

GOD'S

REVIVALIST

May 2003

and Bible Advocate



the editor's view



LARRY D. SMITH

LIKE LOUIS OR LIKE JESUS

Dazzling, haughty, and tyrannical! These terms describe Louis XIV, the magnificent "Sun King," who compared himself to Apollo, Roman god of the sun. For like Apollo, Louis sustained and regulated the lives of all his subjects, as he imagined, bestowing upon them the gifts of peace and culture. Ten thousand people lived with him at the Palace of Versailles, and they all revolved around him like planets around the sun. For 72 years he ruled as king of France, strutting and stomping his way across the stage of European history with all the arrogance of supreme privilege and power.

"My dominant passion is certainly love of glory," he announced; and that glory was to become the envy of the world. At the cost of approximately half a billion dollars, he rebuilt Versailles, surrounding himself with architectural splendor, marble statues, and splashing fountains. He spent his days in political intrigue, hunting, and tennis, and his nights in dancing, attending the theater, and trysting with his mistress.

Each morning he was roused at eight, then bathed, primed, and dressed by fawning courtiers who vied for the privilege of handing him his shirt. Since no one was worthy to sit with him at table, he often dined alone on gold and silver vessels; and at his haughty glance, noblemen would fall upon their knees before him. (p22)➡

OUR COVER. Featured is Staff Sergeant Michael B. Schaub, 192nd Quartermaster Co., U.S. Army Reserves, who has been activated and awaits deployment for military service in the Middle East. Michael, a GBS ministerial student, was married to Linda Nicodemus, October 19, 2002. "I don't want to leave my wife," he comments, "but I do want to serve my country." We urge our readers to pray for Michael and Linda and for all our service personnel as they battle against tyranny and terrorism.

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the president's page

WAL-MART THEOLOGY

by Michael R. Avery, president

I think it's fair to say that at times the church has affected the prevailing political and economic philosophies of the day in a very positive way. I also think it's fair to say that at times the prevailing political and economic philosophies have adversely affected the church. One such example is what I call the church's adoption of a "Wal-Mart theology."

The late Sam Walton, founder of Wal-Mart, changed the economic philosophy of the market place with his "Wal-Mart approach" to merchandising. He built a multi-billion dollar business around three basic premises. They are these: (1) Give the customers what they want; (2) Give it to them cheaper than anybody else; (3) Build loyalty with feigned friendliness and surface relationships.

It is an approach that has clearly affected the church. The church now offers a menu of activities, worship styles, and preaching that has something for everyone. Unsaved, carnal churchgoers can get their weekly fix of "spiritual life" without ever being made uncomfortable. The talk show style preacher has ousted the thundering prophet. His suave humor and well-honed ability to "almost say something" has made churchgoers all across America feel good about being in church. "Give them what they want" is verse one of the new creed!

Pollsters are scratching their heads over the fact that people are going back to church in record numbers, yet the morality of our country is still on the decline. This is a direct result of churches that have discounted the price of what it means to be a Christian. Instead of stressing a repentance from sin and a call to radical holiness, they offer a crown without a cross, faith without faithfulness, and a spiritual life that doesn't have to be a separated life. It's no longer the narrow way but the cheapest way that is a part of today's church.

How has the church been affected by the third premise? We've adopted the Wal-Mart greeter's philosophy. We smile, shake hands, and move on. Churches are filled with people who have nothing but superficial relationships with their fellow attendees (if they know them at all). The whole concept of community and accountability that's supposed to be a part of the church isn't there. The words of Jesus in Matthew 25, "I was a stranger and you took me in," point out (p14) ➡

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or e-mailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense.

JOSEPH'S SHIELD

I felt God's presence as I read "Joseph's Shield" [editorial, March *Revivalist*]. It seemed that every word was anointed. I wept throughout the whole article. One truth in particular is powerful: "Thus, Joseph revered God and loved Him above all else; and with that commitment he could not sin, because he would not." Oh that our people would go before God and get deep enough in their seeking to make that commitment from the depths of their hearts.

CARL KNIGHT
Email

Thank you for your excellent work in the recent [March] issue of the *Revivalist*. I read it from cover to cover. It was indeed excellent. I am endeavoring to commit "I Want a Principle Within" [quoted in the editorial, "Joseph's Shield"] to memory.

JIM BREWER
Email

ESPECIALLY THE ALUMNI PAGE

I am 87 years old, live at Clark Retirement Community, and enjoy the *Revivalist*, especially the alumni page. I learned to direct music from Professor Morris the first year we had the class on music theory. I have directed several choirs and am now with the chapel choir here, which has some members in their 90's. God's Bible School has been a great blessing to me.

GERTRUDE HOFFMAN
Grand Rapids, Michigan

Note: Gertrude (Nessbitt) attended GBS in 1936.

(continued on page 21) ➡

the World to win

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

BAHAMAS. "This year marks the 50th anniversary of Bahamas Holy Bible Mission (BHBM). From its humble beginnings, BHBM now consists of the original three churches (Nassau, Pleasant Bay, South Andros, and Black Point, Exurna) plus three churches from the FEA ministries work in Grand Bahama (Freeport, High Rock and Holmes Rock). The combined ministry of these six churches was celebrated in Nassau marking the significant anniversary milestone."

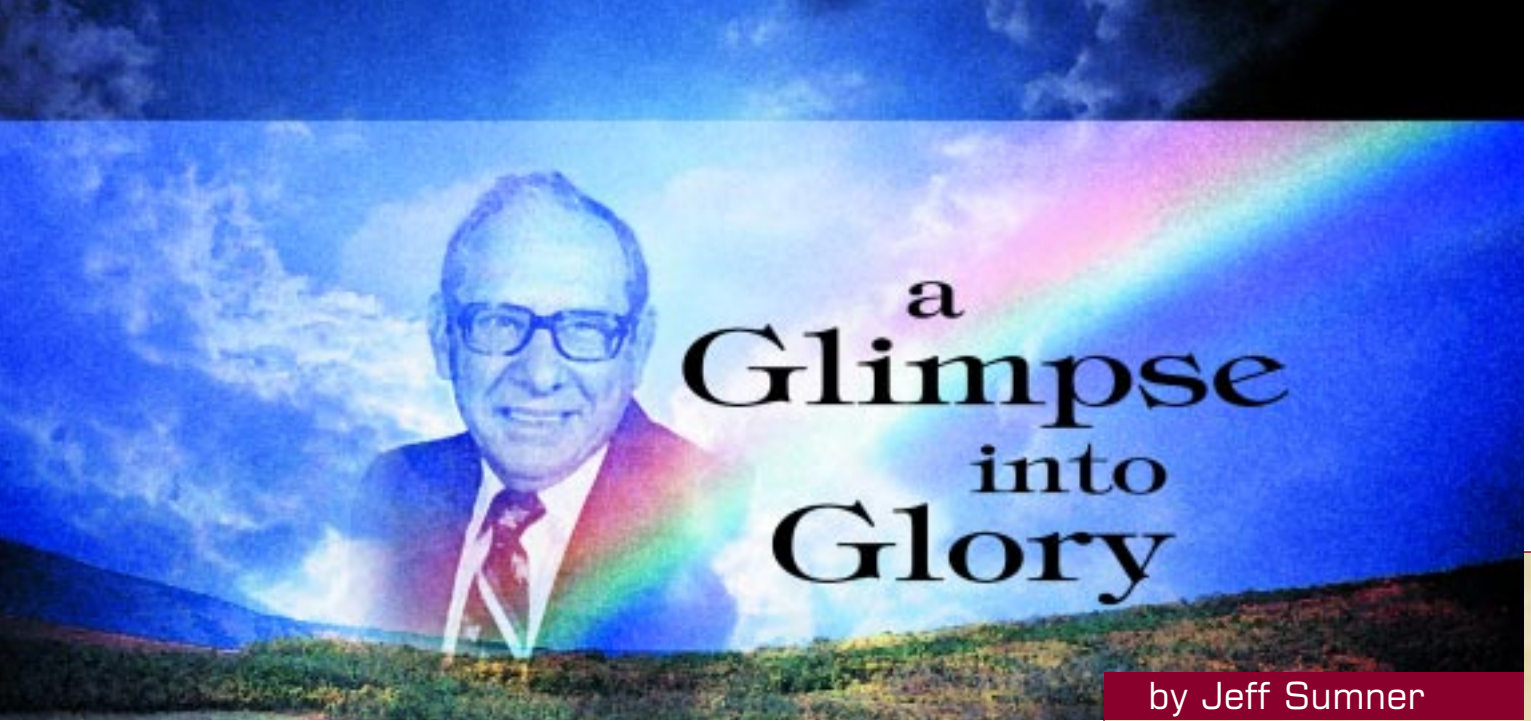
—*God's Missionary Standard*

CARIBBEAN. "Our Eastern Caribbean Council and delegates met for our annual conference in East End, Tortola, January 17–18...Some of the goals for the year are as follows: create a strong evangelistic thrust resulting in 100 new converts and fifty new members, generate a new and deep commitment to world evangelism and missionary service, a rebirth of commitment to the doctrines and vision of our church...identifying and nurturing believers who are called into full-time ministry, promoting faithfulness in tithing and generosity in giving, and deepening our fellowship with the global Church of God (Holiness)..." —*Church Herald and Holiness Banner*

EGYPT. Leroy Adams is teaching theology at the Cairo Bible College. He has twenty-six eager students in this class. Please pray for Leroy Adams and his Egyptian students" —*Missionary Herald*

ERITREA. "Solomon Tefamichael, national chairman for Faith Missions in Eritrea, East Africa, died as the result of injuries received in an automobile accident on March 3, 2003. Please pray for the family."

—*Missionary Herald* (p14) ➡



a Glimpse into Glory

by Jeff Sumner

“All white. Heaven is all white...It is beautiful, beautiful, beautiful!...”
These were the words of Lynn George Theroff, as he began his “home-coming journey” last September 29. He was a faithful Christian whose adult life had been spent in education—first as public school teacher for 30 years and then as administrator of two Christian schools. Now sick and aged, he knew that the time had come to leave this world; and both he and his gathered family were given a glimpse into Glory which awaited him. We want to share that glimpse in hope that it will encourage you.

