

GOD'S REVIVALIST

November 2003

and Bible Advocate



the editor's view



LARRY D. SMITH

THE NAZARITE SONG

It was a crisp October day in 1856, and the Genesee Annual Conference was about to adjourn in Medina, New York. All the preachers' reports, committee findings, and parliamentary motions had been duly recorded in the minutes, which then had been read, corrected and approved. Now it was time for the drama of closing ritual. All eyes were on the bishop, as he slowly rose, adjusted his glasses, and began the solemn reading of the "appointments."

From its beginning, this session had been "a time of severe testing to the Methodists of Western New York who sympathized with the doctrine and work of holiness," as historian Wilson T. Hogue explains. Ridiculed as "Nazaries" for insisting on Biblical mandates of discipline and self-denial, these champions of the "old paths" were bitterly opposed by the "Buffalo Regency," a secret coalition dominated by lodge members, saturated by worldliness, and organized to crush resistance to "progress" and "respectability."

Last year's session had demonstrated the painful division within the conference. The Regency "was liberal in its utterances, [and] its theology was...anti-Wesleyan," as another scholar informs us. "Its adherents saw no necessity for the rigid rules of the discipline upon the subject of worldliness." In contrast, the Nazaries were "staunch in [their] adherence to old time Wesleyan Methodism, both in doctrine and experience. [They] believed in the church rules in respect to worldly conformity and in enforcing them.... Spiritual life and power were sought and taught as the privilege and duty of God's children." Throughout the year, the Regency had bitterly attacked those who called for return to that "spiritual life and power."

Yet the Spirit had honored their faithful witness. On every district, revival had broken out in "protracted meetings," camp meetings, and quarterly meetings. Under powerful preaching, weeping sinners had flocked to the mourners' benches, where they were "soundly converted" in the finest Methodist tradition. Earnest Christians, (p22)➡

GOD'S REVIVALIST and BIBLE ADVOCATE

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the president's page

THE GRACE OF GRATITUDE

by Michael R. Avery, president

According to a medieval legend, two angels were once sent down to earth, one to gather up petitions and the other to collect thanksgivings. The first angel found petitions everywhere. He soon returned to heaven with a huge load of them on his back and a bundle in each hand. The second angel had no such easy time. He had to search diligently to find even a mere handful to take back to heaven.

Admittedly, legends can be farfetched and unrealistic; but they also can be painfully accurate. This one is much too accurate for comfort. We would all have to admit that the high-stakes scramble for more of this world's goods has robbed the church of her voice of thanksgiving. Our long period of materialistic comfort has made us easy in Zion and unaccustomed to the exercise of humble gratitude.

The Apostle Paul knew the importance of gratitude to the Christian as well as the subtle danger of ingratitude. Listen to the music of gratitude that plays through his epistle to the Colossians:

Chapter one, verse 3: "We give thanks to God the Father of our Lord Jesus."

Chapter one, verse 12: "...giving thanks unto the Father."

Chapter two, verse 7: "...abounding...with thanksgiving."

Chapter three, verse 17: "...giving thanks unto God and the Father by Him."

Chapter four, verse 17: "Continue in prayer, and watch in the same with thanksgiving."

Paul's hymnody of thanks seems to center in chapter three, verse 15, when he says, "And be ye thankful."

Paul's strong imperative to "wear a garment of gratitude" is anchored to three firm convictions in the Apostle's life.

Paul saw gratitude as a required grace—not a luxury but a necessity, not an option but a conviction. Paul placed it among the required rather than the elective classes in the school of Christian experience. I have a debt to be grateful!

I owe it to God to be grateful. He has given me life, eternal life and the opportunity to do something with it.

I owe it to others to be grateful. A sour, complaining spirit spreads gloom. However, a joyful, cheerful spirit brings sunshine and smiles wherever it goes.

I owe it to myself. Your physician will tell you that a mean, bitter, thankless spirit harms our health and robs us of life. But of greater concern is what ingratitude does to us spiritually. Of the 13 plagues that came upon the children of Israel in their wilderness journey, eleven of those were punishment for murmuring against God. In Romans chapter one, Paul charts the awful journey from godliness to godlessness. He says in verse 21 that part of the root cause for such deviation is a spirit of ingratitude, for "neither were they thankful."

Gratitude is also a ripening grace. A more literal translation of Paul's words would be, "and become ye thankful." We (p14)➡

NOVEMBER 2003

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.

THE WESLEYAN TERCENTENARY

I express deep appreciation for your September *Revivalist*. It is a treasured "condensed" book on John Wesley. It might be helpful if this were required reading for all Christians—but especially Wesleyans. What a heritage we have!

OMAJEAN SMITH
Nitro, West Virginia

The September '03 issue, featuring John Wesley's Tercentenary, is a treasure. It's a must for us who still believe in Scriptural holiness. I will share my copy with many, but I'll be sure to get it back.

R. JACK CAMPBELL
Pittsburgh, Pennsylvania

The last copy on John Wesley really looks great!
(MRS.) JAMES W. STOKES
Ripley, Tennessee

I enjoyed the September issue and the articles on John Wesley. I enjoy reading every issue—every article and the news concerning the school. I am a retired Nazarene elder and getting a few more years of ministry in a small Methodist church here in Illinois along the Mississippi River in Pike County.

REV. PAUL W. WHITE
Pleasant Hill, Illinois

A WHOLE LOT

I am 82, and I love your magazine a whole lot.
BELVA STOKES BAKER
Tunkhannock, Pennsylvania

(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.

GUATEMALA. "Pray for Glen and Helen Reiff (EFM) and other missionaries in Guatemala.... Emmanuel missionaries were recently robbed in broad daylight. Praise the Lord they were not harmed. One of the missionaries said to the robber who was holding her at bay, 'Jesus' blood is powerful.' He dropped her arm, and she walked away. As you might imagine, this robbery has set the missionaries' nerves on edge. Glen Reiff requests prayer for the presidential elections this fall." —*Ropeholders*

DOMINICAN REPUBLIC. "The newest endeavor in the Dominican Republic, the Hato Viejo church, is located in a voodoo area with a Satanist cult based on a nearby hill.... On July 25, I was asked to hold the first preaching service.... As I began to preach, I saw the church was now filled with many unconverted people. Two ladies responded and found the Lord.... It is quite evident that [the Lord] is doing a deep work." —*David Middleton, Missionary Herald (EFM)*

TAIWAN. "Pray for the anointing of the Spirit upon Bradley and Anita Halter, and Byron and Missy Manners as they battle against centuries-old idolatry and ancestor worship in Taiwan. Byron writes: 'August was Ghost Month. Instead of the usual once-a-month offering of food to the ancestors and gods, it was necessary to offer it three times—once when the ghosts get out of the underworld, once in the middle of the month, and once when the gates of the underworld are locked for another year. The older people really believe in it, and it is a real miracle to see one of them converted. Many of the younger people no longer believe but continue the practice because their parents want them to do so.'" —*Ropeholders* ■

Meditative Thoughts on Prayer

By Daniel R. Glick

Prayer is not a magic formula. Magic seeks to control the supernatural and believes that by using certain formulas the practitioner can get the supernatural to do what he wants. The possessor of true religion seeks to worship God and has an attitude of submission, reverence, and adoration. Instead of seeking control, the true worshipper of God seeks to be controlled. This is why his prayer is always conditioned by “Thy will be done, on earth as it is in heaven.”

Prayer puts us in the realm of the Spirit. When we are working in that realm our work will be lasting. A lack of prayer means our work is rooted in the flesh and will be transitory. What we lack is not just better planning and procedures. Of course, we need these, and they ought to be the best that we can do. But what we really lack is the prayer that makes our planning and procedures Spirit-guided and Spirit-empowered. We need His direction to make our plans, and we need His empowering to carry them to completion.

