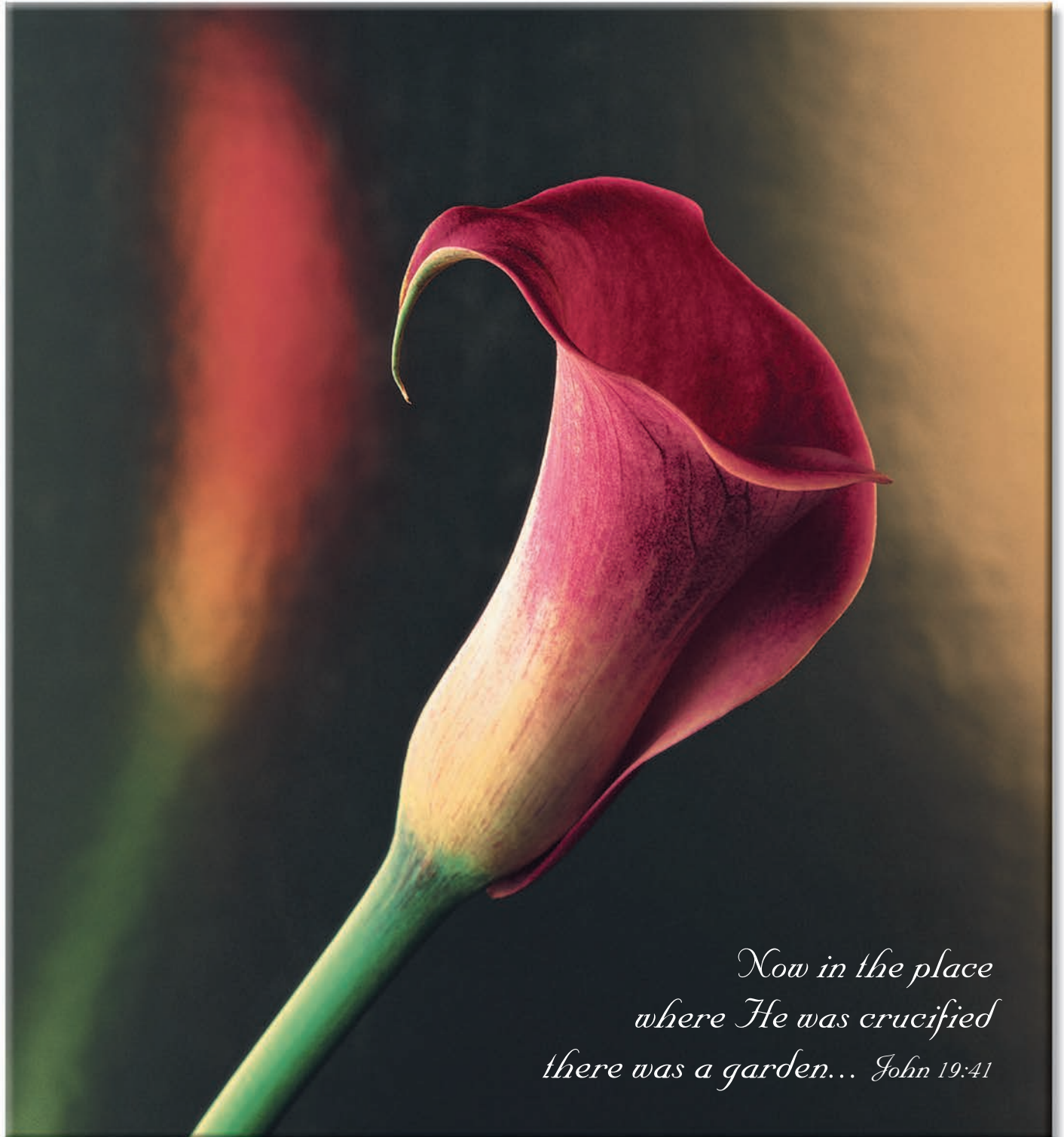


GOD'S REVIVALIST

and Bible Advocate



*Now in the place
where He was crucified
there was a garden... John 19:41*

A P R I L 2 0 0 0

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Gardens are important places! It was in a garden that Adam brought sin and death to all our race, and it was also in a garden where the Second Adam proclaimed His triumph over them. *Happy Easter! The Lord is risen! Alleluia!*

**A SERIOUS SAINTLINESS***by Michael Avery, president*

Henry Drummond, while preaching in chapel at Harvard many years ago, said, "Gentlemen, don't touch Christianity unless you mean business." Drummond's advice seems very much out of vogue in modern day religion, but he was right on target then and now. The common admonition of our day is to "lighten up" and not take religion too seriously. J.I. Packer has compared the modern route in religion to something similar to the "hot tub experience." "The hot tub experience," says Packer, "is sensuous, relaxing, sloppy, laid back—not in any way demanding...but very, very nice, even to the point of being great fun." Packer concludes that many today want Christianity to be just like that and take great pains to make it so.

Somehow a system of belief that culminated on a rugged cross has been reconfigured into a well-marketed program of "let us help you feel better about yourself and teach you how to enjoy life to the full." This hedonistic spin on Christianity is in direct contradiction to what it means to be a follower of Jesus Christ. The yearning for happiness, rather than holiness, found so widely among Christians professing a superior degree of sanctity is sufficient proof that such sanctity doesn't exist. John Wesley said of the members of one of the early Methodist societies, that he doubted that they had been made perfect in love because they came to church to enjoy religion instead of to learn how they could become holy.

Real saints are serious about real holiness. I don't mean a couple of trips to an altar or the regular verbalization that "I'm sanctified." I mean real sanctity. Holy people seek to be separate from all that stains their world or dirties their lives. They are free from all sinful thoughts, impure motives and questionable activities. Through the power of Christ and the indwelling presence of the Holy Spirit, they have found true inner goodness and authentic clean living.

A call to real sanctity needs to be taken up with great intensity in our day. All the praying, sacrificing and pleading with God will not bring revival until we take seriously the call to holiness. If we choose to fill our minds with pornography, violence, immorality, hatred, promiscuity and self centeredness and call it entertainment, then we can be certain God will not hear our prayers. We cannot expect a divine visitation if we are unethical in business, corrupt in our speech and careless in our commitments. Let no one be fooled. True Christianity makes serious demands on our lives. It is impossible to have a heart in one condition and produce fruit of an opposite condition. A holy heart will affect our actions, just as our actions reflect our heart.

Saints are serious about obedience. The apostle said, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (I John 5:3) Someone has rightly said that it is impossible for a man who loves God to say, "No, Lord," (p7) ➡

Our Readers Respond

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

GOD'S HOLINESS JOURNAL

[*God's Revivalist*] has been coming to the Moutoux family since the early '20's, first to my parents, and now to wife and me. It was introduced to my mother by Evangelist Hamilton Jackson, who was conducting a campaign in our area. My parents were converted in that revival and subscribed to *God's Revivalist*. So the paper has been part of our family for 75 years.

It is encouraging to note that you are continuing to maintain the character and content that has made God's Holiness Journal an outstanding part of the Holiness Movement. Keep up the good work God has entrusted you with.

WILFRID E. MOUTOUX

Editor's Note: We appreciate Brother Moutoux's kind words. He is a respected writer and evangelist whose work has appeared periodically in the Revivalist since 1956. His latest contribution was "A Christmas Meditation," published in the December 1999 issue.

WELL WRITTEN AND ATTRACTIVE

Your magazine is very well written and attractive. It is a fine written representative of the cause of Christ.

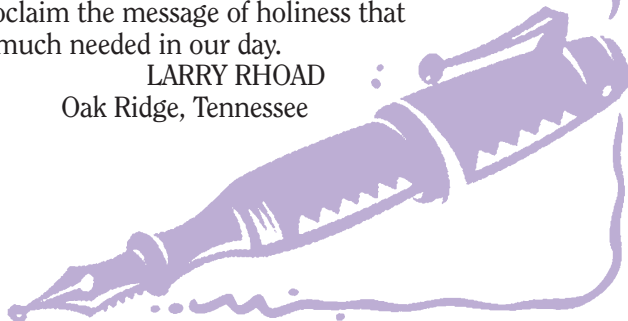
JERRELL SHARLOW

BIBLICAL MESSAGE OF HEART PURITY

I always look forward to the articles by Brother Avery and Brother Smith. I am also thankful for the insights of Dr. Richard S. Taylor in his article, "Why the Holiness Movement Died [*Revivalist*, March 1999]. He has long been one of my favorite writers. It is my conviction that God is already breathing new life into the movement that proclaims the message of heart purity. May God's blessings be on you as you continue to proclaim the message of holiness that is so much needed in our day.

LARRY RHOAD

Oak Ridge, Tennessee



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

Missionaries Roderick and Cora Wells are making their temporary home in Avon Park, Florida, while he continues to receive medical treatment. They report progress in their work in Menaus, Brazil.

GHANA

Missionary Steve Klotz reports that his wife Mary has returned home from the hospital after a struggle with a severe kidney infection, malaria and dehydration. "Actually it was very severe, and so much so that she could have died. We appreciate all the prayers that went up for her. This past weekend I was quite sick myself."

HONDURAS

"Our school year at the Bible Institute in San Luis is in full swing! We have ten new students for the residency program and a grand total of 37 for the extension program which meets in three different areas of Honduras. Please remember our young people as they prepare for fulltime ministry."
—Tom and Sharon McKnight

RUSSIA

"The Vyborg Christian Center (VCC) will celebrate its seventh anniversary in February of 2000. Richard and Judy Gout, directors of the center since 1994, and a dedicated group of precious Russian believers have done an outstanding job of developing the center's ministry...Since 1993 the center has assisted with the distribution of millions of Bibles and New Testaments throughout Russia."
—FEA Ministries Update

SOUTH AFRICA

"In Lesotho, we presently have nine churches and six full-time preaching places. Every church is experiencing growth and a true spirit of revival. I found a new sense of urgency among our pastors brought about by the alarming AIDS epidemic. Nearly every week, one of the pastors is asked to conduct the funeral of a victim of this terrible disease."
—Jim Howard, FEA Africa Field Coordinator



WESLEYANISM: OUR HERITAGE, OUR HOME

Backward to Our Future! No. 3

by Larry D. Smith, editor

"Backward to our future, forward to our past!" This is the double focus which will bring rebirth to the holiness movement. In the dawning light of a new millennium, the principles of our yesterdays must be the foundation for our tomorrows. Last month your editor discussed "holiness of heart and life" as our central, identifying theme. Now he explores historic Wesleyanism—our heritage, our home.