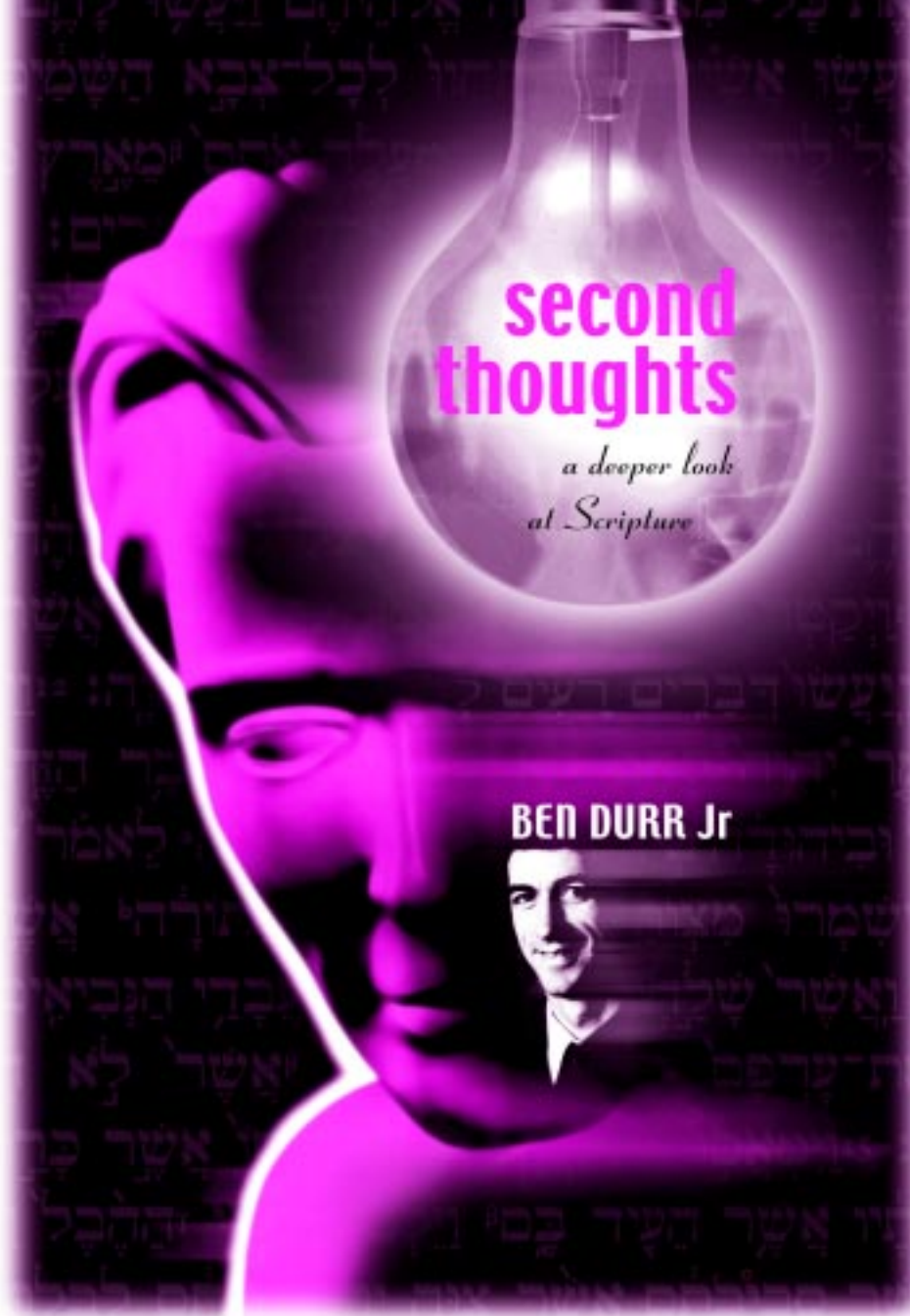
As he spoke of heaven, he told us that he saw diamonds and a bright light. “Flowers are everywhere,” he said, as he made the gesture of opening a door and then announced that he saw two heavenly beings named Joshua and Moses. “It’s a precious place. I want to go home! It’s my new home! There’s too much to see. I can’t go to sleep.” Then he added, “I was standing at the gate. I was so happy! Let’s go home!”

His family assured him that he already was at home. “I know that...my heavenly home. I’m tired, oh, so tired...I’ve lived 84 years for this.” As those around his bed began to sing the hymn “It is Well with My Soul,” he whispered, “Praise God!” then raised his hands and eyebrows, gulped hard, and said, “Glory!” His son Terry asked him what he saw. “Home,” his father answered. He opened his mouth wide as in disbelief and said, “Wow!”

Then he raised both of his arms again and clasped his hands together. “Praise the Lord. Glory,” he repeated. “People everywhere,” he told us, and then said, “Excuse me,” and “Pardon me,” as though he were passing through a great crowd. Later he explained that he was seeing angels, eating manna, and drinking “Living Water” from a bottomless cup. The manna, as he informed us, was not sweet, sour, or salty. “Good, good,” he said.

Now he started singing, then explained that the flowers of heaven were beautiful, white, and red. “Light closer” he said. “I see the light—a beautiful star. *I saw the Lord!* I heard beautiful singing. I love the singing...” When his family asked what the choir was singing, he replied, “They are singing ‘Calvary Covers It All,’ ‘Jesus Paid It All,’ and ‘Whosoever Will.’” (p20)➡

Today when the very ill are often sedated and unconscious, accounts such as this are not so common as they once were. But you will be deeply moved as Jeff Sumner recalls the “glimpse into glory” which God revealed recently to one of His dying saints, as well as to the family. Jeff is pastor of the Bible Methodist Church, Muskegon, Michigan; and his wife Janelle is a granddaughter to Lynn George Theroff.



EXALTED KING; ENTREATING FATHER

“Wilt thou be unto me as waters that fail?” (Jeremiah 15:18)

A child once came skipping and running into the court of a revered king. At once the lad was accosted by a court officer who thundered: “How dare you enter my lord’s court in such a familiar way?! Don’t you realize you are in the presence of the king?” The lad continued toward the throne as he explained the reason for his mannerisms. “He may be your king,” the boy replied, “but he’s my father.”

This old fable came to mind as I reflected on the writings of Jeremiah. I was studying the book in preparation for a class I was to teach on the Major Prophets. I had just finished reading through Isaiah where with trembling pen the prophet had reverently sketched a literary portrait of an omnipotent God who was “high and lifted up.” From his awe-inspiring encounter with Jehovah (ch. 6) to his vision of the triumphant Warrior “treading out the winepress” of judgment (ch. 63), Isaiah’s descriptions of the Almighty called to mind the smoke, lightening and thunder of Mt. Sinai, where God

had solemnly warned His people to stay away lest they die.

Then I read Jeremiah! With astonishing frankness the “weeping prophet” showed not the slightest hesitation to approach God, freely pouring out his innermost emotions. Where Isaiah made bold declarations about God, Jeremiah posed bold questions to God. Isaiah worshiped; Jeremiah whined. In fact, English teachers will explain to their students that Jeremiah’s writing style has given rise to the term “jeremiad,” a literary genre that is plaintive, even bordering on invective.

But the most astonishing feature of Jeremiah’s outbursts is to whom they are directed. Now, it was not unknown for an Old Testament writer to petition God for the denunciation of his enemies (cf., Psalm 109), but Jeremiah had the nerve to make God Himself the target of his complaints! Frankly, I find it difficult to even repeat some of the prophet’s confessions (as they’re sometimes called) in which he openly wondered if God is just (12:2), dependable (15:18) and truthful (20:7). Reading these passages I winced, expecting God to scold or discipline His spokesman, but such a reprimand never came. In fact, quite the opposite seems to happen. In the passage at hand (Jeremiah 15:19-21), God responds to Jeremiah’s bitter questions with a string of promises, each of which is designed to encourage His prophet to rejoin the battle!

Is God the unapproachable, transcendent Deity that thunders from Mt. Sinai, evoking contrition and reverence? Or is He a warm and intimate Friend, the Soul-mate of the broken-hearted? Thankfully, the answer is not “either-or,” but “both-and.” It is because Isaiah’s portrait is true that Jeremiah’s intimacy with God is so special. Indeed, He is both our exalted King before whom we bow in worship and our entreating Father to whom we can come boldly to find grace to help in time of need! ■

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

Summertime is just around the corner, and with it comes the opportunity to hear inspiring camp meeting preaching and singing! This season of the year is especially important to the Public Relations Office as our groups represent the school, promote the Revivalist and recruit students in various camps across the country. This year, we continue our annual service to the Revivalist family by offering this Camp Meeting 2003 directory. We hope it is both informative and useful as you make your summer plans.