The exciting thing about prayer is that it is God-initiated, not man-initiated. If it were man’s idea, it would be a futile exercise. It is God who calls us to come boldly to the throne of grace that we may obtain (Heb 4:16). All that we need is at our disposal, and it is available for the asking.

We are always in danger of relying on our own devices and carefully conceived plans. Too often our life is marked by an anxious consideration of our problems while we search for solutions, when what we ought to be doing is simply handing our problems to God in prayer, and trusting Him for His help. Undoubtedly God delights in the man or woman who will walk and talk with Him throughout the day, referring every problem to Him, while deliberately trusting His problem-solving abilities. This man or woman ceases behavior more in line with a practical atheist and instead becomes a practicing theist.

During prayer, the Adversary often attempts to make the child of God believe that his prayers are not efficacious because he does not feel certain “spiritual” emotions. This is blatantly false. The acts that we perform for God without being propelled along by emotion may in fact be more efficacious than those in which emotions are involved. They take more of an act of will and as such may be more pleasing to God. If we feel the good emotions we may thank God. If not, we should simply persist in our prayers.

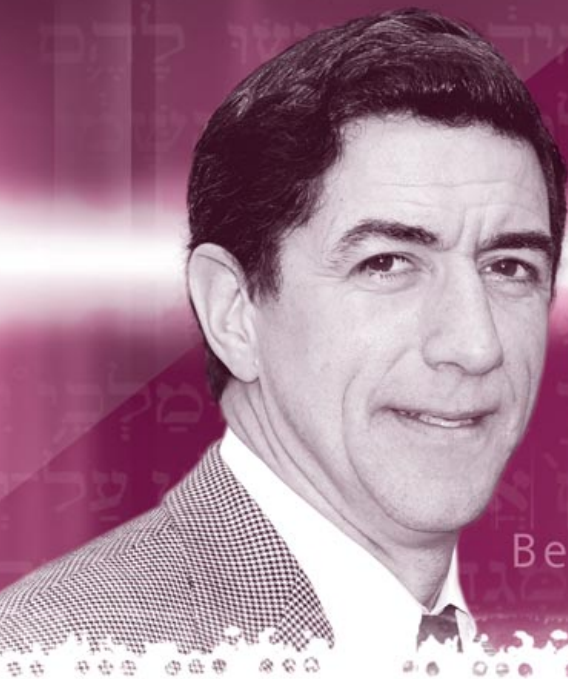
Prayer is not for overcoming reluctance in God; it is for overcoming the reluctance in us. Some skeptics have asked why we should have to petition a good God to do the right thing. Good question, but prayer is to be considered more in terms of getting our will over on the side of God rather than convincing Him to do something for us. There are indeed mysteries here, but what seems clear is that God wants us to become part of His redemptive purposes on earth, and according to His Word, one way—perhaps the chief way—is to petition Him.

Why are we so tempted to relegate prayer to last place when it is so essential to our success? Could this be because we think of prayer more in terms of duty than privilege? The thought of communicating with the King of the universe should be an intense attraction, especially considering He has all-power and in the words of the poet is “most wonderfully kind.” ■



*Prayer is not for
overcoming reluctance
in God; it is for
overcoming the
reluctance in us.*

Daniel R. Glick is chair of the Division of Intercultural Studies and World Missions at God’s Bible School and College.



Ben Durr, Jr.

SECOND THOUGHTS

a deeper look at Scripture

PRAYING WITH THE PSALMS

“O Lord, how many are my foes!” (Psalm 3:1)

A few years ago at an early morning prayer meeting, our then school pastor, Rev. Edsel Trouten, challenged us to pray through the Psalms. He reasoned that since many of the Psalms were originally written as prayers, they serve as “prayer patterns” for us to follow. We were encouraged to take a verse of a Psalm, personalize it, and use it to shape our own prayers. It was powerful advice that greatly refreshed my prayer life.

However, as I continued this practice over the next months I made an observation. While numerous Psalms are “made to order” prayers, there are quite a few that seemed not to be so relevant to me. For example, I found it easy to pray Psalm 1 back to God. (Lord, help me to follow the path of blessing!) Likewise Psalm 8 was tailor-made for morning devotions. (O Lord! How majestic is Your name!) But I found myself puzzling about how to personalize the numerous Psalms that expressed concern with escap-

ing from, and triumphing over, one’s enemies.

Psalm 3 is typical of this type of composition: “O Lord, how many are my foes!” Psalm 18 is another: “He delivered me from my strong enemy” (v. 17). Eventually I began to realize that even when the word “salvation” appeared in the Psalms, there was a good chance that the writer had in mind salvation—not from sin—but from his personal adversaries. How could I personalize these “enemy psalms” when, to the best of my knowledge, I didn’t have any personal enemies? No one is seeking to take my life—at least not that I am aware of! How could these prayer patterns be meaningful for me?

As you might expect, I found myself spiritualizing these Psalms, directing them against my spiritual enemy, Satan, and his host of demonic allies. And, I think this is a legitimate use for these inspired writings. But I believe I have found yet another way to use “enemy” psalms. I began to realize that the

reason this theme appeared so frequently in the prayers of David (most notably) was that his life was almost constantly under threat. There were periods when his primary concern from morning till night was his immediate physical survival. Behind the next boulder, over the next ridge, around the next curve in the road might lurk a malicious foe with poised spear or tightened bow.

David prayed these themes so often because they were the very real, immediate challenges that he faced hour by hour. I have come to believe that David’s frequent longing for God to be his “Rock,” “Fortress,” “Deliverer” and his “Shield” was the equivalent of asking for his “daily bread;” it was his immediate temporal concern.

And so, when David prays for salvation from his enemies, my prayer translation might be “Lord, deliver me from this awful depression,” or “Lord, give me wisdom to organize my day for Your glory,” or “Lord, direct my words in this upcoming counseling session.” These are examples of my “hour by hour” needs, and the Psalmist’s model encourages me to constantly bring these temporal, personal matters to my heavenly Father. ■

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

WHAT IS THE INTERCOLLEGIATE MINISTERIAL FELLOWSHIP?

In September about 75 ministerial students from four conservative holiness Bible colleges met at a campground near Pell City, Alabama, for the third IMF retreat. In this interview with the editor, the organization's chairman, Curtis Going, explains the origin and purpose of IMF. Curtis is a ministerial student at God's Bible School and College.

SMITH: *Curtis, tell us exactly what is the Intercollegiate Ministerial Fellowship?*

GOING: Brother Smith, the Intercollegiate Ministerial Fellowship is a gathering of ministerial students from our conservative holiness Bible colleges. It is directed by a committee which consists of one delegate from each participating school.

What is its purpose?

According to our official mission statement, the purpose of the IMF is this: "To unite our hearts toward one common goal of ministry, by appreciating and advancing our holiness heritage, by 'studying to show ourselves approved unto God,' and by sharpening each other in relationships that will far outlast our days in college."

Could you tell us a bit about the origins of IMF?

Four years ago, a small group of ministerial students from several Bible colleges were talking together at the Inter-church Holiness Convention about the strengths of their colleges. Someone suggested that it would be beneficial to have some exposure to the ministerial professors from the different schools. This led to the discussion of having a weekend retreat for our ministerial students. A committee was formed to plan this, and Darrell Stetler, Jr. of God's Bible School was selected to be its chairman.

In October 2000, approximately 30 ministerial students from five of our colleges gathered for a luncheon during Youth Challenge, and the members of the first committee shared their vision for the Intercollegiate Ministerial Fellowship. That September the first Intercollegiate Ministerial Fellowship took place, and there have been two following. The Alabama Bible Methodist Conference has been very gracious to allow us to use their facilities and to extend monetary support. Rev. and Mrs. Carson Scarbrough of Cordele, Georgia, have donated their time for the past three years to oversee the cooking. Since most of the original committee have graduated, they now serve as an advisory committee.

So what are the specific reasons for your annual retreat in Pell City?

