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God's Revivalist

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THE BEAUTY OF HOLINESS

In a recent revival meeting, the pastor and I were reminiscing about some of the people we had known from years gone by here on the Hilltop. The name of Mrs. R.W. Dunn was mentioned. Sister Dunn was a beautiful example of Christian holiness, so gentle and winsome. My pastor friend went on to say, "I miss that sweetness that has made holiness people truly beautiful people."

My friend's comments were not just sentimental reflections on the loss of a few "old timers," whose personality just happened to lend itself toward gentleness. Nor was it a jab at today's holiness constituents. Rather, I believe it was a genuine longing for God's people to array themselves in the beauty of true holy living—a trait that has indeed been historically true of holiness people.

God is interested in beauty. A casual glance at His creation gives overwhelming testimony to that fact. Take a drive over the Beartooth Highway in the Great Rockies. Spend a day touring New England's brilliant autumn countryside. Watch the sunrise on the southern edge of the Grand Canyon. Take an unhurried look at a bougainvillea bloom blowing in a warm southern breeze, or a shy water lily in a beaver pond in upstate New York. Spend an afternoon peering through the pristine waters of the Caribbean at the breathtaking display of coral reef, while splendidly colored fish dart about. For that matter, just look out your window at the budding narcissus and the chirping cardinal. God has spared nothing in making a beautiful world!

If you are still not convinced, look into the Scripture at the two building projects God has undertaken. Read about the intricate tapestry of the tabernacle and the ornate designs God planned there. Then, turn to the closing book of the Bible and read the breathtaking description of Heaven. The overwhelming beauty of the eternal city of God impoverishes the human language to describe it.

Doesn't it stand to reason that if God has so clearly testified to His interest in beauty that He would also want beautiful people? I believe at the very heart of redemption is the removal of the ugliness of sin and the restoration of the beauty of holiness. As a matter of fact, Peter and Timothy both take considerable portions of a chapter to tell us that a life adorned with the ornaments of "good works" and "a meek and quiet spirit" are in the "sight of God of great price." This is a beauty that flows out of a regenerated and sanctified heart. It is a beauty that is attractive and alluring. On the contrary, any attempt to fabricate beauty through worldly embellishments becomes a false beauty, just as any attempt at holy living that is negative, self-conscious, weird, or denunciatory is like lilies that have begun to rot—repulsive and ill smelling.

Can the qualities of Christian beauty be defined? I believe they can, and I also believe that they are quite obvious. For instance, holy people are beautiful people because they are real people. Pretense and sham are always beauty spoilers by anyone's yardstick. People who are authentic, genuine, and truthful (all traits of true holiness) can always be described as beautiful people. Another element of beauty is richness. Holy people are beautiful people because they are rich people. No, not in the sense of dollars, but in the sense of depth and fullness. Paul Rees said it like this, "A fussy straining after piety is not beautiful; it is pathetic. True holiness, however, is an overflow of the indwelling Christ. It is not something that has to be strenuously pumped up. It is artesian. It is the natural overflow of inner goodness."

Holy people are beautiful people because they are balanced people. Jesus denounced the Pharisees because of their ugly imbalance. He described them as people who paid the most minute attention to the least of issues, yet neglected the most obvious and weighty responsibilities of true spiritual living. The holy man has balance and proportion. He has the ability to disagree without becoming disagreeable. He knows how to be separated without being eccentric. He knows how to be sober without becoming morbid. He knows how to be firm without becoming harsh.

God is actively engaged in making His saints beautiful people. It begins in the decisive moments of conversion and cleansing, and continues in the daily discipline of being conformed to His image. It is my constant prayer that the Lord will make my life appealing and alluring so that I may truly worship Him "in the beauty of holiness."



Michael R. Avery, President



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God's Revivalist and Bible Advocate, the official organ of God's Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God's Bible School.

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God's Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.



Our cover picture, "Train in the Snow" was painted by the famous French Impressionist Claude Monet in 1875. It's a striking reminder that many of our readers are still in the grip of winter with all its beauty and its fury.

Our Readers Respond

It is a privilege to hear from readers of the Revivalist. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210.

“MAKE US THINK”

Your timely and insightful article in the winter edition of the *Revivalist* [Editorial, “Our Future and Our Past”] caused my heart to rejoice and say “AMEN!” Keep up the awesome work, and may the Lord bless you for your willingness to write in order to make us think, and not necessarily to make us feel good.

