

GOD'S REVIVALIST

March 2004

and Bible Advocate



veteran holiness theologian
Dr. Richard S. Taylor answers
A CRUCIAL QUESTION...p. 16



Dan Glick honors
the late Pastor Peter Sramkevich in
TRIBUTE TO MY UKRAINIAN FRIEND...p. 7

the editor's view



LARRY D. SMITH

SYMPHONY IN FLESH

S*ymphony in stone.* How fitting is this description of a Gothic church—lovely as an overture but enduring as a mountain! What type of architecture is used in heaven we cannot say; but on earth there is nothing finer than a Gothic church whose spires rise up to point us there. Such buildings cast their shadows everywhere, but probably the best-known is Westminster Abbey, London—officially the Collegiate Church of St. Peter. Commenced in 1245 by King Henry III, it stands on holy ground where for a thousand years worship has been offered to the Triune God.

Majestic towers rise above nave and transepts, choir and chapels, limestone saints and flying buttresses. Inside, the splendor is overwhelming. Intricate vaulted ceilings—supported by massive clustered columns—guard the shadows 100 feet above the marble pavement, while all around are elaborate altars, soaring organ pipes, priceless relics, sculpted knights, golden crosses, ancient banners, intricate grillwork, and sumptuous woodwork.

Here also is the noble shrine of St. Edward the Confessor; the exquisite chapel of Henry VII with its lace-work vaulting; and the ancient throne where kings and queens receive their crowns. Everywhere are canopied and marble tombs, heroic statuary, and ornate mortuary tablets recalling the honored dead who lie buried here, awaiting the archangels' trumpet. Muted light from stained glass windows set in soaring arches lends an atmosphere of sanctity and awe.

What a feast of form, texture, and color meets the eye in this venerated place! But what does not meet the eye are the massive foundations which lie beneath—the deep excavations made eight centuries ago, the gigantic, hand-hewn stones buried in rich English soil, and the sturdy piers which support the glorious fabric built upon it. Above and beneath, all is held together by the painstaking calculations of medieval craftsmen who knew nothing of our (p22)➡

GOD'S REVIVALIST and BIBLE ADVOCATE

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the president's page

A THEOLOGY OF IDOLATRY

by Michael R. Avery, president

Our problem with idolatry is well documented. Since the moment that our first parents turned their eyes from the Creator to one tiny aspect of His creation, we have had a propensity toward idolatry. After the most miraculous delivery of any captive nation in the history of the world, the Hebrews bowed in the desert sand before a golden calf, crying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Despite plague and punishment, Israel pursued her idolatrous ways until she had as many gods as she did cities. Every civilization and culture has had its evil tryst with idols. We seem bent on turning away from the true and living God to a god of our own making.

Most 21st-century Christians think that behavior like idolatry is far too unsophisticated or disgusting to be found among us today. They think of it only in terms of bowing down before a lifeless god of stone. Unfortunately, this leaves them easy prey for the more subtle forms of idolatry. Let me describe two of these forms.

Paul tells us in the New Testament that all covetousness is idolatry. Anything we are willing to value more highly than we value God or His approval is an idol. Today's idol worshippers do not bow down before the Sun God, but they live lives that are marked by passionate pursuit of things that have little or no eternal significance. They value the passing over the permanent. They live for the immediate. They crave the temporary thrill of buying a new home, updating their technology, or engaging in a new experience. Sports and entertainment are high on their list of priorities. The satisfaction of the flesh is a serious quest. The security of their future is a must. Though God may get their church time and tithe, they live as if this world were the only one. Their idol is the trivial, and they bow low before the altar of the insignificant. This form of idolatry values the temporal more than the eternal.

Another subtle form of idolatry is trusting for salvation in that which cannot save us. The Israelites illustrate this for us. God gave them the Law to further His redemptive work among them, as well as to protect and maintain their integrity as a people. But a danger arose when they found it easier to focus on the Law (making sure not to do what offended God) rather than on the God who gave the Law. Israel soon found more comfort in keeping and guarding the Law than in worshiping the Law Giver.

(continued on page 14) ➡

WINTER 2004

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Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, 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. 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.

SECOND THOUGHTS

I was piqued with interest as I read [Ben Durr, Jr.'s] recent "Second Thoughts" (Nov. 2003). His instruction of how to pray through the Psalms is very insightful. My concept is that such praying is a strong defense against the secular world's influence over our daily living. I am a retired Nazarene elder and appreciate the work you and your institution are doing in these challenging days.

(REV.) BYRON FORD
Escondido, California

Editor's Note: Mr. Ford has written a devotional guide entitled "Praying through the Psalms."

BOTH CRISIS AND PROCESS

Let me thank you for just a few items your publication has mentioned of late: (1) "Wal-Mart Theology" by Dr. M.R. Avery was truly timely! (2) The "Hither and Thither" report concerning the General Conference of the Free Methodist Church [changing the doctrinal article on "Entire Sanctification"] is really disturbing. Keep your witness clear and strong to both crisis and process in God's salvation plan.

DELBERT R. ROSE,
Dean Emeritus/ Wesley Biblical Seminary
Ft. Myers, Florida

LEAVING FOR THE MISSION FIELD

I deeply appreciate your magazine! Its message of salvation, holiness, and Christlike living is an encouragement to me in my walk with God. Thank-you for keeping the standard high! I am preparing to leave for the mission field, however, and must cancel my subscription. I will look forward to accessing *God's Revivalist* on the Internet from wherever I may be!

SCOTT SOBIE
Barberton, Ohio

(continued on page 21) ➡



the world to win

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

BOLIVIA. "Pray for the new outreach at Atrimbia. It is a remote area where some believers from Filadelfia have relatives for whom they are burdened. A family were saved and no longer are involved in the work of 'Curanderos,' healing the sick through charms and 'spirits.' A Church is being built, and a Christian from Filadelfia is going there to pastor as soon as a house for them is finished." —*Ropeholders*

BRAZIL. "The churches are growing, and new ones are being planted. Several people came to my Mom and Dad [Rev. and Mrs. Rodney Wells] over the holidays and thanked them with tears in their eyes, because this was the first Christmas season that they could remember when they were sober with their families and actually able to enjoy it. Right now there are five churches. However, by the end of the year there could be twice that many." —*Brian Wells ('99 GBS BA), personal report on Brazil missions sponsored by the Pilgrim Holiness Church of NY*

COSTA RICA. "In April I will once again be changing everything in my life as I leave behind family and friends to my follow my Saviour's call. Nine to twelve months of hard language study in Costa Rica should help prepare me to fulfill my dream of pioneering Christian Day Schools in Central America." —*Rachel Arndt, GBS Alumna, Newsletter*

HONG KONG. "We have purchased some very good quality Chinese Bibles here at a subsidized cost of \$.90 (90 cents) per copy. Pray that help will arise to courier these over into China. We hope to move some into Danshui and also out west to Xian initially, and then perhaps on to other places. Please (p6) ➡

VIP DAY '04

FRIDAY, APRIL 23

AT GOD'S BIBLE SCHOOL & COLLEGE

At God's Bible School and College, we think the best way to choose the college that's right for you is to visit the campus. A visit will give you the opportunity to experience the campus personally, meet students and professors, and talk with the people who have answers to your questions. You can sit in on a class, attend a chapel service, stay overnight in the dorms, and join in several scheduled sporting activities.

While you're visiting, we want you to catch the vision of a transformed life. We will equip you to serve, deepen your theological understanding, enrich your spiritual formation, and sharpen your sense of the call God has placed on your life. We want to train you to be the difference in our world!

Special speaker, Friday evening: Melvin Adams

For further information contact Jenny Fikes, Admissions Representative at 800.486.4637 x. 269 or gbs4u@gbs.edu.

*WE CANNOT
BECOME
WHAT WE
NEED TO
BE BY
REMAINING
WHAT WE
ARE*

— MAX DEPREE

TRANSFORM YOUR LIFE!