And Are We Yet Alive?" This is the opening line of a hymn by Charles Wesley, and it is also the title of an astonishing book published in 1986. Written by Bishop Richard Wilke, it is a painful study of statistical loss and spiritual collapse within the United Methodist Church.

"Once we were a Wesleyan revival," he declares, "full of enthusiasm, fired by the Spirit, running the race set before us like a sprinter trying to win a prize...Our Wesley-inspired dream and directive was to 'spread Scriptural holiness' across the continent. Circuit riders raced over every hill and valley. New churches were

established in every hamlet. Our missionaries encircled the globe."

But, alas, this is no more. "Now we are tired, listless, fueled only by nostalgia of former days, walking with a droop, eyes on the ground, discouraged, putting one foot ahead of the other like a tired old man who remembers, but who can no longer perform." Pointing to a mem-

bership loss so catastrophic that "we are wasting away like a leukemia victim when the blood transfusions no longer work," Bishop Wilke concludes, "We are a dying species."

ARE WE AS
AUTHENTICALLY
WESLEYAN AS
OUR CHURCH
SIGNS AND OUR
DOCTRINAL
STATEMENTS
CLAIM WE ARE?

"Amen!" we respond. "Give it to them, Bishop!" After all, didn't our spiritual ancestors leave Bishop Wilke's denomination over a century ago, because even then the symptoms of terminal illness were appearing? Didn't they form the holiness movement to keep alive the Wesleyan message which the church was forsaking? Aren't we now the real "keepers of the flame"?

These questions all imply "yes" for an answer, and in a sense that answer would be correct. But without qualification it would also be misleading. For on the one hand, it suggests an exclusive claim to the Methodist heritage, a patent which we do not possess; and on the other hand, an unwavering loyalty to that heritage, a compliment which we do not deserve.

Even in the United Methodist Church there remains a sturdy remnant who are calling their denomination back to its scriptural roots in the Wesleyan Revival. The hour is very late, and the church's condition is very desperate. "Can these dry bones live?...O Lord, Thou knowest." We do know He will reward all who will not (p25)➡

DEATH, THOU SHALT



I AWOKED THIS EASTER SUNDAY MORNING TO DISCOVER THAT A THIN BLANKET OF WET SNOW HAD COVERED OUR VALLEY. THE PRECIPITATION, STILL FALLING, WAS A DEPRESSING REMINDER OF THE RECORD SNOWFALLS WHICH HAD PARALYZED OUR REGION THROUGHOUT THE BITTER WINTER. AS I STEPPED INTO THE SWIRLING WHITE FLAKES I WAS IMMEDIATELY STRUCK WITH A HUNDRED FLUFFY PARTICLES WHICH WOULD MELT INSTANTLY, ONLY TO BE REPLACED BY AN ARMY OF NEW ONES

Die!

which too would fight bravely—but vainly—for survival.

But as I buttoned my coat and drank in the morning air, a realization came over me. Yes, it was snowing...again... but the snow wasn't sticking very well. What little bit had accumulated on the grass, we fully expected to be melted by the time morning worship was over. And, yes, the air was chilly, but it was not a bone-chilling cold. Winter, which had hounded and badgered our community for months, was losing its grip. I smiled to myself as I mused, "Go ahead, winter! Go ahead and try to cover us with snow! I'll bet you can't!" It was almost fun to taunt Old Man Winter! I knew he might have enough strength to sprinkle a little white dust here and there, but he didn't have the strength to plummet our homes and farms with multiplied inches—even several feet—of the stuff as he had in previous weeks! And chill us he might, but he no longer had the strength to drive us indoors with his icy breath. Old Man Winter was on his deathbed; I knew it and he knew it.

Just then, scanning the open fields, my eyes were drawn to our church cemetery. I noticed that standing proudly above those grave-plots were beautiful sprays of flowers and greenery decorating small crosses and Easter wreaths, each arrangement marking a different burial place of some deceased loved one. Surely it was my imagination, but somehow these grave decorations seemed to join me in my mocking of winter. I fancied that they stood tall, almost daring the feeble snow shower to cover them. It couldn't. And they seemed to be delightfully aware of late winter's impotence.

But those flowery monuments of love which stood marking the grass of the saints did more than scorn Old Man Winter. Rather, they seemed that Easter morning to be looking past the wet snowflakes and calling out to a greater foe—that last enemy, Death. And to this tyrant they seemed to be gleefully singing with united voices: Death, your days too are numbered! Yes, you've been an indomitable opponent, mercilessly forcing our unwilling hearts along the rocky path of grief to your shrine of tears where, with the poet Cowper, we've "spent our stock of sorrow." But somehow those flowers seemed to say on this Easter morning, your sting has become strangely numb. Together we testify that your icy fingers, though still wrapped around the bodies of these sleeping saints, are nonetheless loosening their grip! Oh, Death, by you our heads are bloodied, but unbowed. We will pay homage to you no longer! We sense the weakening of your power! We dare to taunt you with the triumphant words of the poet Donne: "Death, be not proud, though some have called thee mighty and dreadful—thou art not so! For those whom thou think'st thou dost overthrow die not, poor Death."

And so on this Easter morning, mingled with the fragrance of the cemetery flowers is the smell of death. No, not the death of decaying bodies, but the death of death itself. And it is Donne who once more speaks both for me and for the speechless saints lying impatiently beneath the wet, melting snow when he concluded: "One short sleep past, we wake eternally, and Death shall be no more; Death, thou shalt die!" ■

➡(p3) because if Christ is truly our Lord, we cannot refuse Him. Jesus said it this way in Luke 6:46, "Why call ye me, Lord, Lord, and do not the things which I say?" In the salvation process God radically and immediately reorients our lives to Christ so that He is truly Lord of our lives.

Saints are serious about servanthood. Paul reminds us again and again that "our life is not our own," but it is "hid with Christ in God." We are told that "Whatsoever ye do, do it heartily, as to the Lord." It is only in the context of servanthood that our lives can become something beautiful for God and resourceful for others.

Richard Foster may have summed it up best when he said, "The desperate need today is not for a great number of intelligent or gifted people, but the desperate need is for deep people." Dr. Foster, I couldn't agree with you more. ■

Divisional Chair: Christian Teacher Education

God's Bible School is seeking an energetic professional with strong academic credentials and experience to chair the Division of Christian Teacher Education. The candidate must be able to connect with students in and out of the classroom and keep them excited about Christian education. As a member of the Academic Committee the divisional chair must articulate a vision for the division and be able to work to see dreams become reality. Candidates must have a master's degree and be willing to pursue a doctorate.

College Instructor

God's Bible School is always looking for quality teachers. This year is no exception. If you have the appropriate graduate degree and the necessary classroom skills to teach at the college level, we would like to hear from you. As we expand our curriculum, we need to add qualified staff.

If interested send your resumé to the Vice-President for Academic Affairs, Dr. Ken Farmer, at 1810 Young Street, Cincinnati, Ohio 45210.



a deeper look at Scripture

by Ben Durr Jr.

“...He is...just to forgive us our sins.” (I Jn. 1:9)

Contemplation of God’s justice generally provokes emotions of utmost reverence. Thus, hymns about God’s justice typically employ steady rhythms, exalted language and frequent crescendos, reflecting man’s natural awe of this divine attribute. Drums and trumpets seem more appropriate accompaniment to such a theme than do soft flutes and soothing violins.

But sometimes meditation on God’s justice can so overwhelm the mind that reverence transforms into fear, even dread or despair. The justice of God then assumes a rather negative connotation, and it becomes more comforting to avoid thoughts of His justice and instead ponder God’s love, mercy and grace.

But St. John implies that in the transaction of the sinner’s pardon, there is hope and comfort to be found in a consideration of the fact that God is just. “He is faithful and **just*** to forgive.” John didn’t write that God is “faithful and merciful,” though that is certainly true. Nor did he insist that God is “faithful and gracious,” though this is likewise accurate. John wrote that God is faithful and just, and in so doing he implied that God’s “just-ness” was a positive, not a negative, factor in the procurement of forgiveness!

How can this be? How can God’s perfect, unalloyed justice be a source of comfort to the condemned sinner? This was the issue raised by Paul in Romans 3:26: How can God be just while justifying the sinner?

The answer lies, of course, in two arguments. The first concerns the fact that God Himself, for His own reasons, has extended the guarantee of pardon to all who exercise genuine repentance and faith. Having pre-committed Himself “in writing” on the matter, it would constitute the greatest miscarriage of justice this universe has ever experienced if God withheld from the penitent what He has promised. The consequences of such a breach of integrity would be unfathomable; it would eclipse a thousand-fold the devastation that resulted from the fall of Lucifer. It would be easier to comprehend square circles than to try to imagine a perfectly just God defaulting on His pledge of pardon!

The second line of reasoning is more complex, but no less wonderful; it has to do with the nature of the atonement provided by Jesus Christ upon Calvary’s cross. It is impossible to condense into a few lines what theologians and poets have taken countless volumes to write, but suffice it to say that, in God’s perfect judgment, the self-offering of Jesus was **so** efficacious and **so** satisfactory that it would be **unjust** for God to withhold forgiveness from that sinner who pleads the merits of Christ’s atonement for his guilt. More than simply being pacified or silenced, the justice of God, energized by the merit of Christ’s death, aggressively and forcefully speaks out on the sinner’s behalf and insists upon a verdict of “pardoned!”

Perhaps it is time to invite the flutists and violinists to a celebration of praise to a God who is altogether and uncompromisingly just! ■

*The Greek word translated “just” in the KJV (*dikaïos*) is sometimes translated “righteous.” While some have tried to differentiate between justice and righteousness, Tozer concludes that “in scripture justice and righteousness are scarcely to be distinguished from each other.”





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

WHEN THEY FINISHED OFF THE GIANT

What a scene to remember! In the old photo, E.E. Shelhamer is sitting in the third-story tower window of the administration building, waving excitedly, his left leg dangling over the ledge. That pose looks both precarious and unusual for the dignified evangelist. But he had been aroused by a shout so deafening that according to his colleague, the Rev. Joseph H. Smith, it "must have rivaled that when the walls of Jericho fell!"

