

Published Since 1888

# God's Revivalist

AND BIBLE ADVOCATE † A Publication of God's Bible School





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November 25—Thanksgiving Day across America! This autumn harvest festival is associated with family gatherings and historic recollection; but more importantly, it calls for special gratitude to God, “the giver of every good and perfect gift.” Our cover emphasizes the golden nostalgia of the season.

**A HERITAGE OF SPIRITUAL REALITY***by Michael Avery, president*

I recently enjoyed a wonderful afternoon visit with my good friends Murl and Dorothy Patterson. At 88, Brother Patterson is still strong, active and very proud of his family's heritage. His grandparents came to this country from Germany and finally put their roots down in Nebraska, settling a short distance south of the Platte River. Brother Patterson's eyes sparkle as he recounts their stories of meeting Indians, working with the railroad, buying a farm and building it up through hard work. His parents staked their own claim about one mile further west and bought a farm bordering the Platte, right on top of the Oregon Trail. The Pattersons still live on that farm and in the same house where he was born 88 years ago. When you look at the beautiful farm and the hundreds of acres of corn and alfalfa, the huge barns and massive equipment, you realize it took three generations to conquer, tame and mold this farm into what it is today. Though Brother Patterson has put an unbelievable amount of genius and hard work into developing this farm, he would be the first to tell you the farm is what it is today because he could stand on the shoulders of those who came before him.

As proud as Brother Patterson is of the family farm, there is one thing he feels even more deeply about; that is his spiritual heritage. When he speaks of the farm, his eyes sparkle. When he speaks of his grandparents' and his parents' love for God and zeal for the church, his voice breaks, his eyes moisten, his attitude reflects deep reverence. In his memory, he is walking on holy ground. He tells of hearing his grandmother pray in the grove, "Lord, save my family and bless them down to the third and fourth generation." He recounts how his parents helped to start the Sunday school at the Methodist Episcopal Church, and how his dad was later the president of the Western Holiness Association. He recounts wonderful stories of camp meetings with the great holiness preachers of the past. He loves to relive the altar services, the singing and the fellowship.

His grandmother's prayer has been answered. The lines have fallen to the Pattersons in pleasant places. The faith that was found in his grandparents and his parents can still be found both in him and his children. The light still shines.

Handing down to each generation a heritage of spiritual reality is so important. The greatest gift and inheritance we can give a generation that will follow is the influence and memory of a life well-lived for God, the testimony of a clear conscience and of faith that is real and sincere. Nothing else will really last; nothing else will really matter.

The Old Testament emphasized the importance of each generation serving as a link to spiritual reality. Isaac spoke of the God of his father Abraham. Jacob spoke of the God of Abraham and Isaac. The children of Israel spoke of the God of Abraham, Isaac and Jacob. Paul wrote to Timothy and charged him not to break faith with his heritage. He admonished him to keep alive the heritage of spiritual reality that was first found in his grandmother Lois and then in his mother Eunice. Timothy could build on that heritage and pass it on to another generation, or he could lose it for coming generations.

Each generation must discover God for themselves. Yet, we can point the way and allow them to build on a heritage of faithfulness. ■

## 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.*

### KIND AND THOUGHTFUL GIFT

What a kind and thoughtful gift you have given my mother!! Brightly wrapped packages tied with ribbon are greatly overrated. It seems to me the only real gifts we give each other are kind words that come from a loving heart.

On October 30 my mother will be ninety-one years old. I suspect that the article in September's *God's Revivalist* will be her most treasured birthday gift. Thanks to everyone at GBS for kindness and consideration.

MRS. PHYLLIS ORMAN  
Indianapolis, Indiana

*Editor's Note: Mrs. Orman's mother, Lenos Bereman Perry, was featured in the September Revivalist ["High School Commencement 73 years Late," page 12].*

### ALWAYS AN INSPIRATION

I truly love and depend on this magazine for my spiritual life and growth and have not once failed to read it cover-to-cover. Your articles, as well as Dr. Avery's and others are always an inspiration to me.

For a short while, I was a student at GBS in 1940. I was also one of the GBS orphanage girls and lived at the home for all of my growing-up years. I have many fond memories of the orphanage and of the school. Miss Sylvia Roward took very good care of us. We girls would sing at the tabernacle on Sundays, the big Thanksgiving dinners, etc., always dressed in white from head to toe. We had a wonderful childhood at GBS. As a student I worked in the bindery and the bookstore for Brother Ross and helped with mailing the *Revivalist*.

MARJORIE J. WELLS  
Nokomis, Florida

### GENERAL EVANGELICAL "LET-DOWN"

I thoroughly enjoy your editorials and the inspiring, often thought-provoking articles in *God's Revivalist*.

All around I see a "let-down" in evangelical churches. I feel saddened and discouraged. No "entertainment," no attendees?

MARGARET J. KERBY  
Hamilton, Ohio



# Missions Around The World

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

## AFRICA

Allegheny Wesleyan Methodist missionaries **Chad and Becky Durfee report that they have recently purchased 1.86 acres of land.** "Our faith has been that He would show us exactly what to buy, and He has worked several miracles out of our control to give each one involved the desires of his heart."

## BELIZE

"V. O. Agan, Chairman of the Christ's Ambassadors Board of Directors, says, **'With the opening of our Bible and Trade School in Punta Gorda, we are on the threshold of a "fuller" ministry in Belize.'** A two-story student kitchen and staff house is now under construction. Brother Glen Pelfrey will fill a key role in the Bible school. Pray for him and for the McKenneys as they build the Kingdom in southern Belize."—*Ropeholders*

## CHINA

**Victor Chang, Sr., reports increased persecution against Christians in mainland China.** New policies of religious freedom, widely publicized in the media, are mainly confined to larger cities where there is a significant foreign presence. During the recent celebration of 50 years of Communist rule, many house church leaders were arrested and tortured. *Revivalist* readers are urged to pray for these our suffering brothers and sisters in Christ.

## GUATEMALA

**"Helen Reiff is busy training national workers** to conduct daily vacation Bible schools in Guatemala. It is not easy work, but it is very rewarding."—*Missionary Herald*

## HUNGARY

**Ralph Hux, director of communications, Churches of Christ in Christian Union,** has been asked by the Hungarian Wesleyan Alliance to go to Budapest "for the organization of a quarterly (p20) ➡"





## FOREVER HIS; FOREVER OURS

by Larry D. Smith, editor

*In this two-part discussion, your editor explores the traditional doctrine of the Christian Church and its significance to us.*

### Part II

**P**lease, Father!" begged a small boy many years ago. "Please, let me join the Church!" He had seen others publicly unite with the congregation of which his family was a part, and he felt an intense need to do the same. But since he had only recently been converted during a revival meeting, his father was skeptical. "You had better wait six months," he cautioned, "and see if you can live your religion first."

It was a few days later that they were walking

across a field on their farm in central New York. Suddenly they came upon a lamb, bleating piteously because it had wandered away from home. "Take the lamb to its mother," the father directed. "But, Father," replied his son, "I think we should leave it here six months and see if it will live or not; and then, if it lives, we can put it with its mother." His father immediately saw the logical application of these words from

a child far wiser than his years. "You've made your point, son," he said. "Go, take the lamb to its mother; and you may join the Church when you wish."

Most modern evangelicals are like that reluctant father, and "holiness people" are no exception. Sadly we lament the "loss of our children," but our indifference to the Christian Church has contributed to that loss. For like that frightened, bleating lamb, our youth cannot survive outside the warm and loving matrix which ensures their health, their nurture, and their defense. Spiritually and metaphorically that home is the Church; and it is here that God calls them as certainly as He calls the

rest of us to live out their lives in faithfulness to Him.

Earlier generations knew this well, and so they taught their little ones to love the Church at the same time they taught them to love the Saviour who had founded it. Some of us remember how earnest parents led us both by "precept and by example" to learn its doctrines, respect its authority, revere its pastors, cherish its traditions, and unite with its members. Among the memorabilia of our lives we still preserve the catechisms, baptismal certificates, and membership materials which marked those formative years of Christian childhood. This earlier approach may seem stuffy and old-fashioned; but it steeped us in an atmosphere of solid (p26)➡

EARLIER  
GENERATIONS  
TAUGHT US TO  
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BY DANIEL GLICK

the **Old**  
**Message**  
with a **New**  
**Method**

God is doing many wonderful things through His people. All over the world there are committed Christians and mission agencies that are doing their best to spread the Gospel of Jesus Christ to a lost world. Not all of them use the same methods and means, but most of them share the same goal—bringing people to a saving knowledge of Jesus Christ. I applaud their efforts.

In case you haven't noticed, there are many people in this world. Those who keep track say that the number is around six billion. There are so many people in China alone (over one billion), that if you were to put them in single file, giving each of them a space of twelve inches, they would circle the earth at the equator over ten times. You can practically do the same thing with the people of India.

The majority of the six billion live in the eastern hemisphere. In fact, more than five out of every seven people on the planet live in the eastern hemisphere. If these people are ever reached with the Gospel of Christ, it must be the work of those already living there. A small trickle of missionaries from the West will never reach the millions and billions of the East.

While the West has less than two people out of every seven on the earth, they do have a disproportionate amount of the resources. Here is where we are able to help immensely in the task—by sharing our resources in a thoughtful and wise manner with those who are already there, those that know the language, the culture and the best way of spreading the Gospel.

There are today over 100 organizations that are doing this very thing. They are supporting native missionaries, pastors, teachers, and churches who are reaching out to their own people. These organizations and their donors are helping nationals with things like literature, educational materials, transportation, and in some cases, buildings in which to gather for worship, even if they are only renovated houses.

There are, of course, pitfalls doing this type of mission work, as there are

to all the ways of doing missions. Medical missions can become only "physical improvement." Sending missionaries can become the establishment of an American subculture. Supporting nationals can become a religious welfare system. It is the task of those who are thus engaged to avoid the pitfalls while maximizing the good. This can be, at times, a delicate task, calling for prayer and wisdom, but it can be done.