The reason for the retreats, as reflected in our mission statement, is (1) to promote unity among our ministerial students; (2) to preserve and advance our



CURTIS GOING AND BEN CRAWFORD

conservative holiness heritage; (3) to learn by being exposed to the professors of our sister Bible colleges; and (4) to challenge one another spiritually and academically.

Exactly what happens when you gather at Pell City?

The retreat begins on Friday morning with a devotional speaker and then continues throughout the morning and early afternoon in a seminar format. The afternoon hours are open for fellowship on the ball field or in the gymnasium. Then there is a service held in the evening. On Saturday we follow the same format. On Sunday there is a morning service, after which the ministerial groups travel back to their schools. Some of the groups schedule preaching services along the way for Sunday night.

Please tell us about your last IMF retreat, held September 19–21.

The Lord's presence was certainly manifested. Our main speaker was Rev. Leonard Sankey, general secre-



tary of the Inter-church Holiness Convention. He addressed the gathering three times, and each message that he brought was challenging and convicting.

Ben Crawford, president of the GBS ministerial organization, and Paul Stetler, student recruiter of Hobe Sound Bible College, ministered to us in the morning sessions. Eric Heimlick, an Indianapolis pastor, spoke of passion for the lost—specifically those in



our larger cities. Dr. Brian Black, professor at Penn View Bible Institute, reminded us of our honorable heritage as holiness people. Dr. Randy McElwain of Hobe Sound Bible College shared the importance of communication in the ministry. Prof. Garen Wolf of God's Bible School called upon us to set parameters on the music to which we listen. Aaron Terry, a music major at GBS, provided the special music.

Approximately 75 attended, with representation from God's Bible School and College, Hobe Sound Bible College, Penn View Bible Institute, and Union Bible College. Alleghany Wesleyan College and Kansas City College and Bible School are represented on the IMF committee, but they were unable to be present this year due to a schedule conflict.

What do you see in the future for IMF?

I am trusting that God will continue to bless the IMF. Our greatest goal is to encourage min-

Glenn Griffith, a leading figure in the early days of our movement, stated: "It is a recorded fact that every church that has gone down and lost its evangelistic fervor and vital experimental holiness has gone down through its schools."

isterial students to remain within the conservative holiness movement in order to preserve, but more importantly, to advance our biblical distinctives. I believe IMF will continue to promote unity among the students of our Bible colleges.

How can the readers of the Revivalist support the IMF or give input about it?

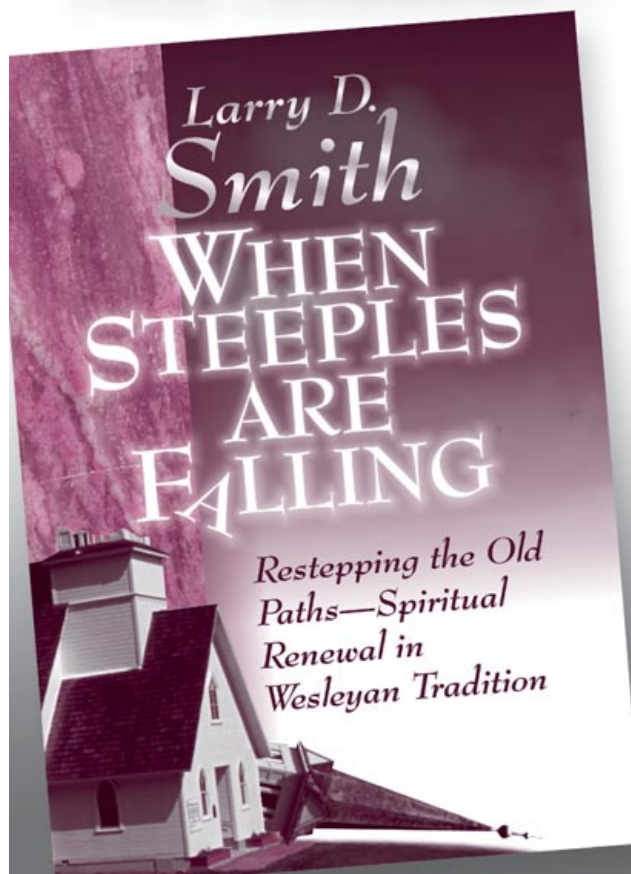
No doubt, the greatest way that the Revivalist family can support the Intercollegiate Ministerial Fellowship is by praying for our students preparing for the ministry in our conservative holiness Bible colleges. Pray that they will not be hindered by the distractions that Satan prepares and that they will develop and maintain an uncompromising, unswerving loyalty to the Biblical message and practices of the conservative holiness people.

Any questions or suggestions in relation to the Intercollegiate Ministerial Fellowship would be welcomed. They may be sent to me at m.r.committee@juno.com.

Thanks, Curtis, for telling us about IMF. Do you have any further comments or suggestions you wish to make?

Glenn Griffith, a leading figure in the early days of our movement, stated: "It is a recorded fact that every church that has gone down and lost its evangelistic fervor and vital experimental holiness has gone down through its schools." May God help the colleges of the conservative holiness movement to contend earnestly for the Biblical doctrines and distinctives which have always marked us. It is my sincere desire that the Intercollegiate Ministerial Fellowship will do its part to promote the preservation and advancement of the conservative holiness movement among the preachers of the next generation. ■

Now Available...



"This is a book every holiness pastor (as interpreted by John Wesley) should read. God has anointed Larry Smith to write a message for all the holiness people, regardless of denomination. In some places God has given him almost poetic eloquence. At times, I read with tears in my eyes. You will "Amen" him repeatedly, and you will be moved with love and praise to God. At other times, you will feel called to close your book and pray, and then take it up and read another chapter. It will both challenge and bless you. May God give this book a wide circulation."

*Dr. Wesley L. Duewel
President Emeritus
OMS International*

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1810 Young Street
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GIVE THANKS!

For sweet hopes born and for sorrows dead;
For true songs sung and for fond words said;
For the ready cup, for the daily bread;

For the race that faithful feet have run;
For the bitter strife, for the battle won.
For brave deeds planned and for brave deeds done;

For the truth that lives forevermore;
For mercy's gracious, open door;
For the light that shines from the other shore,—

*Give thanks, give thanks! Lo! the Spirit saith,
Let everything that hath voice or breath
Give thanks for life—for life and death!*

—Carlotta Perry

THANKSGIVING DAY—NOVEMBER 27, 2003





of the purchase cost of \$96,000 has been covered by contributions by friends of the school.

Presiding at the dedicatory service was President Michael Avery, who traced events leading to the acquisition of the bus, stated its purpose in GBS ministry, and recalled that the school's first such vehicle was a 1938 Bluebird

bus with canvas windows. Prof. Garen Wolf, Rev. Don Davison, and Rev. Richard Miles spoke of the importance of the bus in various school functions; and the prayer of dedication was offered by the Rev. Larry D. Smith. After President Avery presented the ignition key to John Lum, who had located and tested the vehicle, Ms. Deanna Wolf—who, first as student and then as music instructor, has ridden

**NEW GBS BUS DEDICATED
SEPTEMBER 17**

At special open-air services, Wednesday, September 17, GBS's newly-acquired bus—a refurbished 1999 Prevost D9 described as “in excellent condition”—was dedicated to God’s glory by campus officials, faculty, staff, and the student body. Replacing a much-used 1974 MCI, the upkeep of which had become increasingly difficult and expensive, the new vehicle will be used for choir and band tours, field trips, social activities, and other school functions. Much



STAFF AND STUDENTS ON BOARD THE NEW BUS

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.



SAMANTHA NICHOLE RYAN

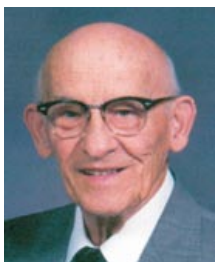
BIRTHS

To **James and Cynthia Kennedy**, former GBS students, a daughter, **Sarah Grace Kennedy**, born September 14, 2003, Cincinnati, Ohio.