It was June 3, 1928, the last Sunday of camp meeting; and, as President Meredith Standley noted, the "Mount of Blessings" was ablaze with triumph!" Never had attendance been so high; Shelhamer, Smith, C.H. Babcock, and J.B. Chapman had been fiery in the pulpit; the singing and orchestra were exhilarating,

and "many times there were one hundred souls crying to God for deliverance from sin." F.M. Messenger was a sober businessman, but he recalled that in all his experience of 35 years, "It was the most remarkable time of joyous victory" that he had ever seen.

But during the months before, the atmosphere had not been so buoyant, for the whole future of God's Bible School was in doubt. Legal proceedings had already begun against the school, and the \$119,000 indebtedness against its orphanage, home for unwed mothers, and Mt. Auburn campus seemed overwhelming. "My heart ached when I thought of the tragedy if this, [God's] School, should go down and close its doors," evangelist Charles Slater declared. The great camp meetings and the Thanksgiving dinners for the poor would be over. *God's Revivalist*, that "silent preacher" honored by thousands as "next to their Bible" would be silenced. "Then where are the dear little orphans, where would they go? And the Rescue Home would silently close."

"Oh, let us bury that debt," he begged *Revivalist* readers, "and pray that God's Bible School will come out clearer, cleaner, hotter, and more on fire for God and the the old-fashioned way than it has ever been in the past." This call was echoed by many others, and in the weeks following, these columns recorded the accumulating pledges and donations pouring in to the "slay the giant Debt." The campaign was illustrated by a student drawing of the scowling Giant, about to crush the campus with a fiendish club marked "Debt Slaves." His patchwork armor consisted of "bills, notes, duns, payments due," etc.

By camp meeting time, about \$105,000 had been received. At last, the debts against the orphanage and the rescue home had been paid off, and fieldstone monuments had been dedicated at each of these rural sites. During camp, a similar but larger monument had been erected in front of the administration building. Since about \$15,000 still had to be raised, fifteen boulders were left off its top.

At 10:00 on Sunday morning, there was a grand procession of students, trustees, workers, teachers, and missionaries into the tabernacle, all marching to the orchestra's rendition of "Onward Christian Soldiers." There was money still to be raised, but President Standley was sure that "the Giant was breathing very hard and in fact breathing his last." As always, this was "Bible School Day," and various speakers represented the school before the offering.

When this was taken it totaled \$8,000. It was now afternoon, and Babcock was supposed to preach. Both he and Smith, however, "felt that we ought to finish the Giant; so the people began to give more," Standley wrote, "and the offering began to mount higher and higher, and finally someone shouted, 'We're over the top!' Before we realized it, we (p20) ➡



NEWS FROM THE HILLTOP

MUSIC DIVISION TO PRESENT *ELIJAH* MAY 10

In keeping with its tradition of a spring concert of classical music, the GBS Division of Music will present *Elijah* at 7:00 P.M., May 10, in the Adcock Memorial Chapel. The magnificent oratorio, written by German composer Felix Mendelssohn (1809–1847) and considered one of his finest works, is based on the Old Testament account of the prophet Elijah.

Directed by Division of Music Chairman Garen Wolf, the oratorio will be sung by the 55-voice college choir, accompanied on the piano by Martha Miller. Nick Pop, senior music major, will sing the part of Elijah, which will be supported by other student solos. Mr. Rodney Sones is associate director of the presentation.



Mendelssohn

GBS REPRESENTED AT AABC CONVENTION

“Renewal” was the theme of plenary sessions at the annual convention of the Accrediting Association of Bible Colleges (AABC), February 15–19 in Orlando, Florida. Representing GBS was Dr. Ken Farmer, Vice-President for Academic Affairs, and Mr. Rodney Sones, faculty member heavily involved in institutional assessment.

Of particular interest to GBS were sessions giving insight into the process of institutionalizing assessment so that it becomes documented evidence of the continual process of improvement. Dr. Farmer explains that “such assessment, especially of educational outcomes, has become a primary concern, not only for accrediting bodies, but also for government agencies. GBS is hard at work in this area. We are not just trying to satisfy the demands of outside entities, but we are serious about adequately preparing young people to meet the challenges of ministry today.”

FIRST FLOOR OF ADMINISTRATION BUILDING RENOVATED

In preparation for the on-campus Grand Centenary Celebration, September 27–30, members of the GBS maintenance staff have begun renovation of the first floor of the administration building. These include:

(1) The historic parlor area, used most recently as the Admissions and Student Recruitment Office, is in process of restoration and will be dedicated to the memory of former faculty member Oswald Chambers. Various photographs and other memorabilia will be on display in the room, which will also be used for board meetings.

(2) The north entrance area has been remodeled to make a more “user-friendly” space. On the west, the wall to the phone desk operator’s area has been “opened up”; and on the east, a hallway has been created just before the stairway in order to create greater privacy.

(3) The small lavatory beneath the staircase has been replaced by a more attractive facility in the area across from the south entrance door.

(4) The deteriorated main front entrance doors are scheduled for replacement with sturdy new doors built to replicate the old. This will allow the formal entrance area to be used at least for ceremonial occasions.

NEW BUSINESS DEGREES OFFERED AT GBS

“When people think of a call to full-time Christian service, they usually think ‘preacher’ or ‘missionary,’” says Dr. Ken Farmer, GBS Vice-President for Academic Affairs. “This is limiting,” he adds. “God’s call is to every

*Administration Building
Renovations in progress*



Christian. This could be on an assembly line or in a business office. GBS is trying to address this by expanding its degree offerings.”

This is why the school now offers new business degrees. The existing Associate of Arts Degree in Secretarial Science has been reworked, so that in addition to the general business core of subjects, two possible majors are now offered. These are General Business and Office Administration, and students majoring in either of them will take such classes as “Business Practices and Ethics” and “Accounting.” They will also receive basic instruction and practical application in the various programs within Microsoft Office (*Word, Access, Excell, and PowerPoint*).

Students majoring in Office Administration will also focus on such classes as “Records Management,” “Office Procedures,” and “Document Processing.” For the Business Administration majors, there is additional work in “Fundamentals of Management/Supervision,” “Fundamentals of Marketing,” and “Legal Environment in Business.”

Faculty will include Miss Laura Ellison, who has a BA in Business Education and will be pursuing an MBA; Dr. Ken Farmer, who has an MBA; and several adjunct professors who have experience in business, economics, and taxes. Negotiations with other adjuncts are in process.

Persons interested in further information on either of these degree programs should contact Miss Ellison at Ph. (513) 721-7944, extension 265 or e-mail lellison@gs.edu.

Briefly Noted: Mark and Kristin Bird, both GBS professors, have just returned from Ukraine, where he taught a short course at Kiev Wesley Bible College...annual spring **Prayer Conference**, directed by the Rev. Clair Sams, was held on campus January 25–26. ■

COLLEGE CHOIR MAY WEEKEND

Sunday, May 7 – 10:40 a.m.
**Trenton Church of
the Nazarene**
Trenton, OH
Dr. Doug Vanness
(513) 988-6334

Sunday, May 7 – 6:30 p.m.
**Burlington Bible
Methodist Church**
Burlington, KY
Rev. Darrell Stetler
(606) 689-5843

FIFTY YEARS AGO IN THE REVIVALIST, April 1950

Reported in “Campus News”: “Brother Wingrove Taylor, our student from St. Kitts, West Indies, spoke in Chapel service recently. He used Gen. 5:24, ‘Enoch walked with God,’ as the basis of his inspiring message.”

“Rev. Wesley Duewel, returned missionary from India, was here for a week-end of missionary services...Rev. Duewel showed pictures he had taken of a heathen festival in India.”

ONE HUNDRED YEARS AGO IN THE REVIVALIST, April 1900

M.W. Knapp writes: “That God should use so feeble an instrument for so great a work fills me with amazement and with gratitude...I would rather be a sharer with Him in His conquests over the devil, and the winning of this world back to holiness and heaven, than sway any earthly scepter or wear any earthly crown.”

Rev. E.H. Dashiell: “I am hiding in Jesus. The blessedness of that Place of Rest no pen can show.”

W.N. Hirst writes: “Is anything so odious to the hard-fisted dogmatist as the sweet freedom of the Holy Ghost? Like the Pharisees, they are zealous for the externals, while the dear Master leads his humble little band in sweet, unaffected freedom through the waving cornfields. O, you brethren and sisters with cast-iron souls that think you are molds for everybody else, I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think.”

Announcing the coming camp meeting: “We expect cloudbursts of convicting power and converting grace and sanctifying dynamite at the Salvation Park Camp Meeting. If your pastor is cold, send him to the Salvation Park Camp Meeting, where holy fire will be burning.” ■

DOWN MEMORY LANE

Selections From
The *Revivalist* Files

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

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CORRESPONDENCE

"Three corrections to the credit line to my article ["Pride and Humility," Winter 2000]. I have not used "Jr." since my father died in 1965 (I don't know how that got there). I graduated with a ThB in 1965, not 1963 (I graduated from GBS High School in 1962); we moved from Traverse City, Michigan, back to Indiana this past June—Sellersburg, nine miles from Louisville. Hopefully this will be the last move before the final 'Move.' I will be forever indebted to the godly influences of GBS that impacted my formative Christian years."—**Ralph Tilley, P. O. Box 157, Sellersburg, Indiana 47172 (e-mail: rtilley@aye.net).**

Editor's Note: We're not sure either how these errors got into our columns, but we apologize for them. Brother Tilley is editor of Life in the Spirit, a superb "deeper-life" publication issued bimonthly.

"Mrs. E. H. Shaver, 416 Fairway Street Pearisburg, Virginia 24134 has been diagnosed as terminally ill and is at home under hospice care. We request prayers for her healing and for her husband, the Rev. E. H. Shaver, former pastor of Victory Holiness Church. Their phone is (540) 921-1404."

—**Brenda S. Williams (daughter), e-mail bswms@swva.net.**

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SPECIAL INTEREST

In June 2000 the **Bryantsburg Holiness Camp**, located just north of Madison, Indiana, will commemorate its 100th year. The original camp meetings in the early 1900's were held on a farm in Rexville, Indiana. **Old photos and material about the camp's history are needed.** This includes information about persons who may have been involved with the camp, including evan-

gelists, workers, or past presidents. Contact the Rev. Wayne Mahoney, president, 9830 HWY 421 N., Milton, Kentucky 40045, or send e-mail messages to rogien@iglou.com.