ROBERT D. HARTMAN
Westfield, Indiana

“TRANSCENDENT CERTAINTIES”

I was thrilled to read your editorial in the Winter 1998 issue of the *Revivalist*. God bless you for the sentiments expressed. “Rigid and divisive adherence to sectarian priorities and prejudices” pushed me out of a holiness church, though I dearly loved the brethren there. As a result, I found fellowship elsewhere... I wonder how many others are outside the movement for similar reasons. Thank you for speaking out against the sectarianism that often prevents brethren within holiness churches from cooperating with others. Indeed, there are “transcendent certainties which unite” all true followers of Christ.

NAME WITHHELD

STILL HAS GOOD ARTICLES

I noted our *Revivalist* paper runs out this month. The publication is quite different [now]—more of a “school book.” But it still has good articles in it, so I don’t want to miss out on any.

MRS. ELLEN E. MOYER
Arcadia, Ohio

EDITORIAL NOTE: We thank this reader for her kind words, and we too are sensitive to the Revivalist’s dual role as both holiness messenger and GBS house organ. Hundreds of our readers are excited about our GBS news coverage and the “Revivalist Family” materials. The latter replaces the former alumni publication, now merged with the Revivalist. We are determined, however, to put primary focus on substantive articles with spiritual content. In most issues, these will include two or more feature articles, plus regular columns written by the president, the editor, Dr. Brown, and Mr. Durr. —LDS

SAYS “AMEN”

This morning at 4:00 A.M. I was reading the *Revivalist*. I just finished reading your message, “Our Future and Our Past” [editorial, Winter 1998], to which I say “Amen.” Thank you for your stand.

CHESTER WILKINS
Anderson,
Indiana

Missions Around The World

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

GHANA

“I cried, for at that moment I felt that Jesus was passing by,” writes the Rev. J. Chadwick Durfee, missionary to Ghana, describing the distribution of five thousand tracts. “We could stand in one spot and fill hundreds of open hands, each person waiting to receive a tract.” Mr. Durfee serves under the Allegheny Wesleyan Methodist Connection.

SOUTH AFRICA

“We have made it back to Africa safe and sound!” writes Thornton and Bertie Merrifield, Kestell, Republic of South Africa. In addition to holding services at their home in Africaskop, they “will try to return to Dumani and Sisatsaweni in Swaziland. We will go into Ksazulu often for tract distribution and services.” Mrs. Merrifield is the former Alberta Lemley (GBS ’65). “May the Lord continue to bless GBS in the great work it is doing for Him,” they add.

EGYPT

There were a thousand people at the opening service of a revival held recently in Medan Victoria. Pastor Saied Ibrahim of Cairo and volunteers from his congregation worked diligently to prepare for the campaign with two weeks of unceasing prayer and seven thousand invitations to the services. Five hundred conversions were reported. “God continues to work in Egypt,” reports J. Steven Manley, Director of Evangelistic Faith Missions.

PERU

“The three districts of the Aguaruna Church compose one of the fastest growing areas of Nazarene missions in South America,” writes Jack Armstrong, Bradenton, Florida, who leads work and witness teams aiding the mission work in the jungle. Armstrong, who notes that he “spent five years at God’s Bible School, 1938-September 1942, “also observes that among the former headhunters, “there are now nearly 150 churches with approximately 5,000 members and growing. One in five Aguarunas is a Nazarene. What great things God has done during these past 20 years!” ■

from the editor's pen

Encourage Not; Hinder Not



We do not pray first that Thou would'st bless us, for that would be selfish. Rather we pray that Thy name shall be glorified this morning!" Forty years have passed since Bishop Fairbairn offered this earnest prayer; and I am probably the only one who now remembers it, except, of course, the Heavenly Father who so graciously received it. As usual, "Conference Sunday" had fallen in late July; and the blistering Nebraska heat was unrelenting. On Wednesday afternoon, the annual conference had been called to order by the elderly, white-haired bishop, who had then reigned in dignity over its daily "sittings." Squirring on slat-board benches, my elders from across the scattered "circuits" had "inquired" their way through the questions of the *Discipline*, appointed committees, and then listened to their reports. Late Saturday afternoon, they had smiled or scowled through the reading of the "appointments."

But now it was the Sabbath, and the Sabbath was the grand finale of every Free Methodist annual conference. After early prayers and breakfast, the "love feast" was usually a "sweet and melting time,"

where seasoned "pilgrims" testified, exhorted, and "shouted" with such moving passion that we teenagers were set ablaze to follow Jesus as did they. Sublime hymns lifted us to highest Heaven; pastors baptized infants in the holy, Triune name;

*Emotionalism is
the curse of
freedom without
form; and
formalism is the
curse of form
without freedom.*

and rosy-cheeked young men were solemnly ordained "to the office and work of an elder in the Church of God." Then at last, the "presiding bishop" moved to the "sacred desk"; and there he opened the black-bound Holy Book.