Don Davison, Public Relations Director
1-800-486-4637 ext. 204
e-mail: ddavison@gbs.edu

JUNE

June 1-8 Wayne County Holiness Association, Richmond, IN. Evangelist: Dr. Robert England; Singers: Chad and Valerie Searls. Information: Rev. Phil Mahoney 765-489-4320

June 5-13 ICHA Camp, Greenfield, IN. Evangelists: Dr. James B. Keaton, Rev. James Plank; Singers: Don Quales Family. Information: Rev. Buddy Perry 765-649-0672

June 5-15 73rd Annual Jefferson County Holiness Association Camp, Evangelist: Dr. Noel W. Scott; Singers: Stephen & Nicole Cassidy. Information: Mr. Donald Shearer 812-375-1119

June 6-15 Carolina Christian Camp, Thomasville, NC. Evangelists: Rev. Marshall Smart, Rev. Larry Smith; Singers: Larry & LaDonna Thomas. Information: 336-472-6881

June 9-13 Bible Methodist of Tennessee Youth Camp, Knoxville, TN. Evangelist: Rev. Steve Greshem; Information: Rev. Ken Cox 513-528-2380

June 9-13 Pell City Bible Methodist Youth Camp, Pell City, AL. Information: Greg Makcen 205-553-4771

June 9-15 Adams County Holiness Assn. Annual Camp, Monroe, IN. Evangelist: Rev. Daniel Knapp; Singers: Lucas & Hannah ShROUT. Information: Mr. John Myers 260-589-2183

June 15-20 Woodland Bible Fellowship Camp, Alexandria, IN. Evangelist: Rev. Albert Barr; Singers: Brown Family. Information: 765-724-9472

June 16-18 Wesleyan Tabernacle Association Annual Convention, Frankfort, IN. Evangelist: Dr. Michael Avery; Information: Rev. Richard Williams 937-587-6275

June 16-20 Central Yearly Meeting Youth Camp, Evangelist: Rev. M. R. McCrary; Information: Mr. Jonathan Covert 765-857-1400

June 17-22 Beulah Grove (Ohio Bible Methodist), St. Marys, OH. Evangelists: Dr. R. G. Humble, Rev. John White; Singers: The Glick Family. Youth: Rev. Jim Stroup; Children: Miss Frances Stetler; Information: Rev. G. Clair Sams 513-267-6717

June 19-29 Brushton Holiness Camp, Brushton, NY. Evangelists: Rev. Earl Newton, Rev. David Fuller;

Singers:
The Fullers.
Information:
Rev. James Davis
518-529-7434

June 23-27 Fellowship Youth Camp, Orleans, IN. Information: Mr. Loy Mershimer e-mail loymershimer@ifbc.org

June 24-27 Rock Lake Bible Methodist Youth Camp, Vestaburg, MI. Evangelist: Rev. Mark Cravens; Information: Mr. Doug Derscheid 231-734-2159

June 24-29 Holiness Fellowship Camp, Lucasville, OH. Evangelists: Rev. Bud Allman, Rev. Richard Williams, Rev. Phillip Mahoney; Singers: Bud Allman, Sharen Mahoney & local talent. Information: Rev. Thelma Bloomfield 740-353-1741

June 26-July 5 Burning Heart Camp, Bentonville, OH. Evangelist: Rev. Greg Cooper; Singers: The Greg Cooper Family; Information: Rev. Orville Leonard 937-544-3724

June 26 - July 6 Belsano Holiness Camp Meeting, Belsano, PA. Evangelists: Rev. Sheldon Stephens, Rev. B.J. Ward; Singers: Rev. & Mrs. Alan Walter. Information: Donald Bair 814-938-6475

June 26-July 6 Victory Grove Pilgrim Holiness Camp, Albany, NY. Evangelists: Rev. Kenneth Fay, Dr. James B. Keaton; Singers: David & Francis Fuller. Youth: Matt Ellison; Information: Rev. Donald Myers 518-456-3436

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June 27-July 6 Fellowship Camp, Hanover, PA. Evangelists: Rev. Archie Atwell, Jr., Rev. Chad Searls; Singers: Mr. & Mrs. Lucas Shrou. Information: Rev. John Fisher 717-632-4090

June 30-July 6 Alabama Bible Methodist Camp, Pell City, AL. Evangelists: Dr. Allan Brown, Rev. Mike Wetherald, Rev. Paul Kaufman; Singers: The Daniel Edwards Family; Children: Mr. & Mrs. Frank Heidler; Information: Rev. Walter Hedstrom, 205-338-2743

June 30-July 6 Brown CO. Holiness Camp, Gnawbone, IN. Evangelist: Tillis Family

JULY

July 1-6 Berean Bible Camp, Centerville, TX. Evangelist: Dr. Noel Scott; Singers: Lyn & Bonnie Durr. Information: Rev. Phillip Courtney 281-442-3840

July 2-13 Byrantsburg Holiness Camp, Madison, IN. Evangelist: Rev. Jack Hooker; Singers: Satisfied Trio. Information: Rev. Wayne Mahoney 502-268-3470

July 4-13 Pilgrim Holiness Camp, Marion, IN. Evangelist: Dr. V. O. Agan, Rev. Marshall Smart; Singers: The Don Quales Family. Information: Rev. Eugene Gray 765-948-5379

July 7-11 ICHA Youth Camp, Greenfield, IN. Evangelist: Rev. John Manley; Information: Rev. Barry Whitaker 812-354-6389

July 7-11 Ochelata Youth Camp, Ochelata, OK. Evangelist: Dr. Michael Avery; Singer: Dr. Paul Peak. Information: Rev. Kevin Weinand 913-342-7489

July 7-13 Tennessee Bible Methodist Camp, Knoxville, TN. Evangelists: Rev. Daniel Stetler, Rev. John White; Singers: The George Vernons. Information: Richard Midkiff 304-877-3551

July 8-13 Bedford Holiness Camp, Bedford, IN. Evangelist: Rev. John Zechman; Singers: Phil & Dorcas Bishop. Information: Dr. Leonard Sankey 812-275-7820

July 9-20 Wilmington Interdenominational Holiness Camp, Wilmington, NY. Evangelist: Rev. Elaine Pettit; Youth: Rev. Darrel Frazier and Kevin Fish; Singers: Kevin and Naomi Fish. Information: Phyllis Mihill 518-523-1552

July 11-20 Bentleyville Holiness Camp, Bentleyville, PA. Evangelists: Dr. Marlin Hotle, Dr. Udell Moss; Youth: Lou Gardner; Singers: Tom & Louis Kildow. Information: Mr. David Paul 301-724-3556

July 11-20 Fern Creek Wesleyan Camp, Fern Creek, KY. Evangelists: Rev. M.R. McCrary; Singers: The David Fullers; Information: Dr. Robert Basham 772-363-5526

July 11-20 Letts Holiness Camp, Letts, IN. Evangelist: Rev. Monty Mahoney; Singers: Ben & Sue Colburn. Information: Rev. Jim Terry 812-346-5178

July 11-20 Newberrytown Holiness Camp, Etters, PA. Evangelist: Dr. Wingrove Taylor; Information: Mr. John Whitaker 717-637-6827

July 11-20 Pine Ridge Holiness Camp, Lickingville, PA. Evangelists: Rev. Coy McGinnis, Rev. Joe Smith; Singers: Randy Keeling Family; Information: Rev. D. C. Myers 814-354-2945

July 13-20 Blue Ridge Holiness Camp, Copper Hill, VA. Evangelist: Rev. James Keaton; Singers: Mark & Janene Dubbed; Information: Mr. Jeff Keaton 540-344-3324

July 14-18 Wesleyan Youth Camp, Lucasville, OH. Evangelist: Rev. Jonathan Bender; Singers: Rev. & Mrs. Tim Bender. Information: Thelma Bloomfield 740-353-1741

July 14-19 Ohio Bible Methodist Youth Camp, St. Marys, OH. Evangelist: John Parker; Singers: Bible Colleges. Information: Rev. Deron Fourman 419-733-2426

July 14-20 Sixth Annual Heartland Holiness Association Camp. Evangelists: Rev. Daniel Stetler, Rev. John Parker; Singers: The Larry Thomas Family; Youth: Eric Himelick; Children: Gloria Pangilinan; Information: Dr. H.C. Emmert 918-374-2741

July 17-27 Clinton Camp, Clinton, PA. Evangelists: Rev. Earl Newton, Rev. Mark Lemon; Singers: Don & Valerie Quales; Information: Albert Maley 330-492-7883

July 17-27 Vermontville Pilgrim Holiness Camp, Vermontville, NY. Evangelist: Rev. Clair Sams; Information: Rev. Daniel Shumway 518-891-3178

July 18-17 Rock Lake Bible Methodist Camp Meeting, Vestaburg, MI. Evangelist: Rev. Albert Barr; Singers: Phil & Dorcas Bishop. Information: Rev. Blake Jones 989-427-3178

July 18-27 John T. Hatfield Camp, Cleveland, IN. Evangelists: Rev. Archie Atwell Jr., Tom Reed; Singers: Rev. & Mrs. Tim Cole and Family. Information: Rev. J. C. Phillips 317-632-3436

July 21-25 Santoy Youth Camp, Junction City, OH. Evangelist: Rev. Terry Walker; Information: Rev. Don Newport 740-342-3652

July 22-27 Carthage Holiness Camp, Carthage, KY. Evangelist: Rev. Steve Vernon; Singers: Steve & Kay Vernon; Information: Rev. Henry Miller 334-366-2326

July 23-27 Athens Youth Camp, Athens, MI. Evangelist: Rev. Daniel Edwards; Singers: Stephen & Nicole Cassidy; Information: Mr. Doug Damon 269-781-5210

July 24-August 3 Bethel Holiness Camp, Marion, OH. Evangelists: Rev. Dale Hallaway, Rev. Gene Roush; Singers: Juddie & Eunice Peyton; Information: Mr. Bob Jones 740-382-5640

July 25-August 3 Pilgrim Bible Camp, Carson City, MI. Evangelists: Rev. Dennis McCoy, Rev. Curt Littleton; Singers: Larry & LaDonna Thomas; Information: Rev. Knox Bullock 616-696-1020

July 31- August 3 Christian Youth Fellowship Camp, Newberrytown, PA. Evangelist: Rev. Jack Hooker; Information: Jeff Paulus 717-225-9951

July 31- August 8 Kansas State Holiness Association Camp, McPherson, KS. Evangelists: Rev. Paul Kaufman, Rev. William Snider; Singers: The Jerry Glick family; Bible Teacher: Daniel Glick; Children: Faith Troyer; Information: Eileen Comfort RR 1 Box 121 Miltonvale, KS 67466

July 31-August 10 Armstrong Co. Holiness Camp, Kittanning, PA. Evangelist: Rev. Marshall Smart; Singers: Victory Trio; Information: Russell Blystone 724-726-0222

July 31- August 10 Athens Family Camp. Evangelist: Rev. Joe Smith; Singers: Craig & Joy Line. Information: Rev. Betty Malone 269-781-5743

July 31-August 10 Pleasant District Holiness Camp, Bruceton Mills, WV. Evangelists: Rev. Terry Walker, Rev. Pat Mayle; Singers: James & Doris Myers; Information: Thomas West 724-736-0275

July 31-August 10 Ramsey Holiness Camp. Evangelists: Rev. & Mrs. DeWight Hatfield; Children/Youth: Rev. & Mrs. Melvin Beecher; Information: Rev. Danny Goodman 812-738-4473