To **Rob ('99 BA in Mus Ed) and Stephanie Ryan ('99 BA in Mus and the Classroom)** GBS alumni, a daughter, **Samantha Nichole Ryan**, born June 18, Cincinnati, Ohio.

DEATHS

The Rev. Paul W. Finch, 93, died July 8, 2003, in Holland, Michigan. He started his life's work in Kentucky and was active in the ministry for 72 years. He



tens of thousands of miles on GBS music tours—was given the honor of ceremonially opening the door. Free bus rides were then offered.

MICHELLE ELSEY, SEPTEMBER “STUDENT OF THE MONTH”

Michelle Elsey, a junior from Titusville, Pennsylvania, has been named by the Office of Student Affairs as September Student of the Month. “I do not remember not wanting to be a Christian,” she says, adding, “I definitely know that I’m in the center of God’s will at GBS.” Michelle came to the Hilltop, impressed by the “grounding that students receive in Biblical knowledge,” and convinced that it was God’s will for her to be here. “I’ve had the time of my life at GBS,” she adds. “I’ve had so much fun meeting new friends and living in the dorm, but most of all, my time at GBS has been a time of spiritual growth.” She plans to finish her BA in Elementary Ed program and is considering enrolling in a graduate program in speech therapy.



ALDRERSGATE DISTANCE EDUCATION SHOWS INCREASED ENROLLMENT

Beginning its third year, GBS’s Aldersgate Distance Education Program reported a record enrollment for the fall 2003 semester. In contrast to eight in 2001, twenty-two students attended the fall ses-

sion. Including both previous and new students, twelve were on campus for the first five-day seminar September 15–19. Seven students were also enrolled in correspondence studies. These included both old and new from Canada to the U.S. Trust Territory of Guam.

Second semester on-campus seminar classes will be held January 19–23 and March 15–19. Courses offered will be Corinthian Epistles, Introduction to Pastoral Counseling, Pastoral Epistles and Thessalonians, Church History II, and Pastoral Ministries II. A camp meeting class will also be offered during the May 24–28 time frame in which Dr. Allan Brown will be teaching Letter to the Hebrews.

Enrollment for Spring 2004 classes is on-going. Preliminary materials are distributed approximately one month prior to the beginning of classes. In addition to the on-campus classes, accredited correspondence classes are available leading to the AA degree in Bible and Theology and the BA in Ministerial Education. (p12)➡



was in overseas missionary work for nine years and served Bible colleges as president and professor. He also hosted tours of the Holy Land twelve times. He is survived by his wife, Georgia, to whom he was married for 68 years; his children, Daniel, Angeline, Josephine, and Paul, Jr.; five grandchildren; two great grandchildren; his brother Ralph; and his sister Miriam. Funeral services were conducted in Holland, The Rev. Daniel Finch and the Rev. Ralph Finch, officiating.

Mary Elmira Whitaker, 89, died May 9, 2003, in Morning Sun, Iowa. Converted in 1928, she was a member of the Church of God (Holiness) and a Sunday school teacher for 58 years. She is survived by her husband of 66 years, Hilbert E. Whitaker, and other friends and relatives. Funeral services were held in Wapello, Iowa, with burial in the Edwards Cemetery, Oakville, Iowa.

MARRIAGES

David “Chip” Knox Bullock II to Nicole Leann White, October 4, 2003, Parkersburg, West Virginia, the Revs. Knox Bullock and Ronald Drillien, officiating.

Kendall Ray Englund to Leanna Dawn Lambeth, October 25, 2003, Thomasville, North Carolina, the Rev. Michael Wetherald, officiating.

MISCELLANY

Rachel Arndt (GBS ‘01 BA) has been appointed by Evangelistic Faith Missions for missionary service. “As I have completed my education, God has given me a vision to help (p12)➡





ALDRSGATE STUDENTS CONVERGED ON THE GBS CAMPUS FOR AN INTENSIVE WEEK OF CLASSES

➡(p11) For further information, former students of GBS or other colleges and those who have never attended college may contact Charles and Lottie Tryon at 1-800-486-4637, ext. 122/124. —Dr. Ken Farmer, Vice President for Academic Affairs

GBS CHRISTMAS PROGRAM DECEMBER 12, 13, AND 14

“Everlasting Peace,” GBS’s 2003 Christmas program, will be presented at 7:00 P. M., December 12, 13, and 14 at the Adcock Memorial Chapel. Under the direction of Prof.

Garen L. Wolf, the program is a musical drama about a family facing difficulty at Christmas. “They are reminded of Christ’s birth and through Him of God’s great offer of everlasting peace,” according to a release from the Division of Music. The program will feature the

REVIVALIST FAMILY

continued

➡(p11) Christian Day schools among our Latin American brothers and sisters in Christ,” she reports in *Missionary Herald*. “Recently He has opened the door for me to become a part of EFM, and I am excited about fulfilling His call in Central America.” Rachel, who completed the degree Master of Education at the University of Cincinnati this past summer, intends to enroll in language school in Costa Rica next spring. She is currently speaking in deputational services, raising funds for her support. Those wishing to contact her should call EFM headquarters (877) 864-4780.

Daniel M. Downing (GBS AB '78; BRE '79) recently received the degree, Master of Arts in Social Science/Leadership Studies from Azusa Pacific University. Downing has pastored Heath Community Church, Lexington, North Carolina, for the past 20 years.

CORRESPONDENCE

“I was a student at GBS for six years (1936-42). It was my privilege to have worked my way through school...in the mailing department in the “list room.” If I had a penny for each *Revivalist* I helped to address and mail out, I would be a rich man today! Those were blest days! I met my wife there and married in 1942. We then moved to Oklahoma...Kansas and...Texas. Wonderful memories! Brother Standley, Mother White, Brother Day, [and] Sister Mitchell were there then. Thank you for keeping the school open.” —Herbert V. Brannon, Columbus, Texas.

NOTICES

Independence Bible School (K-12), located in Independence, Kansas, is searching for a superinten-

combined college and high school choirs, all of whom will be in Biblical costume, and the orchestra, which together will total approximately 125 persons. Soloists will be Sonja Vernon, Marsha Potteiger, and Brian Potteiger. Martha Miller will serve as faculty accompanist, assisted by Tim Crater and Philip Bishop. Assistant directors are

Deanna Wolf, Philip Bishop, and Marsha Potteiger.

Tickets must be secured in advance from the GBS Division of Music. Six free tickets will be provided per family, and \$5.00 will be charged for each additional ticket. Anyone wishing to receive tickets should send a self-addressed, stamped envelope, together with name, phone

number, number of tickets desired, and \$5.00 for each ticket over six. Checks can be made out to God's Bible School. Please mark the memo line as "Christmas Tickets."

Phone orders will not be accepted. Ticket orders should be sent to God's Bible School Music Division—Christmas Tickets, 1810 Young St., Cincinnati, OH 45202. ■



THE COMBINED CHOIRS SING DURING THE DECEMBER 2002 CHRISTMAS PAGEANT

dent. Position to be filled on or before June 2004. Candidates should possess a proven holiness testimony and have administrative experience. Contact Stephen Douglas, (620) 365-8075 or scdoug@alltel.net.

Ropeholders has extended for another year its "Harvest Prayer Call," which was first made effective October 1, 2002. Those responding to the call pledge "to pray every day (as the Lord reminds me)...that laborers be sent into the harvest fields of the world. And if He calls me, I will go."

HITHER AND THITHER *news among Christians of Wesleyan heritage*

According to the *Methodist Recorder*, an English publication, **"The human remains of Charles Wesley are to be moved from his grave and re-interred in another**

plot so that work can begin on building a sports and arts complex at a central London school's grounds underneath which he is buried. However, precisely where the preacher and great hymn-writer will be reburied has not yet been decided and is the source of considerable debate. The prospect of moving the burial site of Charles Wesley, just a few years before his birth is due to be marked with tercentenary celebrations in 2007, is unsettling to many of his admirers in the Church today." —*Weekly News Review*.