My memories are warmed with nostalgic glow; and nostalgia, at best, is an uncertain guide. But to me it seems that there are very few today who preach like those venerated bishops of my youth. Always they centered on exalted themes; usually they united superb oratory with the Spirit's rich anointing; and often they climaxed in a veritable cannonade of glory. Of course, there were differences in style. Marston was cerebral and intense; Taylor was sonorous and majestic; and Ormston was earnest and direct. All of them adorned the pulpit with godly bearing and stately presence. But it was Charles Fairbairn who could utterly charm us with his sparkling wit, ardent passion, and Scottish brogue; and it was he who preached to us that day. Yet I do not recall a single word he said, except that simple prayer.

Like so many holiness youngsters, then as now, my spiritual life kept rhythm with my "feelings." If my emotions danced, I enjoyed great victory, for I was "feeling blest." But if not, alas, I often drooped in dismal shadows. Really "good services," moreover, were those swept with "gales of glory;" and this usually meant (p26) ➡

Essential for the successful practice of both the regenerate and the sanctified life is a true evangelical penitence based in Christian humility and provided by grace. After all there is nothing in either the first work of grace—justification, regeneration, adoption, pardon for sins, nor in the second work of grace—entire sanctification, perfect love, the second blessing (properly so-called)—of which we may be justly proud. Everything we have and everything we are as Christians comes to us from God. Every ground upon which we stand is in the atonement of Christ; every victory to which we subscribe is bought at the price of Calvary's sacrifice; and every benefit we enjoy is given to us by grace. Even our precious, but sometimes beleaguered, doctrine of the "Witness of the Spirit" is not founded in our worthiness or merit, but in the gracious, loving response of Omnipotence to our faith, which is, in turn, a gift of God.

Penitence is the outworking of humility in our lives. We can accept humility as the greatest and most essential of all the graces of the soul. The grace of humility is the avenue through which God does any and all work in and for us. Even the sinner, beginning to awaken through the influence of prevenient grace to the vast need of his soul, conscience-struck and guilt-ridden by his rebellion and dark sins against His creator God, if he assumes a humble attitude toward this revelation of his heart need, opens the door wide to further incursions of divine grace on his behalf.

This humility of spirit exercises itself in repentance, confession, vows of forsaking the sin that has entranced him, and a total change of mind and attitude toward God and toward sin. That humble exercise allows God to give still more blessings on his behalf. The benefits of forgiveness for past offenses, the change from darkness to light, the vault from the kingdom of Satan to the kingdom of God's dear Son, the washing away of the stain of acquired depravity, the enlistment of his name on the Lamb's book of life, the adoption into the family of God, are all his as he finds plenteous redemption in Jesus.

Guarding the penitential attitude can only help the newborn one as he journeys and walks with God. A painful reflection from time-to-time regarding the pit from whence he has been dug should be sufficient to keep one humble. To consider the efforts we made to keep ourselves out of the pit or to withdraw ourselves from it, and to remember the gross failure of all those attempts, ought to keep us humble at the foot of the cross. All thanks be to God who saw us plunged in "deep despair, and flew to (our) relief." But it is God, and not we ourselves, who did the extracting. There is nothing there about which to boast, nothing of our own effort in which (p9)➡

Penitence In The Christian Life

By Rev. Leonard Sankey



v.i.p. day Friday, April 24, 1998

An important day for high school students thinking about attending college.

Be our guest for a day! Attend classes, chapel, and other campus activities here at God's Bible School & College. The \$50.00 application fee will be waived if you apply in person for enrollment on V.I.P. Day. Pell Grants, student loans and other forms of assistance are available. Fill out the form and mail to: Admissions Department, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210, or call (513) 721-7944.



Phil Collingsworth
Dean of Admissions

Yes! I Plan To Attend V.I.P. Day, Friday, April 24, 1998.

NamePhoneI'm interested inhigh schoolcollege
 AddressCityStateZip
 Names / Ages of people in my party.....

Sponsors: Number of Men.....WomenStudent Guests: Number of MenWomen
 We willwill not.....need overnight lodging. We will stay: Thurs.....Fri.....Sat.....Sun.....
 (Bring your own pillow and bedding. Also, there is a slight charge for Saturday and Sunday.)
 I prefer to stay with the following GBS student.....
 Comments (anything we should know in arranging your stay):



by Ben Durr Jr.