AUGUST

August 1-10 Callis Grove Camp, Bedford, KY. Evangelist: Rev. Coy McGinnis; Singers: Charles & Tammy McKenzie. Information: Rev. Steve Gresham 502-268-5581

August 1-10 Central Friends Camp, Muncie, IN. Evangelist: Rev. Mark Mowery; Singers: Daniel & Angie Edwards; Information: Rev. Jonathan Edwards 765-857-2347

August 1-10 Milan Camp, Milan, IN. Evangelist: Rev. Walter Bradshaw; Singers: The Bradshaw's. Information: Mr. Roger Smith 812-432-5773

August 1-10 Salisbury Bible Methodist Camp, Salisbury, NC. Evangelists: Rev. Archie Atwell Jr., Rev. Tim Cole; Singers: The Atwell Family, The Cole Family; Information: Mr. David Newton 704-279-6916

August 4-10 Shenandoah Family Camp. Evangelist: Rev. Roger Parson; Bible Teacher: Paul Mills; Singers: Jim & Violent Long. Information: David Hurd 540-381-0279

August 5-10 Ontario Interdenominational Holiness Association, Pefferlaw, Ontario. Evangelists: Rev. James Plank, Rev. Curt Littleton; Singers: Mr. & Mrs. Lucas Shrou; Information: Rev. Blake Jones 989-427-3178

August 7-17 Binghamton Pilgrim Holiness Camp, Binghamton, NY. Evangelists: Dr. Noel Scott, Rev. Robert Thornton; Singers: Rev. & Mrs. Richard Owens. Information: Rev. Donald Myers 518-456-3436

August 7-17 Richland Holiness Camp, Richland, NY. Evangelists: Rev. Paul Pierpoint, Rev. B. J. Ward; Singers: Mr. & Mrs. Derek McIntire. Information: Rev. Jerry Lambeth 315-543-2873

August 7-17 Camp Sychar, Mt. Vernon, OH. Evangelists: Dr. Gareth Cockerell, Dr. Marlin Hotle, Dr. Robert Buswell; Singer: Brian Arner. Information: Dr. Gary Campbell 740-392-5475

August 7-17 Hancock Co. Camp, Findlay, OH. Evangelist: Dr. James B. Keaton; Singers: The Darrell Stetler Family. Information: John Peters 419-387-7238

August 7-17 Portage Holiness Camp, Portage, OH. Evangelists: Rev. Chic Shaver, Rev. Russell Coffey; Singers: Larry & Trisha Jewett. Information: Samuel Suman 419-264-3045

August 7-17 Lower Light Camp, Petersburg, MI. Evangelists: Dr. Bence Miller, Rev. John Parker; Singers: Chad & Valerie Searls. Information: Rev. David Linville 734-529-2555

August 8-17 Lebanon Valley Holiness Association Camp, Ono, PA. Evangelist: Rev. Barry Whitaker; Singers: Rev. & Mrs. Barry Whitaker. Information: Bradley Spittler 717-933-5635

August 8-17 Comargo Camp, Loveland, OH. Evangelists: Rev. Mark Cravens, Rev. Joseph Smith; Singers: Rev. & Mrs. Dave Fuller. Information: Rev. Ray Campbell 513-683-4872

August 8-17 Port Matilda Camp, Port Matilda, PA. Evangelists: Rev. David Light, Rev. Chester Decker; Singers: Paul Draggoo Family. Information: James Cooper 814-692-7452



ONE OF LIFE'S GREATEST LESSONS

by Jack Hooker

If you had the glorious opportunity to meet Jesus face to face, what is the first thing you would say? Most of us would drop on our knees in worship and praise. Some might have a lifelong question that begs for an answer. But Luke tells us in his gospel that one man had a far different statement to make to the Son of God on his first and only meeting with the Saviour. This man said, "Master, speak to my brother that he divide the inheritance with me." Not only does that statement seem inappropriate but downright rude. What a bold and selfish thing to say to Christ! But Jesus took that remark and used the opportunity to teach all that would listen one of life's greatest lessons.

Jesus said, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." In other words, "Life is not defined by what you have, even if you have a lot." Christ's statement is the exact opposite of the philosophy of this world. In our society, men and women are measured by what they own. For many, the accumulation of goods is priority number one. Jesus was not condemning wealth, but he was correcting the use of wealth as a measuring rod to the value and quality of life.

Our Lord, the master illustrator, follows this rule of life by the story of a successful farmer who had a bumper crop. He ponders what to do with his newly-acquired windfall. After careful thought and clever planning, he decides to build bigger barns and store all his plenty for himself. Just when the farmer thought he had made it, God said, "Tonight will be your last, and you will leave everything behind!" And that is what happens to every person who is rich towards self but not towards God! The farmer never understood that God prospers us not to raise our standard of living but our opportunity for giving. How different this story would have ended if the farmer had used his newfound prosperity to bless others!

Soon after we leave this world, we will be very concerned about what we gave and not what we left behind. John Wesley said, "I judge all things only by the price they shall gain in eternity." Alfred Nobel was a Swedish chemist who had made a fortune inventing and producing dynamite. Following his brother's death, he was reading the newspaper and in horror saw his own obituary. Somehow the editor had confused Alfred with his brother. The headline read, "The Merchant of Death Is Dead." The editor went on to describe a man who had gotten rich by helping people kill one another. After reading the incorrect column, Alfred Nobel decided to change his legacy. He left more than nine million dollars to fund awards to those who had benefited humanity. Still today the Nobel prizes testify to a man who learned not just how to earn but how to give.

We, too, will leave a legacy. We have the blessed opportunity to help build God's kingdom and further the spread of the gospel by giving. And though we can't take a penny with us, we can send up treasures in heaven. That is one of life's greatest lessons. ■

The Rev. Jack Hooker is Vice President for Advancement at God's Bible School and College. He can be reached by phone at (513) 721-7944 ext. 223 or by email at jhooker@gbs.edu.

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DR. H.C. EMMERT APPOINTED AS VISITING GBS PROFESSOR

By Dr. Ken Farmer, Vice-President for Academic Affairs

God's Bible School is happy to announce the appointment of Dr. H.C. Emmert as visiting professor for the coming school year. This is to cover the position of Ben Durr, Jr, who will be on a one-year sabbatical. Brother Durr will continue his column in *God's Revivalist* and will periodically preach in chapel services. Pray for him, as he also will be working on a devotional commentary on the book of Acts.

Dr. Emmert has been in full pastoral ministry for fifty years. While affiliated with the Church of the Nazarene (1943-1971), he pastored ten churches in five states. In 1979, he was led by God to go to Oklahoma City and pioneer a new church. As a result, the Calvary Bible Fellowship Church was estab-

lished. Rev. Rodney Loper, a recent GBS graduate, is pastoring there now.

He is currently serving his second quadrennium as International Coordinator of the International Association of Bible Fellowship Centers, an organization that sponsors the work of Asia Orient Missions founded by Drs. Charles and Lottie Tryon. In this connection he serves as editor of the IABFC's quarterly publication *The Voice*. He is also president of

the Heartland Holiness Association, which has its annual camp meeting at Tryon, Oklahoma.

Dr. Emmert also has an extensive educational résumé, which includes the following: *Bachelor of Theology* (Bethany Nazarene College); *Masters of Religion* (Southern Nazarene University); *Doctor of Ministry* (Luther Rice Seminary). He taught thirteen years

in three Bible Colleges: Covenant Foundation College, Kansas City College and Bible School, and Hobe Sound Bible College.

Dr. and Mrs. Emmert have been married for 63 years, during which time Mrs. Emmert has been a faithful and supportive pastor's wife and an accomplished pianist

and music teacher. The Emmerts have four children, eleven grandchildren, and two great-grandchildren. *Let us welcome Dr. and Mrs. Emmert to the campus family!*



REVIVALIST FAMILY

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



BIRTHS

To **Robbie ('88 HS; '93 BA) and Rachel (Downs) England (1990-92)**, Jonestown, Pennsylvania, a son, **Josiah Reagan England**, born March 28, 2003. Mr. England is a member of the GBS Board of Trustees.

DEATHS

Rev. Carroll N. Miller, age 100, died December 2, 2002, Easley, South Carolina. He served as pastor and as general evangelist in the Wesleyan Methodist Church, then transferred to the Ohio Conference of the Bible Methodist Connection. In 1976 he became a member of the Allegheny Wesleyan Methodist Connection, in which he served as general evangelist, pioneer pastor, and reserve evangelist. He married Florence E. Morris, July 2, 1927, and she preceded him in death in May, 1971. He married Jennie Harding, March 28, 1974, and she preceded him in death in March, 1995. He is survived

STUDENTS SPONSOR INNER-CITY YOUTH REVIVAL

Between 30–35 inner-city teenagers crowded GBS’s Main Street Chapel each evening, March 21–23 for the third “Teen Power” revival. “As a team of students, we had prayed that as young people walked into the chapel, they would sense God’s presence,” says Teen Power leader, Dorcas Byer.

“How He answered our prayers! When our evangelist, Steve Smith, a 2002 GBS graduate, gave the invitation Saturday night, three came to the altar, and others began to cry under conviction. We divided them into smaller groups to pray and share together, and many of them confessed addictions, pregnancies,



bitterness towards parents, and school problems. Eight teens prayed that night and asked Jesus to forgive them of their sins.”

Ministerial student Mark Mander adds that the revival “has been described as an ‘incredible weekend.’ God honored His word and those who had fasted and prayed. The workers at Teen Power

request that you will pray that the teens will not lose ground gained in the revival.”

MINISTERIAL STUDENTS MINISTER IN MEXICO

Two GBS ministerial students, Ben Crawford from Alabama and Mark Mander from Northern Ireland spent a recent weekend in Rio Bravo, Mexico, where they spoke in youth revival services sponsored by Bible Methodist missionaries. The presence of the Lord was evident as a number (p12) ➡



by five sons, six daughters, 42 grandchildren, 84 great-grandchildren, and 18 great-great grandchildren.