➡(p4) pray that God's Word will find its way to needy hearts of many lost souls in China." —John Knight, *Far East Prayer Letter*

PARAGUAY. "Something is lost in Paraguay. Evangelical Christians make up only 3% of the population. Paraguay ties for third place as the most corrupt nation in the world. World Gospel Mission's ministry could be summed up as evangelism and church planting. I went to Paraguay to see WGM's ministry... I found myself sitting in on a Friday night class. The missionaries there teach pastors and church leaders about the Bible, and classes relevant to their lives. Leaders are being raised up to guide this people for Christ." —Wendette Burge, *Evangelical Advocate*

TAIWAN. "Keep praying for Byron and Melissa Manners, pastoring the holiness church in Kaoshiung. God is answering prayer. There have been some baptisms in recent months. Byron writes, 'God has wonderfully changed many lives during my time here, but now I have a church of new Christians who are in many ways immature. We have no more room to grow in this building.'" —*Ropeholders*

UNITED STATES. "We had a great surprise over the holidays. Someone in need of a tax deduction donated a house! While it is not in an area that we can use for our immediate purposes, the money it will generate will go a long way towards helping us fund the current project. We will be able to use the donated funds for this project again and again to renovate other houses. In time, there will be a community of people with talents and abilities, all in Christ, and all living redemptively. It is already beginning and growing." —Eric Himelick, *Victory Inner-city Ministries, Indianapolis, Indiana.* ■

PEACE—THE FALSE AND THE TRUE

"The peace of God...the Word of Christ..." (Colossians 3:15-16)

When Mahatma Gandhi was a child, a friend persuaded him to eat a portion of meat. This ran contrary to Gandhi's Hindu training, and he later recounted how that with smitten conscience he firmly resolved never to transgress his religious teachings again. His inner peace restored, Gandhi went on to become a renowned representative of the Hindu faith.

Reflecting on this story, I was intrigued by the conscience struggle that the young Indian boy experienced. It was a struggle that I perceived to be needless. According to the New Testament, God permits the eating of all meats; but Gandhi's conscience had been shaped by Hindu teachings, not by the Bible.

It must be that we have a built-in "conscience capacity" implanted by our Creator—an inward rudder that influences our decision-making and either excuses or accuses us. In fact, Romans 1 teaches that all of us have an instinctive concept of God and a rudimentary moral conscience. But evidently this conscience mechanism can be tinkered with so that it can appear to be functioning normally when, in fact, it is leading a person astray and doing just the opposite of what it was designed to do. Again, in Romans 1, the truth-rejecters seem to come to a place where they have inner peace about the lies that they have embraced.

Without a doubt, there is a subjective, experiential side to our faith. We sing of "perfect peace" and of things being "well with our soul." But we must take care that the serenity of which we boast is indeed the peace of God and not the peace of a misguided or manipulated conscience. I recently observed that Paul's admonition, "Let the peace of God rule in your hearts" (vs. 15) is immediately balanced by the equally strong directive, "Let the word of Christ dwell in you richly" (vs. 16). The conclusion is obvious: the "peace of God" is an inner peace that is molded and governed by God's Word.

I sometimes witness two disturbing scenarios. The first is of the professor of religion who is untroubled that his life contradicts the standards of holiness clearly laid out in God's Word. "What does that matter?" he asks, "for I have peace." The second is of that scrupulous, conscientious believer who continually lives under a cloud of doubt, when there is no reason for condemnation. The solution in both cases is the same: "Let the word of Christ dwell in you richly!" This objective arbiter will separate the false peace from the true and will bring condemnation where it is needed and freedom where it is deserved. ■

Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education, God's Bible School and College.

TRIBUTE to my UKRAINIAN FRIEND

Pastor Peter Stankevich

by Dan Glick, GBS World Missions Chairman

He's gone. I find it hard to believe. After an eleven year Jonathan-and-David friendship, Peter is gone. He died of a brain tumor the day after Christmas, 2003. The call came from Ukraine at 4:10 A.M.



The Rev. Dan Glick is chair of the Division of Intercultural Studies and World Missions at God's Bible School. He is also a pastor, as well as director of a missions agency in Ukraine.

Peter Stankevich was 49 years old and a father of nine unmarried children, most of them still living at home. Six hundred people attended his funeral the next day in a small village in southeastern Ukraine where Peter lived. Fifteen speakers and pastors spoke in a three-hour service followed by another hour-long service at the graveside. Peter was a church planter and a pastor, loved and respected by many people. I was one of them.

In 1992, I flew to Kiev, Ukraine, to be involved in evangelism and literature distribution. I felt God's clear direction in this matter, but I didn't know where in the country I would be working. I only knew that the capital was not to be my field of labor.

Shortly after arriving and getting settled into a small apartment, I received a call from the son of the only pastor I knew in that city of three million people. The son told me that a pastor was there from southeastern Ukraine, and that he was looking for an American pastor to work with him that summer. Would I be interested?

Yes of course I was interested. Something told me that this was the reason I had come and that God was orchestrating this situation. In a few minutes, Peter, along with his father (who was also a pastor) and another man, showed up at my apartment.

WHY YOU SHOULD CONSIDER GBS MISSIONS

For over one hundred years God's Bible School and College has been about world missions. GBS&C graduates are in the harvest around the globe. Today there is a new excitement about missions on the Hilltop. The department has doubled in size in the last five semesters. Students are busy preparing to serve today's harvest. Perhaps God wants you to be one of them. Here are five reasons to consider it.

The need of the world. Two billion people are without a Christian witness and access to a Christian church.

The last command of Christ. Just before He left this earth, he gave us His last request: "Go into all the world and preach the Gospel to every creature" (Mark 16:15).

The imbalance of workers. Only one out of every thousand Christians becomes a foreign missionary. The United States has five percent of the world's population but a disproportionate amount of Christian workers and ministries.

A contemporary department. We have the latest books, films, and mission materials on our shelves. Our missions classroom is state of the art. We have a contemporary approach to missions.

The opportunities. Every missions student must do a six-credit-hour overseas missions internship to graduate. Short-term missions trips are organized every summer. Trips to New York, Chicago, and Washington are also taken on a regular basis. There are the opportunities to serve at the inner-city missions here in Cincinnati.

Come join us at GBS&C and enter the world harvest! ■

—Daniel R. Glick, Divisional Chair, World Missions and Intercultural Studies



They wanted to know if I would come and help them in evangelism and also help them get Christian literature for their region. As I heard them speaking, I recognized that they were the answer to what God had put in my heart several months earlier.

I went along with my family and had one of the most memorable periods of my life. We traveled and worked together, preaching and teaching the gospel in cities, towns, and villages. We preached together in public schools, houses of culture, hospitals, a military camp, on the street, and in churches.

Over the course of the next ten years, we built churches together, baptized new Christians, distributed thousands of Bibles, New Testaments, and pieces of Christian literature, sang, prayed, ate, traveled, and laughed together. To my knowledge I have never had a more loyal and self-sacrificing friend than Peter Stankevich.

In 2000, when our families were together swimming at the Azov Sea (part of the Black Sea), Ruth, our oldest daughter was swept into dangerous waters by a strong current. Joseph, our oldest son, and I went after her only to become engulfed in the waves and sea ourselves. Soon the situation became critical. Peter, seeing our plight, plunged into the waters and came within a moment or two of losing his own life trying to save ours.

He was taken to a nearby hospital where he was revived with oxygen after several men worked on him for 45 minutes on the shore trying to get water out of him.

Events like this strengthened the already strong bond between us, and it is difficult after 18 trips to Ukraine to recognize that he won't be there the next time. Peter often came to the train station where I would see his smiling face scanning the windows of the cars of the train as it rolled into the station. When I would depart, he would take me to the station and wave good-bye to me with sad-looking eyes as the train rolled out of the station. With one motion he would wave good-by. With another motion he would indicate that I should return. A lump would often well up in my throat and tears would moisten my eyes; and so for ten years and on seventeen subsequent trips I obeyed his motions.