President Michael Avery met with area GBS alumni during revival services which he conducted February 1-6, 2000, at the Church of God



(Holiness), Fort Scott, Kansas. In the photograph above, he is pictured with the following (left to right): *back row*—Mark Stetler, pastor of the church, Mark Burley, Wade Lane, and David Bittinger; *front row*, Ellie and Kathryn Stetler, Jana Burley, Carolyn Lane, and Christina Harris.

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BIRTHS

To **Thomas and Kendra (Vanden-Oever) Miller**, Adrian, Michigan, a daughter, **Katherine Lynn Miller**, born January 9, 2000.

.

DEATHS

The Rev. Wayne Weldon, 76, of Emlenton, Pennsylvania, died January 19, 2000, following a short illness. The son of Norman Edward and Lulu Alice Shope Weldon, he attended God's Bible School and College, graduating in 1945. He also attended the University of Cincinnati. He was married to the former Pauline W. Meck, who survives.

He served as pastor of the following congregations of the Church of God: Edmon, Pa., 1954-1962; Callensburg, Pa., 1962-1974; Lakeview (Stoneboro, Pa.), 1974-1980; and Atkins, Virginia., 1980-1987. He retired while in Atkins and later moved to the Whitehill Campgrounds at Emlenton.



REVIVALIST FAMILY

During his years of ministry he also worked for West Publishing Co., Apollo, Pa., and later for the *Valley Daily News* in Tarentum.

He is survived by his wife, the former Pauline W. Meck; three sons, Gareth, Terry, and Stephen; two daughters, Sharon and Janice; ten grandchildren; four great-grandchildren; a sister and three brothers. Funeral services were held at Park Hill Church of God, the Rev. Lonny Wolford, officiating with burial in Sunset Hill Memorial Gardens

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

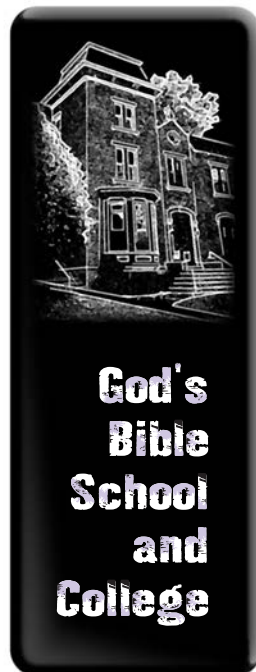


“Go into all the world, way over yonder—and across the track. Go and make the difference between life and death.” These words were part of the keynote address of **Bishop John Bryant of the African Methodist Episcopal Church at the World Methodist Council’s Millennium Event**, November 18 in Dallas. Representatives of five major branches of the Wesleyan tradition in North America gathered for the two-day conference which included prayer, worship, preaching, and workshops on evangelism. “The Church must evangelize people of all races and economic groups,” said Bishop

Bryant. “Nobody is excluded. Methodists must make disciples of the millionaire and the pauper.”

Sunday, February 13, 2000 was observed as a special “**Orange Scott Day of Racial Reconciliation**” throughout The Wesleyan Church by order of the Board of General Superintendents. The commemoration was to honor the 200th birthday of Orange Scott, the leading founder of the Wesleyan Methodist Church, which is now a part of the united denomination, and to promote social justice and reconciliation.

Asbury Theological Seminary has named its new distance-learning center on its Orlando, Florida, satellite campus in honor of **Dr. Harold E. and Caroline Schmul** of Boca Raton, Florida, who helped fund the facility. Dr. Schmul is a 1970 Asbury graduate and an elder in The United Methodist Church. Mrs. Schmul is an alumnus of God’s Bible School (‘61 HS; ‘67 BA). “The distance-learning center will be a key component in the delivery of courses to students on Asbury’s Florida campus,” according to Mr. Robert T. Bridges, president of the Asbury Foundation. ■



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gbs alumni spotlight

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GBS PLAYS CENTRAL ROLE IN SHAPING YOUNG COUPLE'S LIFE

By Marc Sankey, National Alumni Association Reporter

Where did it start? Like so many others, it began around the “fish pond” at GBS. This is the “inside” version from Steve and Beth Stetler.

Beth's Turn:

My father and mother, Leonard and Janet (Ferguson) Sankey met at GBS in the 1950's.

When I began to think of which college to attend, my thoughts naturally turned toward my parents' alma mater.

My years at GBS were some of the best in my life. I enjoyed the challenge of Prof. Robert England's classes and wrote furiously to escape his, “Do you think this is not important enough to take notes?” speech. He also gave me a “mid-term alert” speech one time. Once was enough. Prof. Merton Rundell's prayers and missionary service deeply impacted my life. Prof. Kenneth Stetler's practical, quiet teaching was an inspiration. I rarely sing, “I stand amazed in the presence of Jesus the Nazarene...” without thinking of Prof. Fred Wingham, who almost always began class with that song. Profs. Marcia Davis and Viola (Miller) Durr are true friends. Traveling in Choir with Prof. Garen Wolf was one of the highlights of my GBS days. Prof. Ken Farmer made me laugh...until he told me my test grades. He made me thankful for “the Bell Curve.”

I had been on campus three months when I began dating Steve Stetler. Steve and I were obviously meant for each other and married after my sophomore year.

After I graduated from GBS I was offered a full scholarship to the University of Cincinnati. I was able to complete my Master's Degree in Education with a Major in Special Education in eleven months.

Steve and I both began teaching at the Bible Methodist Christian School in Pell City, Alabama. We were there for three years and also Steve was assistant



pastor in Birmingham under Olga Marie Norman.

Steve's Turn:

For me, when I think of GBS I just think of “home.”

I was born on July 19, 1960 at Christ Hospital to Jewel (Lamb) and Kenneth Stetler. By that time my father was already teaching at the school. I was the fifth of six children and I spent 23 of the first 26 years of my life on the campus of GBS.

For that reason the majority of the memories I have of growing up revolve around the campus. During my senior year I was standing out

by the “fish pond” and I saw a beautiful young lady walking up the ramp and then and there I decided that I needed to go investigate. After all, as an upper-classman, I knew it was my responsibility to make sure any newcomers felt welcome. Upon investigation, I discovered that I liked her a lot. In July of that summer (1983), Beth and I got married.

The influence of godly men and women at GBS during the formative years of my life has helped to shape my life into what it is today. There I heard the truth preached until I was moved with conviction; there I sought and found God in a wonderful experience of saving and sanctifying grace; there I tried to emulate the godly examples of men like L.D. Wilcox, J.W. Adcock, R.W. Dunn, etc., and there I settled the call of God on my life. Most of what I am or will become I owe to the influence of GBS. It was there that I learned the joy of living and working for God. Working in full time Christian service and blessed with two wonderful children who want to serve the Lord makes me realize that God has been good to our family, and much of the credit goes to the solid Biblical training of God's Bible School. ■



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

MEMORIES OF GBS SOUL WINNING

God's Bible School, or "GBS" as we lovingly called it, has always been a place that emphasized holiness of heart and life, and soul winning as the passion of

school where they trained students with a passion for souls like that.

TRUCK EVANGELISM

It was at GBS that I learned many practical aspects of soul winning.

Came Into My Heart," "There is Power in the Blood," or "Tell Mother I'll Be There." We would go past the cinemas where the streets would be full of people in downtown Cincinnati, on through the slums and dark streets, for an hour or so. Often we would cross the Ohio River bridge to Covington, Kentucky.

There were several places we stopped to hold street meetings almost every week. One was at a night club on Race Street. It was rumored to be the worst corner in the city. The other was a dark corner in the slums across the street from a cheap tavern. Almost always there were one or two police cars parked while we stayed there—two police in each car. Sometimes they would get out and walk around—always two together. The two students most prominent in exhorting the people were Eli Lipps and Cliff Crawford. At these two corners the police would not permit the lady students to get off the truck. It was too dangerous. A few men students would get off, pass out gospel tracts, and do personal work near the truck.

I can still hear Eli Lipps (he had a scarred face and poor eyesight). "I know the life you are living. It doesn't pay, fellows, it doesn't pay. I used to be down in the Kentucky feuds carrying a gun to kill or be killed. When (he named a known gangster) was killed, my girlfriend washed the blood off his body. It doesn't (p18)➔

Sacred Memories of God's Bible School

By Wesley L. Duewel, President Emeritus, OMS International

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

the Christian. It was also a place covered with prayer, and calling people to prayer. *Holiness, soul winning, and prayer*—these were the three hallmarks of GBS. Love for God and love for souls—these were the characteristics I expected and found at GBS and in people from OMS.

I owe so much to what God did in me and for me at GBS. The story begins with my father, who was a minister of the Gospel from 1911 till he went to heaven in 1969. Before he went to college he was led into the experience of holiness through reading *God's Revivalist* and a German book in his father's library. So from childhood on, *God's Revivalist* was in our home.

My first personal contact with GBS came when a missionary on furlough from Japan held a missionary service in the church my father pastored. He brought with him a Japanese young man who was studying at GBS. Shortly afterward we could not find the Japanese brother, but upon searching found him several blocks away trying to win souls to Christ on the Nebraska street. I determined I wanted to go to a Bible

When I went to GBS in 1935 I asked friends to pray for me so that I would not "cool off spiritually" when I went to Bible college.

My parents brought me to school in September 1935 on a Saturday afternoon. After supper, I heard a truck go by filled with singing students. I felt so disappointed. If I had only known in time! I made up my mind that the next time a group of students went out in gospel work, I would be with them.

Sunday night a truck full of students went again, and I was one of them. From then on, as long as Mrs. Julia Shelhamer was at GBS, each Saturday and Sunday evening (except in the worst inclement weather) she led a truckload of us to the slums of Cincinnati. The truck would drive slowly so the people on the streets could get as much of the song as possible.