“Tribulation worketh patience” (Romans 5:3)

“Boy, I’ll never pray for patience again!” I once heard someone say. “I prayed for patience one time and, sure enough, I got tribulation.” Of course the speaker had Scripture to back up what was almost a superstitious phobia: “Tribulation worketh patience” (Rom. 5:3).

But when God’s Word lists patience (longsuffering) as a spiritual fruit and a character trait to be desired, is it not in order to pray for patience? Is it correct to suppose that, in response to our prayer for patience, God will, with fiendish delight, unleash multiplied trials and heartaches upon us — tribulation that we would not have otherwise experienced? Then, having heaped aggravation and disaster upon us, does God sit back with a half-grin, as if to say, “There, now! I dare you to pray for patience again?!” In other words, is it foolish and dangerous to pray for patience?

Certainly not! Let us look closely at the text. The Scripture doesn’t say that praying for patience creates extra tribulation, trouble we would not have otherwise suffered. It simply declares that “tribulation worketh patience.”

Could it be that when we pray for patience, God doesn’t heap unnecessary trouble on our head, but rather He simply begins to focus our attention on the relationship of trials to the development of the golden virtue of patience? Could it be that praying for patience only creates within us a frame of mind which maximizes the instructional and correctional value of life’s aggravations? An affirmative answer to these questions seems to be much more in harmony both with the text before us and with what we know to be true about the character of God, based upon other Scripture.

Now it could be that when we pray for patience, it may seem like our trials increase simply because our praying has heightened our sensitivity to the role that tribulation plays in producing patience. However, there is no suggestion at all in the text that God instigates or allows gratuitous hardships to bombard the life of the seeker of patience, simply because such a one prays for it. Rather, patience is simply declared to be a vital link between “tribulation” and “hope.” It is a grace which God desires in His children. It is a quality which He is pleased for us to pray for. And it is a fruit which the Holy Spirit is delighted to develop in our lives. Let us pray for patience! ■



“Though a well-meant mistake does not defile the conscience and bring it into condemnation, nevertheless when discovered it demands a penitent confession and a presentation of the great sin offering unto the God of absolute holiness.”
Dr. Daniel Steele—
Methodist scholar, saint, and holiness advocate in the late 19th-Century America.

➡(p6) to take comfort. Rather, everything about salvation is so inextricably woven into the warp and woof of God’s tender and compassionate grace, that we are humbled in heart and penitent in spirit as we remember Calvary.

A humble and contrite heart is, in the sight of God, of great value. The truly saved individual can do no better thing for his spiritual welfare than to guard humility as a treasure. Oftentimes, though, the enemy tempts to spiritual pride, pride of accomplishment, position, even of grace, and sometimes of face. Calm but deep meditation upon the salient truths of God’s Word will soon bring us up short. The unsaved individual needs to cultivate, under the influence of divine grace, a penitent attitude that allows the Holy Spirit to lead him on to repentance and salvation. The truly saved person needs to develop such a penitential attitude as will allow God to lead him higher and deeper in his relationship with the Lord.

True penitence in the believer will, inevitably I believe, lead him on to perfection (Hebrews 6:1). Penitence will allow him to see the enormous need of his heart, and will draw him ever closer to Calvary, to an ever deeper death to sin, to an ever more complete consecration, to a clearer commitment, and to a more profound faith in the cleansing power of the blood of Christ. The humble, yet persistent pursuer of the fully sanctified experience will be satisfied in his or her pursuit.

When we see ourselves against the absolute standard of God’s holiness, and realize that we do come short of that startling eminence which is the Divine glory, we humbly confess with Charles Wesley—“Every moment, Lord, I need the merit of Thy death.”

Silhouetted against the divine effulgence, every shortcoming, every failure, and every misstep of our very human lives needs that moment-by-moment cleansing of the blood. In view of the divine perfections, our own imperfections (even though originating in pure motive and a clean heart) need the gracious washing of Christ’s atonement. Only the penitent believer will see and confess this need.

Whatever our state of grace and whatever we may be in our spiritual journey, a penitent spirit will allow God to shine new light on our pathway. A penitent attitude will allow us to receive that light, walk in it, and enjoy God’s blessing and presence while we do so. A penitent spirit will keep us conscientious and prayerful and will permit the Lord to sharpen our discernment, hone the keenness of our spiritual victory, and at last usher us into His presence, washed in the blood of the Lamb.