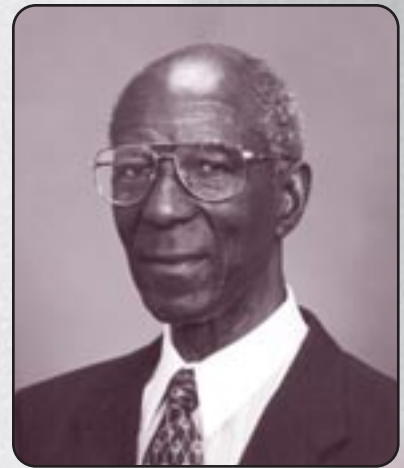
That warm, welcoming face I will never see again on this earth. But I have a feeling that as my train rolls into another station, in another country and city, far from southeastern Ukraine, I will again recognize that face scanning the new arrivals for an absent friend. This time, there will be no painful separation and departure. And my friend Peter, instead of showing me around the country of Ukraine, will show me around a heavenly one. Good-bye Peter. Your earthly journey is over. We'll visit again when mine is. ■



Rev. Paul Pierpoint
Evangelist



Rev. Mark Cravens
Evangelist



Dr. Wingrove Taylor
Evangelist

Camp Meeting

God's Bible School & College - Cincinnati, Ohio



Dr. Michael Avery
President, God's Bible School & College

May 23-30, 2004

Music by God's Bible School & College Division of Music
under the direction of Garen Wolf

Children's Services: GBS Students
Hebrews Class: Allan Brown
Principles of Christian Life Class:
Philip Brown
GBS Commencement:
Saturday, May 29, 10 AM

Space is limited...register early!
Contact God's Bible School Camp
Meeting—(513) 721-7944

Schedule of Services:
Prayer and Healing—7:30 am
Breakfast—8:00 am
Heart Talks—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



JANENE FIALA RECEIVES PROFESSIONAL CERTIFICATION

Janene Fiala, Administrative Assistant to Vice Presidents Dr. Ken Farmer and Mr. Richard Miles recently passed the Certified Administrative Professional (CAP) Examination, the top rating for administrative professionals. She had passed the Certified Professional Secretary Examination



in 1999. To earn CAP certification, candidates must meet certain educational and work experience requirements before applying to take the exam, which covers the following organizational planning concerns: team skills, strategic planning, and advanced administration. Ms. Fiala will use these skills in the coming year as president of the International Association of Administrative Professionals (IAAP), Cincinnati chapter, and will work toward CAP Recertification.

GLORIA PANGILINAN JOINS GBS STAFF

In January Gloria Pangilinan arrived at God's Bible School, where she is now working with Charles and Lottie Tryon in the Aldersgate Distance Education Program and serving as International



Student Advisor. Although Gloria has earned a Professional Diploma beyond her two bachelor degrees, she wanted to complete a Bible college degree. Therefore, in addition to her work responsibilities, she is working on a degree in Church and Family Ministry at GBS. A naturalized American citizen originally from the Republic of the Philippines, Gloria has been a teacher with the Hawaii Department of Education for twelve years, teaching English as a second language.

"STUDENT OF THE MONTH" PLAQUES AWARDED

Two students have received "Student of the Month" plaques awarded by the Office of Student Affairs. They are as follows:

January:
Curtis Going, junior ministerial student from Goldsboro,



REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.

BIRTHS

To **Eric** (attended '88) and **Carol (Winkler)** ('88 GBS HS) **Clevenger**, Washington, Pennsylvania, a son, **Jonathan Timothy Clevenger**, born September 20, 2003. Maternal grandparents are Rev. and Mrs. Joseph Winkler. Mr. Winkler is a member of the maintenance staff at GBS.

To **Steve and Dottie Roberson**, a son **Benjamin Lee Roberson**, born January 2, Cincinnati, Ohio. Steve is a GBS ministerial student, and Dottie is former phone desk operator and receptionist.



To **Robert and Linda (Jones)** ('93 GBS

BRE in Nursing) **Scott**, Cincinnati, Ohio, a daughter, **Jennifer Rose Scott**, born December 7, 2003. Rob served on the *Revivalist* staff from 1985-1994. The Scotts also have one son, Aaron, age 2.



DEATHS

The Rev. Joseph L. Hunting, 85, Lake Placid, New York, died October 24. Saved while serving in the army during World War II., he pastored 55 years, 47 of which were with the Pilgrim Holiness Church of New York. Three of his children, a son-in-law, and one grandchild are graduates of GBS, and

North Carolina, who intends to become a pastor following graduation. "My time at GBS has been invaluable," he notes. "I have learned and grown a great deal both scholastically and spiritually."

February: Heather Gates, a senior in the Christian Teacher Education program, will teach in a Christian school following graduation. She was converted in 1998, and as she testifies "never been sorry." Her years at GBS have been "fun and very educational."



SPRING COLLEGE ENROLLMENT AT 244

GBS college enrollment for spring 2004 stands at 244. This represents a net loss of eight or 3.2% from our enrollment of 252 for the fall 2003 semester. The college nearly always experiences a net

loss between the fall and spring semesters. The average such loss for the ten-year period since 1994 is 6.4%. It should be noted that this official count does not include course enrollments in our Aldersgate Distance Education Program that occur after our census date or classes taken only for personal enrichment. —*Dr. Ken Farmer, Vice President for Academic Affairs*

COLLEGE CLASSES OFFERED DURING CAMP MEETING

Camp meeting 2004 will again offer two classes for those desiring to further their college education and improve their love relationship with God. These are the following:

1. *Letter to the Hebrews*, taught by Dr. Allan Brown, is a two-credit course which will meet 1:00 to 4:00 PM Monday through Friday, May 24–28. Those desiring college must be enrolled by April 30, since course materials and advance study requirements are mailed prior to attendance. All new students must be officially enrolled. Cost of the

course will be \$300. Students may also enroll for a Non-Credit Certificate of Completion for \$100 or for non-credit personal enrichment for \$75. Advance enrollment or official registration with GBS is not required for students in these two categories.

2. *Principles of the Christian Life*, taught by Dr. Philip Brown, is a one-credit course which will meet 1:30 to 2:30 PM, Monday through Friday. It can be taken for credit (\$150) or non-credit (no charge). Old or young will benefit from this practical, down-to-earth, present-day application of real life issues.

To enroll or receive additional information, contact Lottie Tryon, Aldersgate Coordinator, God's Bible School and College, telephone (513) 721-7944, Ext. 122 or 124.

BRIEFLY NOTED:

GBS alumnus the **Rev. Rick Hutchison ('77 BRE)** served as evangelist at campus revival services, January 12–16. There was a ready response to his earnest and

another grandchild is currently enrolled. He is survived by Mabel E. (Grimes) Hunting, his wife of 63 years; four children, Paulette, Joanna (GBS '83) Wesley (GBS '81), Faith (GBS '85); eight grandchildren and one great grandchild. Funeral services were conducted by the Rev. Andrew Whitney with burial in the Edinburgh, N.Y., cemetery.

The Rev. Ezra Winifred McVey, 93, Colorado Springs, Colorado, died November 9. Converted in youth, he enrolled in God's Bible School at the age of 19. During a powerful revival held by R.G. Finch, he began to seek a deeper walk with God and sometime later was sanctified wholly while working in the bindery of the school printing shop. One of his memories was helping carry "Mother Knapp," the widow of the school's founder, to her apartment after her fatal stroke. He was married to Faye Dodson in 1933, soon after they had completed studies at GBS; and they were colleagues in ministry for many years, serving pastorates in Colorado, Oregon,

Wyoming, Nebraska, and Ohio. She died in 1982; and five years later, he was married to veteran missionary Ina Shreve. They lived happily together until her death in 1999. He is survived by his sons Lowell and Wilbur and other relatives.

NOTICES

The Rev. Dr. H.C. Emmert, professor in the GBS Division of Ministerial Education, veteran pastor, educator, and evangelist, is available as speaker for revivals, conventions, and as pulpit supply. He may be contacted by phone (513) 721-0443; by email, hcemmert@aol.com. His address after June first will be 1774 Lionsgate Circle, Bethany, Oklahoma 73008.

"Dr. Emmert's ministry will be a challenge and encouragement. His many years of experience, his knowledge of God's Word, and his passion for authentic holiness of heart and life

anointed preaching, and many found spiritual help at the public altars.... **The Rev. Richard Miles**, Vice President for Student Affairs,



was presented a palm-sized personal computer by the GBS campus family before chapel services, February 6, in honor of his completion of graduate studies at Liberty University. ■

BRAND NEW BOOK!