"Walking with Wesley" is the theme for the School of the Prophets, sponsored by the Interchurch Holiness Convention at Allegheny Wesleyan College, Salem, Ohio, November 10–12. The conference will feature such speakers as Leonard Sankey, Joseph McPherson, William Cope, Jacob Myers, Donald Myers, Harry Plank, Robert Pelton, and Chris Cravens. Those wishing further information should call (330)337-6403. ■



Dear Phil

LET'S LIVE READY!

Phil, there's so much discussion about when the world is going to end. What makes it so much more real now than back thousands of years ago?

This is a good question. Let me say first that the New Testament emphasizes that Christ's return is imminent in several ways. It says we are in the "last days" (Acts 2:17; Heb. 1:2). We are in the "last hour" according to John (1 John 2:18), and Peter says, "The end of all things is at hand" (1 Pet. 4:7). But you might say, "Isn't this 'last hour' getting pretty long?"

Peter gives the most implicit answer to your question in his second epistle (2 Pet. 3:3-10). He says that mockers will arise who will say that people have been saying for years that Jesus will come, but that He hasn't come yet. Therefore, all this talk about Jesus' coming and the world ending is a bunch of nonsense. But Peter says that anyone who says that is deliberately ignoring the fact that God destroyed the world by a flood, just like He promised He would, even though the people did not believe it.

Peter gives us the reason

Christ hasn't returned and the world hadn't been destroyed in verses 8-9: "But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance" (NASB). God is patiently withholding His wrath so that men and women may still be saved! Isn't God good?! But don't be fooled into thinking that God's patience will last forever. 1 Peter 3:10 tells us that there is coming a day in which the heavens and the earth will be destroyed by fire. Since that is true, we should be very careful to live holy lives (3:11).

Yes, the "last hour" has been

longer than we would have expected and might still be longer that we do expect. At the same time, the last hour could end tomorrow with Jesus coming for His bride. Let's live ready! Even so, come, Lord Jesus!

*Sincerely,
PHILIP*

P.S. The reason people talk about Christ's coming being "sooner" or "closer" than it ever has been is simple: nearly 2,000 years have passed since Christ ascended to heaven. That makes His coming nearly 2,000 years closer than it was back then! ■

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

THE PRESIDENT'S PAGE continued

➡(p3) must seek the grace of gratitude and cultivate the grace of gratitude until we are "abounding with thanksgiving." This is not an easy task. None will ever overflow with thanksgiving until they see that gratitude is an inner disposition towards life that must be worked at. Life has its mix of good and bad—of the difficult and the delightful; but it's up to us as to how we respond to that mix. Some people in examining a bush unhappily see only the thorns, but others rejoice in the fragrance of its roses. The lens through which we view life is so important. Jacob saw his days as "few and evil." He described the loss of Joseph and the famine that reunited them with these words, "All these things be against me." However Joseph looked at life through the lens of gratitude and described the same time period with a different set of words completely. Joseph said, "You meant it for evil, but God meant it for good." We see exactly what we discipline ourselves to see in life,

and looking through the lens of thanksgiving will ripen us.

If it often said among Christians that our reward is in the world to come. However, gratitude is a rewarding grace. It has its own reward for us right now.

Gratitude exalts God. Very few things honor and glorify God more than the sweet fragrance of a thankful soul. It expels gloom and ushers in sweet peace and blessed hope. More than once the child of God has used thanksgiving to drive back the clouds of sorrow and gloom. Gratitude encourages graciousness. It gives us the politeness of soul and graciousness of spirit that can't be purchased for any amount of money.

Let's declare war on whimpering and complaining! Let's put away from us forever the grumbling and fault-finding that is such a blight on the church today! Reach into the closet of God's grace and adorn yourself with the garment of gratitude! It will make a difference! ■

ALUMNI

spotlight

a pastor and evangelist in the holiness movement. He has preached 4,562 times and has held 66 revivals over the years. "I could have taken up art and made what the world calls a 'success,'" he once wrote, "but I chose rather to obey God and preach His glorious gospel."

Brother Taylor, who was saved in January 1931—the same year that he enrolled at GBS—made his way through school doing electrical work. He did some of the wiring on the "tabernacle," GBS's Knapp Memorial Building. He was sanctified wholly in 1932 in Room 216 during a school revival. His memories of GBS include holding services in the old Lighthouse Mission, doing house-to-house evangelism and inviting people to the services at GBS. The teachers he speaks about the most include Dr. Holland, Brother Marsh, and Sister Peabody. The most memorable event that took place during his days at GBS was the annual Thanksgiving Day dinner. Camp meeting preachers who impressed him were Charles Babcock, John and Bona Fleming, and E.E. Shelhamer.

While I was eating at a Bob Evans restaurant with the now 95-year-old "warrior of the cross," I noticed that he ordered pancakes. When they came, he promptly drenched them in syrup; and this alarmed me somewhat because of the rich sugar content. But I kept

my thoughts to myself, not knowing how to warn a 95-year-old man to watch his diet! Before another meal, Brother Taylor dutifully took an assortment of medicine, but not before commenting, "If I don't stop taking all these pills, I'm never going to die!" Another of his favorite quips is this: "I dread getting old!" One wonders how old one has to be before he is "old."

But I also found that this man's joy and light-heartedness did not translate into a lack of a burden for revival and for the salvation of lost souls. Among his writings are these lines: "Eternity is an ever present now, where the present is never past, and the future is always present. How solemn is this one word, 'eternity.' But for the saints, how glorious the reward to come in heaven!"

I found in Henry F. Taylor something of a mentor, an example of the winsome life that grace can produce even down to old age. ■

Ben Durr Jr. is a member of the faculty of the GBS Division of Ministerial Education.

EVEN DOWN TO OLD AGE

by Ben Durr, Jr.

I recently held a revival for the Milton Wesleyan Church, Milton, Kentucky, where the Rev. and Mrs. Wayne Mahoney have served for many years. While there, it was a special delight to be able to spend some time with Sister Mahoney's father, the **Rev. Henry F. Taylor**. Brother Taylor is a 1933 graduate of God's Bible School and has served God faithfully over the past 60 years as



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MATTIE E. PERRY AND THE FIRST GBS BUS

by Kevin M. Moser

Edwin Messerschmidt was named valedictorian of his class in 1940 when he received his Christian

Worker's Course certificate from God's Bible School. It is with obvious respect that he remembers one of his most influential teachers, Miss Mattie E. Perry. In fact, Edwin asserts that he learned more about the Bible from Miss Perry's classes and evening volunteer Bible studies than he did from all other teachers throughout all of his years of education!

Before coming to GBS, Miss Perry had been in charge of an orphanage in South Carolina. (One of her orphan boys, R.A. Forrest, became the founder and president of Toccoa Bible College, Toccoa Falls, Georgia.) Once a wheelchair-bound invalid, Mattie had received God's healing in her body through the prayer of faith—and what a woman of faith she was! As an act of trust in her Savior, she emptied her purse of any money she had at the end of each month and gave it to the Lord's work, trusting in God to meet all her needs for the coming month. Furthermore, she accepted no salary from GBS.

It was in 1939 that President Standley asked the campus family to pray that God would provide the school with a much-needed bus for use by the Ten Weeks Course students and faculty in personal witnessing endeavors and other ministry activities. Miss Perry herself was to be an integral part of the answer to those prayers.