In 1996, after having been to south-east Ukraine numerous times, the longest period being eight months, we decided the best way we could work with the churches there would be through a sister church program. Churches here could adopt a young church there that was energetically involved in planting new churches in towns and villages. They would support them in appropriate ways as they reached out to their own people. At the time, I was pastoring the Calvary Holiness Church in Apple Creek, Ohio, so we called the organization Calvary Mission. Other churches became involved and a committee developed. At present there are 27 churches involved, both here and there.

Many good things have taken place through the program. People have come to the Lord, and new preaching points and churches have been started. Assistance has been given for Bible literature, Sunday School materials, renovation of homes and rooms for gathering places, transportation, and even some church building projects. Pastors here have had the opportunity to visit their sister churches there. Very little advertisement was done, yet the program has grown.

Many people understand the advantages of doing missions in this manner. One of these is that it is efficient and economical. There is very little overhead with every dollar given by churches here actually reaching the sister church there. Nationals there often know how to stretch resources in ways westerners would never dream.

We are not suggesting that this is the only way one should do missions today. God leads people in (p20)➡





GBS will soon be celebrating its 100th birthday. Already preparations are under way to mark the Grand Centenary Year, which officially began with Heritage Week and Homecoming 1999 and will continue through the same events in the fall of the year 2000. Preparatory activities will focus upon the Centenary; and from time-to-time the *Revivalist* will publish "Centenary Scenes" from our rich history—little "vignettes" from the fascinating procession of people and events on our historic "Hilltop."

### BEAUTIFUL, FRAGRANT, SMILING EVA

"In death she was laid among those she loved... a little Bible School company awaiting the Resurrection morning!" These words in an old copy of the *Revivalist* arrested my attention. Minnie F. Knapp, wife of GBS founder Martin Wells Knapp, died in February 1930; and according to President M. G. Standley, she was buried in Spring Grove Cemetery, near the graves of "Sister Mary Story" and his own "dear sainted mother," as well as those of several children. "Just beyond them," he added, "lies Sister Eva Pennington."

Mary Story was a Methodist evangelist and an early GBS trustee; Eliza Standley was a devout, longsuffering Christian who died in 1909; and the children all came from GBS-related families. But who was Eva Pennington? Her story is a sad, but lovely one; and it needs to be told again.

Born in Spiceland, Indiana, in 1873, she was the daughter of the Rev. John Pennington and his wife Rebecca. Mr. Pennington, a well-known pulpiteer and Bible teacher, was an associate of fiery Quaker evangelist Seth C. Rees in Providence, Rhode Island; and when Rees decided to throw in his lot with God's Bible School, the Penningtons came along. They soon became honored members of the Hilltop family.

Eva was a shy young woman who had been in frail health from childhood. But she also was a devoted Christian who, according to Rees, had "received the Holy Ghost," while she was very young; and "He took away her timidty and filled her with courage." Tributes at her funeral recounted her "weary nights of serving others in the hospital" and told how she "had gone" with her father "in the evangelistic work and preached the Gospel." As she was nearing the age of thirty, she answered the persistent call to missionary work in China.

There she spent "fifteen months of awful privation and suffering." Becoming gravely ill, she was confined much of the time to her bed, "away from mother's touch, away from father's care." But only once did she yield to tears, and then feeling "much condemnation for having done so," she "asked the superintendent to forgive her." Finally in June, 1904, Eva came home, "sick and suffering"; and in her parents' home at GBS, "everything that love could think of was done for her comfort."

It was apparent that she was dying, but "her influence was beautiful, and we knew that she walked and talked with God," as the *Revivalist* affirmed. "Always did we find her the beautiful, fragrant, smiling Eva. No one could tell what she suffered in the night hours; no one could tell by looking into her face the weary days she spent in suffering and intense pain. It was all hidden away, and instead of seeking sympathy, she was gladly giving it."

We do not know the disease from which she suffered, but cemetery records note that she died as the "result of an operation" in Christ Hospital, September 28, 1904. That morning she lapsed into unconsciousness, but then roused and "knew her loved ones." Quietly she asked her father if she could get well; and with his heart breaking, Mr. Pennington gently told his dying daughter, "No." Eva's thoughts lingered upon China and upon her anguished dear ones. "No one can express the tender love or the pity and love in the voice, as she said, 'O Papa! O Papa! O Mama! Mama! Mama.' She knew the separation was going to wrench their hearts, and her own ached in sympathy with them."

Then someone started singing "Blessed Assurance, Jesus is Mine"; and Eva joined them in the words, "This is my story, This is my song, Praising my Saviour (p17) ➡





**a deeper look at Scripture**

*by Ben Durr Jr.*

Should Christians attend the movies? How should Christians dress? What kind of music is appropriate for Christians to listen to? How should Christian couples behave when they are on a date?

These questions and many more are often asked by young people and adults alike as they seek to make lifestyle decisions that are pleasing to God. A difficulty often arises because many specific issues that we must make choices about are not clearly spelled out in a neat book-chapter-verse manner.

In these cases it is imperative that we develop the ability to **think biblically**, to take an issue or a question and carefully, prayerfully, thoughtfully sift it through a grid of biblical principles. Here is a list of such principles, offered with the prayer that it may provide guidance for the lifestyle decisions you may be facing.

- a) Is the issue specifically and unequivocally addressed by scripture? (The first and most important test)
- b) Will this activity glorify God? Can it be done with thanksgiving to God? (1 Cor. 10:31, 1 Thes. 5:18)
- c) Will it cause another to stumble spiritually? (1 Cor. 8:9, 13)
- d) Does it give the appearance of evil? (1 Thes. 5:22)
- e) Does it enhance or impede my ability to minister?
- f) Is it doubtful? (Rom. 14:23)
- g) What will I wish I had done when I stand at the Judgment? (Rom. 14:11-12)
- h) Will it cause me to violate my word and thus compromise my integrity? (Ecc. 5:5)
- i) Will it cause me to be enslaved in any way? (1 Cor. 6:12)
- j) Does it give place to the devil? (Eph. 4:27)
- k) Is it compatible with what I understand to be true about the character of Jesus? (Matt. 11:29, 1 Pet. 2:21)
- l) What do the authority figures in my life say about the issue? (Rom. 13:1)
- m) What do wise, godly friends and acquaintances think about the issue? (Prov. 11:14)
- n) Does it accord with the principle of the distinction of the genders? (Gen. 1:27)
- o) Does it meet the principle of modesty or decency? (1 Tim. 2:0, Matt. 5:28, 1 Cor. 3:16-17)
- p) Does the concept of good stewardship apply? (Rom. 14:12)
- q) Am I doing this for the sole purpose of fitting in with the ungodly culture around me? (2 Cor. 6:16-17, Rom. 12:2)
- r) Does it nurture or hinder the development of godliness in my life? (Titus 2:12) ■



# 10 UPS IN CHRISTIAN LIVING

BY DR. WILLIAM S. DEAL

On the wall of a western mission some time ago I saw ten *ups* suggested. I wish to pass them on to you, with comments on Christian living. Too many Christians in these days are *down* in some manner. But read these, and determine to make the upward grade a bit stronger.

**1. WAKE UP!** “Awake to righteousness and sin not” was Paul’s injunction to Christians of his day. It is certainly time for Christians to wake up to the lateness of the hour, the fleeting opportunity it presents, the need of the lost, and the duty of the church.

**2. GET UP!** Lot was told to “get out” of Sodom and go for the hills. So Christians of this day should be seeking higher ground rather than settling in the plains of selfishness and satisfaction with present attainments. Stir yourself, O Christian, and get busy for God!

**3. PRAY UP!** Paul exclaimed, “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting”—I Tim. 2:8. “Pray without ceasing,” and “When thou prayest, enter into thy closet,” are other instructions which Christians today need to heed. If the average Christian ate food in proportion to the amount of praying he does he could not hold down a job because of sheer weakness. Pray up, beloved, pray up! Then you will have the “joy of the Lord” as your strength.

**4. MOVE UP!** God said, “Come now, and let us reason together”—Isa. 1:18. Jesus said, “Come...I will give you rest”—Matt. 11:28. The Holy Spirit and the Bride (the Church) are still saying, “Come...take the water of life freely”—Mal. 3:10. We cannot give God anything until we pay Him what we owe Him. If all professing Christians in America tithed, and if all those behind in their tithes would pay up, God’s work around the world would grow by leaps and bounds. What a tragedy that less than one per cent of our American income goes for all religious purposes! Pay up, friend, and then you can get blessed.

**6. LOOK UP!** Noah looked and saw the first rainbow—filled with promise. Abraham looked up and saw

three angels coming to his home—to bless him. Daniel looked up in prayer and saw the Stone cut out of the mountain—the Messiah’s kingdom, coming to crush the kingdoms of the earth. Jesus looked up and saw the heavens opened. The disciples looked up and saw Jesus received into the clouds. Stephen looked up and saw Him standing at the right hand of God. Christians through the ages have been looking for his return. Look up, Christian, there is victory in the upward look!

**7. SEND UP!** “Lay up for yourselves treasures in heaven”—Matt. 6:20.

The story is told of a man who dreamed he went to Heaven, and soon after his entrance he saw a most beautiful palace. Upon inquiry, he was told it belonged to a poor washer-woman. When shown his mansion, so much less elaborate in every way, he asked why there was the difference, and was told that they used only the

(p17) ➔

# NEWS FROM THE HILLTOP

## CHRISTMAS PROGRAM TO BE OFFERED TWICE

"From the Manger to the Cross," the 1999 GBS Christmas program, will be presented in the Adcock Memorial Chapel at 7:00 p.m., Friday, December 10, and Sunday, December 12. This is the 23rd holiday program directed by Prof. Garen Wolf and will "feature the plan of salvation revealed through Christ's birth, ministry, death, and resurrection." This message will be conveyed through music, stage setting, special lighting effects, dramatic narration, and pageantry.

