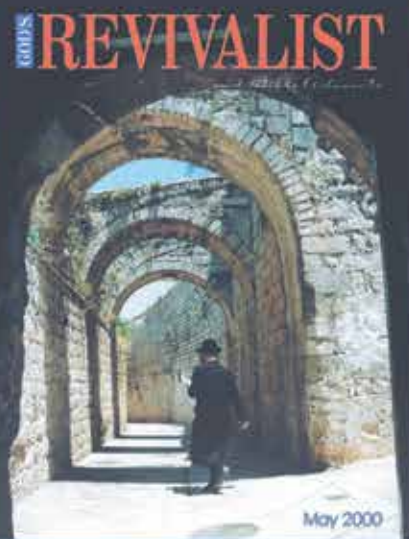
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DON'T MISS A SINGLE ISSUE! —Larry D. Smith, editor





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