CORRESPONDENCE

“I received the three CD’s I ordered, and I was thrilled with the beautiful content they presented. I am a subscriber to *God’s Revivalist* and glad for the old-fashioned way of heart holiness. I have been working for the Lord for 34 years and will be 75 years old on March 26, 2003.” —*Everett W. Banka, Coeur Dalene, Idaho*

“Before I was even born, my mother attended God’s Bible School. While there, she became ill with lockjaw. Reports were that she would never live. My father was still here in Mississippi. He rode the train to Ohio, and while traveling that long distance, prayed that God would spare her life and promised that he would spend the rest of his life serving Him. My mother will be 84 in July, and we lost my precious dad at the age of 76 the week prior to Father’s Day. I will always be grateful for the role God’s Bible School played through my parents in my becom-

ing the person I am today. —*Jean Stubbs, Email.*

“My husband and I had the pleasure of hosting two members of your choir at our home last Saturday. Their names were Aaron Wetherald and Josh Peck. Both were wonderful examples of the kind of people I would happily have in my home. They were respectful, interesting, and happy. I have now spoken to several other people who had the same wonderful experience that we had with the young men and women from God’s Bible School” —*Chris and Mike (p12)* ➡

➡(p11) of young people sought God around the altars. Crawford and Mander ministered both in preaching and in singing, emphasizing the message of entire sanctification and challenging their congregations to hear God's call for full-time Christian service. Their interpreter was missionary Rev. Edwin Tomes.

HIGH SCHOOL/ACADEMY "FAITH IN THE FUTURE" DINNER

Nearly 300 guests filled the student center for a "Faith in the Future" Dinner on March 17.

The dinner was a special effort by parents and staff of the academy and high school. Everyone enjoyed the meal prepared by Theresa Tucker and her staff. Elementary and high school music groups performed for the occasion (see pictures). An academy student, a high school student, and a parent shared testimonies of how the ministry of God's Bible School has affected their lives.



REVIVALIST FAMILY

continued

➡(p11) *Lynch, Ocala, Florida, Church of the Nazarene (from information submitted by Office of Public Relations).*

HITHER AND THITHER

News Among Christians of Wesleyan Heritage

The Francis Asbury Society has scheduled its second Covenant Fellowship at the Cliftview Retreat, 20 miles south of Wilmore, Kentucky, September 29–October, 2003. Society

founder, Dr. Dennis Kinlaw, spoke from the book of Romans at the first fellowship, held last October. Other speakers included Paul Blair, FAS president, and Cricket Albertson. Emphasis was placed upon spiritual disciplines such as prayer, Bible reading and study.

"The miracles continue at John Wesley Theological College (JWTC) in Budapest, Hungary.

JWTC is a school for educating pastors that was developed by the Hungarian Evangelical Fellowship (HEF) with the assistance and bless-

ing of the Free Methodist Church. The largest milestone of JWTC is a recommendation from the Hungarian National Accreditation Committee that JWTC be accredited 'without conditions' and 'without a time condition'...JWTC has grown from 16 students in 1992 to 600 in 2002...[It] offers three curricula: Bible/theology and Christian education, social work, and environmental studies..." —*Light and Life*

"Nazarene Theological Seminary in Kansas City (NTS) announced the establishment of

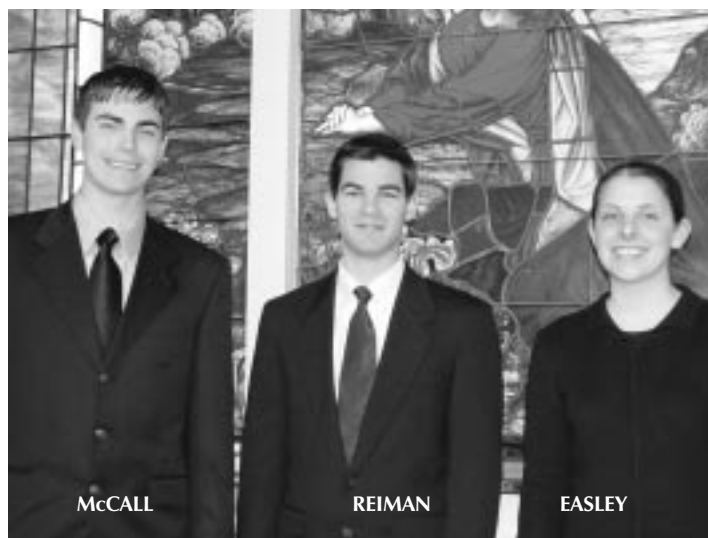
President Avery informed those in attendance on how the capital campaign will benefit the academy and high school. A number responded to his challenge with gifts and pledges.

ANDY PARRIMAN STUDENT OF THE MONTH

“My time at GBS has been well spent,” comments Andy Parriman,



senior ministerial student from Blanchester, Ohio, and March Student of the Month. “I really enjoy the atmosphere that comes with the territory here on the Hilltop—so well, in fact, that I really don’t want to leave.” Andy, known for his warm friendliness, as well as for his spiritual commitment, was converted as a child during family devotions. He wanted “to come to a school where I knew I was going to get the best education in biblical studies. I knew that GBS was that place.” After graduation, he plans to complete graduate studies at Wesley Biblical Seminary, Jackson, Mississippi, then “pastor a church somewhere.”



BRIEFLY NOTED:

Newly elected GBS student council officers are Mark McCall, president; Tim Makcen, vice president; Aaron Terry, vice president; Kim Easley, secretary; and Joe Reiman, treasurer. ■

the Wynkoop Center for Women in Ministry. The gift is made possible through an estate gift from Ralph and Mildred Bangs Wynkoop. The mission of the center is ‘to equip, empower, and encourage women called by God to serve in and through the Church of Jesus Christ...We empower women to be confident representatives of Jesus Christ and seek to clear the systematic roadblocks they sometimes encounter...’ The Wynkoop Center will concentrate on new initiatives. Included in this is the Research

Awards Program, which will serve to assist NTS students in becoming excellent scholars reflective of the legacy of Mildred Bangs Wynkoop, who was a professor of theology at NTS” —*Holiness Today*

“Bill Bright, founder and chairman emeritus of Campus Crusade for Christ and co-founder of Global Pastors Network (GPN), has selected John C. Maxwell (pic-



tured here), founder and chairman of the INJOY Group and EQUIP, Atlanta, GA, to succeed him as chairman of GPN following his death. Bright has been battling pulmonary fibrosis for more than a year. John Maxwell’s earlier ministry efforts included Wesleyan denominational leadership, during which time he guided the growth of 15 churches...” —*Wesleyan Advocate* ■



Dear Phil

GBS professor Dr. Philip Brown continues his response to a young woman's question about "unconditional eternal security" (see April issue for part one).

Dear Jenny,

In the second part of your friend's letter, he said:

There was a [Roman] law that if someone killed a person, then the law would chain that dead body to the murderer until the body finally "fell apart." I think Paul used this as an illustration when he preached in Romans 7: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). It was as if he was (and he may have been) referring to this law in Rome. He was saying he was having to carry around this "body of death" (the old, sinful nature).

[Some say] that Paul was speaking as a lost man in Romans 7. This idea does not come from the Scriptures itself (notice all the present tense verbs, etc.). Paul never said that he was a slave to sin, but he was pointing to the fact that even though he always wants to do good after the inner man, sometimes the "old (p19)➡

➡(continued from page 4)

KENYA. "Lots of praying, planning, inoculations, and community work to raise funds preceded our departure to Kenya. The main goal was to finish the duplex for the teachers at the Kaboson Pastors' School, which houses and educates 42 students. The team put on 2200 feet of ceiling panels in the teachers' duplex...[and] also replaced the galvanized metal roof on one of the teacher's houses [and]...repaired the roofing on the school cafeteria."

—*Evangelical Advocate (CCCU).*

LATIN AMERICA. "In recent years, God has blessed The Wesleyan Church with rapid expansion across Latin America. In response, Rev. Rick West, area director, has looked to various people to help develop the growth of the area. With these experiences in mind, mission representatives from across the continent met on January 21–23, 2003, to consider ways to facilitate growth in the Caribbean and Latin American areas...Two areas, i.e., the Caribbean and the Latin American areas will be combined into one area...[and] seven regions will be created for the

Latin American Area to provide more direct leadership in the development of national church ministries..." —*Indiana South Wesleyan*

PHILIPPINES. "The Lord continues to bless the church planting ministry of David Yucaddi and the pastors of the Ebenezer Conference. Last January 30–31 we traveled to Hunduan, Ifugau, for the dedication of yet another new church. This congregation, deep in the mountains, was planted two years ago and now has 40 members (excluding children). Most of these people are, of course, new Christians, and need your constant intercessory prayer." —*Philippine Bible Methodist Mission*

PERU. "Children! There are so many of them—in the village churches waiting for someone to come and give them colorful Bible stories, in the streets homeless and begging for a bit of bread, offering to rub your truck with a rag, or wipe your windshield for a little bit of money...The harvest of children is so plentiful in Peru that it is overwhelming." —*Allegheny Wesleyan Methodist* ■

➡(continued from page 3)

the fact that the church must reach out in true love and friendship, pulling others into the inner circle of their own lives. Christians must build bridges to other human beings and offer themselves to a needy, hurting world. You can't do that without being willing to get intimately involved in someone else's life.

Isaac Watts had never heard of "Wal-Mart Theology" when he penned these words:

*Am I a soldier of the Cross,
A follower of the Lamb,*

*And shall I fear to own His cause
Or blush to speak His name?*

*Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas ?*

*Sure I must fight if I would reign,
Increase my courage, Lord.
I'll bear the toil endure the pain,
Supported by Thy Word."*

No disrespect, Mr. Sam, but Isaac's got it right! ■

Camp Meeting

at God's Bible School & College • Cincinnati, Ohio

New Date!
May 18–25,
2003

Evangelists



Noel Scott



Wingrove Taylor



Coy McGinnis

Music: GBS Music Division under the direction of Garen L. Wolf I

Children's Services: GBS Students

Holiness: Critical Issues Class: Allan Brown

Principles of Christian Life Class: Philip Brown

GBS Commencement: Saturday, May 24, 10:00 am

Schedule of Services:

Prayer and Healing 7:30 am

Breakfast 8:00 am

Heart Talks 9:00 am

Morning Worship 10:30 am*

Children's Meeting 10:30 am

Lunch 12:00 pm

Supper 5:00 pm

Evening Service 7:00 pm*

**Nursery service provided during the main services*

Space is limited—register early!