No admission fee will be charged, but tickets are required because of limitation of auditorium seating. Tickets are restricted to six for each request and must be picked up in person or ordered by mail. Those contacting the office of the Division of Music should enclose a self-addressed, stamped envelope.

## MISSIONARY CONVENTION FOCUSES ON 'INNER-CITIES'

"Reaching Our Inner-Cities" was the theme of GBS's annual missionary convention, September 21-22. Usually centered on foreign missions, this year's convention addressed the vast spiritual needs of America's urban areas. Speakers included Jeff Keaton, pastor of a Wesleyan church in Hollywood, Florida; Bob Gray, one of Keaton's parishioners and a former Jehovah's Witness; and Albert Beasley, a Cincinnati minister and probation officer in the Hamilton County justice system.

Keaton, son of well-known holiness leader James Keaton, has built a tiny, struggling congregation into a relevant, growing evangelical force in his community. He called for crossing artificial divisions and building compassionate, multi-faceted ministries. Beasley spoke on crossing racial divides and ministering within the African-American culture which predominates many inner-city populations.

Particularly moving in the final service was the singing of a large group of multi-cultural, inner-city children, who attend a GBS-sponsored "Good News Club" in the area surrounding the campus.

## PLANS FOR GBS CENTENARY ADVANCED

Guided by President Michael Avery, the GBS Centenary Steering Committee met at the Bence C. Miller Student Center, Friday afternoon, October 8, to develop further plans for GBS's grand 100th birthday celebration. This will begin on Founders' Day, Wednesday, September 27, 2000, and will continue through the rest of that week, climaxing with Homecoming activities.

Larry D. Smith, chairman of the Committee on History and Archives, reported on the development of two centenary books, including a pictorial history, developed by Kevin Moser, and an official interpretive history. Other reports were presented by Wallace Thornton, on his historical research and organization; Wes Humble, on the development of an historical media presentation; and Don Davison on souvenir and promotional items for the centenary.



*Missionary Convention Speakers  
Bob Gray, Albert Beasley,  
& Jeff Keaton*

### *Symphonic Wind and String Ensemble Weekend Tour Dates*

**Saturday, November 20—6:00 pm**  
Pilgrim Evangelistic Tabernacle, Adrian, MI  
Rev. Philip Arnold (517) 423-5372

**Sunday, November 21—10:30 am**  
Pilgrim Holiness Church, Lima OH  
Rev. Don Nichols (419) 643-2910

**Sunday, November 21—6:30 pm**  
Church of the Nazarene, Spiceland, OH  
Rev. Allen Southerland (765) 987-7559



President Avery presented an overview of centenary activities and goals and the placement of campus historical markers. Other action included the election of Wallace Thornton to the steering committee and the appointment of the Rev. Leonard Sankey, chairman of the GBS board of trustees, as chairman of the Committee on Special Events

*Editor's Note: Revivalist readers should note the dates of the centenary celebration and begin planning to be with us for this great celebration of our history and of our mission! Let's call all the family home!*

**BRIEFLY NOTED:** At chapel services, Monday, October 11, the 1999 *Hilltop*, GBS's yearbook, was formally dedicated in honor of longtime **Public Relations Director Don Davison**. "He is the presenter of our mission and accomplishments—our image-maker," according a citation appearing in the yearbook. "Efficiency, class, and graciousness always accompany his work, and he insists on the same in all who represent the school. He carries with him a ready smile and a stash of great quips."...**Bruce and Genevella Campbell** are the parents of an infant daughter, **Shandrea Joann**, born August 18, 1999, in Cincinnati, Ohio. She was welcomed by her sister, Sherina Joy, age 7, and her brother, Evan Robert, 17 months. Dr. Campbell is chairman of the Division of General Studies at GBS....Ten students are enrolled in an **off-campus GBS class in Old Testament Literature**, taught in Wayne County, Ohio by the Rev. Daniel Glick. A spring class in New Testament Literature is anticipated. ■



Don Davison

Shandrea Campbell



#### **ONE HUNDRED YEARS AGO IN THE REVIVALIST, NOVEMBER, 1899**

**Martin Wells Knapp writes:** "Through infinite grace I rejoice in a salvation that freely justifies, fully sanctifies, sweetly keeps, takes out the grumble and puts in the go."

**"The devil hates the *Revivalist*.** He has reason to do so. God is mightily using it to defeat hell, and rescue its victims. Tidings are constantly coming of people who are being saved and sanctified and edified through reading it. Hence so long as this continues we expect the devil and all who sympathize with him, and all whom he can, unknowingly to them, manipulate, will use their influence to hinder its circulation...By strong manipulations he succeeds in getting a few men with white neckties and Prince Albert coats to tell people that the *Revivalist* is a "mixed" holiness paper, and to blind their eyes to the fact that it is mixed with no patent pills or other questionable advertising, but only with the great truths that Jesus and the apostles magnified, and which contribute mightily to the advancement of holiness."

#### **FIFTY YEARS AGO IN THE REVIVALIST, NOVEMBER 1949**

**President Meredith Standley reports:** "Because of my physical disability, I was not privileged to be at the meeting with 'The G.I.'s of the Cross' in Hamilton, but I was delighted over the wonderful reports, and the enthusiasm of the students as they boarded the bus, the trucks, or the autos, to go to these meetings. You can rest assured that the spiritual pulse of a School is measured by the interest and enthusiasm of its students, not in football or basketball, but in the work of Jesus Christ. This was the first meeting Brothers Fugett and Palmer have conducted with 'The G.I.'s of the Cross' for over a year. It was the beginning of our Campaign work over the country...Watch the paper to find where the different meetings of the 'G.I.'s' will be held."

**Thanksgiving Feast to be given in Cincinnati's Music Hall.** "For nearly fifty years, thousands of children in Cincinnati have never lost their intense, hilarious interest in the great Thanksgiving Dinner given by God's Bible School. I think we are safe in saying it is the greatest event for the children in Cincinnati. We have had over twenty thousand mothers and children on a single Thanksgiving Day." ■

### **DOWN MEMORY LANE**

Selections From  
The *Revivalist* Files

## **An Important Message to Alumni and Friends of GBS—**

### **HELP US RECORD THE HISTORY OF GOD'S BIBLE SCHOOL!**

As you know, our 100th Anniversary is just around the corner. Part of that celebration will be the release of a large, colorful, hard-bound, coffee-table-style pictorial history of the school you love. This book of approximately 400 pages will be designed by Kevin Moser and edited by Larry D. Smith.

***But we need your help immediately!*** You can give valuable service in the creation of this memorable volume by sending us the following:

***\*Old Photographs, postcards, or letters detailing events or people from GBS's past.*** Donated photos should include accompanying information describing places, dates and events. You should also identify as many of the persons pictured as you can.

Alternatives to Donation. *We recognize that you may not wish to part with treasured keepsakes, so we suggest these alternatives: (1) have high quality reproductions made and donate the copy to the school; (2) make arrangements to bring photographs or other materials to the Revivalist office, where they can be digitally scanned and returned to you within a few minutes; (3) send photos by registered mail with a check to cover the cost of return by registered mail. (Please note: if you want photographs, postcards, letters, etc., returned, you must include a check to cover the cost of return. All items sent to us with the intent of having them returned must be sent via registered mail.)*

***\*Biographies, autobiographies, or personal memoirs by or about former students if such documents make specific mention of God's Bible School.***

***\*Any old 16mm movie film sequences of campus events.***

***\*Recordings made of GBS services prior to the 1970's.***

***\*Anecdotal Information.*** We need written memories from former students, faculty, and staff, as well as those who have attended GBS camp meetings or who have otherwise been associated with the school. They should include as much detail as possible, as we can always remove what we don't need. The following are some ideas for subject matter: *memories of GBS people who have most influenced your life; unusual or impressive occurrences; significant spiritual experiences; humorous events; dorm life; the food served; work details; classroom studies, experiences, and requirements; quartet, choir, or instrumental group travels; chapel services, revivals, camp meetings; holiday observances; picnics or other campus life events; witnessing and personal work; significant events in one's life after leaving the school; building and renovating the campus; the circumstances surrounding your being at GBS.*

***Please contact us immediately if you have any of the above contributions to make. Unless other arrangements are made, all materials sent to us become property of God's Bible School. Not all entries will be included in the centenary pictorial book, but they will all be preserved in the school's permanent archives collection.***

***God's Bible School and College  
ATTN: Kevin Moser, Editorial Office  
1810 Young Street  
Cincinnati, Ohio 45210***



**REVIVALIST FAMILY**



On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. 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

"I must regretfully inform you that **Betty Englert of Indianapolis, Indiana, passed away in February 1998.** She had to have both legs amputated and had lost most of her eyesight due to diabetes...Her number one love was God. She enjoyed the GBS choir when it came to the Westbrook Church of the Nazarene. Thank you very much for the joy in her life.

—**Pamela L. Englert (her daughter-in-law), 832 South Worth Avenue, Indianapolis, Indiana 46241.**

"What is happening to this great nation when almost everyday we hear about a mad man going on a shooting spree? What have we come to when every year over a million innocent children are murdered, and we call it "abortion"? What has happened when homosexual "ministers" are allowed in our pulpits? It's time for us as Christian people to get out of our Lazy-Boy chairs and onto our knees. The harvest fields are ready. If we would only humble ourselves and pray, God will heal our land."

—**Rachel Ryder (age 15), Neoga, Illinois.**

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### SPECIAL INTEREST

**Martha VanCise**, a GBS graduate (ThB '70), announces the second printing of her book *Successful Mission Teams: A Guide for Volunteers*, published by New Hope,

Birmingham, Alabama. This "is a nondenominational book that contains practical material that is useful for every mission volunteer. It was developed out of 20 years of experience of working within mission teams...in Haiti, Guatemala, Jamaica, Dominican Republic and Venezuela." The author and her husband David, also a GBS alumnus (BA '71), both teach at Indian River Community College in Ft. Pierce, Florida. Her e-mail address is [mvancise@ircc.net](mailto:mvancise@ircc.net).