Do you have a penitent heart? Does the grace of humility pervade your walk with God? Do you need a penitent attitude? God will grant the grace of penitence to those who seek it and then, by careful cultivation, develop it in every avenue of their lives. ■

The Rev. Leonard Sankey is chairman of the GBS Board of Trustees, executive secretary of the Interchurch Holiness Convention, and pastor of the Faith Mission Church, Bedford, Indiana.

NEWS FROM THE HILLTOP

POWELL AND DICKINSON HONORED FOR FAITHFUL SERVICE

Dr. Kenneth Powell and Mr. Philip "Bud" Dickinson (shown separately at right) were honored Friday, January 30, in a special chapel service for their devoted service to God's Bible School. President Avery presented engraved plaques and cited them for their faithfulness and efficiency. Each served GBS for over six years. Dr. Powell, now of Marment, West Virginia, gave distinguished service in teaching, fund-raising, and administrative areas, most prominently as vice-president of administration. Mr. Dickinson was maintenance supervisor until February 1 and is currently employed in construction in the Wichita, Kansas, area. GBS salutes these devoted servants and regrets their leaving. But they go with the best of feelings and with our high regard and respect.

PETE BISHOP TO HEAD MAINTENANCE DEPARTMENT

Pete Bishop (shown at right with Bud Dickinson), formerly of Cedar Springs, Michigan, is the new GBS maintenance supervisor. Bishop, 38, began campus employment last summer; and according to Monte Stetler, Vice President of Administration/Finance, "he has been promoted on the basis of his strong background in plant maintenance, heating and cooling technology, and building construction, as well as for his strong Christian testimony." Bishop and his wife, Sherry, and their seven children (who range in age from two to eighteen) will live on campus. Known for his pleasant smile and quiet efficiency, he pays special tribute to his longtime pastor, the Rev. Robert Sickmiller, for his decisive role in his conversion and spiritual development. "I thank the Lord for the privilege of working at GBS," he adds, "and consider it a real ministry." He will direct a crew of one part-time and four full-time workers.

TROUTENS BEGIN NEW CAMPUS MINISTRY

"We are excited about this new ministry venture where both of us can be involved." Thus remarks the Rev. Edsel Trouten about his new position as Director of Campus Spiritual Life at GBS, a ministry which he will share with his wife Alice. Widely known as a teacher, pastor, evangelist, convention speaker, and conference administrator, Trouten retired last September from the pastorate of the Wesleyan Methodist Church, Barberton, Ohio. "At the time of our retirement from active pastoral ministry, Alice and I were praying that God would lead us to some fruitful ministry that would fit this new era of our life," he says. "Shortly afterwards, President Avery contacted us and placed before us the challenge of coming to GBS to spend some of our retirement years on campus assisting him with the spiritual life of the students and staff."

Both of the Troutens (pictured here) are GBS alumni. He graduated from the school's high school program in 1958 and from the college in 1961, and also holds a Master's Degree in church history from Cincinnati Bible Seminary. Mrs. Trouten graduated from GBS with a college degree in 1960. They have spent 38 years in ministry and have also served previously on the GBS staff. "We are praying, 'Lord, help us to use this new freedom to be a blessing here!'" they add. Their new address will be 1803 Young Street, Cincinnati, Ohio 45210.

REVIVAL SERVICES MARKED BY "GODS POWER AND PRESENCE"

In His providence, God led President Avery to call the Rev. M.R. McCrary to be our mid-winter school revival, January 12—18. President Avery's discernment was confirmed by the results of the revival services; and the evangelist's sermons communicated with power and relevance to the congregation.



1998
Camp Meeting
at God's Bible School & College
Cincinnati, Ohio

May 22 - 31, 1998

Evangelists:

Albert Barr • James B. Keaton • Wingrove Taylor

SPECIAL EVENTS:

Alumni Day: Saturday, May 23

Alumni meeting 1:30 P.M.

Corporation meeting 3:30 P.M.