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Prince of Holiness Writers

by Gene Long

"The exciting life story of a man totally sold-out to God, giving the amazing account of God's blessing on his life and ministry."

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REVIVALIST FAMILY

continued

will bring blessing to your church, and that is why I am pleased to commend him to you." —Dr. Michael Avery

Conservative Holiness Church in southeast Ohio is seeking a full-time pastor. Salary plus benefit package and parsonage furnished. If interested, please call (740) 992-3194.

SPECIAL INTEREST

Independence Bible School (K-12), located in Independence, Kansas, is searching for a superintendent. Position to be filled on or before June 2004. Candidates should possess a proven holiness testimony and have administrative experience. Contact Stephen Douglas, 620-365-8075 or scdoug@alltel.net.

HITHER AND THITHER

"In Perilous Times...God is our refuge and strength, a very present help in trouble. This is the theme for the 53rd

annual Interchurch Holiness Convention (IHC), which will be held April 20–22 at the Convention Center in downtown Dayton, Ohio. Evening speakers will be James Plank and Paul Pierpoint. For more information call the IHC office, (812)-275-2119.

The Rev. Dale Hayford, educator and editor, was elected unanimously as first general superintendent of the Pilgrim Nazarene Church, new Wesleyan/holiness denomination established December 6, 2003, at an organizing meeting held near Shreveport, Louisiana. David Taylor will serve as General Secretary and Jim Dunegan as General Treasurer. Twenty-eight elders were given ministerial credentials and evangelists and musicians were also recognized. Plans were laid for the first General conference, which will be held in Ohio, June 14–20. Average attendance at the five day conference was reported to be about 250, and \$63,000 was raised. The establishment of a Pilgrim Nazarene Bible College has also been announced. ■

ALUMNI

spotlight

movement. ARW takes as its scriptural foundation the verses in Matthew chapter 25 that read, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

ARW targets its ministries to the homeless, alcohol and drug addicts, unwed mothers, and other needy persons. It operates shelters, rehab centers, and a variety of emergency assistance services, as well as Christian counseling. Before the trip to Washington, Paul had already been involved in the ministry of ARW, serving as an officer in that ministry since he was sixteen. He grew up working in the mission in Hollidaysburg, Pennsylvania, directed by his father.

Little did Paul and Katherine know as they drove their station wagon into the nation's capital city that they would spend a lifetime building God's kingdom there and ministering to many thousands of needy people. Paul and Katherine eventually became generals with ARW. Paul would go on to serve three five-year terms as National Commander. Their family would grow to include three girls and two boys (they now have thirteen grandchildren and three great-grandchildren).

One of their daughters would attend GBS High School and return to work in the ARW office. The work in Washington would grow from the first shelter in 1958 to a multi-million dollar complex with a variety of ministries to the needy.

In August 2002, Paul retired as Commander-in-Chief of ARW. One of the honors bestowed on him was a scholarship founded in his name for young people who feel a call to minister to the needy. The Martins have retired but continue to involve themselves in ministry. Their lives have been dedicated to spreading the life-changing gospel and reaching out to the least, the lost, and the lonely. The Martins are two of the many GBS alumni who girdle the globe making a difference in the lives of needy people. —Rev. Jack Hooker

CALLED TO THE LEAST AND THE LOST

A lifetime of service for **Paul and Katherine Martin** really began in the early years of their lives. Paul grew up in a parsonage. His father, Robert, had attended God's Bible School and College in 1925 and 1926 and had seen firsthand the school's passion for ministry. Katherine attended GBS High School from 1943 to 1946. She and her sisters formed a singing trio, the Bane Sisters, and went from church to church in evangelistic meetings. In 1951 the trio sang in a church in Hollidaysburg, Pennsylvania. There Katherine met Paul, and in 1952 they were married. Paul and Katherine traveled to Cincinnati in 1955, where Paul enrolled in the Christian Workers' Course at GBS.

In 1956, with two small children in tow, the Martins headed to Washington, DC. There they began a lifetime of ministry for the American Rescue Workers. This organization was founded in 1884 as a national religious and charitable



photos top to bottom: (1) Katherine (Bane) Martin, GBS high school graduation; (2) The Bane Sisters Trio; (3) Headed to Washington, D.C., 1956; (4) Paul and Katherine Martin.



Dear Phil

IS IT WRONG TO BREAK THE SPEED LIMIT?

Does the scriptural command, “Submit yourselves to every ordinance of man for the Lord’s sake...” (1 Peter 2:14) include the traffic laws? Some people don’t think so and drive as fast as they desire. Does the Word allow us to decide which laws to obey? —C.J.

Neither 1 Peter 2:14, Romans 13:1-6, nor any other scripture gives us permission to choose which laws we will obey. Of course, we ought to obey God rather than man (Acts 5:29). But that is only when human law requires us to violate God’s law, and speed limit laws certainly do not qualify for this exemption.

Both Peter and Paul wrote during the reign of Nero, a deranged, cruel, and wicked man who used Christians as torches to light his garden parties. Yet Paul states unqualifiedly that the powers that be are ordained of God (Rom. 13:1). He does not say “only good, godly rulers are ordained by God.” He does state that since God ordains the powers that be, to resist those powers is to resist God (Rom. 13:2). God has given

those in authority the responsibility to reward good and punish evil. He will hold them accountable for that responsibility, but even those who misuse it are ordained by God.

To disobey them is to disobey God’s appointed ministers and thus to disobey God Himself (Rom. 13:4-5). That is why Paul concludes that we must obey the laws of the land for conscience’s sake and not merely to avoid the law’s wrath or punishment (Rom. 13:5). Peter’s command is the same. We are to submit to the ordinance (i.e., authority structure) of men, for the Lord’s sake. Peter didn’t say we had to agree with the laws or even think them just.

Having said that, let me suggest that we need to understand both the spirit and the letter of our laws. The purpose (spirit) of speed limit laws is to promote safety. There are occasions when going 55mph,

although the posted limit, is unsafe and one may be stopped for driving too fast for hazardous conditions. By the same token, there may be times when going 55mph will cause a road hazard if the highway traffic is moving 15-20 miles faster. To go 55 may keep the letter but violate the purpose of the law. Yet, this exception cannot be legitimately used to argue “I can go any speed I want” or “I can go whatever speed I know the police will allow.” We violate Romans 13:1-6 and 1 Peter 2:13-14 when we break the laws of God-ordained authority.

Sincerely,
Philip Brown ■

Dr. A. Philip Brown II is a member of the ministerial faculty of God’s Bible School and College. He may be contacted by e-mail at pbrown@gbs.edu.

THE PRESIDENT’S PAGE continued

➡(continued from page 3)

Religious sects began to spring up for the sole purpose of explaining and defending the Law. The end result was that Israel trusted in the Law for salvation rather than in the God who gave it. This subversion of the Divine intent perverted the good that was to come from the Law and brought about a subtle form of idolatry that left Israel worshipping the thing made rather than the Maker.

There are Christians today who find it easier to trust in the forms of godliness than in the God Who gives power and meaning to the forms. They find it easier to identify with a group, conform to a code, and embrace a creed than

to cultivate a relationship with the God Who is at the heart of it all. Instead of living in the fear of the Lord they rest in the acceptance of man and man’s tradition. They have chosen the false assurance of religious conformity and missed the real assurance of “Christ in you the hope of glory.”