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### MARRIAGES

**The Rev. Jason D. Hammond to Shelly Jewett**, September 11, 1999, at Seymour, Indiana. Their address is 8004 Pennsylvania Avenue, Kansas City, Missouri 64114.

**Robert Edward Lewis to Teresa Lynne Graham**, October 16, 1997, at Pell City, Alabama.

**Steven Carl Jonathan Ramsey to Rebecca June Fay**, October 16, 1999, at Kingston, Ontario.

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### DEATHS

**Mrs. Ethel Belle Baughey, 92**, died September 14, 1999, at Adrian, Michigan. She was a devoted wife, mother, and grandmother and an earnest Christian. On January 1, 1926, she was united in marriage to the Rev. Donald R. Baughey; and in the 73 years that followed she stood faithfully by his side, teaching Sunday school, directing Christmas plays, serving as church treasurer, teaching the teenagers' class, and helping in the radio broadcast.

Funeral services were held in Adrian, Michigan, with the Rev. Eugene Gray, officiating, with interment in Packard Cemetery, Lenawee County. She is survived by her husband; six children, Donna, Bonnie, Donald, Alice, Ronald, and Mary; 50 grandchildren, 53 great-grandchildren, and 17 great-great-grandchildren.

### CLASSIFIED ADVERTISING

*We will accept only items appropriate to our purpose and mission. Cost is fifty cents per word for each inclusion. We reserve all rights to accept or reject materials submitted to us.*

#### 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.

Just published! Kenneth O. Brown. **INSKIP, McDONALD, FOWLER, "WHOLLY AND FOREVER THINE," EARLY LEADERSHIP IN THE NATIONAL CAMP MEETING ASSOCIATION FOR THE PROMOTION OF HOLINESS.** Hazleton: Holiness Archives, 1999. Profusely illustrated history of the first fifty years of the National Camp Meetings and their fiery leaders. Retail at \$30; introductory discount, \$24 ppd.

Also by Kenneth O. Brown. **HOLY GROUND, TOO, THE CAMP MEETING FAMILY TREE.** Hazleton: Holiness Archives, 1998. Camp meeting history, huge bibliography, and over 3,000 sites listed. Retail at \$30; discount \$24 ppd. Send check to: Holiness Archives, 243 South Pine Street, Hazleton, PA 18201. Email: [cmbooks@ptdprolog.net](mailto:cmbooks@ptdprolog.net)

**LOOKING FOR A PASTOR:** The Kelley's Chapel Church of God (Holiness) at Burlison, Tennessee is looking for a pastor. For information contact Hugh Hanson Ph. 901-476-8358 or Sue Erskine, Secretary Ph. 901-476-2630.



# HITHER AND THITHER AMONG US

News Among Christians of Wesleyan Heritage

**Thirteenth General Conference of the Bible Missionary Church convened August 15 in Springfield, Missouri,** under the direction of retiring General Moderator the Rev. Spencer Johnson. In major action, the conference elected the Rev. Alvie Jarratt to succeed Mr. Johnson as General Moderator and re-elected the Rev. Rodger Moyer to the same position.

**Four hundred women ministers are expected to attend the Fourth Come to the Water Conference, April 27-30, 2000,** in Jacksonville, Florida. Convened by Wesleyan/Holiness Women Clergy, the conference will include "a full range of practical workshops including: Cultural Issues for Clergywomen, Urban Ministries and Biblical Foundations for Women in Ministry." The conference is sponsored by seven holiness denominations and endorsed

by the Wesleyan Theological Society and Christian Holiness Partnership.

The steel structure has been assembled for the **new Agan Tabernacle being erected at the Bible Methodist campground, Pell City, Alabama.** Fund-raising continues to defray costs of the completion of the structure, which replaces an earlier one "in dire need of repairs and expansion," according to conference sources. "The new tabernacle...will be wide enough for a new section of pews and will be completely enclosed with an air-conditioning system installed."

**Nazarene Compassionate Ministries in coordination with World Relief, the office for humanitarian assistance of the National Association of Evangelicals (NAAE) has send help to the Republic of Turkey,** which was devastated by earthquake August 17. Thousands are reported as killed, injured, or missing. NCM has sent medical and household supplies to assist in disaster relief efforts.

**"It is arguable that United Methodism has two different religions functioning under one large ecclesiastical tent,"** declares James V. Heidinger II, editor of *Good News*, the "magazine for United Methodist renewal." "One would be historic Christianity and the other would be various expressions of liberal teaching mixed with New Age spirituality." He and other conservative United Methodists are deeply concerned about major issues before the General Conference next year. ■



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Let's bring all the family home for the centenary!  
*watch these pages for further information*





# gbs alumni spotlight

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

***It is with great joy that we announce Dennis Joslin as the new President of the Alumni Association.***

**DENNIS JOSLIN** graduated from God's Bible High School in 1974 after serving as senior class president. He served on the yearbook staff as business manager 74-75, and assistant editor during that time. He was a floor monitor one year, and assistant dean one year. He worked as photographer for the yearbook staff and *God's Revivalist* one year.

Dennis graduated with a Bachelor of Religious Education degree in 1978 after serving as General Services Coordinator which included maintenance, housekeeping, and security.

He taught high school at Wesleyan Christian School in Chattanooga, Tennessee during '81-'82, and Elementary '82-'83 while also serving as principal and associate administrator. He taught fourth grade at the Bible Methodist School in Pell City, Alabama, during '83-'84. He did graduate work at Tennessee Temple University in Educational Administration. He was coordinator for WE-South while in Tennessee.

He served as principal for Nazarene Christian Schools in Beech Grove, Indiana for 14 years ('85-'99). He served as Field Service Representative Consultant for 8 years ('86-'93) for School of Tomorrow, Lewisville, Texas. This consisted of doing school assistance visits, conducting summer supervisor training and working with Indiana Student Convention.

He married Connie Hollinger and they have two children: Kristina, 19, currently a college freshman at GBS, and Nathaniel, 17, currently a high school senior at the model school in Lewisville, Texas. He has served as secretary and editor of the Alumni Executive Council and is presently serving on the Centenary Steering Committee for GBS.

He has conducted numerous short term foreign mission work trips and started the band camp program for holiness young people while at Beech Grove, serving as host coordinator for eight years. This is still an active program utilizing GBS faculty and alumni.

Dennis has been selected to be a key consultant for School of Tomorrow and has recently accepted a position working with Student Programs in the Global Development Department of School of Tomorrow, Lewisville, Texas. He and his family are currently attending Mayfield Road Bible Missionary Church in Arlington, Texas.

The other members of the alumni executive council are Richard Miles, Paul Shelton, Shirley Dye, Marcia Davis, Ben Durr, Jr., Fred Davison, and Marc Sankey. We are vitally interested in the affairs of the alumni association and the

## **A Message from the Alumni President:**

*There are three different alumni goals that I would like to see us reach in the future. All of these goals will take time and effort, but I believe if we all catch the vision, we can reach them.*

*First of all, I desire to see a strong alumni organization accomplished by providing leadership through the executive council to local chapters. I believe strong local chapters are the key to a strong association. I am committed to organization of local chapters, promoting dialogue between alumni and administration, and working together for the overall development of school programs and achievements.*

*Secondly, I desire to see Homecoming weekend expanded with more class reunions, and time for conducting national alumni business. Perhaps we could eventually move the annual Alumni Association Meeting to the Saturday of Homecoming as opposed to the tight schedule of camp meeting. There are generally more alumni present at Homecoming than at camp meeting, so it would be a much more effective time.*

*Thirdly, I would like to see the establishment of a permanent alumni office/reception center somewhere on or near campus.*

*Please pray that God will give leadership as we all work toward the accomplishment of these goals. ■*



**Dennis Joslin**

well-being of God's Bible School. Unabashedly, we ask for your help in collecting biographical and anecdotal information concerning alumni of GBS so that we may feature them in future "spotlight" pages. Also, any data on active local chapters would be welcome.

The purpose of this page is to be a "merging place" for old acquaintances, a "median point" for new fellowship and a "mobilizing power" for all the former students of GBS.

To the sons and daughters of this storied hilltop we invite you to embody the slogan, "charting the course, setting the pace, raising the standard!" ■



**Laying the Cornerstone of God's Revivalist Memorial Building, Saturday Afternoon, June 18, 1921.**

It was the last Saturday of camp meeting, and preparations had been made for the placement of the cornerstone for the projected "Revivalist Memorial Building," on the east edge of the campus. At about 8:00 A.M., "somebody said, 'The cornerstone is here. What shall we do with it?' It was brought to the platform... Then commenced a beautiful service of giving." After President Standley had laid in the cornerstone a valuable set of books from his library, other campers "brought fine dresses, jewelry, a kodak, a lame man brought his cane, etc., until the cornerstone was more than running over with these evidences of real self denial."

The cornerstone still is in place in the "Memorial Building," which houses the women's dormitory, the *Revivalist* offices and plant, and the elementary academy. On one side is inscribed the words, "A Memorial to God's Faithfulness," and on the other, "God Pre-eminent, Class of 1921." ■



➡(p7) all the day long.” She was ready for the parting; and after prayer, she murmured, “It is all right.” Some time later, “a slight shadow passed over her face, instantly followed by a radiant, unearthly smile, and before one could even speak or think, she had passed triumphantly into the New Jerusalem.” The superintendent of the hospital was present in the room, and she testified that “she had been beside many deathbeds, but only a few like this. The room was filled with the glory of God.”