Baccalaureate: Sunday, 2:30 P.M., May 24

Commencement: Friday, 8:00 P.M., May 29

*There is limited space, so register early
and avoid disappointment!*

Contact God's Bible School Camp Meeting
1810 Young Street • Cincinnati, Ohio 45210
Phone: (513) 721-7944

Pastor McCrary (shown at right) is a man gifted by God as a great communicator. The student body was very attentive and appeared to be “soaking in” his messages on such subjects as “God Has Our Number,” the soul, what revival really is, consecration, and others. They responded easily and tenderly in large numbers to pray earnestly and successfully around the altar. One evening God’s Spirit convinced many to respond to His call to victory before the message. Several students said they had never been in a service in which God’s power was so manifest. It was evident from the spirit of prayer and other results that God granted us His love, grace, and power to bring true revival. Students and staff were renewed and filled with greater confidence and hope.—*The Rev. Richard Miles, Vice President for Student Affairs*

BRIEFLY NOTED: GBS’ Schmul Ministerial Resource Center has a **new heating and cooling system**, thanks to the Easley, South Carolina, Bible Methodist Church, its pastor the **Rev. John Parker** (GBS class of ’78 and his wife, Cathy Horrall Parker, ’78), and **Mr. Billy Herron** of Herron Services. The Easley congregation donated \$1000 for the furnace, and Mr. Herron and Mr. Parker (pictured here) donated their labor.... Maintenance personnel have begun **extensive renovation** of the first floor of the GBS women’s residence hall, located in the Revivalist Memorial Building. Changes will include remodeling, repainting, and recarpeting, plus the installation of new furnishings in an attractive and updated decor.

STEERING COMMITTEE PLANS GBS’ 100th BIRTHDAY PARTY

God’s Bible School will soon be 100 years old; and at the call of President Michael Avery, the Centenary Steering Committee met Friday, January 30 to plan the festivities. In addition to Mr. Avery, those present included the Rev. Leonard Sankey, the Rev. Larry D. Smith, Rev. Glenn Black, the Rev. Wes Humble, the Rev. Darrell Stetler, Dr. Marlin Hotle, Dr. Garrett Mills, Dr. William Kostlevy, Mr. Dennis Joslin, and Ms. Rebecca Crouse. Present also at President Avery’s request was Phil Collingsworth, Dean of Enrollment. In major action, the committee determined that the actual year of centenary celebration will begin on Founders Day, September 27, 2000 (p17)➡



SEVENTY-FIVE YEARS AGO IN THE REVIVALIST, March 1923

“Bud Robinson will tour the states of Illinois, Wisconsin, and the City of Chicago, Apr. 20-May 20,” writes E. O. Chalfant, Nazarene district superintendent, Danville, Illinois. “The object of this tour is to stir up home missionary enthusiasm regarding the ten million people in this great section. Fully one-half of the people of the great State of Wisconsin are unchurched . . . There are great sections where a saving Gospel is never heard of.”

Missionary E. A. Kilbourne writes from Japan: “Tokyo, we believe, presents such an opportunity today as cannot be found elsewhere. Tokyo is a city of 3,000,000 population, and is also great in sin and is therefore an opportunity for the church to buy up. But Tokyo is greatly neglected. There are great districts with hundreds of thousands of souls almost without any light of vital salvation . . . We have nine churches in Tokyo, several of them open and doing business for God every night, city mission style. In one of these missions alone there has been an average of one thousand seekers a year for twenty years, and yet 200 people would feel crowded in that place. These nine churches would hold about nine hundred or a thousand people, but what are they among three millions! Well praise God they are something . . . The fire is burning . . . but not as the opportunity demands.”

TWENTY-FIVE YEARS AGO IN THE REVIVALIST, March 1973

In a letter dated March 8, 1973, Carl B. Westmoreland, President, Mt. Auburn Community Council, expressed appreciation to faculty and students “for your generous contribution to our annual Christmas Program. The gift along with other contributions enabled us to distribute 1600 bags of candy and fruit to children in three schools, five community centers, and twelve block clubs.”

In a guest editorial dated March 22, 1973, Lawrence A. Whitaker, Silver Springs, Florida, pleads for contributions for the new student center. “As **God’s Revivalist** family now knows, there is only one \$10,000.00 pledge needed to complete the down payment on the multi-purpose building, so greatly needed now at God’s Bible School. In faith we thank the Lord for supplying this need. Who will prove God’s Word now? **This is a precious opportunity to prove His promise, to accept His challenge.** ‘Give, and it shall be given to you, good measure, pressed down, shaken together.’” ■

**DOWN
MEMORY
LANE**

Selections From
The *Revivalist* Files



REVIVALIST FAMILY

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



ALUMNI FOCUS...

Stay in touch with GBS! Send an update of the latest activities in your life to Rebecca Crouse, Alumni Coordinator, God's Bible School, 1810 Young Street, Cincinnati, Ohio 45210. Call (513) 721-7944, Extension 267 or e-mail alumni@gbs.edu. We'll do our best to keep an updated data base as a resource for you!