Mattie E. Perry had a friend in Fort Valley, Georgia, with whom she had made a prayer covenant. (p19) ➡



FIRST GBS BUS DEDICATION, NOVEMBER, 1939



Committed To
Excellence In
Preaching

***“When You
Get Angry:
Is It Carnal Or
Christlike?”***



Dr. Allan P. Brown,
Chairman, Division of
Ministerial Education,
God’s Bible School
and College

Instead of his usual sermon this month, Dr. Allan P. Brown answers questions raised by his two *Revivalist* sermons [May and Summer 2003] dealing with the subject, “When You Get Angry: Is It Carnal or Christlike?”

Dr. Brown, if a person who tends to “blow up” gets entirely sanctified, will this cure his “blowing up”?

In my first sermon on this subject, I defined “carnal anger” as any expression of anger that does not measure up to the requirements of Scripture. As I noted then, Christlike anger (Mark 3:5) has seven characteristics that distinguish it from carnal anger. One of these is that it is not explosive (James 1:19, 20). In other words, Christlike anger does not “blow up” or “explode.” I repeat what I wrote: “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.”

Does entire sanctification take everything carnal out of a person?

We need to define carefully what we mean by the phrase, “entire sanctification,” and what we mean by the term “carnal.”

Those seeking to be entirely sanctified must be sure that they are walking in all the light God has given them (1 John 1:7). A true conversion experience enables a person to obey God (1 John 2:3-4). *Entire sanctification is not designed to enable a person to stop the practice of sin. You are empowered by God’s Spirit to stop the practice of willful sin in the new birth. If you are still practicing willful, known sin, you need to repent thoroughly and get saved (1 John 3:1-9).*

Entire sanctification involves specific responses by the believer and specific responses by God. On the believer’s side, out of gratitude to God for His mercies, he presents his body a living sacrifice to God, a holy and acceptable sacrifice that is his reasonable service (Rom. 12:1). A sinner is not qualified to do this.

As victorious Christians, then, we present our bodies a living sacrifice to God, asking him to cleanse our hearts of all self-centeredness (Isa. 53:6)—also called “inherited depravity” (Psalm 51:1)—and to fill us with the Holy Spirit (Eph. 5:18). When the believer who is seeking to be entirely sanctified has met fully all the conditions of Scripture and the promptings of the Holy Spirit, he must then exercise faith in God’s promises that the God of peace Himself now sanctifies him entirely (1 Thes. 5:23, 24). It is God who cleanses the heart of self-centeredness and fills with the Holy Spirit. It is God who sanctifies the believer wholly.

But is everything “carnal” cleansed from a believer’s life when he or she is entirely sanctified?

You did not specify what you mean by the term “carnal.” In my understanding, as it is applied to a Christian, the term “carnal” (1 Cor 3:1-3) speaks of attitudes or actions that you do not know are wrong, just as a baby does not consciously know that he is acting like a baby. [The term “carnal” as used in the King James Version in Romans 7:14 and Romans 8:5-11 does not refer to a Christian. It refers to the unregenerate person who is “sold under sin.” Only the passage in 1 Corinthians 3:1-3 refers to a Christian.] A Christian who is “carnal” is manifesting attitudes and actions that are not Christlike, but does so because he or she doesn’t

have the “light” yet on those attitudes or actions.

If you define “carnal” as any attitude or behavior that keeps you from loving God with all your heart or from loving your neighbor as yourself, then the Bible teaches that that kind of “carnality” is cleansed from the heart in entire sanctification. The believer also finds that he has new power to be the witness God wants him to be as he lives under the moment-by-moment control of the Holy Spirit (Acts 1:8; Acts 15:9).

Will the entirely sanctified person become angry?

Jesus is our model and example in all of Christian living. Since Jesus became angry (Mark 3:5), it is clear that in certain cases an entirely sanctified person may also become angry. Indeed, we are commanded to hate every form of evil. If we are to be like Jesus, we will be angry with sin, since He was angry with sin.

Will entire sanctification remove the temptation to “blow up”?

God promises He will allow no temptation to come to us except that which through his strength and grace we are able to bear (1 Cor. 10:13). If a person is so damaged emotionally that he cannot resist temptation to anger, then God will remove that temptation.

This is evidently what happened to John T. Hatfield when he was entirely sanctified (see his *Thirty-Three Years a Live Wire*). For most normal people who are not so emotionally damaged that they are incapable of self-control, as Hatfield apparently was, God gives grace to resist temptation. We are told further to “put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof” (Rom. 13:14). Therefore, if a person knows that before he was entirely sanctified he practiced, carnal anger on occasion, he must be very careful and

prayerful not to allow that to happen again. This is where the use of Scripture comes in.

But if Christians have to use Scripture to enable them to be “transformed by the renewing of [their] minds” (Rom. 12:2), isn’t this “sin management” rather than “sin cleansing” or “sin eradication”?

Having to fill your heart and mind with Scripture to be able to change unbiblical habits of thought or behavior is not “sin management.” Rather, it is obeying God. If entire sanctification automatically removed the possibility to become consciously “carnal” (unChristlike) when you became angry, there would be no need to fill your heart and mind with Scripture as a preventative. However, Psalm 119:8-11 teaches that hiding Scripture in your heart will keep you from sin. Further, Romans 12:2 tells us that it is only through the renewing of your mind [I think the context is implying a renewed mind through Scripture] that you can stop being conformed to this world. These are only two of many passages which speak of the role of Holy Scripture as a transforming agent in the believer’s life. Jesus said that sanctification was inseparably connected to God’s Word (John 17:17). *Let it be unmistakably clear. The Bible teaches cleansing from all sin—not just the management of all sin. At the same time, however, one of the means God uses to transform us is the sanctifying Word of God (John 17:17).*

If entire sanctification enables you to love God with all your heart and your neighbor as yourself, will an entirely sanctified person ever need to apologize for what he does?

Entire sanctification involves cleansing from self-centeredness and self-justification. It brings you to a frame of mind where you stop trying

to justify yourself and always trying to explain yourself. Your primary goal now is to be loving in all you do. You desire with all your heart to please God in everything. Therefore, any time you sense, for whatever reason, that you have been less than loving or Christlike, you will grieve over that and ask God to help you to change and take Scriptural measures to stop being unChristlike in that attitude or action again.

In his excellent book, *John Wesley’s Concept of Perfection*, Leo Cox gives the following advice. “With all the safeguards that one could place against any dangers present in the teaching of entire sanctification, the dangers are still there if sin is not given a proper definition. If the sin from which one thinks he is free includes ignorance, infirmity, and mistake, then one must be blind to profess such freedom. Or if this freedom means no more temptation or possibility of sinning again, its dangers are very evident. If this claim should mean no more need for heart searching, humility before God, confession, and constant dependence on Christ, it would be pagan. Or if freedom from sin means freedom from outward flaws and failures so that one lives a perfectly ethical life in all outward conduct, then such a claim is downright hypocrisy. Wesley’s freedom from sin was freedom from the opponents of pure love in the heart. Since God gave this purity, His work was a perfect one, and the heart so cleansed could cling to God without a rival within. But to make that pure love apparent in one’s daily conduct is no easy task, for in doing this one encounters all the limitations of an earthly and corrupted existence. The person with a pure love for God and man can courageously attack his hostile environment, but his success is not the measure of his love. Love can be perfect in the presence of many imperfections.” (p. 130, 131).

But didn't John Wesley preach that entire sanctification brought perfect cleansing?

Certainly, Wesley taught that in entire sanctification believers are cleansed of all sin and made perfect in love. But he also insisted that they still "dwell in a shattered body, and are so pressed down thereby, that they cannot always exert themselves as they would, by thinking, speaking, and acting precisely right. For want of better bodily organs, they must at times, think, speak, or act wrong; not indeed through a defect of love, but through a defect of knowledge. And while this is the case, notwithstanding that defect, and its consequences, they fulfill the law of love."

For this reason, the "holiest men still need Christ, as their Prophet, as 'the light of the world.' For he does not give them light, but from moment to moment: The instant he withdraws, all is darkness. They still need Christ as their King; for God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain. They still need Christ as their Priest, to make atonement for their holy things. Even perfect holiness is acceptable to God only through Jesus Christ."