Eva’s body was brought back to the “Mount of Blessings,” and was laid out “in the center of the long parlor,” where so many historic moments have occurred. On Saturday morning the coffin was carried to the “tabernacle,” which was crowded with friends who had gathered for the funeral. “There was no worldly show of floral designs and no crepe. Brother Rees had charge of the service.” He preached on “the anointing oil,” and compared Eva’s beautiful Christian life to its beauty and fragrance. In an emotional conclusion, he pled, “I feel the Holy Ghost wants to call some missionary this morning to take up her work in China” Seven came forward and knelt by Eva’s coffin, and “we trust decisions were made that will tell in eternity.”

Finally the coffin was loaded into a horse-drawn hearse, and slowly it made its final journey. “At the cemetery, the students preceded the hearse, walking two by two. It was very beautiful, and we could think of the triumphant hosts marching the golden streets with palms of victory...When the students reached a certain point, they divided and formed a column from the grave to the hearse...The casket was carried up between the rows of students, with the loved ones and friends following. The students then formed a double service around the grave, and Brother Rees, after saying only a few words, asked that all kneel, and upon their knees that great company clasped hands and promised to be more faithful...Then one said softly, “She is not here; she is with Jesus.”

Ninety-five years have passed since Eva Pennington’s holy death. Hers is one of hundreds of similar stories which have added sanctity and beauty to GBS’s history. She still lies buried at Spring Grove, a part of “that little Bible school company waiting the Resurrection.” As GBS approaches her great centenary celebration, we gladly pay tribute to the memory of “beautiful, fragrant smiling Eva.” ■


➡(p9) materials which had been sent up from earth. His own shortage of good works had robbed him eternally. If this story is a correct illustration, God pity many professing Christians! Get busy, my Christian friends. Time is short in which to “lay up treasures” by soul-winning, deeds of kindness, kind words, giving to His cause, and by every other unselfish way by which it can be done.

**8. MAKE UP!** If there is anyone anywhere with whom you are not on good terms, make the matter right at the earliest possible hour. Forgive, ask forgiveness, apologize, own your own faults, confess your weaknesses where needed, repair any small breach of fellowship early, and determine to keep up-to-date and ready for Heaven. How could one enter Heaven carrying a grudge against his brother? No matter whose fault caused the difference, it is your part to “make up” if possible. If not, when you have done your best, you have peace.

**9. READ UP!** “Give attendance to reading,” Paul exhorted. Never was the world so filled with trashy, filthy literature, and never were people reading more of it. But amidst all that, how few Christians are avidly reading good spiritual literature! Wesley observed, “A reading people will be a growing people.” Deep spirituality is well nigh impossible in people who can but who do not read spiritual literature. Know what you believe and why you believe it. Be able to “teach others” and “be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear”—I Pet. 3:15.

**10. GO UP!** In I Kings, chapter 18, three men went up. Ahab went up to eat and drink; Elijah’s servant went up to look; and Elijah went up to pray. The world today is eating, drinking, and looking, but few people, comparatively speaking, are going up to pray. A great host, like Elijah’s servant, watch while a few others pray! If we are going to be ready to *go up* in the Rapture, we had better see well to it that the first nine *ups* are being practiced in our lives. ■

*William S. Deal, M.A., Th.D., was the author of some twenty books, as well as many articles in evangelical religious periodicals. Dr. Deal, who died in 1992, was also a speaker at campmeetings, revivals, and conventions.*



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# Thanksgiving

A. W. TOZER

*W*e're getting ready for Thanksgiving! When the happy day arrives we meet in noisy groups around our tables, and proceed to eat everything in sight as an indisputable proof that we are not devoid of the grace of gratitude. This is our American institution of Thanksgiving—and long may it wave!

The basic idea behind Thanksgiving is good. Gratitude is a sweet virtue, pleasing to God and pleasant to know among men. The saints have ever been thankful. The men of the Bible were filled with a deep spirit of thankfulness—sincere, tender and touched with emotion. They thanked God frequently, volubly, and loudly. They would not be quiet. They would get God's ear, and they would make Him understand how thankful they were.

In the New Testament, St. Paul, more than all other writers, is possessed with this spirit of gratitude. His letters abound with expressions of thankfulness to the saints, and for the saints. No kindness, however small, shown him by any person, was overlooked. He took time out from his prodigious labors to keep caught up in his thanksgiving. He was not only thankful to the saints for their many acts of kindness to him, but also he was thankful to God for the saints themselves, and for all they were and are to each other, to God, and to the world.

It is profitable to note the many facets in the shining jewel of his gratitude. He was thankful to God for the Romans, that their faith was spoken of throughout the whole world. He thanked God for the Corinthians, that they were possessed of every gift. He was thankful for the fellowship and generosity of the Philippians, for the great love "in the Spirit" that belonged to the Colossians, for the "work of faith, labor of love, and patience of hope" revealed by the Thessalonians. Indeed, his heart seemed literally to overflow with tender appreciation of the saints. He was a thankful man. Let us allow the occasion of another Thanksgiving season to remind us to be thankful; and while the object of our gratitude always must be the all-gracious Father of lights, from whom every good and perfect gift descends, it is well, also that we should learn to be thankful to Him for all of His believing children. Assuredly, they have faults—for perfection is not of this earth—but they are, for all that, His own dear children. In them His glory is bound up, and through them His glory is yet to be revealed to the universe.

Each of us owes a great deal to God's people, living and dead. To the gifted great of the Kingdom, we owe such a mighty burden of debt that we could not in a lifetime repay it, even were such an opportunity afforded us. How much do we owe to those "holy men of God" who spoke "as they were moved by the Holy Ghost?" And what is our debt to those bearded guardians of the sacred oracles, who, all through centuries of persecution, shielded (p25)➡



*All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all.*

*Each little flower that opens,  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings.*

*The purple-headed mountain,  
The river running by,  
The sun-set and the morning,  
That brightens up the sky.*

*He gave us eyes to see them,  
And lips that we might tell  
How great is God Almighty,  
Who has made all things well.*

—Cecil Frances Alexander, 1848



# what is Worship?

BY: MARK CRAVENS



Jesus was born of a virgin, suffered under Pontius Pilate, died on the cross and rose from the grave to make worshippers out of rebels." Such were the words spoken by A.W. Tozer many years ago. Certainly it is amazing what divine grace accomplishes in the human heart. The apostle Peter endeavored to remind the first century Christians of this fact when he stated, "*Ye are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*"

God's ultimate purpose for the church, both now and throughout eternity, is that He might have a people which would bring honor and glory to His name. All the biblical examples we have illustrate that man's chief aim is the authentic worship of his Creator. Even as we glimpse behind the curtain which separates time from eternity we see God's creation in adoring worship. "*The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.*"

Theologian Karl Barth wrote, "Christian worship is the most momentous, most urgent, most glorious thing that can take place in human life." If this be true, then certainly a basic understanding of what worship is would be extremely essential. What constitutes authentic worship? How does one truly worship God? These questions are critical and crucial to the pastor who desires to lead his people into a deeper understanding and appreciation for the role of worship within the body of Christ. Allow me to share just a few principles which have personally enabled me to better understand what it means for us to worship God.

First, **Worship is the proclamation of our recognition of who God is.** Worship begins with a proper concept of the One I worship. Walter Werner states, "Worship is estimating God aright, putting Him in His proper place, where He is ALL to us, and putting ourselves in our proper place, where we are nothing in ourselves." Worship is an act wherein I affirm my personal knowledge of God. The knowledge of God is basic to my understanding of Christian worship.

Secondly, **Worship is the proclamation of our relationship to God.** C.S. Lewis was correct when he said, "Praise is the appointed consummation of our enjoyment of God." If worship is a reflection of our enjoyment of God, I wonder how much sincere enjoyment is reflected by our

worship? I am greatly troubled by what appears to be an absence of joy in our worship gatherings. While I am opposed to our worship services assuming the atmosphere of a circus, there is certainly no virtue in spawning the mood of a funeral either. For many people, worship appears to have become just another item on their roster of religious chores. Our singing and shouting have been replaced with sighing and snoring. What has become of our enjoyment of God?

Finally, **Worship is the proclamation of our resignation to the will of God.** Recently I was moved as I read the account in which Job had received word that his herds, servants, and family had been taken from him. In less than 24 hours his entire world had caved in. And yet, what was his response? To blame God and charge Him foolishly? No. But rather, we read that he fell down upon the ground and worshiped God saying, "the Lord gave, and the Lord hath taken away; blessed by the name of the Lord." Job understood that true genuine worship is ultimately my full and complete resignation to God's will in my life. May the Lord teach us how to truly worship Him in spirit and in truth. ■

Mark Cravens is an evangelist, conference speaker, and president of the Ohio Annual Conference, Bible Methodist Church.



➡(p6) different ways just as He has revealed His truth in different manners (see Heb 1:1). What we must do is follow the vision as it appears before us and not give way to temptation to criticize others who may have a slightly different vision. We must remember that we share the same goals, even if our methods differ. In all probability, most mission organizations, missionaries, and mission fields would do better with more prayer and less criticism regardless of what method they use. ■

*If you or your church desire more information about Calvary Mission, contact Dan Glick at 330-698-2762 or Bob Jividen at 419-562-6962.*



*Daniel Glick is a regular contributor to God's Revivalist and will soon begin a monthly column. He has pastored for 15 years and works with Calvary Mission in southeast Ukraine.*

**GBS MUSIC DEPARTMENT PRESENTS:**

**FROM THE MANGER TO THE CROSS**

- December 10 & 12
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*See "News From the Hilltop" (Page 10) For More Details*

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*Bennie and Viola Durr, managers*

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➡(p4) journal or periodical for the growing number of Christians in Hungary.”

### INDIANA

**The Rev. J. B. "Juddie" Peyton**, former director of Evangelical Faith Missions, celebrated his 75th birthday and 50 years in the Christian ministry on August 22, 1999. He and Mrs. Peyton were honored in special Sunday services by the Faith Mission Church, Bedford. Commemorative plaques and flowers were presented to the Peytons and various tributes were read.