Holiness Revival Rally: Sunday, May 18 with Rev. Noel Scott—"The Revival We Need"

God's Bible School
Camp Meeting
(513) 721-7944
1810 Young St
Cincinnati, OH 45202

| | Sun. 5/18 | Mon. 5/19 | Tue. 5/20 | Wed. 5/21 | Thu. 5/22 | Fri. 5/23 | Sat. 5/24 | Sun 5/25 |
|----------|--------------|--------------|--------------|--------------|--------------|--------------|-------------------------------|---------------------------------------|
| 9:00 am | | | Taylor | Taylor | Taylor | Taylor | | |
| 10:30 am | | | McGinnis | Scott | McGinnis | Scott | 10:00 am Commence- ment | Scott 2:30 pm ← Student Service |
| 7:00 pm | Scott | McGinnis | Scott | McGinnis | Scott | McGinnis | Scott | McGinnis |

ArchiveS

THE TEMPEST AND THE TENT

After the morning service, Sunday, June 13, 1915, tired nature asserted itself and I went to sleep. When I awoke, singing had already commenced in the tabernacle and I noticed that a great black cloud hung poised above the tent. In a few minutes the storm broke. At the time, Brothers DeWeerd and Slater were making sweet melody with the song "The Old Rugged Cross." The wind blew with furious gusts, but for the moment the congregation was so enrapt with the glorious duet of the missionaries that the warring of the elements was scarcely heeded. Shouts rose above the tempest, music vied with

the roll of thunder, heavenly electricity flashed whiter and keener than the lightning itself. But the atmosphere brought out its mightiest artillery, actually tearing the big tent to pieces. There was no panic, however (the morning papers notwithstanding). Numbers sought refuge under nearby roofs. The tabernacle adjoining the tent was crowded to its utmost limit; and despite the storm and the wreck of the tent, a testimony meeting, followed by an altar service, took us up to dinner time.

Meanwhile, in a certain Kentucky town a holiness meeting closed that same night. A big tabernacle of canvas had been used for ten days, having been rented from the owners. By special arrangement, the Anti-Saloon League had agreed to take it over for a special campaign in the same town. The mayor objected to the prohibition propaganda; his people came over at three o'clock on Monday and had the tent taken down. At about the same time Brother Standley called the holiness evangelist who had been in charge of the meeting and asked him about the tent—whether it could be secured for our meeting here. He immediately conferred with the Anti-Saloon people, who said they would let the matter drop, even though they had already paid the money for the tent. THEN IT COMMENCED TO RAIN. Now mark this: If that ungodly mayor had not taken the tent down in his fight on prohibition, it could not have been removed that evening on account of the rain; and if he had not thus acted, neither would the people who had hired it have been willing to release it. Thus Satan, in his fight for liquor, gave the Lord the victory in Cincinnati for the saving of many souls. Certainly there is no tent which we could, by any possibility, have laid our hands on that would compare with this one for our purpose. ■

—*God's Revivalist*, July 8, 1915



Camp Meeting Photo Published in *God's Revivalist*, July 8, 1915

Peter tells us, "Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart."

This love, according to 1 Cor. 13:4-8, "suffers long [is patient], and is kind, is not jealous; love does not brag and is not arrogant. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. It does not rejoice at wrongdoing, but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres."

If you are not able to manifest these qualities of spirit when you become angry, you are not experiencing Christlike anger.

6. *Christ-like anger is not explosive (James 1:19, 20).*

"Be slow to anger, for man's anger does not bring about the righteous life that God desires [does not produce the righteousness that God requires]."

Christlike anger does not "blow up" or "explode." A person with Christlike anger does not have a "short fuse." A person who finds himself "exploding" is one who has developed reactionary patterns while living under the dominant control of self-centeredness. Such behavior is not to be part of the Christian's life.

7. *Christlike anger is guided and controlled by the Holy Spirit (Eph. 4:30).*

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Carnal anger grieves the Holy Spirit.

If your words and behavior do not fit within these seven characteristics of Christ-like anger, you are not pleasing the Lord. Galatians 5:16 says, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust [desire] of the flesh." Christlike anger operates under the control of the Holy Spirit, and He does not lead us to violate Scripture. Carnal anger is sinful and must be put off!

—sermon outline by DR. ALLAN P. BROWN



To be continued.
Part II will deal with how to win the victory over carnal anger.

1. This is seen by the interchange of the aorist participle *periblepsamenos* (*peribleya, meno*) followed by the present participle *sullupomenos* (*sullupou, meno*). For further information, see A.T. Robertson, *Word Pictures in the New Testament* on Mark 3:5.

"COMMITTED TO EXCELLENCE
IN PREACHING"



WHEN YOU GET ANGRY

Is it Carnal or Christlike?

Part I

Scripture Reading: Ephesians 4:17-32

Text: Ephesians 4:26, 27: Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil.

INTRODUCTION

Someone said, "A rose by any other name smells the same." In response, someone quipped, "A skunk by any other name smells the same, too!"

I am afraid we have a tendency to play the "any-other-name" game with the word "anger." Hence, Christians have developed all kinds of euphemisms to describe being upset. Instead of saying, "I really got mad," or "That made me so angry," many seek to "sanctify" what they felt, thought, or said by calling it "righteous indignation." Others say, "I was emotionally upset," or "It's my nerves," or "I was very distraught," "perturbed," "agitated," or some similar circumlocution. Whatever you prefer to call it, I am referring to those situations that trigger chemical changes in your body that occur when you feel inward stress and become upset.

Some people have the mistaken notion that all anger is wrong. Years ago I read a booklet by John R. Church in which he argued that Ephesians 4:26 was wrongly translated and that entirely sanctified Christians did not get angry. What Dr. Church failed to recognize is the Bible speaks of both acceptable and unacceptable types of anger. The anger that is Biblically commanded (Eph. 4:26) and approved by God, I term "Christlike anger." The type of anger that is Biblically condemned and is to be put away from the Christian life I term "carnal anger."

Our goal in this sermon is to establish the characteristics of Christlike anger and then seek, by God's grace, the power of the Spirit, and the engraving of God's Word to remove all non-Christlike anger from our lives.

I. A DEFINITION OF ANGER

The verb for anger (*origizo*), occurring eight times in the New Testament, means, "to become angry, furious, or enraged." The noun "anger" (*orge*), occurring 36 times in the New Testament, basically describes the same emotions. Both the verb and the noun are used to describe acceptable and unacceptable angry emotions and behavior.

II. THE CHARACTERISTICS OF CHRISTLIKE ANGER

The fact that Jesus, our example (1 John 2:6; 1 Pet. 2:21), got angry proves that there is such a thing as "Christlike" anger.

A. Jesus got angry. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other" (Mark 3:5).

The grammar of Mark 3:5 reveals that Jesus' anger was tempered by grief. The phrase, "when he had looked round about on them with anger," expresses a momentary angry look as contrasted with the phrase, "being grieved for the hardness of their hearts," which expresses a continuous state of grief.¹

Christ was angry with the Pharisees because of their resistance to the work of God whom they professed to serve. Yet surrounding his righteous anger was a compassionate concern and pity for the Pharisees. He longed to help them, but their morally blind condition seemed to make this impossible. Yes, Jesus was angry. But we see here no chafing and irritated selfishness in it.

Anger at sin, either in yourself or others, if kept within its due bounds, is not only lawful but commendable. This passion of anger was found in Jesus, in whom was no sin. Further, Jesus' example teaches us that our anger against sin ought to be accompanied with grief and compassion towards sinners.

B. The characteristics of a Christlike anger (Eph. 4:26-32).

Ephesians 4:26-32, plus other New Testament passages, provide the data for defining Christ-like anger. The next time you become angry (or whatever you prefer to call it), measure your attitude, words, or behavior by this Biblical criteria.

1. *Christ-like anger is of short duration* (Eph. 4:26).

Paul wrote, "Let not the sun go down upon your wrath." This command does not mean, as I recently heard one person say, "Stay mad at the Devil!" It means the emotions and behavior of Christlike anger are to be of short duration. You are not to go to bed angry. You are forbidden to stay angry. You are not to have a grudge-book or seek to "get even."

2. *Christ-like anger does not speak unkind, demeaning, or abusive words* (Eph. 4:29).

We are commanded: "Let no corrupt communication proceed out of your mouth [unwholesome words or talk], but that which is good [appropriate] to the use of edifying [building others up], that it may minister grace unto the hearers [give grace and may benefit those who listen]¹. The term "corrupt communication" is not limited to cursing and name-calling. A person with Christlike anger is careful that what he or she says has "**AGE**" (that is, it is *appropriate, gracious* and *edifying*). Any unkind comments or any ungracious or demeaning words are indicative of "corrupt communication."

3. *Christ-like anger is not vindictive or cruel* (Eph. 4:31, 32).

"Let all bitterness, and wrath, and anger (*orge*), and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

A Christlike anger does not cause you to lose control over what you say or how you act. If your anger causes you to be less than kind to the person you are angry with or less than tenderhearted and forgiving in the way you talk to him or about him, you are experiencing carnal anger. Carnal anger is sin and must be put away from the Christian life (Eph. 4:31; Col. 3:8).

4. *Christ-like anger is careful not to sin or to give the devil a foothold [an opportunity to cause you to sin]* (Eph. 4:26, 27).

"Be angry [present imperative] and sin not! [present imperative]. "Neither give place to the devil [do not give the devil an opportunity or a foothold]."

When we experience Christlike anger, it can easily be pushed into unChristlike behavior by the devil. If we are not careful, we can become self-assertive and manifest wrong attitudes and actions. Even Christlike anger is dangerous. When we get angry, if it is not tempered with grief and compassion as was Christ's anger, the devil will endeavor to push us over the line of Christlike behavior into that of carnal behavior.

5. *Christ-like anger always acts in harmony with Christian love* (1 Peter 1:22).