The trap of spiritual idolatry is subtle but avoidable. Take proactive measures to avoid it. Worship in a church that values and speaks God’s Word. Find friends that challenge you to know God intimately. And never forget that eternal life is in knowing the “true God, and Jesus Christ whom he has sent.” Don’t settle for anything less! ■

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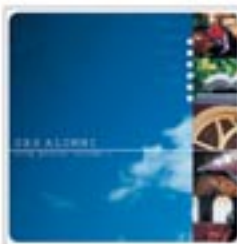
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A Crucial Question

By Dr. Richard S. Taylor

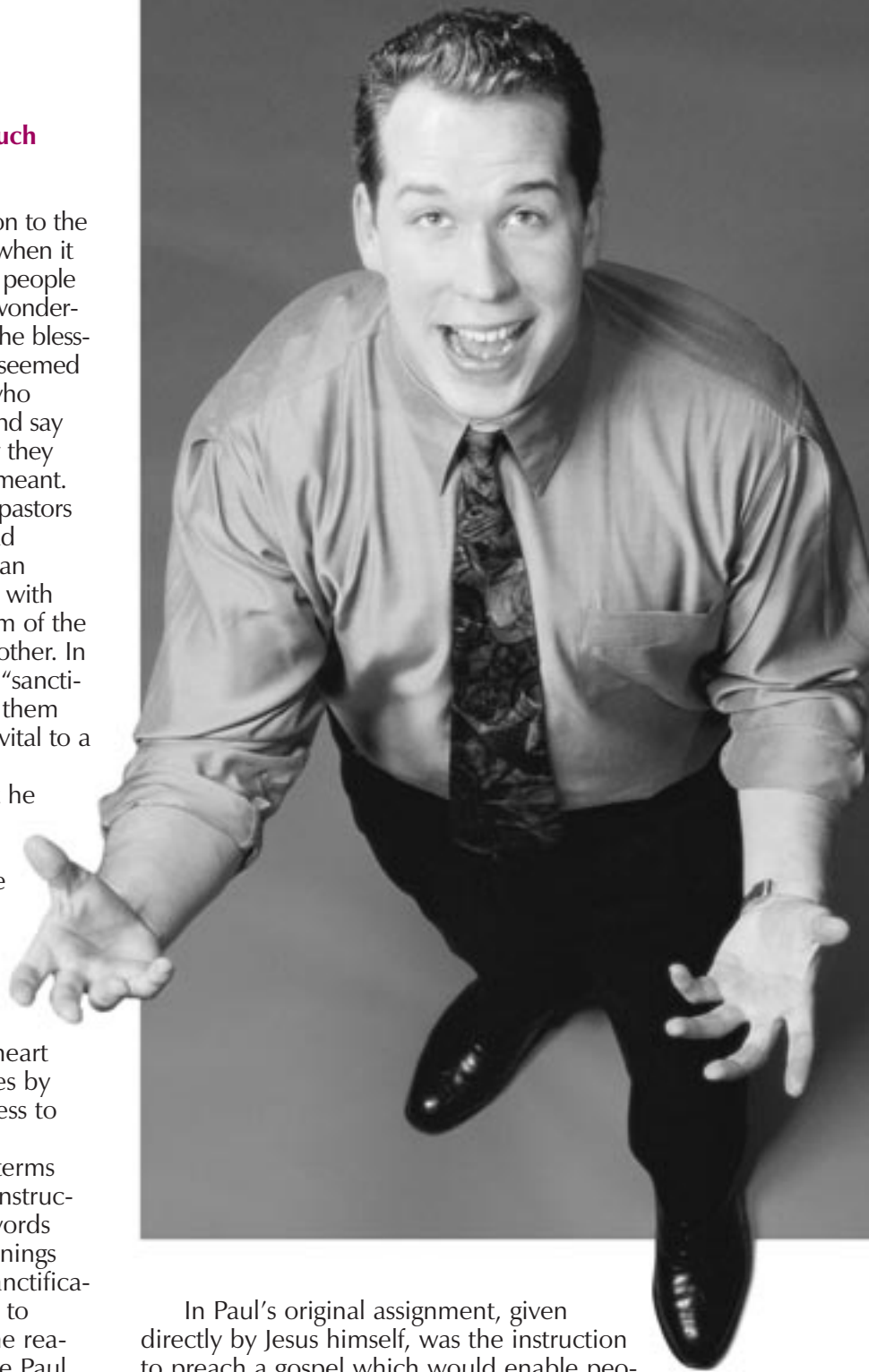
QUESTION. Where I live we don't hear much about "sanctification." Why is that?

ANSWER. In some cases the silence is a reaction to the abuse of the term in former years. I can recall when it was very common—almost the "in" thing—for people to testify to being entirely sanctified. This was wonderful when everyone knew he or she really had the blessing. But it wasn't so wonderful when the term seemed like a mere shibboleth. Sometimes teenagers who might just have been converted would stand and say they were "saved and sanctified," when clearly they hadn't the foggiest notion of what their words meant.

As a result of this overuse of these terms, pastors began drawing back from their use and instead preached heavily on the psychology of Christian experience. They stressed a deep relationship with Christ through prayer and Bible study. The sum of the matter is we swung from one extreme to the other. In seeking to get away from abuses of the terms "sanctify" and "sanctification," we virtually dropped them altogether. As a result we lost something very vital to a virile and effective holiness ministry.

A college president confessed to me that he was one of the reactionaries. He started his ministry preaching only on practical holiness, avoiding the doctrinal structure and the terminology of a second work of grace. But he had come to see his error. He now saw that people needed to see structure—firstness and secondness and what went with each, and the terms which were appropriate—in order that they might channel their heart hunger into specific seeking and have handles by which they could both understand and express to others what God had done for them.

What is needed is not avoidance of the terms "sanctified" and "sanctification" but clearer instruction from the pulpit. For in the Bible these words are of very major importance. Salvation meanings are attached to them. Jesus prayed for the sanctification of His disciples (John 17:17-18). In fact, to make possible their sanctification was a prime reason for His own going to the cross. And while Paul may not yet have known about this prayer of Jesus, he wrote under the inspiration of the Holy Spirit that Jesus "loved the church and gave himself for it that he might sanctify it" (Eph. 5:25).



In Paul's original assignment, given directly by Jesus himself, was the instruction to preach a gospel which would enable people to receive not only the forgiveness of sins but also find their "place among those who are sanctified by faith" in Jesus (Acts 26:17-18). And the New American Standard Version renders (p19) ➡

II. PAUL'S SPECIAL CALLING: "... called to be an apostle" (1b)

Paul also had a special calling. This meant that he knew he was doing what Jesus wanted. He had a definite sense of the Lord's leadership in his life's work, for he had received the gift and responsibility of apostleship from the Lord.

Do you sense God's leading in your work? Every Christian has a special calling. It may be that of a minister, a missionary, a teacher, a businessman, a craftsman, or a homemaker. Have you sought His help and counsel? Are you doing what you are doing because you know it is God's will, or have you failed to seek His authorization? There is great diversity in the way God leads. Remember that there is no division of life into the so-called categories of "secular" and "sacred." To a member of the "devoted order of the pierced ear," all he does is sacred. He tests everything by the Word of God and does nothing that will displease his Master. He remembers the command to glorify God in everything, whether it be eating, drinking, or anything else (1 Cor. 10:31). *If he cannot meet this requirement, he refrains from that activity.*

III. PAUL'S SPECIFIC CONCERN: "...separated unto the gospel of God" (1c)

The word "separated" signifies one who is "set apart from and dedicated to" a specific cause or task. To be "separated unto the gospel" meant that Paul would not allow any aspect of his life's work to be in violation with the teachings of the gospel.

Is your life "separated unto the gospel of God"? How sad that there are so many who become enthusiastic about sports, about work, and about various worldly interests, but the moment they are converted to Jesus Christ, they become very quiet about their relationship with Him. The former zeal they had for the world and its pleasures is seemingly lacking in their devotion for God. Paul was not that type of believer. He was just as enthusiastic for Christ, or more so, as he had been in his persecution of those who believed in Him. How wonderful that the enthusiasm we had for the things of this world can be transformed into enthusiasm for Him and His work.

CONCLUSION

Are you a member of the "devoted order of the pierced ear"? Can you say without reservation, "By the grace of God, I am a love slave of Jesus Christ?" Is your relationship with Jesus the most important thing in your life? How about your daily work—your special calling? Are you doing what you are doing because you know God wants you to do it? Are you "separated unto the gospel of God"? Is there any aspect of your life's work that is in violation with the teaching of the Gospel? Your answers to these questions will indicate whether or not you are truly a member of the "devoted order of the pierced ear." If you are not, or if there are doubts or question marks about anything in your life, repent and lay it at the foot of the cross of Christ.