### PENNSYLVANIA

**Miss Irene Betty Maurer**, distinguished GBS alumna (ThB '59), has returned to make her home in the U. S. after a half-century of missionary service in Egypt, Ethiopia, and Bolivia. She has "retired" twice in the past four years, but in each case, returned to Brazil because of the shortage of missionaries there. Though "retired" again, she will continue to take short-term assignments. Sister Maurer may be reached at 221 E Dewart St., Shamokin, Pennsylvania 17872.

### TAIWAN

**Property and members of the Taiwan Holiness Church (Evangelical Wesleyan Mission) were mercifully spared during the recent earthquake damage which devastated parts of Taiwan.** Pastor Jason Chuang's church in Taipei postponed fall revival services with the Rev. Fred Wingham due to the unreliability of utilities and transportation services. Stephan Chang, lay leader of the Chu Chih church reports that although his office building is only a few blocks from the hotel which collapsed, it suffered no damage. Prayer is requested for all those who have suffered. ■



Secondarily, but also important, are you personally compatible? How similar are your family backgrounds? Just because two people's religious beliefs are similar does not mean they will find it easy to work together as a husband-wife team. Family patterns of church attendance, work habits, recreational pursuits, saving or spending money, music preferences, reading, even sleeping and eating patterns, will show up in the person you are dating. The more similar the background, the easier it is to have a happy home.

**3. I will endeavor by God's grace to be involved only in those activities which are edifying and God-honoring, and to avoid activities that aren't conducive to spiritual growth.**

This biblical principle is to guide you in the entire range of activities from fun to serious, with the condition that all is clean, pure and holy.

Colossians 3:17 - *"And whatsoever ye do in word or deed, do all in the name [approval] of the Lord Jesus, giving thanks to God and the Father by him."*

1 Corinthians 10:31 - *"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."*

Philippians 4:8 - *"Whatsoever things are true, honest, pure, lovely, of good report, if there be any virtue, and if there be any praise, think on these things."*

Engaging in *physical intimacy* in a dating relationship distorts discernment and undermines the basis for respect and trust necessary for solid marriages. All too many dating relationships are motivated by physical attraction, and this focus keeps the relationship on the physical plane throughout the dating period. The tragedy of such a focus is not only that it leads to mental impurity and often physical impurity, but it also breaks down trust for the future.

Refraining from physical intimacy in a dating relationship is an expression of respect and true love. It is saying, "I appreciate and respect you too much to place you in moral or spiritual danger." To indulge in physical intimacies in a dating relationship is to say, "I am more committed to what I want, and to how I feel at the present, than I am to your well-being and the future stability of our relationship."

*Physical contact is progressive.* A little calls for a little more. Couples who allow certain intimacies almost invariably overstep their original intentions. Further, lack of restraint undermines respect. On the surface, physical intimacies seem to be saying, "I love you." The hidden message in such sensuous practices is, "I am not able to control myself to do what I know I ought." When the thrill of marriage wears thin, the shallowness of such "love" developed during courtship surfaces with painful bluntness.

*[This message is concluded in the next issue]*



—Sermon outline by Dr. Allen P. Brown

"COMMITTED TO EXCELLENCE  
IN PREACHING"



## GOD'S DESIGN FOR DATING

PART I OF 2 PARTS

Scripture: Psalm 119:133;  
Jeremiah 10:23

### Introduction:

Research into the causes for divorce reveals that an important foundation for intimacy and security in marriage is developed or undermined during the dating and engagement period. A realization of this will underscore the importance of being guided by God's Word in our dating relationships.

The Psalmist prayed, "Order my steps in thy word: and let not any iniquity have dominion over me" (Psalm 119:133). Such a prayer is especially needful in the potentially dangerous arena of dating and courtship. Jeremiah tells us, "it is not in man that walketh to direct his steps." We need a divine Word to guide us in our dating relationships.

Our goal in this study is to develop from Scripture a set of basic principles to guide our dating relationships.

### I. A Definition of the Term "Dating"

Normally, a date involves at least two people, a guy and a girl, who wish to spend quality time together in order to learn more about each other. The date may occur in the presence of other people, or it may be alone. The dating relationship may or may not lead to courtship and marriage.

Dating the wrong person or indulging in unbiblical behavior with the person you date can cause *emotional scarring* and frequently results in the accumulation of *emotional baggage* that you will carry into your next dating relationship. Because of the potential dangers inherent in developing a friendship with a person you don't know very well, it is imperative that we follow biblical guidelines for choosing who we date and what we do on a date.

### II. How Old Must You Be Before You Date?

One of the first things young people want to know is, "How old must I be before I can date?" I think a fair answer to this question is, "You are old enough to date when four things occur:"

**1. When you are aware of both the joys and the dangers of dating.**

Who you date affects your testimony and other people's opinion of you. If

you date someone who doesn't come up to the expectations others have for you, you lose their respect. Many girls don't realize that a fellow wants to find out about the other guys a girl has dated. Somehow he eventually finds out. If he learns that the girl has dated guys that don't come up to his expectations of what a man ought to be for a Christian girl to date, it decreases his respect for that girl. The same is true for a guy. The person whom you date influences other people's opinions of you.

Proverbs 22:1 - *"A good name is more desirable than great riches; to be esteemed is better than silver or gold."* [NIV]

Ephesians 5:15,17 - *"See that you walk circumspectly, not as fools, but as wise... Be not unwise, but understanding what the will of the Lord is."*

## **2. When you have worked out from Scripture a set of basic principles to guide your behavior on a date.**

God has principles to guide us in establishing a dating relationship. Pleasing God must always be our highest motivation.

Colossians 1:10 - *"Walk in a manner worthy of the Lord, to please Him in all respects."* [NASV]

Proverbs 3:7 - *"Be not wise in thine own eyes; fear the Lord and depart from evil."*

Some young people allow lesser things than God's will to motivate their relationships. Some want companionship above all else. Some are after security. Some are desiring to satisfy biological urges. If you allow any motive other than pleasing God to guide you in your choice of a date, or guide you in your dating behavior, you are violating Scripture and not ready to date.

## **3. When you are willing to obey God's Word even though it means losing dates.**

God expects us to obey His Word even if other couples do not set the right example.

Exodus 23:2 - *"Do not follow the crowd in doing wrong."* [NIV]

1 Samuel 15:22, 23 - *"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."*

## **4. When you have the full approval of both sets of parents.**

You must keep submissive to your God-given authority structure.

Exodus 20:12 - *Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*

Ephesians 6:1-2 - *"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise."*

Dating should have parental involvement from the beginning. If there is someone you would like to date, talk first to your parents about it. Your parents know your strengths and weaknesses. They often can provide a more objective view of a relationship and its potential for joy or trouble than you can. They

have the experience of their own relationship as well as years of observing other relationships.

If your parents raise objections, be open to discussing them. Do not ignore or reject your parents' observations and concerns. Strong objections should be considered as God's direction, at least for the present, not to pursue a dating relationship with that person. Mild objections might be worked through simply by discussion or clarification.

For the guy, if your parents approve of you dating a certain girl, you should ask permission of the girl's parents to ask their daughter for a date. Let them know your desire to honor them, and open yourself to any concerns or guidelines they have for their daughter and your relationship with her. If they are Christians, it is an opportunity to ask for their prayer support and to express an openness to their future counsel. This will build a very important foundation for the dating relationship.

Dating is a decision-making time, and parents, whether saved or unsaved, are primary God-ordained channels of counsel. Those who wish to make wise decisions in courtship should have a good, open relationship with their parents. The obedient son or daughter is in a place of safety; the disobedient, rebellious son or daughter is in a place of danger (1 Sam. 15:23). The young person who ignores or resists his authority structure is particularly vulnerable to immoral temptations and is not ready for dating.

As we can see from these four criteria for establishing the age of dating, being a certain age does not automatically qualify you biblically for dating. You must also know and follow God's guidelines.

## **III. Nine Biblical Principles To Guide Your Dating.**

### **1. I will date only those who are saved, entirely sanctified, and seeking to have a harmonious relationship with their parents.**

A person who has not fully yielded his or her life to Jesus Christ has not dealt with the most basic issue in life—self-centeredness—and thus does not have the foundational basis for dealing with the weighty issues of companionship.

You don't want to date someone who has just gotten saved or just become entirely sanctified. They need time to deepen their spiritual understanding and commitment before they are properly able to consider all that is involved in dating.

Beware of dating a person in order to help them with spiritual problems, emotional problems, or some other kind of problems.

2 Corinthians 6:14 - *"what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"*

2 Timothy 2:22 - *"Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."*

### **2. I will date only a person who shares the same Biblical values, standards of dress and behavior that my parents have taught me.**

Homes are regulated by values. Of highest priority on a date is discussing and discerning spiritual compatibility. Do you have similar convictions, values, goals, and vision as relates to the kingdom of God?



# HOLINESS

THE FORGOTTEN ANSWER

**I**t is an interesting phenomenon—holiness churches trying hard not to act like holiness churches. Striving to blend in with the evangelical movement at large, these churches deny their very heritage. There seems to be a feeling that if we can just somehow take our cues from the popular voices of the day, or at least those who have published books, we will be further up the road. We try to bring the latest Christian fad to our churches in hopes that it will help correct the ills of the people in the church. It is not unusual to find ourselves looking at other churches to try

finds itself in week after week. In his book, *America Is Too Young To Die*, Leonard Ravenhill quotes Walter Lippmann. He writes, "Walter Lippmann gives the church a crisp slap in the face when he scathingly says that we believers are a group of 'grimly spiritual persons devoted to the worship of sonorous generalities.' That is Lippmann's cultured way of saying that we Christians are sleepwalkers, not aware of what is happening around us, nor conscious of the direction in which we are going."