Guy Bridges and I sat on the roof of the truck cab. He played the trumpet, and I played the melody on a tenor banjo. Gerald Fitzgerald stood behind me and played the guitar, and Floyd Farnsley played his accordion. We would play and all sing songs like "Since Jesus



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

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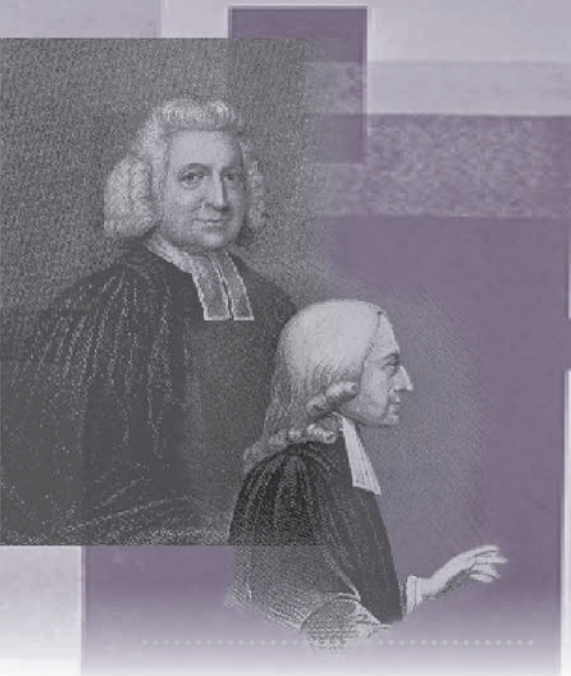
EASTER HYMN

The day of resurrection! Earth, tell it out abroad—
The Passover of gladness, the Passover of God;
From death to life eternal, from this world to the sky,
Our Christ has brought us over with hymns of victory.

Our hearts be pure from evil, that we may see aright
The Lord in rays eternal of resurrection light;
And listening to His accents, may hear, so calm and plain,
His own, "All hail!" and, hearing, may raise the victor strain.

Now let the heavens be joyful, let earth her song begin;
Let the round world keep triumph, and all that is therein;
Let all things seen and unseen, their notes of gladness blend,
For Christ the Lord has risen, our joy that has no end.

—John of Damascus, 8th century
Translated by John M. Neale, 1862



Those Amazing Methodists

A CONGREGATION OF FAITHFUL MEN—PART 3 OF A SERIES

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

Books of discipline and articles of religion are commonly considered to be among the duller and drier of all earthly things.

A country lane in mid-August after a two-month drought is a mossy creek by comparison with such books, so runs the popular legend. They hold the desiccated remains of ideas long dead and, should the reverent man chance to find himself among the flaky headstones of some such ancient volume, he would be wise to bow his head respectfully and tip-toe slowly but determinedly out of the place in search of light, moisture and fresh air.

When a boy tramps on a puff ball everybody knows it is the ball and not the boy that gives off the cloud of dust, but when modern Christians find a book of discipline dusty, it is not so clear just where the dust is coming from. For our soul's sake we had better be careful before we decide. Perhaps we are dead, and not the book after all.

Anyway, those early Methodists were expected to buy and study the book of discipline prepared by their leaders. "We deem it our duty and privilege most earnestly to recommend to you, as members of our church, our *Form of Discipline*," wrote those leaders. "We wish to see this little publication in the house of every Methodist; and the more so, as it contains the articles of religion maintained more or less, in part or in whole, by every reformed church in the world. Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole."

The book referred to was a pocket-sized volume of about 200 pages crammed full of doctrine, which was apparently little more than a restatement of the faith of most Christians, and of rules for the maintenance and direction of the Methodist Societies, which bears the unmistakable print of the mind and heart of John Wesley.

The celebrated Dr. Samuel Johnson said he considered John Wesley to be the purest example of elevated moral happiness that he had ever known. His happiness sprang out of his communion with Christ and from the utter freedom that communion brought. He preached continually of mercy and grace and deliverance from moral bondage, while Charles sang of it with a rapture bordering on ecstasy. Yet these two men taught and practiced a rigorous self-discipline which,

had they been ignorant of evangelical grace, would have led straight to the severest asceticism.

How a burden feels depends not upon its weight but upon whether it is carried by a free man or a slave. No load is irksome that is voluntarily assumed. It is compulsion that destroys. Had the Wesleys taught discipline as a price to be paid for forgiveness and justification, they would have missed both justification and forgiveness, and they could not have been happy men. Because they took deliverance as a gift, they could carry their self-imposed load and be happy men, happy in their freedom. Wordsworth knew this secret when he wrote of Milton:

*Thy soul was like a Star, and dwelt apart;
Thou hadst a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay.*

Protestant Christians today recoil from discipline as from hair shirts and spike beds. They do this not because they are free but because they are in bondage. They know enough about grace as a theory to understand that God does not require us to save our souls by punishing our bodies. But because they have not received free grace as an emancipating agent within their own hearts, they are not free, and because they are not free they flee from the very thought of discipline.

The Methodists were a free people, and being free they could see the value of rules and "methods" in the individual life and in the spiritual community. And since the majority of these rules were actually taken from the New Testament and were understood to be the very commandments of Christ for His redeemed people, the Methodists bowed their necks to the easy yoke and brought their lives under the direction of those over them in the Lord.

All this, of course, conformed to their philosophy of the church. They laid much stress on the local assembly, or "society."
(p18)➡



A.W. Tozer

➡ (p17) They sought by every means to make each society a spiritual microcosm, containing in itself the very qualities that are found in full perfection in the Holy Church throughout all the world and in heaven above.

Article XIII in the old book of discipline condenses a world of truth into these few words: "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."

"A congregation of faithful men," as was made abundantly plain at all times and in all places in those early days, was composed of persons who had fled from the wrath to come and had taken refuge in the atonement in Jesus' blood. Such men and women were expected to live in accord with their profession; they were indeed *required* to do so if they wanted to remain in fellowship with the Christian group. And there

was nothing vague about it all. The Scriptures were plain and if there were any doubts about anything, a preacher or class leader would be glad to expound the text and make the application.

The candor and downrightness of John Wesley's methods is illustrated by these entries in his journal:

"On Wednesday, November 25th, the stewards met at St. Ives, from the western part of Cornwall. The next day I began examining the Society; but I was soon obliged to stop short. I found an accursed thing about them: well nigh one and all bought or sold uncustomed goods. I therefore delayed speaking to any more, till I had met them all together. This I did in the evening, and told them plain, either they must put this abomination away or they would see my face no more."

"Friday 27. They severally promised to do so; so I trust this plague is stayed." ■

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ning was too heavy on my heart to stay in my warm dormitory room.

I walked alone down to the cinema area and then to the night clubs and pubs. I would go in the pubs and hand the tracts to the people at the tables. I knew it was a dangerous area to be alone in the dark.

I came to another night club. Should I go in? I thought it was strange that there was no name on the outside or on the windows. So I prayed and went inside. I went to all the people drinking at the tables. The brass instruments and the dancing stopped for a few minutes. I walked across the dance floor to the people on each side. I came to one older white-haired lady who was very drunk. She said to me, "Sorry, I'm too drunk to read it now. But I know what you are passing out is right. When I get home and am sober again I will read what you gave me." I immediately felt God had sent me there for her soul's sake.

I went outside and, wanting to be sure I could identify the place, I looked on both sides of the corner and could not find any name or even the street signs. The next week the weather was better and the truck went out again. We stopped at the place I had been the Sunday night the week before. To my amazement there was the name of the night club, and the street signs. I believe the Lord blinded my eyes to them so I would not be afraid to go inside and reach that old lady. Praise the Lord! ■

(To be continued next month.)

In The Race With Jesus!

GBS camp meeting begins May 26 and continues through June 4. Revving engines and checkered flags all signal that the children's services held each morning at 10:30 are just around the corner. Parents, if you want your children to get out of the grandstand and prepare for the all-important race of life, we'll help them fill their tanks with God's Word and tune up their engines with songs, character stories and fun reviews. Watch for the checkered flags when you step on campus! *Let's run the race with Jesus!*

Charlotte Frederick, Director
Camp Meeting Children's Ministries

➡ (p15) pay. You need to repent. You need to get saved. Jesus is willing to save you."

I remember one night—a damp night—we were stopped across the street from a tavern. A man so drunk he could not walk straight came out of the tavern and crossed the street to us. He stood there staggering. Mrs. Shelhamer said, "You see that man. He's my brother. The only difference between him and me is he needs to be saved. Jesus can save and deliver him."

Several of the men students gathered around him. Soon they had him on his knees. In less than half an hour he was perfectly sober, saved, and several of us took him back to the tavern he had staggered out of. I played on my banjo, "What a wonderful change in my life has been wrought since Jesus came into my heart." Several of the boys sang. Then the man testified, "You all know me. You know I left here drunk. But Jesus has saved me and made me sober."

I remember a night at the Race Street location. Eli Lipps was on the

sidewalk. He motioned to stop the singing. A man had talked to him on the street. "A man just told me he was from the same county in Kentucky where I was. He knows the life I lived. He promised me he is going home and giving his life to Jesus." We sang some more and after ten to fifteen minutes he stopped us again. Another man had come out of the night club and talked to him. He was standing outside the door waiting for another man to come out and was going to shoot him with the gun in his pocket. God got hold of his heart and he promised he would go home, get on his knees, and come back to God. He was a backslider.

EVANGELIZING ALONE

One cold January Sunday after the afternoon service I stuffed my coat pockets and filled my hands with hundreds of gospel tracts. It was a cold, cold night and I wore my heavy overcoat. The truck was not going out because of the cold, but the joy and burden for witnessing and soul win-

silent saints at GBS

ELIZABETH WEST: SINGING THE REAPER'S SONG

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

In the old black-and-white photo, a little smile lingers upon her lips as Elizabeth West stands staunchly behind "Sister Lovett," Nettie Peabody, and Oswald Chambers—the other members of the faculty of 1907. Peabody is still a legendary figure at the school she served for sixty years, and Chambers is a devotional writer read around the world. Unfortunately, Elizabeth West has largely been forgotten. But she was one of the most significant figures in our early years—a godly example, an exemplary teacher, and an untiring worker. She gave the last thirteen years of her life to GBS.

Converted at the age of nine in the Methodist Church in Camden, New Jersey, she later drifted away from the Lord. "Some time later, seeing her lost and ruined state without God, she came back to Him and was fully restored to the joys of salvation," according to an old *Revivalist* report. While young she entered the teaching profession and was so successful in it that she finally became superintendent of the public schools in Camden. But she also was an earnest Christian; and in a revival meeting she sought and found the deeper experience of entire sanctification.

Not long afterwards she also heard the Spirit's call "to enter His work" and she found happiness in saying "yes." "He seemed to baptize her soul with joy and praise to overflowing, and she went up the street shouting and praising God that He had chosen her and called her out into His vineyard." She came to God's Bible School in 1904, "expecting to go into the Rescue Work" in Hope Cottage, the school's home for unwed mothers and their children.