➡(p14) *man” wins a small battle. I see this in my own life. Sometimes I want to pray for hours on end, study my Bible for hours on end, witness to every person I see, etc., but do I always do that? No! I have two opposing natures in me. I have the Spirit of God that moves the new man to good works, but then I have the old Adamic nature (aka the flesh) that declares war against what I know to be right.*

1. Your friend is wrong. Paul does imply that he was a slave to sin.

a. In Rom. 7:14 Paul says, “I am carnal, sold under sin.” The phrase “sold under sin” is a translation of a perfect tense verb. What that means is that Paul was saying, “I have been sold, and as a result I am still under sin’s control.” That is what the perfect tense normally means: the action was completed and its results are still on-going. So Paul begins this section with a perfect tense verb that implies that he is still under sin’s control (i.e., a slave to sin). By the way, the NASB translates the phrase “sold into bondage to sin”; and the NIV translates it “sold as a slave to sin.” Also, there is no variation among the Greek manuscripts regarding this phrase. This means it does not matter which Greek text you use, for they all say, “I have been sold under sin.”

b. As you read through the chapter, Paul repeatedly testifies that sin is controlling him. He does the very thing he doesn’t want to do, and he doesn’t do what he wants to do. In verse 25, Paul concludes by saying that although he wanted to do what was right (with his mind), in reality he kept on doing what was wrong (with his body). That is not the description of a person who has been set free from sin. That is the description of a person who is still a slave to sin.

2. Your friend is right that Paul uses the present tense in Romans 7. However, with a little more training

in Greek, he would be aware that when the Greeks told a story about the past, they would often use the present tense to make the story come alive. We do it in English too. It is called “historical present,” and it is used many times in the Gospels.

So in the middle of this letter to the Romans, Paul inserts the account of his awakening to the Law’s true demands (7:7-13). In these verses (7-13) Paul uses past tenses to tell the opening part of his story. One day he realized that the law required more than outward conformity. The Law required inward righteousness (7:7 — “Do not covet”). When Paul tried not to covet, he found that he couldn’t stop. Beginning in verse 14 he switches to the present tense to make his story more vivid and dramatic: Sin was in control of him! While it is unusual to have an autobiographical account in the middle of a theological letter, Paul includes his testimony to make a point about the total inability of man apart from God’s grace to meet the demands of the law. But, as 8:3-4 says, God sent Christ, condemning sin in the flesh, so that the righteous requirements of the law might be fulfilled in us as we walk in the Spirit.

Jenny, don’t let the technicalities of all this confuse you. While your friend was right that we should consider cultural factors when we interpret Scripture, culture is not the final court of appeals. Rather, the context of a passage is always the final court of appeal. The contexts of Romans 6 and 8 are unmistakably clear about the nature of a Christian’s relationship to sin. Romans 6 teaches us that Christians are free from the power and control of sin. Look at 6:6, 7, 17 (“you used, to be slaves of sin”), and 22 (“you have been freed from sin”). Since that is true, Romans 7 is not Paul’s personal testimony of his struggle with sin.

I know that many Christians read Romans 7 and say, “Hey, that

sounds just like me! I really have a lot of struggles with sin.” But that isn’t the issue. The issue is this: what did Paul mean in Romans 7? Both the context and the language of Romans 7 support the conclusion that Paul was describing his condition as an awakened sinner. He was not giving his personal testimony as a Christian.

3. Your friend is also right that he has two opposing principles within him. What you (if you haven’t already) and your friend need to do is fully yield the control of the new life Christ has given you back to Him. That is what Paul is saying in Romans 6:11-13 and Romans 12:1. In simple terms, that means saying, “Father, thank you for saving me from my sins. Thank you for making me a new creature in Christ. I am so grateful for what you have done for me that I want to give my whole life back to you for your total control. I’m not going to debate issues with you any more. Whatever you want, that’s what I’ll do. When your Spirit speaks to me, I’ll obey. Please help me to walk saying, ‘Yes, Lord—yes to You at each decision point of my day.’”

Hope this helps.

Your friend,
PHILIP BROWN

P.S. One last thought: If your friend says, “No sinner can say what Paul says in 7:22, “I delight in the law of God after the inner man,” here’s the answer: “You’re wrong. Ask any good Pharisee of Paul’s day if he delights in the law of God, and he would tell you, ‘Of course, I delight in the law of God! Why do you think I’m a Pharisee!! We Pharisees have dedicated our lives to keeping the law!’” ■

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“Listen to the roll... My name is on the pages!”

➡(p5) For a time he sang with the unseen choir, and sometimes his dear ones could not recognize what he was singing.

Then he told us, “I saw Peter, Paul, and running water. I saw the crystal fountain.” He also told us that he had seen the Tree of Life, baskets of apples, lots of fruit, and white apples. “I don’t know what variety those are,” he said of the apples. “I’ve never seen any like them before.” At one point he exclaimed, “I see a bright light coming closer. *I see a mansion, my mansion!*” Later, he informed us that he saw a stairway, and then he began to move his legs, as though climbing stairs. Later he mentioned that he saw eight horses “whiter than white” and then made the motion of riding a horse. He added that he saw “400, 500, and 600 horses.” He said that they were “beautiful!” adding that a chariot was coming for him.

At different times he declared that he had seen angels. “I hear them. It’s beautiful. The room is full of them. There are lots of angels; they are a precious sight. They are all over the place. I hear them. I have to go.” He told his son Mike that the angels had brought him his meal and then motioned with his hands as though he were eating and drinking. He mentioned again the heavenly manna, saying that it was “high grade.” While eating this, he did not ask for any earthly food for a period of three days.

In intense pain, he prayed, “Answer prayer. Hurry!” and asked us to pray that God would ease his suffering. Again he motioned as though he was eating manna, and then his pain subsided. “When I reach that land,” he told us, “I won’t have any pain. My trials are over. There will be no more worries.” He added, “I can’t reach them yet. Hurry and take me with You. I have done what You told me to do.” His next words were “All right, Sir,” and began to praise God profusely. “Oh yes, this is worth it. Yes! Amen!” Then he mentioned seeing the Throne, exclaiming, “So awesome over there! They are singing. Listen to the roll...My name is on the pages. My name shall be a new name, and my name shall be His name.”

All the time he was in constant prayer, and there were moments of extreme soul-travail. He wept and prayed for hours for specific individuals. “We need You, Jesus. Help us, precious Lord! Help us now!” he prayed, assuring us, “He will come and show us what to do.” He used phrases such as this: “Please God, have mercy”; “Pray that God will give them good judgment and make a way for them”; and “I don’t know what tomorrow holds, but I know that God will take care of things.”

Once he ended his prayers by saying, “It’s Yours now, Lord. I turn it over to Thee.” As God strengthened his faith, he proclaimed, “God has something for us. I believe it! It is something big. Bless His name! My faith still holds.” At other times he entered into battle with the enemy. He mentioned on two different occasions that he saw demons. On one of these occasions, he would literally swing his arms at them. Family members would plead the blood of Jesus in prayer against this Satanic attack, and each time a spirit of peace would fill the room.

Brother Theroff also would laugh under the anointing of the Spirit, and a real spirit of freedom would pervade his room. He would say, “Thank God. Bless the Lord! I love Him! He is all I need! I am ready to go! I love Jesus so much I can’t sleep.” He drew his children aside and charged each of them with the responsibility of a life of prayer for lost loved ones. Like a patriarch of the Old Testament, he blessed his family and charged them to serve the Lord. “I want everyone working together,” he urged us. “*Get ready! Hurry! it won’t be long! I’m going to miss all of my family. I’m terribly homesick for Heaven. I’ll be waiting for you in Heaven.*”

We shall not forget what Brother Theroff’s pastor said to him near the end: “You have fought a good fight. You are about to receive your crown. We’ve had a wonderful time together. You are a good old soldier. You endured hardness. You will soon hear the Lord say, ‘Enter into the joys of the Lord.’” It was at 5:20 A. M., Friday, October 11, 2002—our dear one’s usual time of daily prayer and Bible-reading—that the Lord fulfilled these words and took him home. ■

➡(continued from page 4)

FAMILIAR WITH REVIVALIST

We don't want to be without the *Revivalist*. My parents got it when I was just a young girl at home. I am now 71 years old, so I have been familiar with it for many years.

ANNA BROWER
Lockridge, Iowa

PRAISE FOR THE WINTER ISSUE

In the winter issue of the *Revivalist*, I was thrilled with Michael Avery's article on "A Better Understanding of Corporate Worship" and with Larry Smith's article on "Confronting Our Culture." I've never read anything better [on these subjects]. In these days of confusion and crisis in the church, we need to get back to the basics. God bless you and your work there at GBS.

DANIEL THOMAS
Indianapolis, Indiana

THRILLED WITH FLEXON ARTICLES

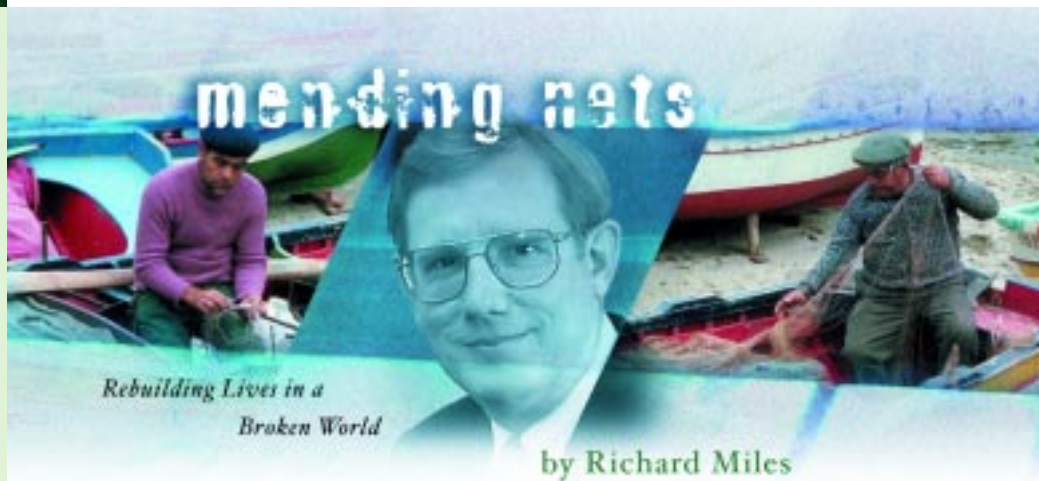
Your *Advocate* has been the source of great edification and help to me and my family. I was so thrilled by your articles on Rev. R.G. Flexon. As a little boy here in the Caribbean my mother spoke of him to me. His holiness preaching is one of the great landmarks of the Pilgrim Holiness (now Wesleyan) Church here in Trinidad.