Often churches are hindered by attitudes of selfishness and self-centeredness. These attitudes infect the very heart of the church. No longer is it important that the work of the church be done by those who can serve most effectively. The question that is all-too-often-asked is will it offend somebody if we don't place them back into their old job. Too many times we are worried about the feelings of the people involved when we should be concerned about the work of the church and the effectiveness of our ministry to those we are to be reaching.

Too often we find ourselves bogged down with petty relationship problems that are childish and immature at best. We spend (p25)➡

to find out what seems to be making those churches work. We've done it all—twelve-step programs, discipleship classes, spiritual gift analyses, personality profiles, church growth seminars and self-confrontation classes. We've walked through the Bible, started small groups, hammered out mission statements and cast cleverly-worded vision statements. We've targeted and marketed, assimilated, communicated, delegated and designated. We've focused on Boomers, Busters, GenXers and Nexters. We've been seeker-sensitive and we've worried about worship. We've given up on the scriptural term of shepherding and tried ranching. Always reaching for the magic formula that will bear fruit.

We often find ourselves still marred in lukewarm and apathetic situations. People seem to be tired of the same old thing. Sunday after Sunday—the same songs, the same prayers full of worn out cliches. Recently I overheard the comment that it would be nice to attend church on Sunday without having to sing "I'm So Glad I'm a Part of the Family of God." I don't think the person that made that comment has anything against the song. It only represented one of the many ruts that the church

“STRIVING TO  
BLEND IN  
WITH THE  
EVANGELICAL  
MOVEMENT  
AT LARGE...  
CHURCHES DENY  
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HERITAGE.”

BY WES HUBLE

# evangelists

Direct all listings and inquiries about slates to Revivalist Press,

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- Barrow, Elbert**, 2156 Dobbs Farm Rd., Kinston, NC 28504-8921. (252) 527-3987.
- Bell, Rev. Michael** (missionary and youth speaker), 10325 East St. Rd. 28, Frankfort, IN 46041. (317) 249-5490.
- Bell, Rev. & Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055. Nov. 12-21.....Columbus, OH, Calvary Holiness
- Boulson, James** (evangelist), 308 Jewett Rd., Steubenville, OH 43952. (740) 282-8341. OPEN DATES.
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225. Nov. 5-14 ...Millmont, PA, God's Missionary
- Chalfant, Rev. Morris**, 1465 Timber Ridge Court, Kankakee, IL 60901. (815)939-4506.
- Cheatham, Rev. Robert E.** (evangelist), 119 Oliver Ave., Franklin, IN 46131. (317) 736-8063.
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- Emert, Rev. and Mrs. William** (evangelist and spiritual counselor, with camper), 1030 E. Main St., Roaring Spring, PA 16673. (814) 224-2487.
- England, Rev. Robert Sr.** (evangelist), 30205 Carey Rd., Salem, OH 44460. Nov. 9-14 .....Tunkhannock, PA, NYPC
- Fay, Kenneth and Eleanor** (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.
- Foster, Lowell L.** (evangelist), P.O. Box 124, Murphy, ID 83650. (208) 495-2730.
- Gallimore, Rev. Allen** (evangelist), Rt. 1, Box 151, Pulaski, VA 24301. (540) 980-3319.
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- Hallaway, Rev. Dale**, 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.
- Harrington, Rev. Milton** (evangelist), 107 Stone Brook Court, Taylors, SC 29687. (864) 848-9180.
- Haynes, Rev. Edward P.** (evangelist), 2336 Barnor Drive, Indianapolis, IN 46219. (317) 353-8861.
- Humble, Richard G.**, 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (614) 477-3052. Nov. 12-17 .....Salem, OH
- Jones, Rev. Philo** (evangelist), 6739 E. Speed Road, Milltown, IN 47145. (812)633-4418.
- Light, Rev. and Mrs. David** (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163. Oct. 28-Nov.14 .....Martinsburg, OH, Faith Hol. Nov. 18-28 .....Lancaster, OH, Comm. Hol. Dec. 2-12 .....Lakeland, FL, GMC
- Loman, J. Harold**, P.O. Box 1, Salisbury, NC 28145. (704) 636-1957. Dec. 2.....Troy, NC, Long Hill Baptist Jan. 7-16....Brooksville, FL, Wesleyan Bible Feb. 15 .....Lakeland, FL, Camp Rally Feb. 17-27 .....Lakeland, FL, Camp
- Miller, Rev. and Mrs. Bence C.** (evangelist), 2104 Pinewood Dr., Columbus, IN 47203. (812) 378-9614.
- Parker, Rev. Dan** (evangelist), 140 W. Hester Dr., Easley, SC 29640. (864) 850-2955.
- Peyton, J. B. "Juddie" and Eunice** (evangelist and singers), P.O. Box 983, Bedford, IN 47421. (812) 275-4068.
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- Russell, Mark** (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-4113.
- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647. Nov. 9-14.....Bellvue, NE, Bellvue Holiness Nov. 16-21 ...Peebles, OH, Pilgrim Holiness Nov. 30-Dec. 5 ...St. Marie, IL, Pilgrim Hol. Dec. 10-19...Garden City, MI, Bible Holiness Dec. 31 ....Washington, IN, Trinity Holiness
- Scott, Noel and Betty** (evangelist & singers), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Cel (317) 727-3029; Fax (417) 644-2363. Nov. 9-14 .....Palestine, IL, P.H.C. Nov. 16-21 .....Mexico, MO, Church of God Nov. 28-Dec. 3 ....Kimmunity, IL, Methodist Dec. 4-5.....Danville, OH Dec. 7-12 .....Franklin, OH, Wesleyan Meth.
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455. Nov. 9-14 .....York, PA, New Life Holiness Nov. 16-21 ....Grafton, WV, Wesleyan Holiness
- Thomas, Larry and LaDonna** (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.
- Thornton, Rev. Robert J.** (evangelist), 232 Northview Est., Indiana, PA 15701. (724) 357-9545.
- Thornton, The Wallace Family** (evangelist and song evangelist with travel trailer), 136 Grundy Rd., Somerset, KY 42501. (606) 678-0413. Nov. 5-14 .....Carthage, MO
- Tillis, Rev. and Mrs. William R.** (evangelist) Box 189 Penns Creek, PA, 17862. (717) 837-5859. Nov. 9-14 .....New Castle, IN, Pilgrim Hol. Nov. 16-21.....Terre Haute, IN, Friends Nov. 23-28...Pomeroy, OH, Calvary Pilgrim Nov. 30-Dec. 5 .....Alexandria, IN Dec. 7-12 .....Milton, KY, Wesleyan Dec. 31-Jan. 2 Beckley, WV, Bible Covenant Jan. 4-9 .....Louisville, KY, Independent Feb. 17-27 Ft. Myers, FL, Ft. Myers Mission
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- Webb, Rev. Orlow and family**, (evangelist and singers), Rt. 3, Box 1206, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.
- White, Rev. John F. White**, (evangelist), P.O. Box 86, Penns Creek, PA 17862. (717) 837-2328.
- Wilkins, Chester** (evangelist), 3219 E. 13th St., Anderson, IN 46012-4569. (765) 643-5666.
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.



➡(p23) precious energy putting out little so-called fires that should never have started in the first place. Why is it that we are plagued with these kinds of problems? Why is it that we are constantly having to deal with negative attitudes and people who hurt the work of the church rather than help it? Why is it that the board members become power brokers who are much more interested in their own agenda than advancing the kingdom of God? Why is it that the church often stays mired in traditions and customs that reflect bygone years?

Could it be that we have forgotten to preach and teach the message of the full surrender of the Christian? The person who is totally surrendered to God is a person who will seek His will in all things. The church that emphasizes and lives out the message of holy living and the sanctified life will not be plagued by the overall pettiness



*The Rev. Wesley E. Humble, a GBS alumnus ('84 BRE), is the Director of Institutional Advancement at Circleville Bible College, Circleville, OH.*

and lukewarmness that characterizes so many of our churches. The sanctified life is one that is free from the self seeking, negative and fault-finding disposition that too often manifests itself in our churches.

My suggestion to you, Pastor, is to dust off those books on holiness that are residing on your bookshelves and begin to study the message of personal holiness over again. Maybe there is something that will help your church to refocus and reach its potential. Study again the scriptures that clearly call the believer to a sanctified life. Even if you are not a pastor, you can begin to revisit this all-too-often neglected

subject. Study it, long for it, seek it. In other words search for it with all your heart and you will find *Him*. It sounds so simplistic. In fact, I wonder if it hasn't been so close to us that we have overlooked it. Have a heart for God! Begin to hunger after God. Surrender yourself completely.

Brennan Manning, in one of his books, shares a story about a young man who visits an old wise sage living high up the mountain. The young man sat by the edge of a beautiful lake and conversed with the old man about his hunger to really know God. Without warning, the much older but strong sage grabbed the younger man and plunged his head below the water. After what seemed like an eternity he released him. As he tried to fill his starving lungs with air he finally managed to gasp out the question, "Why did you do that?" The man of wisdom quietly stated, "When you hunger for God like you were hungering for air, you will find Him." What would happen if the members of your church began to hunger after God and desire above everything else to be totally surrendered to Him. Live out the promise of Jeremiah 29:13 which states, "And you shall search for me, and find me, when you search for me with all your heart."

Give it a try. It will feel like hard work, but it may be the answer to the needs in your life and your church—a message that the church is ready to hear again. Holiness just might be the answer you've been looking for. ■

➡(p18) with their lives the precious treasure committed to their charge? How much do we owe to those obscure and forgotten scholars whose patient toil kept pure the Sacred Text? Or to those meticulous word-masters whose translations brought the Word of God out of the cloisters and gave it to the common man? How much do we owe to the great writers of other days for the books that have blessed ages—Augustine's *Confessions*, Taylor's *Holy Living*, Bunyan's *Pilgrim's Progress*, Milton's *Paradise Lost*—to name only a few?