She was soon asked, however, to take the place of one of the teachers, who was too sick to continue in the classroom; and thus began her influential role on the Hilltop. In addition to teaching, she did work in the "Rescue Home" during her summer vacations and actually spent part of one year helping establish a similar home in Columbus, Ohio. Then she returned to Cincinnati to resume her place on the GBS faculty. During these years, "hundreds of

students [came] in touch with her in the School, in the class room, and in the Sunday-school; many of whom are now laboring on the mission fields, at home and abroad," said the *Revivalist*. She also wrote a children's book entitled *Grandfather's Tales from Pilgrim's Progress*.

Intense suffering marked the final months of her life, and she peacefully slipped away to be with Jesus early Sunday morning, September 2, 1917. "Toward the last, she did not look upon her suffering from a physical standpoint, but took it more as a discipline from God as a lesson of humbling and mellowing that she thought God wanted her to get; and truly the grace of God made her life beautiful because of this sweetening, mellowing process." Friends would sit by her bedside and read to her from the Bible or from other Christian literature. She found special comfort in the old hymn, "On Jordan's Stormy Banks I Stand."

Her funeral was held in the large double-parlors of the Administration Building. In his tribute, John Franklin Knapp noted that "the keynote of her life was work...She touched a plane of light which shall live on in the lives of thousands of others." E.G. Marsh remembered that in "the teacher's prayer meetings, her life and confidence in God have been of untold blessing and uplift. Her burden was that the School should be spiritual, that it should come up to God's standard." Nettie Peabody spoke tenderly of the close friendship which they had enjoyed. "Her cheerfulness and her faith and love toward God inspired mine...How much I shall miss her counsel and companionship, I cannot tell."

She was taken home to Camden, New Jersey, where she was buried in Evergreen Cemetery. Over eighty years have passed since she taught her final lesson at GBS, and now her students have joined her in the "better land." God only knows the extent of the influence of her holy life. But this is sure, as her obituary noted, "When the sheaves are all laid at the Master's feet, she will have a part in the reaper's song." ■ —LDS



HOLINESS HEROES of the CENTURY

BUD ROBINSON; STUTTERING COWBOY PREACHER

“Holiness people quote John Wesley and Uncle Buddy.” We don’t know who first made this quip, but it’s true that the scholar-saint from Oxford and the stuttering evangelist from Texas have both received gigantic attention in our pulpits. Wesley, removed from us by over 200 years, is shrouded in the mists of lore and legend. But Reuben A. Robinson—known affectionately as “Uncle Buddy”—is still remembered by persons reading these words. His ministry had a terrific impact throughout our movement, and we honor him as one of the greatest holiness figures of the twentieth century.

He was born January 27, 1860, in White County, Tennessee, but was reared in Texas. At the age of 20 he was converted, and six years later he was entirely sanctified under the influence of Dr. W. B. Godbey, the famous evangelist and author. Not long after he became a Christian, young Robinson entered the ministry of the Methodist Episcopal Church, South, and served several pastorates. “Although experiencing some success,” as Dr. William Kostlevy notes, “his lack of education, stuttering, and occasional epileptic seizures greatly hindered his success.”

Throughout the late 19th-century the major Methodist bodies were plunged into a widening crisis over the experience of entire sanctification as a “second definite work of grace.” Robinson sided with the holiness advocates and was expelled from his denomination over the issue. His ministry as a traveling evangelist received little attention until the great holiness leader H. C. Morrison began to promote him. Robinson then entered a period of outstanding success in evangelism.

“He was a remarkable storyteller who turned his speech impediment into an asset, and his optimistic autobiographical message that God loved even a worthless, thieving Texas cowboy left a deep impression on all who heard him,” comments Dr. Kostlevy, who also notes that Robinson “traveled two million miles, preached an estimated 33,000 sermons, saw an estimated 100,000 people saved at his meetings and spent \$85,000 providing educations for young people.”

Although he was a member of the Church of the Nazarene and made magnificent contributions to that denomination, “Uncle Buddy” exercised vast influence throughout the entire holiness movement. He was associated with GBS, preached on campus, and had at least one of his books published by Revivalist Press. He also wrote numerous magazine articles. His most significant books were *Pitchers of Cream*, *Honey in the Rock*, and *Sunshine and Smiles*. His death came on November 2, 1942, at Pasadena, California. ■ —LDS

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



➡(p9) had over a thousand dollars more than we needed; and such a shout went up in the camp.”

It was this shout that Shelhamer heard up in his tower room, but this is not all that he heard. “Some laughed, some cried, some jumped, while others shouted, and the Orchestra blew their horns,” reported Standley. “Brother Charlie Slater got so overjoyed that he threw a great bouquet of flowers that was sitting on the piano in the air, scattering the flowers over the congregation.” Then everybody headed toward the unfinished monument.

President and Mrs Standley, Messenger, Babcock and his wife, Charles Slater, and Edwin and Hazel Kilbourne—the latter two “all the way from China”—gathered up the fifteen stones for its top. Several GBS leaders climbed up on the monument; and after joyous singing, Joseph Smith led in prayer. Then the whole excited congregation, marshaled by Slater and led by the orchestra—still playing “Onward Christian Soldiers”—started down Young Street and marched jubilantly around the block. When they arrived back on campus, they gathered again at the monument, and Messenger offered a dedicatory prayer. The Giant was dead, and they had given him a rousing funeral!

For decades that pile of boulders marked his grave. Later a memorial tablet was added to the side, and an electric lamp globe to the top. This was all removed during campus renovation—decades later. But in a few months, the magnificent centenary monument will be placed near its site. The new memorial will be dedicated with great joy and thanksgiving, but hardly with any more excitement than that which reigned on the Hilltop the last Sunday of camp meeting, 1928, when they finished off the Giant. ■ —LDS

God’s Bible High School is seeking teachers with a Bachelor’s Degree from a qualified college or university to teach beginning the fall of 2000–2001 school year. If you are a teacher and interested in employment at GBHS, please call the high school office at (513) 721-7944 ext. 245 or write to us at: *God’s Bible High School, Attn: High School Office, 1810 Young Street, Cincinnati, Ohio 45210*

show their seriousness, the King decreed that everyone, including the animals, be clothed in sackcloth and ashes and refrain from all food and drink, including water (3:7). There was a spirit of deep humiliation and abasement before God.

Third, they repented. The King commanded his people to “cry mightily unto God” and to turn “every one from his evil way, and from the violence that is in their hands” (3:8). He seemed to understand that true repentance involves a turning away from willful sin. Repentance is not to be phrased in vague terms. We repent specifically. Repentance is a change of mind that is demonstrated by a change of behavior. If there is no change of behavior, there has been no real repentance.

How tragic it is to see people professing to be followers of Jesus without any evidence of true repentance. They continue to run with the worldly crowd. They have little or no interest in Bible reading or prayer. They give no evidence of being led by the Spirit. One wonders if they know anything about biblical repentance. The person who truly repents will find God’s grace enabling him or her to turn away from all known sin (2 Cor. 7:10, 11).

Fourth, they committed their lives to God in hope He would forgive. “Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?” (3:9). There is no trace of the all-too-frequent assumption that God *has* to forgive. There is just the humble hope that God might have mercy on them.

They probably hoped that the very fact God had sent His prophet to warn them left the door open for them to receive mercy and forgiveness. Otherwise, God could have let them sleep on in their sinfulness and brought destruction upon them unexpectedly.

C. God’s gracious FORGIVENESS - (3:10) “And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.”

God is looking for repentant hearts. Wherever He finds individuals who are willing to repent of their sins, He is willing to forgive (1 John 1:9). God responded just as Jeremiah said He would. “At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them” (Jer. 18:7,8). The Ninevites’ faith, fasting, and forsaking of sin, was followed by God’s gracious forgiveness. God did not question the sincerity of their repentance. Jesus, in His preaching, pointed to them as a people who in truth had repented of sin and turned to God (Mat. 12:41).

Conclusion:

The archaeological and historical records of Assyria reveal them to be a violent and cruel people. From the King’s confession, it appears that violence was their national sin (3:8). Although God hates sin, and His wrath abides upon the sinner, He is also merciful and ready to forgive. When Jonah appeared in their streets with a message from God, a message authenticated by the power of the Holy Spirit to the people’s hearts, they genuinely repented. As a result, God spared the nation.

God gave the people of Nineveh a forty day warning. God may give you forty hours, or even less. No one should presume upon the mercy of God. Today is the day of salvation. If you die without proper preparation, there is no second chance. God’s gracious invitation is, “Look unto Me, and be saved, all the ends of the earth: for I am God, and there is none else” (Isa. 45:22). If the Lord is speaking to you, surrender to Him today.



—Sermon outline by Dr. Allan P. Brown

“COMMITTED TO EXCELLENCE
IN PREACHING”



**WHY REVIVAL CAME
TO NINEVEH**

Scripture: Jonah 3:1–10

Introduction:

Come with me in your mind’s eye to the coast of Israel. There on the beach lies a man. The water is streaming from him in rivulets. A fish has just vomited him out upon dry land. His clothing clings to his shivering frame. He is alive, but exhausted. The stench of the vomit is overpowering.

He squints his eyes. The sunlight hurts them for they have seen no light for the last three days and nights. He staggers to his feet and takes a few steps forward. The warm, dry sand feels reassuringly solid.

Who is this man? His name is Jonah. He is grateful that he is still alive. Then, out of the stillness and the empty shore, comes the voice of the Lord. Like a stirring in the sand and the grasses, he can hear its whisper: “Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee” (3:2).

In this message we will observe God’s *restoration* of Jonah, his obedient *response* to God, and the *revival* that came to Nineveh.

I. THE RESTORATION OF JONAH 3:1-2

There are two things I would like for you to notice about the restoration of Jonah. He received a second chance and he received the same call.

A. Jonah received a SECOND CHANCE - (3:1) “And the word of the LORD came unto Jonah the second time.”

The “God-of-the-second-chance” is speaking again to Jonah. Because God is gracious, Jonah’s disobedience to God’s first call, resulting in spiritual failure, did not seal his doom. God gave him a second chance, a chance to get back into the center of His will, a chance to obey the call and fulfill his divinely-appointed mission.

Although God is not obligated to give anyone a second chance, He often does. Where would any of us be if God had not given us a second chance? Some of us have had multiple chances. Such is His mercy and grace. However, to minimize the seriousness of sin, expecting God always to give us another chance to repent lest we drop into hell is to presume upon His goodness and mercy.