NELLO MULCHANSINGH
Trinidad, West Indies

CONTENT AND BEAUTY

In a public opinion poll, I would vote *God's Revivalist* as the best periodical in this day and age—excellent in content and beauty. Thank you for all your endeavors.

JEAN C. ALEXANDER
Avon Park, Florida



THOSE WHO DISAPPOINT US

"How do you show acceptance without appearing to approve of one's wrong behavior?"

No pain on earth may equal the pain of watching our loved ones throw away life's opportunities, sometimes beyond their ability to retrieve or reverse them. When our hopes for them begin to die, it is as though we begin to die, also. But then, you know about the pain. The question is what to do now?

Above all, never sacrifice your relationship, because relationship is always at the heart of helping. Destroying it is the quickest route to destroying the person you love, and maintaining or restoring the relationship is the quickest route to rescuing that person. Because a person makes a bad choice does not mean that you failed in the relationship; but remember that you cannot help someone by alienating him. Remember, too, that just because a person is angry at your expectations does not mean you have failed.

The Body of Christ is to restore the fallen. If I cut my finger, my body would rally its resources to heal the finger. I don't cut my finger off because it hurts me.

Christ's love is unconditional and sacrificial, and He did what was best for us. Love unselfishly commits to the good of another person. That may be correction, and it may be forgiveness; but it is always what is best for the other person. Try not to overreact out of your hurt or embarrassment.

Your goal is to make this person want to change. Demanding may work for children; but as people become adults, the nature of our relationships change. We must lead and influence rather than demand and force. Larry Crabb in *Connecting* writes of his failure to win his rebellious son by demanding and correcting, but when he loved his son into a renewed relationship, he came back to Christ. He described his new tactic like this: "The father, who so many times before demanded repentance,...now invited repentance."

We must respect the fact that God gave people the freedom to choose their conduct. You cannot force people to change, and if you try to do so, you will probably fail. Try never to speak in a condescending or disrespectful manner. With Christ as our pattern, we don't ever approve wrong, but neither do we ever reject the person for the deed. Jesus came not to condemn, but to save (Jn. 3:17). ■

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

➡(p2) Though his subjects lived in grubby poverty, he wore a diamond-encrusted robe, which cost not less than 25 million dollars. His appetite for sex, power, and luxury seemed unlimited.

Yet Louis somehow imagined himself a Christian—a follower of the Lord Jesus Christ, whose “dominant passion” was also the “love of glory,” though it was the glory of His Father and had nothing to do with the fading glitter which Louis spent his life pursuing. Of course, the Sun King bowed reverently before the crucifix and went to daily mass, but he never could understand a king—nor a God—who emphatically denounced all pomp and pretense and who declared to His disciples, “I am meek and lowly in heart.”

For that is exactly what Jesus said about Himself in the “great invitation” which He issued in Matthew 11. After 20 centuries, His words are still astounding to the power brokers of this world, as indeed they are to all of us. But they remain His own official statement of His qualifications for leadership. “Come unto me...and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls...” (vss. 28–29). In other words, His essential character of gentleness and humility is the unailing pledge of His peace and welcome to us. It is also the certain promise that if we will “learn” of Him, He will not only give us rest, but He will also teach us to be like Himself.

“I am meek and lowly in heart.” What other great leader has ever said that about his own distinctive characteristics? Who anywhere would list those words upon a résumé submitted to an employer? Certainly not Louis nor most of the other princes and politicians who fiercely claw their way to the top of the human heap. Certainly not most of the generals, financiers, entertainers, philosophers, or social bigwigs who move and shake the social structure and are known for their power plays and bloated egos. And certainly not most of our religious leaders, who recommend meekness and lowliness to others but who are less enthusiastic about such virtues in themselves.

What an embarrassment to our holy faith that so many of us who call ourselves Christians are more like Louis than like Jesus! Whenever did Jesus—the Lord of Glory to whom all power is given in heaven and on earth—ever snap harsh and imperious demands; insist on grand, impressive titles; exploit and manipulate others for His own benefit; boast of His accomplishments and intelligence; or elbow His way to influence and position? Yet there are far too many of us who do all of that, while at the same time we claim to follow Him. Thanks be to God, on the other hand, for the lovely and magnetic lives of the saints; for they have shown us that meekness and lowliness of heart is Jesus’ way, not only for Him, but also for us.

But Louis never could understand this, as we have said, any more than most people can understand it now. Or they readily will admit that Jesus was meek and lowly but never grasp that He wants them to be meek and lowly, too. Even worse are those who somehow imagine that they are like that, but their associates and subordinates cringe before their harsh, self-centered, and arbitrary ways. If they have ever read Philippians 2:5, they make no application of it to themselves. Probably Louis never even read that passage, since Bible reading was not a high priority between ballet performances and card games at Versailles. But that scriptural imperative is direct and specific to us all.

“Let this mind”—this attitude, this purpose, this way of looking at things—“be in you, which also was in Christ Jesus,” implores St. Paul, as he points to Christ’s great example. For the Son of God “made himself of no reputation and took upon him the form of a servant,” and then He “humbled himself and became obedient unto death, even the death of the cross.” St. John is just as emphatic: “He who says he abides in him *ought himself also to walk just as he walked*” (I Jn. 2:6). St. Peter adds, “Christ also suffered for us, *leaving us an example that we should follow in His steps*” (I Pet. 2:21).

So if we are to be real Christians, we must become like Him who became our servant and who laid down His life for us. To accomplish this, we must learn the lessons that He teaches, use the means that He offers, and submit to the disciplines that He applies. We are not naturally meek and lowly, but proud and pushy, but then it is the operation of grace to change us sinners into saints. There may be bitter blows, sharp regrets, and salty tears, but if we will “learn” of Him, as He invites, He will bring us at last to “the measure of the stature of the fullness of Christ” (Eph. 4:13). Whatever else that includes, it means that He will make us meek and lowly, as He is.

To be meek is to be among the blessed ones, who “shall inherit the earth” (Matt. 5:5). This means to be gentle, mild, compassionate, peaceful, and unobtrusive, offering reverence to God above us and respect to others around us. It does not mean cowardly servility, for “meekness is not weakness.” But it does imply freedom from pretense and show, boasting of one’s own gifts and accomplishments, and forcing one’s own will on everyone else. Meekness also means patient endurance of injury, as it did for Our Lord, “who when he was reviled, reviled not again” (I Pet. 2:23). Some commentators believe that it also includes the grace of self-control, for as John Wesley insists, the meek “hold all their passions evenly balanced.”

To be lowly in heart is to be humble—to have “a modest sense of one’s own worth.” This is the opposite of arrogant self-assertion, inordinate ambition, and pulling rank to gain new perks and privileges. It values

the views and rights of others, showing deference to one's superiors and affirmation to one's subordinates. It never puts down the weak, ignorant, and socially inferior, and it abjures that sinful self-esteem which crushes others in order to advance itself.

Our basic sin is that swaggering pride which constantly manipulates everyone and everything to get our own way and to broaden our own power and prerogatives. Everywhere we are confronted by the pride of race, the pride of social station, the pride of learning, the pride of power, the pride of cultural snobbery, and even the pride of spiritual superiority. This is all about self—self-glory, self-importance, and self-promotion. Though meekness and lowliness seem to overlap in both their meaning and their application, they are both the opposite of that. For they combine in that winsome expression of God's love which "suffers long and is kind," which "does not envy," which "is not puffed up," and which "does not behave rudely, does not seek its own... (I Cor.13:4-5)."

"I am meek and lowly in heart," Jesus Christ declared. That meant, "I am gentle, humble, and gracious; and I am among you as One who serves." *L'etat c'est moi!* Louis XIV declared. "I am the state!" That meant, "I am proud, willful, and arbitrary; and I crush whoever is in my way!" For 72 years Louis strutted and stomped across the stage of Europe with all the arrogance of supreme power and privilege. But long ago all that came to an end. For on September 1, 1715, the sun set for the Sun King forever. So it will be for all who will not determine to be like Him who said, "I am meek and lowly in heart." At the last, everything depends upon whether we are like Louis or like Jesus. ■



By Anita K. Brechbill

"...By Him actions are weighed." (1 Samuel 2:3)

Astonishing!, By what standard are actions weighed? The answer to that question is motive. *Yes, motive is everything!* The deepest secrets of life and desire rise unseen but powerful into the chamber of motive. There action is constructed and from thence finds its way into the visible arena of life. Only pure hearts give birth to pure motives and stand approved at the "weighing in." In that hour when "God will judge the secrets of men's hearts," many stately structures of lifetime achievement will crumble into oblivion in an instant. Samuel Chadwick said, "What a shattering of shams there will be in eternity!" Hasten to the blood of Jesus Christ for cleansing. Only that blood can reach our inmost, secret chamber. ■

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

GOD REQUIRES PERSONAL HOLINESS

The holiness which God requires is real and not imaginary. It does not consist in a belief that because Christ is holy and that we are believers in Him God will consider us holy though we are positively unholy. This delusive but damning doctrine is quite popular. Sin is no fiction, and it will be punished in everyone in whom it is found. Holiness is not imaginary but an actual attribute of God's children. How clearly is this expressed by the Apostle! "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). This does not admit of a single exception. *Every man!* This takes in every one who professes to have a hope in Christ, no matter what may be his creed or church! If the hope is well founded, it results in personal purity. Reader, have you this hope?

—Bishop Benjamin Titus Roberts



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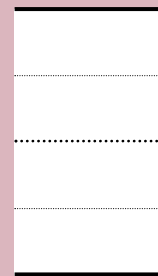
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