—sermon outline by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



THE DEVOTED ORDER OF THE PIERCED EAR

Scripture: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Romans 1:1)

INTRODUCTION

It is February, 58 AD. Sitting in a room in the house of Gaius, a wealthy Corinthian Christian (Rom. 16:23), Paul prepares to dictate a letter to the church at Rome. His scribe Tertius is poised, ready to write.

To pave the way for his proposed visit, Paul feels directed by the Lord to explain the gospel he preaches. No doubt, many false rumors had trickled into Rome about him. Paul wishes to give a careful statement of his ministry, hoping that the Romans will give him a warm welcome upon his arrival.

What would be the best way to introduce himself? Paul decides, under the inspiration of the Holy Spirit, to keep his priorities straight. Before everything else, he is a "servant of Jesus Christ." Even his apostleship takes a subordinate role to the place Jesus occupies in his life.

Is your relationship with Jesus that important in your life? Is Jesus first in your priorities?

I. PAUL'S SPIRITUAL CONDITION: "Paul, a servant of Jesus Christ ..." (1a)

In a day when most people were actually slaves, Paul enjoyed the rare and much prized privilege of being a free-born citizen of Rome. Yet he deliberately chose to explain his relationship to Jesus by using the word "servant" (*doulos*).

The word "servant" is used in several contexts. It can serve as a generic term for any type of slave, or it can refer to a "love slave." It can also be used as a title of honor and respect, equivalent to the Old Testament phrase "servant of the Lord," descriptive of outstanding leaders as Abraham, Moses, Joshua, David and the prophets. In the last usage, the focus is not on possessing a privileged office but on service to a greater authority.

By using the word "servant" before mentioning his apostleship, Paul emphasizes that the authority he exercises is a derived authority.

Further, in light of how Paul speaks elsewhere of “the love of Christ constraining him” (2 Cor. 5:14), it seems reasonable that Paul views himself as a “love slave” of Jesus Christ.

Insight into the meaning of being a “love slave” is provided by Deuteronomy 15:12-17 and Exodus 21:1-6. When a Hebrew bond-servant decided that he was better off remaining a servant to his Hebrew master and deliberately chose to refuse freedom, he could request to become a permanent part of his master’s household. *“And it shall be, if he [the bond-servant] say unto you [the master], I will not go away from you; because he loves you and your house, because he is well with you; then you shalt take an awl, and thrust it through his ear unto the door, and he shall be your servant for ever: And also unto your maidservant you shall do likewise”* (Deut. 15:16-17).

This rite of expressing love to your master—of asking to become a permanent “love slave” in his household—is how you become a member of the “devoted order of the pierced ear.” In making this decision, there were four factors that merited careful consideration.

It was voluntary: “If he say unto you, I will not go away from you.”

(Deut. 15:16a)

No Hebrew bond-servant was to be coerced into becoming a “love slave.” The only servants who remained in servanthood past the required six years were those who really wanted to. So also becoming a love slave of Jesus Christ is by free choice, for no one is ever forced.

It was based on love: “Because he loves you and your house.”

(Deut. 15:16b)

The Hebrew bond servant had to initiate the request. He had to say something like this: “I do not want to go away from you. I love you and your house. I want to remain a servant in your household.” No one would do this unless he had discovered a more happy and joyful mode of living than what he had known before he had become a servant. It would require a remarkably wise, loving, and kind master to produce such a desire. That is exactly what Paul had found in his relationship with Jesus with whom he had fallen deeply in love.

What does it mean to say, “I love Jesus”? Jesus Himself tells us: *“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loves me not keeps not my saying: and the word which ye hear is not mine, but the Father’s which sent me”* (John 14:23, 24). *“If you keep my commandments, you shall abide in my love; even as I have kept my Father’s commandments, and abide in his love”* (John 15:10). Love for Jesus is measurable. It displays its reality through obedience to God’s Word. When we really love Jesus, we find that His commands are not burdensome (1 Jn. 5:3). Service for Jesus is just as He promised it would be: “an easy yoke and a light burden” (Matthew 11:30).

It provided security: “Because it is well with you.” (Deut. 15:16c)

Any Hebrew servant must have had great confidence in his master to

become a permanent “love slave.” For in doing so, he placed into his master’s hands the responsibility for providing for his daily needs and directing his future destiny. How well he would be treated depended entirely upon the good graces and generosity of the master.

Jesus Christ provides tremendous security. He promised, “I will never leave you nor forsake you (Heb. 1:3:5). As a servant of Christ, Paul found that he was supremely happy and content (Phil. 2:17; 4:11). God has promised to supply all the needs of His servants according to His riches in glory by Christ Jesus (Philippians 4:19). Paul never found the first exception to this promise, nor has any servant of Jesus ever been disappointed. Paradoxically, Paul found that being a “love servant” of Jesus produced new freedom. This enabled him to do what God wanted him to do and released him from the bondage of self, sin, and the fear of other people. *“For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant. Ye are bought with a price; be not ye the servants of men”* (1 Cor. 7:22, 23).

It was a permanent relationship: “You shall take an awl, and thrust it through his ear unto the door, and he shall be your servant for ever.” (Deut. 15:17)

A permanent mark was placed upon anyone who wished to become a permanent “love slave,” symbolizing that the bearer was a member of the “devoted order of the pierced ear.” The pierced ear became a visible symbol of the servant’s love and loyalty to his master. Have you made such a choice?

Paul had counted the cost, and he had made his decision. He had willingly surrendered all his rights, aspirations, and goals in order to become a permanent “love slave” of Jesus Christ. *“But what things were gain to me, those I counted loss for Christ: Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ”* (Phil. 3:7-8). Although Jesus did not require ear piercing with an awl to show permanent devotion, Paul was proud to be a member of the “devoted order of the pierced ear.”

Just having his ear pierced didn’t mean the slave had to stay with his master. True, he had made a choice to serve; but he had to choose to live out that choice every day of the rest of his life. In the same way, we may also bring our ear to the doorway of total consecration and let our Master place His mark upon us. Yet that decision is just the beginning point of a life of voluntary, love-driven service that must be chosen every day of our lives.

Have you settled the question of allegiance and control of your life? The primary consideration of a servant of Jesus Christ must always be to please his Master. Paul was so devoted he could say, *“For me to live is Christ”* (Phil. 1:21). Is the desire to please Christ the chief priority in all your decisions, plans, and activities?

➡(p16) Hebrews 12:14 as the exhortation to pursue “the sanctification without which no one will see the Lord.”

Obviously if people are not hearing of sanctification from the pulpit something is very seriously wrong. They are getting a truncated gospel. A message which is so clearly central and indispensable to the New Testament scheme of things is being left out. This grieves God. This is a sin against the audience which is so deprived. It is a betrayal of ordination vows. It results in an anemic people and a powerless ministry. This extreme imbalance is far worse than the former.

Let us not let go of this just yet. Here is a state of grace which one version calls sanctification and others call holiness, without which no one will see the Lord. And here is a pastor standing in the pulpit week after week. Does he not want his people to see the Lord? Then why is he silent on the subject? If he has a profound concern for the spiritual welfare of his people how could he keep it out of any sermon?

Admittedly, the terms “sanctify” and “sanctification” have various shades of meaning. They don’t always refer to a second definite work of grace. But every pastor should be an expert in knowing what they mean in different contexts and be clear in applying them to his people.

On the whole these terms are normative. They indicate a spiritual state of the heart which is the realization of the biblical plan and promise. As such, it is pleasing and satisfactory to God and imparts to the heart the peace of God. There is at the core of this state of grace an absolute surrender, unabridged obedience, loving joyfulness in service, and an overflow of love for the world’s lost, on the one hand, and for Christ’s church, on the other. The doublemindedness is gone and singlemindedness reigns. The sanctified soul not only seeks first the kingdom of God and his righteous-

ness (Matthew 6:33) but would seek it first even if Jesus had never urged it. Seeking it first would be the spontaneous prompting of the inner, Spirit-cleansed nature.

In view of this momentous and biblically urgent truth, we must declare in all earnestness: *We need a revival of holiness preaching, the kind that is clear in its doctrinal structure, that is clear about a first and second work of grace, and that uses the full panoply of scriptural terms.* Then there will be a new generation of holiness exponents, holiness advocates, and joyful holiness witness—in the pews. And a new generation of powerful churches.