B. Jonah received the SAME CALL - (3:2) “Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.”

When God forgives and restores a person, He eventually brings him back to the place of his initial failure. He usually asks him to pick up the cross of obedience where they laid it down. In Jonah’s case, God gave him the same call, “Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee”

(3:2). Jonah's sin had not disqualified him from fulfilling God's original command. It should be noted, however, that God cannot always give the same call to a restored backslider. Some sins and circumstances forever disqualify a person from God's initial calling. Running from God is serious business.

God's repeated call to Jonah involved a death to self-centeredness. There was to be no negotiation and no substitute service. Like it or not, he was to go to Nineveh and preach to them God's prophetic message. Would Jonah keep the promises he made in the dark now that the sun was shining?

II. THE RESPONSE OF JONAH 3:3-4

A. His Prompt Departure - (3:3a) "So Jonah arose, and went unto Nineveh, according to the word of the LORD."

Jonah had learned an important lesson. When you know the will of God, obey promptly. Perhaps you, like Jonah, are a restored backslider. Have you responded to God's "second call" for your life? Are you now obeying all that God has spoken to you about?

B. His place of DESTINATION - (3:3b-4a) "Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey."

Nineveh was the capital city of Assyria, one of the leading world powers. It was located on the Tigris River. Socially, it was class-oriented. Those of like profession tended to congregate in certain sectors of the city. There were districts of scribes, of clerks, of priests. Whole urban areas were dominated by craftsmen plying certain skills, such as bakers, weavers, joiners, sculptors, and metal workers. In other parts lived the money lenders, the civil servants, the officials, whose elegant and cultured homes bespoke their personal wealth and status.

Morally, Nineveh was bankrupt. Bribery and corruption abounded. Blackmail and extortion were the common practice of the day. Guilds and fraternities fought for a hearing at the seats of power. As champions of their class, they could exact conformity in rule and practice from the groups they served (like unions and union leaders). Professional killers stalked the streets. They called Nineveh "a city of blood."

At the top strata of society was the king. Whom he would, he killed; whom he would, he kept alive. His power lay not just in military power. He was considered a god. To slander the King was to slander divinity. [I am unable to identify my source for the above data.]

The population of Nineveh was well over the half million mark. According to Jonah 4:11, we learn there were 120,000 persons who could not discern between their right hand and their left hand. This is most likely a reference to little children. If so, there were at least 600,000 people in the city of Nineveh.

The statements that Nineveh "was an exceeding great city of three days' journey" (3:3b) and that "Jonah began to enter into the city a day's journey" (3:4a), reflect the immensity of the Assyrian capital. D. J. Wiseman says that "the three day's journey" probably refers to the whole administrative district of Nineveh, which was about 30-60 miles across" (Pusey, 320). Nineveh, much larger than Babylon, was a sprawling metropolis.

III. THE REVIVAL OF NINEVEH 3:4b-9

What happened when Jonah finally yielded to God's call? God used him to bring about a great revival. An entire nation was spared impending judgment and destruction.

Three elements stand out as key factors in the revival of Nineveh: 1) Jonah's obedient preaching, 2) Nineveh's city-wide repentance, and 3) God's gracious forgiveness.

A. Jonah's obedient PREACHING - (3:4b) "and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

In his first commission, Jonah was told, "Arise, go to Nineveh, that great city, and cry against it: for their wickedness is come up before me" (1:1). In his second commission, Jonah is told, "preach unto it the preaching that I bid thee" (3:2). God knows the subtleties of Satan; if he cannot prevent the preaching of the truth, he will try to water down or pervert the message. Therefore, God told Jonah to say, "Yet forty days, and Nineveh shall be overthrown" (3:4). From the original charge to cry against the sins and abominations prevailing in Nineveh, comes the new command to pronounce the imminent destruction of the city. The word "overthrow" is the same word used to describe the destruction of Sodom and Gomorrah (Gen. 19:25, 29).

Why God chose precisely a forty-day period, and by what means the Lord purposed to destroy the city, is unknown. What is clear is that God was giving it a clear warning and sufficient time to repent if it would. Jonah is not told to include an offer of forgiveness in his message. However, the implication is "Plee the wrath of God which is coming."

Have you noticed that Jonah did not have any of the typical things we assume are necessary in order to have revival? There was no advertisement announcing his coming to Nineveh, no special music of any type, no churches or buildings open to him for preaching services, no offerings taken, no reassurance of God's mercy, and no invitation given to the sinners at the close of his message. Jonah simply focused on saying what God want him to say, no more, and no less.

Jonah, fully yielded to God's will, and seeking to obey Him in all particulars, was mightily used by God to bring revival to Nineveh. What was the secret of revival? Jonah had humbled himself, and was seeking God's face. He had repented of His disobedience and was now able to be a channel of blessing to others (2 Chron. 7:14). It was not Jonah's eloquence, zeal, or winsome manner that brought the revival. It was the Spirit of God mightily moving upon the hearts of men and women through a yielded vessel (Zech. 4:6). Only the Spirit of God, through the Word of God, can bring conviction to people.

B. Nineveh's city-wide REPENTANCE - (3:5-9) "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

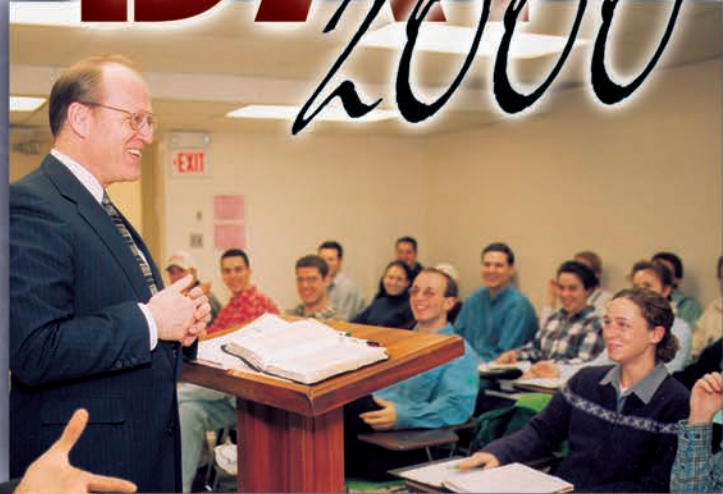
For there to be a revival, there must not only be the preaching of God's Word, there must also be an obedient response from the people. In Nineveh, four things took place. First, they believed the Word of God (3:5a). There seemed to be no scoffing or jeering from the ruthless Ninevites.

Second, they humbled themselves before God. Their belief in God's message was demonstrated by the proclamation of a fast and by putting on sackcloth and ashes, a symbol of humility, grief and mourning (3:5b-6). H. L. Ellison tells us that "sackcloth, the coarsest of cloth, often made of goat's hair, was the normal dress of the poor, prisoners, and slaves; it was worn by those who mourned (Ezek. 7:18). Prophets wore it (2 Kings 1:8; Zech. 13:4; Mark 1:6), partly to associate themselves with the poor, partly perhaps as a sign of mourning for the sins of the people. When used in mourning, it covered no more of the body than was demanded by decency. When used by the Ninevites, it expressed their complete inability to contend with the divine decree and that they were the slaves of the supreme God" (*Expositors Bible Commentary*, Vol. 7, 382).

Sadly, pride keeps many people from seeking God. Too often, people are more concerned about what others think about them than what God thinks of them. To

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- Bell, Rev. & Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.
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- Cheatham, Rev. Robert E.** (evangelist), 119 Oliver Ave., Franklin, IN 46131. (317) 736-8063.
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Apr. 22...Grawn, MI, Bible Methodist
Apr. 23 am...Concord, MI, Hilltop Chapel
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Apr. 29 am...Richmond, KY, Church of the Naz.
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- Dunn Family, The M. J.** (youth workers, singers, instruments; house trailer), 6482 W. State Road 252, Edinburg, IN 46124. (812) 587-5365 or 379-4721.
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Apr. 28...Harrisburg, OH, PHC-Youth To Christ
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May 12-21...Lansing, MI, Pilgrim Holiness
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Apr. 18-23...Muncie, IN, Wesleyan Chapel
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May 2-7...Etters, PA, Parkville Bible Church
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Apr. 16-23...Miami, IN, Wesleyan

➡(p5) sell out or give in. We admire these courageous ones; and above the sound of shot and shell, we cry, “*Keep the faith!*”

But we, too, must keep the faith. By this we mean first the great doctrines of historic Christianity, but we also mean the unique and defining Wesleyan distinctives which from the beginning have made us the holiness movement. The United Methodist Church is not the only religious institution which has forgotten who it really is. What about us? Are we as authentically Wesleyan as our church signs and our doctrinal statements claim we are?

Some may shrug this off and mutter, “Does it really matter?” But of course, it really matters—indeed, it matters so much that our whole future as a distinctive movement rests upon it. For as we have emphasized before, our heritage must be the foundation for our destiny. Otherwise we will have no destiny at all!

For 200 years, our movement has been shaped in Wesleyan conviction, confirmed in Wesleyan spirituality, and expressed in Wesleyan witness. Admittedly, we have had our lapses and deviations; but our finest and most perceptive leaders have always called us back to our Methodist beginnings. Of course, we are Christians before we are Wesleyans; and of course, we embrace all of Jesus’ other friends as our brothers and our sisters, for whoever belongs to Him also belongs to us.

But still we are Wesleyans—humbly, gladly and unashamedly. For if we are Christians before we are Wesleyans, we are also Wesleyans because we are Christians. This is not to say that all Christians are Wesleyans, God forbid! But rather that we believe that the Wesleyan understanding of Christianity expresses the full richness of our faith better than any other theological system.

This is nothing but the “old theology of the Christian Church,” as Dr. John McClintock, first president of Drew Theological Seminary, once observed. But it “takes one element which no other Christian church has dared to put forward as a prominent feature of theology. “ For Methodism is “the only church in history from the apostles’ time until now that has put forward as its very elemental thought the great central pervading idea of the whole Book of God from the beginning to the end—the holiness of the human soul, heart, mind and will.”

But not only does this “elemental thought” define our theology, but it also directs our mission. For as Dr. McClintock adds, “*Our work is a moral work—the work of making men holy.* Our preaching is for that, our church and agencies are for that, our schools, colleges, universities, and theological seminaries are for that...” Of course, the whole Church is for that, too, although at times we seem alone in saying it.