In conclusion, remember that entire sanctification is not a perfection of performance. But rather it deals with your motives, your attitudes, and your purposes for living. You will endeavor to be as Christlike as you can be in your performance, but you will also be aware that improvement in Christlikeness is a life-long process. Entire sanctification occurs in a moment of faith, but attaining to the whole measure of the fullness of Christ is not the act of a moment, but the passionate pursuit of a lifetime (2 Cor. 7:1). ■

➡(p16) Mattie and Mr. A. L. Luce regularly and consistently prayed for each other, their respective families, and the business that Mr. Luce owned and operated. It was no wonder, then, that Mattie contacted her friend about Brother Standley's prayer request; Mr. Luce, you see, was the owner of the Bluebird Bus Company.

And so it was that Miss Perry's prayer partner, A.L. Luce, provided an answer to prayer by donating a 1938 blue and white Bluebird bus to Mattie for the use of God's Bible School and College. Although not brand new, it had been a demo model and was in excellent condition. Student Edwin Messerschmidt was given the responsibility of traveling to Fort Valley, Georgia, claiming the bus, and driving it back to its new home on the Hilltop. It was November of 1939.

Mr. Messerschmidt, who now resides at Skyland Oaks Retirement Center, Tuscaloosa, Alabama, still clearly remembers that return trip to Cincinnati sixty-four years ago.

Somewhere along the way he picked up a hitchhiker, talked to him about the Lord, and won him to Christ! Such was the zeal and passion for winning lost souls that so thoroughly permeated the students and faculty of God's Bible School. Such is the zeal and passion which does not allow Edwin to retire from Kingdom work even in his advanced years. Still preaching twice a month, he regularly involves himself in hospital and nursing home visitations and jail ministries. He also daily visits his wife, Ruth (Bergert), in a nearby nursing home and takes her to church services with him on Sunday.

As we celebrate the purchase of a new GBS bus (see cover photo and article in "News From The Hilltop"), and as we walk down Memory Lane with Edwin Messerschmidt to the acquisition of GBS's first bus, let us also consider the power of personal influence. Let us reflect on a life of faith in God and faithfulness to God's cause as demonstrated by such an unassuming individual as Miss Mattie E. Perry. ■

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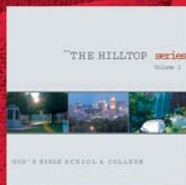
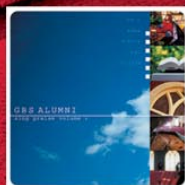
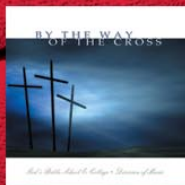
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Due for release mid-December



➡(continued from page 4)

DR. BROWN'S SERMONS

My husband is a minister and enjoys the sermon page by Dr. Allan Brown. If you have any sermon outline materials please send me information on purchasing it.

MRS. DENNIS WEEKS
Colcord, Oklahoma

At the present time, we do not offer sermon outline materials except for what appears in the Revivalist.

—Editor

WONDERFUL HOLINESS MAGAZINE

This is truly a wonderful holiness magazine. We really enjoy all your articles and news of the school. My cousin [faculty member] Marianne Brown being there makes it even more special.

TOM and JOAN DETWILER
Woodbury, Pennsylvania

STICK WITH IT!

I am so glad that you still adhere to the wonderful and only way of Holiness. Stay with it!

RUTH L. RUNYAN
Washington, Pennsylvania

WONDERFUL MEMORIES

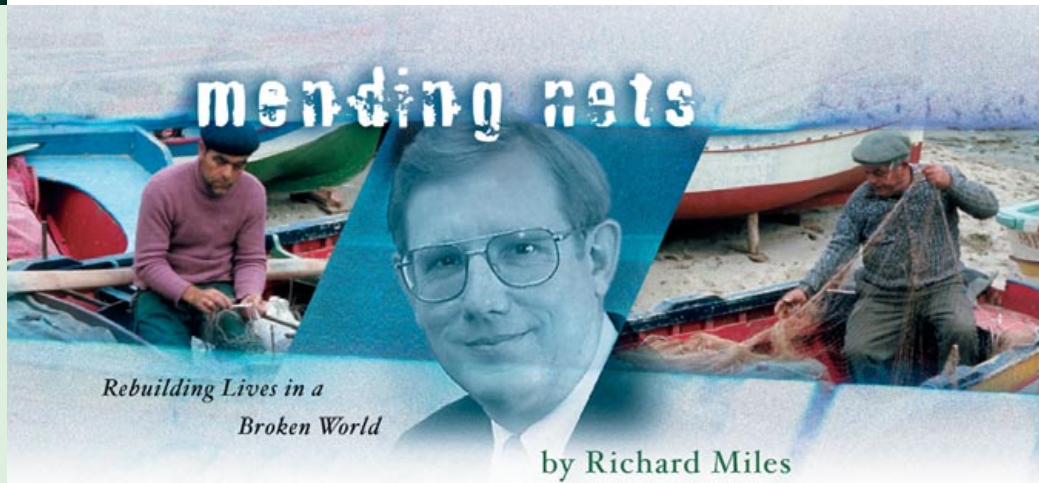
As an alumna of GBS, I look forward to every issue. Bro. Smith is doing a great job as editor. I have many wonderful memories of the five years I spent at the school.

ELAINE NICHOLS
Westfield, Indiana

IN THESE TROUBLED TIMES

We greatly appreciate and enjoy *God's Revivalist*. It is good to know that scriptural holiness is alive and well in these troubled times. May God bless and strengthen you all.

R. HAUGHT
Fairmont, West Virginia



DEALING WITH DEPRESSION

With all that God has done for me, how can I as a Christian feel so depressed?

Join the crowd! Are you shocked that you are not alone? Apparently you feel a lot like Elijah when he cried out, "I, even I only, am left." This much is sure—you feel alone whenever you are depressed. You feel you are the only person in your situation, or at least that you are the worst case. S. L. Brengle, John Wesley, and other Christians have battled depression.

Many Christians, however, will hardly admit to depression, because, as they believe, "Christians are not supposed to get depressed." *Whether we are or not, we still do!* And the denial of depression makes it even worse. Remember that depression may be physically caused; it may result from being too busy and tired; it may follow after a highly emotional event (even a happy one), as with Elijah. It might be caused by a "let down" of your high expectations, again like Elijah. "I have succeeded now and the problem is solved. But wait—another problem! After all this victory, Jezebel is still going to kill me!" It is also true that sin causes guilt and depression, because we know we are failing in the way we should live.

Behind most depression are loss and unresolved anger. Any sense of loss can kindle depression—loss of position, success, esteem, looks, health, a loved one, plans, etc. Though many Christians feel they cannot be angry or express anger, it is still true that anger is common among us. When denied, anger turns inward causing depression. Before denying your anger, look again. What would you really say to God or others if it were safe to say it out loud? Whatever you think of anger or its expression, *you will get depressed if you do not express and resolve it.* Expressing anger to resolve it is not the same as throwing tantrums or hurting others. This increases depression. Rather anger must be honestly expressed to God and others with the goal to resolve the problem in pursuit of peace and understanding. It requires forgiveness even of those who do not deserve it.

You will not have peace from anger-induced depression until you trust God enough and others enough to tell the truth. Pray to God with total honesty. An intimate relationship always allows for honesty. Can you be as honest as the Psalms?

(continued on page 23)➡

➔(p2) moreover, had pressed into the experience of perfect love; and hundreds of new members had been received into the church. It was for good reason that the Nazarites had come to Medina, hopeful that “Old Genesee” would recover the dynamic spiritual force of its yesterdays.