The pitifully strained and humanistic frenzy for church growth would be replaced by the activity of the Holy Spirit in convicting sinners and bringing them to the church and to the parsonage for prayer. The church’s growth then is the Lord’s, not man’s. And there would be fewer parsonage burnouts.

But it won’t happen by avoiding the biblical terminology of holiness doctrine. After all, laymen have brains. They read these terms in their Bible too, and inwardly wonder, “Does our pastor know anything about these words? Why doesn’t he ever explain them?” For instance, why doesn’t he ever preach on 1 Thessalonians 5:23-24? “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it.”

No matter how painful the truth is, we need to face reality. Silence in the pulpit on the subject of sanctification can only be explained by one of more of the following:

The pastor has no personal experience of entire sanctification. It is hard to preach on what one does not enjoy.

The pastor does not take Hebrews 12:14 seriously. Surely he could not neglect the subject if he

really believed his people’s eternal salvation was at stake.

The pastor does not love his people as he ought or he would courageously declare “the whole will of God,” as did Paul (Acts 20:27). Failing to do so, he cannot claim with Paul to be “innocent of the blood of all men” (v. 26).

The pastor is afraid of the hornet’s nest in his church that strong preaching on entire sanctification might stir up.

The pastor is not being led of the Holy Spirit, who would not permit him to neglect a major Bible truth which the Spirit himself inspired.

The pastor is more anxious to please men than God—the God who called him to preach, and to whom he is ultimately accountable. He has joined the crowd of preachers who are skillful in saying what the people’s “itching ears want to hear” (2 Tim. 4:3).

The pastor rationalizes that he can preach the same essential ideas by using other terms. Very good. Is the Holy Spirit using such preaching to convict the people of their carnality and leading them to seek a deeper work of grace? How many are going down before God and coming up with a clear testimony? The “proof” is still “in the pudding.” (And by the way, if they pray through and try to testify, how will they know what God has done for them and what will they call it?)

These are serious indictments. None of the reasons for not preaching on entire sanctification “hold water.” And none will pass muster on the day when God calls pastors to give account of their stewardship. ■



Dr. Richard S. Taylor is well known in the holiness movement as a theologian, educator, and conference speaker. He is the author of numerous books.

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➡(continued from page 4)

HEART HOLINESS

Thank you for the content of the *Revivalist* and the emphasis on heart holiness. God bless.

SHERMAN R. REED
Email

HILLTOP REVIVALIST REVISITED

In reference to the "Hilltop Revivalist" (see "Letters to the Editor, October, 2003), I thank God for *God's Revivalist* that comes from the Hilltop...[which] identifies it with some of God's choicest—Martin Wells Knapp, etc. Some of the men who have influenced me, like Rev. William Laufer, were graduates of God's Bible School. Thank you for the "President's Page" and the other good spiritual articles in the paper.

REV. WAYNE CHAPMAN
Strattanville, Pennsylvania

SINCE THE '50's

This magazine has been in my home since the 1950's. It is such a fine holiness magazine and I truly pray God's continued blessings upon it and all connected.

LETHA RARDIN
Milford, Nebraska

DEPTH AND CLARITY

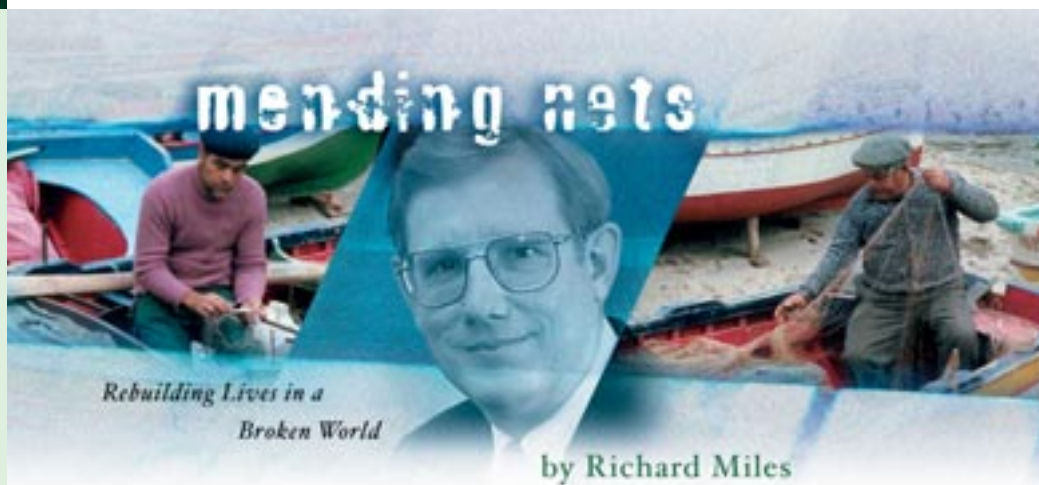
The *Revivalist* is the most helpful Christian magazine that I receive. I first became acquainted with your school when a quartet sang at the local Wesleyan church. Thank you for the depth and clarity of your articles.

HELEN McCLOY
Elizabethtown, Kentucky

INTO RHYME

At 90 years of age, living in a nursing home, my prayers continue for you. I have received your magazine since 1974.... I find so much inspiration from all of it, and...many times have thoughts that I have felt the need to put into rhyme to save—sermons to myself and to any who might like to read them.

ELIZABETH MERRITT
Johnstown, Iowa



BECOMING A CLOSER FAMILY

"Our family just isn't close. I know we love each other, but I wish I knew what to do to help us get closer to each other. Can you help us?"

In order to bring closer relationships to your family, you must understand that true intimacy, according to Dr. Ron Hawkins, is "oneness with a healthy separateness." This means that we never cease to become separate individuals even when we are in a marriage or family relationship and that we should be careful not to destroy another person's individuality. For true intimacy requires us to value him or her as a unique and valuable person created by God; and indeed it is this valuing of another individual which forms the bond of intimacy. Remember that to value is to share, to care, and to commit to what is good for another person. Too many times we damage relationships by seeking our own interests and needs to the neglect of others (Phil. 2:4).

However, this is just one side of the coin. I must receive the gifts of love, acceptance, and value from others; or I will dishonor the giver of those gifts. It hurts to try to love someone when that person refuses to accept love or to believe that we really love him or her.

We can learn a lesson on developing close relationships from Paul in 2 Corinthians 6:11-12. He told the Corinthians that he opened his mouth to them and that his heart was enlarged. Now this does not mean that he had a big mouth or a diseased heart, but rather that he was willing to express his love and affection in a way that made room in his heart for them. A close friend of mine, William Snider, once stated that "unexpressed love is no love at all!" It certainly seems that way to the person who needs to know your love. Close relationships are giving relationships. The Corinthians, however, did not do the same with Paul. They did not make room for him in their hearts, nor were they expressing their love for Paul.

Let me suggest that you get your family together for a discussion about its members' desire to have love expressed to them. Seek a commitment from each one to express love each day like the others need it expressed. Be sure that you make room for others instead of using up your emotional reserve and time to satisfy only your own emotional needs. Your needs are best met by meeting others' needs and by receiving gifts of expressed love from others.

It's sad, but too often we fail to express our love. Too often (p23)➡

➡(p2) technology but who were masters in joinery, tension, and design.

“*Strength and beauty are in his sanctuary*” (Ps. 96:6). These words were not written of Westminster Abbey but of Jehovah’s temple on Mt. Moriah, for strength and beauty were as basic to that ancient edifice as to the Abbey church. They are just as basic to all our buildings for God’s worship—though not the massive grandeur of the Abbey or the temple.

Structurally our churches should be durable and sturdy, while aesthetically they should be graceful and appealing. Strength adds support to beauty, and beauty adds loveliness to strength. But what is true for our sanctuaries of wood and brick is also true for our sanctuaries of flesh and blood. For we, too, are sanctuaries consecrated to God and to His honor. “*Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?*” (1 Cor. 3:16).