Yet every branch of orthodox Christianity has its doctrine of sanctifying grace, as well as its saints who demonstrate its worth. For even where that doctrine is most imperfectly expressed, the Spirit brings cleansing and renewal to honest, yearning hearts wherever they are found. “*They lived not only in ages past, / There are hundreds of thousands still; / The world is bright with the joyous saints / Who love to do Jesus’ will.*” Here is the touchstone of their lovely lives—“to do Jesus’ will,” for the passion to be like Him is the trans-

forming vision which has transfixed them all. To be holy is to be like Jesus, and this is what Christianity is all about.

This is also what Wesleyanism is all about; and this is why we are Wesleyans. It is not because we idolatrously “worship” John Wesley as a bigger-than-life spiritual Superman. We do not follow him as an infallible guru, spouting mystical revelations. We do not swallow all his personal opinions on such matters as tea-drinking, witches, or horses in heaven. Of course, we honor him, as we ought; but it is only because God so highly honored him. After all, it was He who made John Wesley the leader of the greatest revival of spiritual life since the days of the apostles.

But Wesleyanism is not so much about John Wesley as it is about the noble system of counter-balanced truth and overarching themes which he so carefully set forth from the Scriptures. “He was an explorer of continents of truth,” as Dr. George E. Failing has emphasized. “He could not be accused, as can many of us, of holding only one corner of the truth...None of the structural timbers are missing from his foundation of Biblical theology, and no cardinal truths were neglected in his sermons.” Wesley’s was not a lopsided system of over-emphasis and under-emphasis, but a sound, unified, and symmetrical analysis of all the truth “as it is in Jesus.”

Whatever has happened among us since as a logical extension of this original Wesleyan model has been mostly for the better; and whatever has been contrary to it has been mostly for the worse. *Are we still truly Wesleyan?* The answer, of course, is both yes and no. Throughout our movement, there remains a strong appreciation for our heritage; but sadly we have often been unable to keep its scriptural harmony and balance.

In other words, our problem is not so much disloyalty so much as it is distortion. For as Dr. Charles W. Keysor notes, original Methodism was a mighty “rope of many strands,” but we “have had the bad habit of taking one or two strands and insisting ‘This is Methodism!’” It is not in the individual strands alone but in their solid union that we find the beauty and the strength of what Wesley called “scriptural Christianity.” (p26)➡

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LOOKING AHEAD AT GBS

APRIL

- 20 Maundy Thursday, *commemorating the Last Supper and the institution of the Holy Communion*
- 21 Good Friday, *commemorating Christ's atoning death for us*
- 23 Easter Sunday, *the Resurrection of Our Lord Jesus Christ*
- 25-27 Inter-Church Holiness Convention (IHC), Dayton, Ohio
- 28 VIP DAY at GBS

May

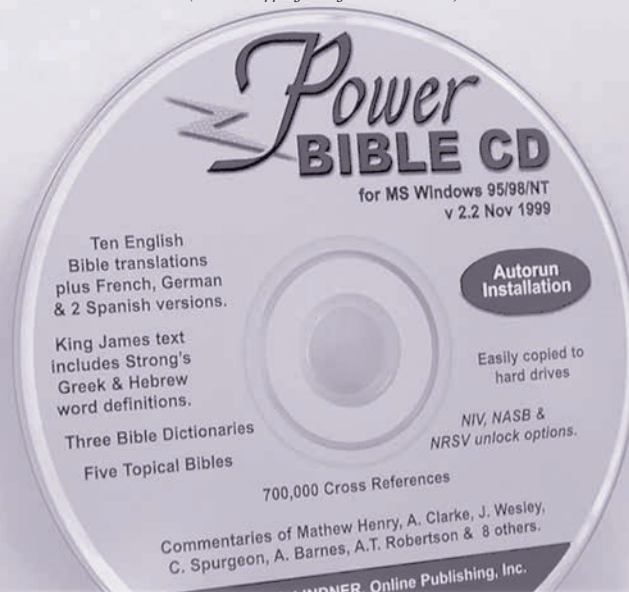
- 14 Mother's Day
- 26-June 4 GBS Camp Meeting
- 28 Baccalaureate Services
- 29 Memorial Day Observed

June

- 1 Commencement (College and High School)
- 11 Pentecost Sunday, *commemorating the descent of the Holy Spirit upon the apostles and the founding of the Christian Church*

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➡ (continued from p25)

For example, there is much emphasis in the broader holiness movement on Wesley's focus on divine love, social reform, and growth in grace, but very little about his forthright denunciation of sin; his demand for vigorous, personal disciplines; and his stress on the moment of entire sanctification. In our more conservative circles, on the other hand, we still say a great deal about the latter, but not enough about the former. In either case, the tragedy is enormous.

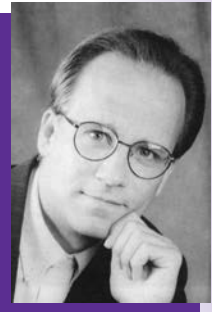
On the left, a degraded Wesleyanism has so compromised itself with the secular culture which surrounds it that it has largely forgotten what "holiness of heart and life" really is. But on the right, a deficient Wesleyanism has so retreated from that culture that it is shrivelling into a tiny and marginalized community, cursing the darkness but powerless to enlighten it. John Wesley would have something very pointed to say to all of us.

It is our challenge and our joy to reunite the parted strands into the "mighty rope" which he so masterfully united. This begins with our defining holiness distinctive. For it must be declared, not more narrowly but more broadly, impacting all of life—act and motive, personal and public, church and culture. Our bedrock loyalties must be expressed, not as a cramped sectarianism outside Christ's historic and univer-

sal Church, but within the flow of its history and in company with its saints. Our focus on holy loves and holy lives must be measured not only in the enrichment of the faithful but in the reclamation of the world.

So also our "optimism of grace" must be linked with due emphasis on God's holy Law and His certain judgment upon all evil. Our stress on "two definite works of grace" must be set within the context of the historic means of grace, spiritual formation, and the disciplines of the way. Our rules on external conduct must be grounded in a fervent "heart for God" and the controlling "principle within." Our personal witnessing must be balanced with civic responsibility and social reform. Our insistence on personal piety must be grounded in the Church's public worship and sacramental life.

Backward to our Future! Our methods may change, as indeed they must. But our message can never change, for it comes not from the mind of John Wesley but from the heart of God. Yet we admire Wesley, for so carefully and so powerfully expressing its potential is as revolutionary for our day as it was for his. "Our future must spring from our past..." as Bishop Wilke reminds us. "We must be who we are called to be, and we are Wesleyans." Wesleyanism is not only our heritage, our home; but in this sense, it also is our hope. ■



Daniel Glick

*There is a
flash of
lightning,
the earth
trembles,
an angel
descends, and
Jesus Christ
rises from
the dead...*

THE LAST page

Resurrection Power!

Satan and his agents had done everything in their power to secure the victory. The God-Man was dead. He had been hammered to a Roman cross where He suffered great agony. His pierced side gave the evidence of his death. The women were grieving, the disciples were hiding, and the enemies were smiling.

His body was lying in a dark tomb belonging to Joseph of Arimathea, where a huge stone, a Roman seal, and armed soldiers were preventing any unwanted disturbances. The forecast for Satan and the adversaries of Christ never looked more promising.

But wait, because “the One enthroned in heaven laughs; the Lord scoffs at them” (Psalm 2:4, NIV). Or as the Living Bible paraphrases, “But God in heaven merely laughs! He is amused by all their puny plans. And then in fierce fury he rebukes them and fills them with fear.”

Precisely! For on the morning of the third day, the Almighty flexes His muscle. There is a flash of lightning, the earth trembles, an angel descends, and Jesus Christ rises from the dead in great power and holiness, while demons tremble, and guards crumble.

The disciples’ hopes are revived, while the women sing with joy. Thousands are converted, and even the hate-filled persecutor, Saul of Tarsus, is transformed by the resurrected Lord into a Spirit-filled apostle and leader.

Of course, the counterattack came, but it was rather weak. “His disciples came and stole the body.” *Yeah, right!* They came and overpowered the soldiers, hid the body of Jesus, and then went out to die for a lie that they knew to be a lie? Believe that and you will have to believe in the miraculous anyway. You might as well go with the truth.

This story of the resurrection is no lie. God was keeping his promise “not to leave my soul in hell or suffer thine Holy One to see corruption” (Psalm 16:10). Through His resurrection power He confounded His enemies, and redeemed His people.

That is exactly like our God. He steps into death and brings life. He is the Lord God and His resurrection power is at work today in the lives of millions. There is no diminishing of its flow or energy. Satan continually busies himself trying to bring death and destruction, but God can take that which is dead, and those things that are nearly dead, and bring new life.

That church which Satan has attacked, and which now seems lifeless, can awaken and again flow with life and power. Discouraged pastor, pray for an infusion of resurrection power.

That relationship which seems dead and done, can again have the charm of love and laughter. Dejected spouse, pray for an overflow of resurrection power.

That spiritual life which has dissipated and lost its cutting edge can be restored and revived, only to be stronger than ever before. Disheartened Christian, pray for an abundance of resurrection power.

That physical body which is racked with pain can again throb with life and energy. The troubled mind can grow calm and rest upon its God. Despondent believer, pray for a out-pouring of resurrection power.

It raised our Lord from the dead, and it can raise us from our circumstances to His joyous life, light, and love. By faith appropriate the power! Resurrection power! ■

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

Camp Meeting

at God's Bible School & College
Cincinnati, Ohio

May 26-June 4, 2000

Evangelists:

Mark Cravens • Jack Hooker • Wingrove Taylor

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

Children's Services: Charlotte Frederick

Prayer Leader: Edsel Trouten

Schedule of Services:

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

*Nursery service provided during the main services

Special Events:

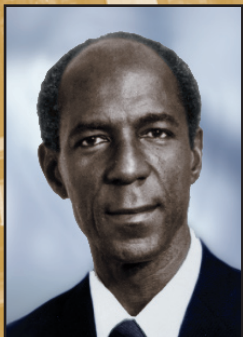
Alumni Day: Saturday, May 27,
1:30 pm
Baccalaureate: Sunday, May 28,
2:30 pm
Commencement: Saturday,
June 3, 10:00 am



Mark Cravens



Jack Hooker



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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