When we turn to the hymns of the Church, how can we sufficiently praise God and thank His servants? The St. Bernards, the Wattses, the Newtons, the Wesleys, and such as they! They have given voice to the Church's jubilation; have caught and set to music her tears and triumphs and joys and longings; they have enabled her to sing, without which she must have suffocated, like Keats' tongueless nightingale, from the fullness of her unexpressed delights.

Then, there are the prophets and apostles, the martyrs and reformers, whose sacrificial toil has made us rich. As we muse on what they have done for us, thanksgiving rises naturally to our lips. We cannot thank them in person (we may be able to do so in the world to come), but we can thank God often for them and for all they have contributed to our eternal happiness.

Were any of us able to trace back the path by which the good Word of God and the blessings of the Gospel have come down to us, we should hardly be able to restrain our grateful tears. That humble and now forgotten pastor of a hundred years ago (to go back no further), who prayed and struggled against indifference on the one hand and hostility on the other, till at last he won out, and a strong church was established; those deacons and elders and praying mothers who kept that church alive over the years; the plain, inarticulate members who had no public gifts, but who could and did work long hours in the cold and the heat to acquire means to support the church, the church where in later days we heard the saving Gospel—and are not we the heirs of such as these, and under everlasting obligation to be thankful for them?

How much do we owe to so many for a thousand common things entirely overlooked, or taken as a matter of course, with scarcely a nod of gratitude!

Let us begin NOW to be thankful for each other. It will pay amazing dividends! ■

—*Alliance Life, Used by permission.*

## LOOKING AHEAD AT GBS

### NOVEMBER

- 9 Registration for Second Semester
- 11 Veterans' Day
- 23-29 Thanksgiving Vacation
- 25 Thanksgiving Day
- 28 First Sunday in Advent, *beginning the new cycle of the Christian Year and the first Sunday in the Church's traditional period of preparation for Christmas.*

### DECEMBER

- 10, 12 College and High School Christmas Program (Tickets Required)
- 16 Academy Music Program
- 17 Christmas Vacation begins and continues through Jan. 3, 2000
- 24 Christmas Eve, *the end of Advent*
- 25 Christmas Day, *the Nativity of Our Lord Jesus Christ*

### JANUARY

- 3 College Registration  
Second Semester Begins for High School and Academy
- 4 College Second Semester Begins  
Epiphany, *the commemoration of the coming of the Magi, the first fruits of the Gentiles, to Our Lord*
- 4-9 Winter Revival

➡(p5) loyalty, covenant commitment, and steadfast duty to the visible organism in which Jesus still speaks and ministers today.

Most of this has now vanished from our religious landscape; and the fault is not with our young people, but with us. Yet the process which has brought us to this tragedy is not easy to trace nor even discern. For "without being aware of it, we have gone through an experience tantamount to brainwashing," as A. W. Tozer has observed. "Our spiritual philosophy has become warped, our sense of belonging has gone from us, we recognize no authority, obey no rules, take no vows, and are almost altogether undisciplined and feel no sense of loyalty." This reflects the impact of secular culture upon us, with all of its fragmentation and dislocation. But it also demonstrates the deterioration of our spiritual ethos and commitment.

Our "radical individualism," our independence from

constituted authority, and our rejection of history have all militated against responsible and reciprocal life within the Church. Our romantic fixation with "personal relationship" without public accountability has made us spiritual "Lone Rangers" in frenzied search for another satisfying emotional tryst with Jesus. Our vivid portrayals of the delusions of "church-ianity" in contrast with the truths of "Christianity" have set up an ugly and unscriptural antithesis between Christ's body and its Head.

In addition, our separation from earlier denominational ties has loosed us from anchors which once gave us stability and strength. Sometimes that separation has been necessary, but many of our subsequent "splits within the splits" have not. Each of them has moved us further from any real sense of continuity, covenant, or community with Christians other than ourselves. It is no wonder, then, that schism is a sin which is seldom mentioned from our pulpits or that our children know little of catechism classes or of membership certificates.

Of course, we emphasize the necessity of personal conversion to them, as we must; for invariably the new birth is the beginning of new life in Christ. But what we do not emphasize is the corollary truth that new life in Christ invariably means new life within the Church. For Christianity is not a narcissistic, privatized, "me-centered" religion which focuses merely on what is going on between "me and Jesus" at any given moment. Subjective experience is essential, to be sure; but as historic, orthodox, scriptural Christianity has always insisted, this must be objectively tested and confirmed within the community of the faithful.

Should we be stranded on a barren island, God would save us outside the ministry of the visible Church or of the "public means of grace" which it offers. But in the ordinary ebb and flow of life, we are to "live our religion" within the broader communion of the Church Universal as we take our place within the immediate fellowship of the Church Particular. It is here that we receive the ministry of Word and Sacrament; it is here that we worship the Triune God in union with the saints above and the saints below; and it is here that we learn the disciplines which will shape us for holy living and prepare us for holy dying.

All this is part of our own Wesleyan tradition. It is simply that we must learn it once again, and we must teach it to our children, too. We turn, first, to Holy Scripture, the basis for all truth, and then to those neglected catechisms, creedal statements, and historic teachers which, as we believe, set forth the teachings of Holy Scripture in true and systematic form. They still answer the basic questions concerning our historic doctrine of the Church.

*First, what is the Church?* Essentially the Church is the family of God, the society of the redeemed, the regenerate in Christ Jesus. More specifically, the old Methodist "Articles of Religion," molded in the tradition of evangelical Protestantism and of classical Christianity,



defines the church as a “congregation of faithful men in which the pure word of God is preached, and the sacraments duly administered according to Church’s ordinance...”

*Second, what are the functions of the Church?* Our “standard” theologians explain these to us also. As a great temple built in every place and time, the Church offers continual worship to God enthroned in glory. As the “pillar and ground” of the truth, the Church is the repository and guardian of the holy and apostolic Faith. As a kindly mother, the Church instructs the young, protects the weak, nurtures the faithful, bandages the wounded, uplifts the fallen, and comforts the dying. As “salt and light,” the Church calls all creation to obedience to Holy Law and receptivity to Holy Love. As a mighty missionary institute, the Church lifts up the name of her risen Lord, seeking to make disciples of all the nations, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

*Third, what are the characteristics of the Church?* For over fifteen centuries, the beloved Nicene Creed has been the irreducible standard of Christian orthodoxy; and it sets forth four “marks” which truly describe the Church:

(1) *Christ’s Church is one.* Although expressed in thousands of local congregations and divided into many denominations, the underlying spiritual unity of the Church remains unbroken and unshakable. Regardless of their external differences, all true followers of Jesus are united first in Him and then to one another. To cherish the “oneness” of the Church is to reject all bigotry and reach out in love to all our brothers and our sisters everywhere.

(2) *Christ’s Church is holy.* This is true because Jesus its Head is holy, and also because the Word which it proclaims, the Sacraments which it celebrates, and the discipline which it requires are holy. Moreover, the Holy Spirit who in Christ’s name and on His behalf indwells and superintends the Church, is actually making all its members holy by sanctifying grace.

Within the membership of the “visible Church,” however, there have always been hypocrites like Ananias and Sapphira. As Dr. Thomas Oden explains, these are dead branches still attached to the living trunk. At the same time, as the Protestant Reformers insisted, the “invisible Church” consists only of those who are united to Our Lord in living faith; and at the end, He will separate the true from the false. To cherish the holiness of the Church is to reject all ugliness and evil and to embrace all righteousness wherever it appears.

(3) *Christ’s Church is catholic.* This ancient term means simply that the Church is universal and has nothing to do with the Roman Catholic Church or the errors which it has

taught. Over-arching all the centuries and reaching out to every place and to every culture, the universal Church, consisting of all the faithful, lifts up the “whole truth” which is necessary to our salvation and which has been believed “everywhere, always, and by all.” To cherish the catholicity of the Church is to abhor all elitist claims to cultural, racial, or even denominational supremacy. It is to remember that our allegiance to the universal Church and its basic truths transcends all lesser loyalties and demands.

(4) *Christ’s Church is apostolic.* In direct succession to the apostles of Our Lord, the Church still declares the holy faith which they received from Him and which they handed down to all who follow. Christianity is not continually reinvented to suit the trends of passing generations, but is an inviolable treasure passed on without addition or subtraction. To be sure, the visible Church is often in sore distress—“by schism rent assunder/ By heresies distressed.” Yet the undiluted apostolic faith remains the core of its confession. “Yet saints their watch are keeping,/ They cry, ‘O Lord, how long?’/ And soon the night of weeping shall be the morn of song.” To cherish the apostolicity of the Church is to reject all perversions of the ancient faith and to cling loyally to all the truth which apostles, saints, martyrs, and confessors have set forth with grace and power.

*One, holy, catholic and apostolic!* These are the marks of Christ’s Church; and we belong to it because we belong to Him. Life in God means life within the Church, not outside of it; for without the Church, there is no Christianity at all. Never can the Head be without the body, or the body without the Head. Granted, this is an exalted doctrine of the Church; but it is the doctrine of classical, scriptural Christianity. We believe its renewal would cure the tragic identity crisis which we

face, bring structure, unity, and authority to us and to our children, and renew our confidence for the final conquest. For as Colson reminds us, the Church is not “incidental to the great cosmic struggle for the hearts and souls of modern men and women. It is the instrument which God has chosen for that battle. To bring hope and truth to a needy world, *the church must be the church.*”

How long that battle shall continue we cannot guess, but how it shall end we cannot doubt. “Upon this rock I will build my Church, and the gates of hell shall not prevail against it.” In the conflict now, we are marching in cadence with the Church; and “at the shout of triumph,/ Satan’s host doth flee.” And in the finale then, we shall sing the Church’s song:

*“Glory, laud, and honor/ Unto Christ the King,  
This through countless ages/ Men and angels sing. ■*

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