But in this they were disappointed. Regency members had met in private conclave and then had confronted a godly and effective presiding elder—“district superintendent” is the modern term—with “trumped-up charges,” simply because he “had taken strong ground in favor of the radical and thorough work of God already in progress on his district.” Although he had been acquitted, he and another elder had been removed from their districts and under pressure had left the conference. Their successors were controlled by liberal forces, who also refused admission to several “promising young men of good educational qualifications and of deep piety, who both professed and preached entire sanctification.”

Now as the bishop read the appointments, the devastation seemed complete. Preachers hostile to the holiness message were sent to large and prosperous churches, while those loyal to that message were hustled off to the conference’s inferior charges and “starvation circuits.” Blatant favoritism to the faithless and cruel repression to the faithful! For the first time, “the friends of the holiness work [realized] the extent to which its enemies had triumphed. Ignorant of what had been going on, when the facts in the case dawned upon them, they experienced a feeling of great despondency,” as Hogue recounts; “and, for a time, their hearts sank within them.”

At this point the bishop called for someone to “lift” a closing hymn. To Genesee’s persecuted “pilgrims,” just sent to humiliation and impoverishment, there seemed very little to sing about. There was a moment of stunned silence—then suddenly a burst of vibrant melody. Youthful supplies and bearded veterans

leaned forward to see whose clear and steady voice was pealing out Charles Wesley’s familiar hymn:

Come on, my partners in distress,
My comrades through the wilderness
Who still your bodies feel;
Awhile forget your griefs and fears,
And look beyond this vale of tears,
To that celestial hill.

Astonishment rippled across the congregation. Standing before them was William C. Kendall, a devout, college-educated, and successful pastor in his early thirties, who was well-known for his allegiance to holiness and “old-time” Methodism. For that allegiance he had just been removed from his charge of one year and sent to a much smaller one. “The bishop was about to offer prayer, but Kendall, all absorbed in his singing, continued through the second verse, and then into the third”:

Who suffer with our Master here,
We shall before His face appear,
And by His side sit down.
To patient faith the prize is sure,
And all that to the end endure
The cross shall wear the crown.

“By this time the desponding spirits of the persecuted ‘Pilgrims’ were rallied,” as Bishop Hogue tells us; “their heads were up, their hearts aglow, and, as they joined in the song, faith revived, hope grew strong, and shouts of victory pealed forth from every quarter. In the meantime the voice of Kendall continued to fill the auditorium as he led the song to the close of the last stanza.”

Thrice blessed, bliss-inspiring hope!
It lifts the fainting spirits up,
It brings to life the dead.
Our conflicts here will soon be past;
And you and I ascend at last,
Triumphant with our Head.

That great mysterious Deity
We soon with open face shall see:
The beatific sight
Shall fill the heavenly courts with praise,
And wide diffuse the golden blaze
Of everlasting light.

“Concluding prayer was then offered by the Bishop, the doxology was sung, the benediction pronounced, and the ‘Pilgrim’ preachers went unmurmuring to their appointments, feeling that they could joyfully go to the ends of the earth, if need should require, to proclaim the Gospel of a free and full salvation.”

Generations have now passed since William Kendall stood up to sing among the wreckage, but still the conflict rages between the “Regency” and the “Nazarites.” Religion, of course, is basic to our nature, as even secularists will admit and as history will affirm. But since men and women are as determined to have their own way as they are to offer tokens to the gods, they substitute a trivialized and popular form of Christianity for Jesus’ call to unconditional discipleship. “*If any man will come after me, let him deny himself, take up his cross, and follow me.*”

Thus the visible church is divided between those who bear Christ’s cross and those who refuse to take it up. The first group are real Christians, for they earnestly and continually pursue that “holiness without which no man shall see the Lord.” The second are pretended Christians only, for they earnestly and continually pursue the world, its trinkets, and “its fading joys.” It is this compromised and compromising caricature of our faith which seems usually ascendant, claiming loyalty to Christ, but refusing to give Him what He demands.

“*Truth forever on the scaffold; wrong forever on the throne.*” This is how it appeared in Medina in 1856, and this is how it still appears. “*Yet that scaffold sways the future, And behind the dim unknown, Standeth God within the shadows, Keeping watch above His own.*” So also Our Lord has promised, “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10). Truth may be martyred for a time; but at the last, it shall

prevail; and so also shall all those faithful ones who “buy the truth and sell it not” (Prov. 23;23).

It was in this confidence that a singing young pastor rallied the beleaguered Nazarites of the Genesee Conference in 1856; and it was in this confidence that William C. Kendall faced his death a little over a year later. He had been so mercilessly hounded by the liberal conference power structure that his wife once found him weeping, because, as he explained, “they have hunted me from one post to another, because I have conscientiously toiled to the extent of my powers to keep my ordination vows, and bring the church to *discipline and holy living.*”

Under his impassioned prayers and sermons, “revival broke out” that fall on his charge in West Falls, New York—a revival “that swept with almost resistless power all through that region.... In the village when he entered it there were but three houses that had family prayer—when he left it, there were but three in which they did not have family prayer.”

Exhausted by unending activity, however, he became ill with symptoms of typhoid, and after preaching twice upon the Sabbath, he “took to his bed, and that to rise no more.” “I have seen the King of glory, and slept in His palace,” he murmured one morning. “This is heaven,” he added later. “I see the angels! They are flying all through the house.” Three times he said as he was dying, “All is well!” and his final words were “Jesus, the Conqueror reigns!”

It was for William Kendall—as it shall be for all the faithful in Christ Jesus—exactly as he had sung that dismal autumn day:

To patient faith the prize is sure,
And all that to the end endure
The cross shall wear the crown. ■



By Anita K. Brechbill

“The fear of man bringeth a snare” (Proverbs 29:25).

What bondage is the fear of man! It is a hideous monster standing directly in the path of our obedience to God. It hinders and limits us at every turn. Instructions are clear and the path of duty is plain; but the soul cowers, fearful of consequences and opinions. Behold the mindless foolishness of fads—of taking our cues from others and then falling into line. The development of our spiritual potential is at stake. Where shall we look for deliverance? It is at hand.

Man-fear is a child of the carnal mind. Wearing many clever disguises, it is not easily located, and too seldom given its real name. Its captive is only dimly aware of the reason for its bondage. But the cry for deliverance will be followed by identification and then release. Honest, humble confession will lead the soul to the Fountain “whence the healing waters flow.” Only when free from the snare of man-fear will the soul realize how great is its deliverance! ■

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

MENDING NETS continued

➡(continued from page 21)

Study Psalm 77, using this pattern taken from “I am with You Always” by Chip Ingram: : Cry out to God (1-3). Recall past blessings (4-6). Ask God the hard questions (7-9). Choose to redirect your thoughts (10-12). Magnify God to diminish your problem (13-18). Trust God to be your deliverer (19-20).

Your depression is real, but so is God’s help (1 Pet. 5:7; 1 Cor. 4:8-18). In following the pattern He gives us in Psalm 77, you will find relief from depression and healing in open, trusting relationship with Him. ■

“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 email address is Mendingnets.@gbs.edu



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The Campaign For God's Bible School And College



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As our student body grows, we need room and infrastructure to meet their needs.

Library Fulfillment

We need to complete our obligations related to library expansion.

Campus Expansion and Procurement

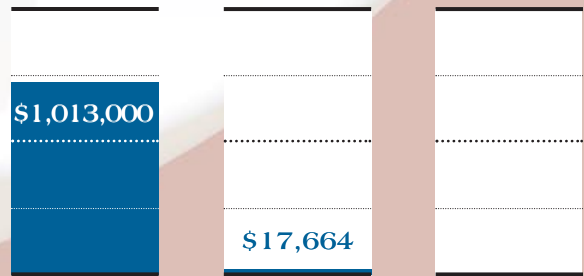
The purchase of additional housing and property adjacent to the campus will insure the opportunity to grow in the present and future.

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We need to renovate present homes and purchase additional homes for our growing faculty.



JACK HOOKER
Vice President
for Advancement



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