GBS AND ITS CARIBBEAN CONNECTION



Since the earliest days of the missionary work in British West Indies, GBS alumni have played a vital role. To our best knowledge, a Rev. Taylor from Canada was the first holiness missionary to pioneer a work there. He came to GBS around 1910 and challenged the students to "heed the call" to the Caribbean. The Rev. R. G. Finch, who had been a student here around 1907, accepted the challenge and worked in the islands for approximately ten years. One of his more notable converts was Irene Taylor, mother of Dr. Wingrove Taylor (now a member of our Board of Trustees); and Sister Knapp brought her to GBS to further her education.

More recently, the Rev. and Mrs. Everett Philipe, also GBS alumni, became pioneers for much of the expanded Caribbean witness and

the founding of a Bible college in Jamaica. Over the years, other GBS students aided in the work and included Ruth Bowman, who became a central figure, especially on the island of Grand Cayman. Since her time, a host of other GBS alumni have given service on the island and in the Wesleyan Christian Academy. Recently the former GBS students now working on Grand Cayman were photographed with President and Mrs. Avery. They are as follows: *Front row:* The Rev. John Case, pastor of the Wesleyan Holiness Church and administrator of the school, and Mrs. Case; Teresa and Jerry Case with their children; *Middle row:* Tonya Hensler, Paula Butler, Julie Parchment-Hunter, President and Mrs. Avery; *Back row:* Duane and Renee Joslin.

MILDRED ELLIOTT BATEMAN

Mildred Elliott Bateman, 808 E. Florida Ave., Nampa, Idaho 83686, now age 80, was a missionary for "19 happy, busy years" to Native Americans on the Fort Peck Indian Reservation. She was reared in a hard-working family where "we were taught hard work and honesty, but not about church, God, nor the Bible." As a young girl, she and her family were traveling on a houseboat when it was swamped in a storm. "I don't think God made the boat sink," she comments, "but since it was going to sink, He let it sink on the edge of the Fort Yates North Dakota Indian Reservation. So my first introduction to the Indians was there, for He wanted me to know and love them." After her conversion, she came in 1936 as a student to God's Bible School and College, remaining until her graduation in 1940. Here she tells of her years at GBS, and something of her service in God's work.



God had called me to do missionary work, but I was painfully aware of my lack of knowledge of God's Word. So I went to God's Bible School and worked my way through four years of classes that I thought would prepare me for the work ahead of me, including a medical course for outgoing missionaries arranged by

Julia Shelhamer and taught by a local doctor. I worked in the kitchen some; but most of my time was in the laundry above the furnace room of the old Ten-Weeks Building. The staff and students were so good to me. During the last several months, I also worked a full evening shift at Bethesda Hospital.

We all went out on weekends and did calling and street meetings. How could anybody ever forget the Saturday evening missionary meetings with Mother White leading? Oh, how they blessed my soul! How I also remember the GBS Thanksgiving Dinners! We plucked turkeys one day, picked the meat off the bones the next, and then peeled potatoes, sliced pickles, filled treat bags, prepared the celery, etc. Then we went out and helped bring in the people we had invited on the previous Saturday.

On one occasion, it was our turn at keep watch at the girls' dormitory on Thanksgiving Day. We were allowed to take our books and notebook and study there inside the door. But I had lost my fifty-cent fountain pen that we needed so much for the class work; and I had no money to buy another. So I began to pray for God to help me find it. About three weeks later, I went to Mother White's office for some reason; and there I spied my green pen on her desk. I asked her where she had found it. She said, "I don't know. Somebody brought it. I'm glad you found it." God had answered my prayers.

During my first year at GBS, my shoes were worn out; and so every morning I'd cut cardboard liners, so that the cobblestones between the dorm and classrooms wouldn't hurt my feet so much. In private devotions, I was impressed to pray for new shoes. Two or three days later, there came a letter from a former student, Mrs. Betty Robitoile, a total stranger to me. She had written to the school and asked for the name of a needy student, and the school had sent her my name. That day I opened her letter, and there was a ten-dollar bill! She explained that during her devotions, God had made plain that I needed shoes. I turned the envelope over, and it was dated for the very morning that I had prayed for shoes! Yes, our daily needs were met through prayer—even for a three-cent postage stamp. I only had \$1.27 when I arrived there; but for the four years I was at GBS, God watched over me. My parents did not want me to go to GBS; but after I had graduated, they did give me two dollars for a graduation present.