Strength implies ruggedness, solidity, and power, while beauty speaks of winsomeness, balance, and proportion. Too often our lives demonstrate either strength without beauty or beauty without strength; and in either case we are far less than what Jesus is or what He expects us to be. For durability and grace were perfectly combined in Him, one always complementing and enriching the other. His charming smile brought gladness to the mourners; but His lashing whip drove the profaners from His Father’s house.

Some of us are better with the smiles and others with the whips. On one hand, we may be mealy-mouthed, weak, and compromising, yet congratulate ourselves that we are kind and understanding. On the other, we may be rigid, bullying, and harsh, yet convince ourselves that we are disciplined and righteous. In either case, we show deep flaws in human temperament inherited from sinful nature—flaws which keep us from the noble strength and beauty which was in Him.

His purpose, though, is to cleanse us from what is selfish, unloving, and depraved, and then to wean us from what is disproportionate, lopsided, and unattractive. For the Spirit recreates us in the Saviour’s likeness, so that increasingly we take on the contours of His holy life. He “loved righteousness” (Heb. 1:9)—all that is holy, lovely, and gracious, enjoined by His Father’s will. But also He “hated iniquity”—all that is evil, mean, and selfish, condemned by His Father’s wrath. Loving what God loves and hating what God hates—these must also become the parameters of our lives, for they relate directly to the strength and beauty of developed Christian character.

Strength is primary and foundational, for it adds support to beauty. In the Abbey church, it inheres in deep foundations, massive walls, and lofty rafters. In us, it is in solid commitment to holy principle, as we continually affirm what is right and constantly deny what is wrong.

This is enabled by the Spirit, for without the invigorating grace which He pours into our fickle souls, we sell out quickly to the highest bidder, deny our own convictions, and betray Him in whose service we have enlisted.

For by nature, we are more like cowards than like heroes in the conflicts of the soul. Yet as we invite Him into all the chambers of our soul, His strength becomes our own, making us durable, true, and noble. Grace provides ability and power, but still the choosing is our own, for always human purpose must affirm divine provision.

Thus, deep-seated personal commitment—steadfastly reinforced and continuously reaffirmed—brings that rugged strength which supports all Christian life. But there are also corollaries which it produces:

Strength to separate from the world and its priorities, for the world has crucified Our Lord and would seduce us from Him;

Strength to bear the cross, for that is the only way that we can follow Him;

Strength to persist in the means of grace, for these are the continuing channels of His favor;

Strength to pursue holiness of heart and life, for holiness is to be like Him;

Strength to bear witness to His name, for that is to call others also to follow Him;

Strength to arrive at journey’s end, for that is heaven where He awaits us.

But what is the beauty of Christian character which also is in His sanctuary? For not only our worship, but also our lives must reflect the “beauty of holiness” which is His by eternal nature and ours by gracious gift. This is opposite to the repulsive scrappiness and harsh severity of those who boast in what is strong in spiritual development, as they believe, but ignore what is beautiful.

Their firmness of conviction is admirable, but their ugliness of character is not. Holiness always is unflinching, but it always is lovely, too. How basic is God’s Holiness to all His attributes and works; and He gave up His Son to bitter death that we might be holy, too. To be holy means that we must be as gracious and as winsome as we are firm and unrelenting.

At the core of holiness is love—love for God and love for people; and its unfailing marks are “love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22). These are the Spirit’s fruit in those whose hearts are seedbeds of His planting. So rich a harvest does He reap that charred and shattered nature is transformed into the glory of His likeness. “Beauty for ashes” is His promise, and that promise is fulfilled in lavish splendor as He turns us sinners into saints.

Christ’s beauty displayed in us is characterized in many ways:

Authentic goodness, which radiates integrity instead of falsehood, overwhelms selfishness with

grace, and forces evil to shrink before it;

Overflowing kindness, which offers generosity, courtesy, and the second chance to both those who deserve it and to those who do not;

Gentle compassion, which offers healing to the broken, nurture to the helpless, and pardon to the guilty;

Unselfish attitudes, which treats everyone with consideration and respect and without jealousy, wrath, retaliation, cruelty and exploitation;

Ordered self-control, which poise even in tragic adversity and is the opposite of rashness, intemperance, and fanaticism;

Saintly hope, which points joyfully from the conflicts of today to the triumph of tomorrow, from the emptiness of earthly values to the fullness of the final glory.

Neither strength nor beauty "is of itself uncommon; it is their combination that is so rare," as an old writer has added. "Somehow in this world, the strong is not usually the beautiful, and the beautiful is not the strong. We think of the beautiful as the fragile and the delicate. We think of the strong; and with its massive solidity, it is difficult to associate any thought of grace and loveliness." Yet as he adds, "if the [Christian] life be the imitation of God, the man of God will manifest to the world a character in which strength and beauty are found in combination."

"*Symphony in stone.*" How fitting is this description of a Gothic church! "*Symphony in flesh.*" How fitting is this description of holy character which God creates in feeble human nature! Both are lovely as an overture but enduring as a mountain. Even Westminster Abbey is temporal, however, while holy character is eternal. For it shall be the joy of heaven when those noble spires have crumbled which now rise up to point us there. ■



By Anita K. Brechbill

THE ALMIGHTINESS OF GOD

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Psalm 91:1)

The "secret place of the Most High" is known only to those who choose Him above all others and who leave the cluttered highways of life to sit at His feet and learn of Him. What a place to dwell! There we are protected by His Presence, drinking from the Fountainhead of Life eternal and abiding in peace when storms rage all around, because He is the Author of peace. No harm can come to the soul abiding under His shadow. Make haste, my soul, to make this "secret place" thy dwelling, for there no evil can harm thee.

Another translator has rendered it, "He...shall constantly be in touch with the Almightyness of God." Yes, we are still "in touch with the Almightyness of God" when we are confronted with desperate needs, when we are praying for the solution of impossible situations, when the enemy "comes in like a flood"—even when we are outnumbered seven to one by malignant spirits and powers "in high places." But, in touch with the Almightyness of God, we thrust out the enemy and stand conqueror in His Name. ■

Anita Brechbill, Mifflinburg, Pennsylvania, is editor of *RopeHolders* and a regular contributor to the *Revivalist*.

➡(p21) we fail to make room in our hearts because we fill them with our own needs or fears—our needs to be loved and our fears that we will be hurt. The truth is, no one can love without being hurt. Just ask Jesus. But it is only through love that there is meaning and fulfillment in life. Contrary to what many think, we are all better off loving and hurting than

in not loving at all! These principles will help your family "get closer to each other," as you wish. ■

"Mending Nets" explores God's readiness to "mend" the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. Send questions to be addressed in this column to Mendingnets.@gbs.edu

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PRE-TOUR SUNDAY

■ **March 21** Sunday 10:00 AM
Spiceland, IN
Spiceland Church of the Nazarene
Rev. Allen Southerland
(765) 987-7559

■ **March 21** Sunday 6:00 PM
Bedford, IN
Faith Mission Church
Dr. Leonard Sankey
(812) 275-2119

SPRING TOUR

■ **April 2** Friday 7:30 PM
Moberly, MO
Moberly Church of the Nazarene
349 Woodland Ave.
Rev. Wallace Thornton Jr.
(660) 263-2311

■ **April 3** Saturday 6:30 PM
Ft. Scott, KS
Parkway Church of God (Holiness)
1111 State St.
Rev. Mark Stetler
(620) 223-6870 (CH)
(620) 223-2248 (HM)

■ **April 4** Palm Sunday AM
Pittsburg, KS
First Church of the Nazarene
816 E. Quincy St.
Rev. Jim Sukraw
(620) 231-0658
8:50 First Service
11:10 Second Service

■ **April 4** Sunday 6:00 PM
Tulsa, OK
Bible Fellowship Center
4929 S. Waco St.
Rev. William Cook (918) 446-3209

■ **April 5** Monday 7:30 PM
Oklahoma City, OK
Calvary Bible Fellowship Church.
6606 NW 16th St.
Rev. Rodney Loper (405) 789-6479

■ **April 6** Tuesday 7:30 PM
Ottawa, KS
East Central KS GBS Rally
Pilgrim Bible Church
316 East 12th St.
Rev. Donald Newport (785) 242-1339 (or 8553 CH)
KS City Area Coordinator: Rev. Kevin Weinand
(913) 342-7489

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