God has been so good to me through the years, and He still amazes me. When I went to the

Fort Peck Reservation, I had only \$1.16 and the money for two weeks rent in a cheap hotel. By the last of the two weeks, I had used most of the groceries my family had given me. I borrowed a two-burner kerosene cook stove and moved into the little tin-covered frame building that had been northeast Montana's first bank building at Poplar. A tiny room fastened to it served as a place for me, and the large room for our services. I had no furniture but made a pallet on the floor for sleeping. It was around the first of April, and the wind blew so hard that one window blew out and crashed on the sidewalk. It was five above zero, and I was so cold that I crawled into my bed and began to cry. The devil seemed to say, "Why don't you take the bus and skip the country?" I began to pray, and God gave me assurance that He would take care of me. Before nightfall the owner had sent men to replace the window.

I found the children friendly and made a few friends. Since I was not under salary, I got some cleaning jobs and took the money I earned to buy lumber and nails and build benches. On May 4, 1941, I opened our Sunday school with three precious little Indian girls. Soon the mission was filled. Later I was married, and my husband did the preaching; and I was freed to do more work among the children. Our room became so full that we started to search for land for a permanent place. We were able to buy two fine corner lots, and we built a new church there. My husband's health finally broke, and we had to resign and leave. Last October, I felt very honored and very humbled when our pastor presented me a "Distinguished Service Award" from our Nazarene Mission Department in Kansas City for my services to our church. I had never even dreamed of such an honor.

I've been so glad that I was accepted as a work student at God's Bible School, and I hold very dear my four years there, for they were a very rich and growing time. May God continue to bless the Hilltop!

BIRTHS

To **Eric and Carol (Winkler) Clevenger**, Washington, Pennsylvania, a daughter, **Abigail Christina**, born January 31, 1998.

To the **Rev Jonathan and Tami (Davis) Fall**, Haverhill, Massachusetts, a daughter, **Bethany Janay**, born January 21, 1998.

To **Randell and Desiree (Hoerner) Winkler**, Ottawa, Kansas, a daughter, **Angela Rose**, born February 13, 1998.

DEATHS

The Rev. Delores M. Lobdell, 84, died October 22, 1997, at Lakeland, Florida. She was converted as a young woman and attended God's Bible School. Later she graduated from Marion College and earned a Master's Degree from Western Michigan University. In the 1940's she served the Wesleyan Methodist Church as a home missionary in the Mexican Colony in Oceanside and Carlsbad, California, with Roma Lapham (Acuna). In the 1950's, she was director of child evangelism for the Michigan Conference and pastor of the East Odessa Church. Known as "Aunt Delores," she was ordained to the ministry of the Wesleyan Methodist Church by the Michigan Conference in 1964 and also served as a public high school teacher. Burial was in Lake City, Michigan.

The Rev. Cyrus Reynold Lynch, 92, died January 22, 1998, at Bay Crest, Panama City, Florida. A graduate of Asbury Seminary, Wilmore, Kentucky, he pastored Pilgrim Holiness churches in Illinois, Spirit Lake, Idaho, Kentucky, and Florida. He pastored the Lynn Haven, Florida, Wesleyan Church for many years. "Cy," as he was affectionately known, served in the U. S. Army during World War II and did service in northern France, the Rhineland, central Europe, and the European-African middle eastern theater. He received a ribbon with three bronze battle stars, one service stripe, two overseas service bars, and a good conduct medal. He is survived by his faithful wife of 58 years, Arlene Rothwell Lynch, Bay Crest, Room 211, 3611 Transmitter Road, Panama City, Florida 32404; and by other relatives. Funeral services were held at Lynn Haven, the Rev. Jerry Rott, Florida District Superintendent, officiating.

Mrs. Celia Goodrich Twining, 96, died January 9, 1998, in Allentown, Pennsylvania. Born in 1901, she spent her childhood in Johnson City, New York. Her spiritual birth resulted from the efforts of William Shoemaker, who with his daughter Sadie, held cottage prayer meetings in their rural area. She felt a call to attend God's Bible School, from which she graduated in 1921. Her expenses were paid by her work in the home of school president, Meredith Standley. In 1924, she also graduated from nurse's training at Christ's Hospital, Cincinnati; and in 1925, she was married to Harry L. Twining, also a former GBS student. They spent their lives serving Pilgrim Holiness pastorates in Red Falls, Amsterdam, Lake

Placid, Ravena, and Oneonta, New York, and Brookdale, Pennsylvania. In 1963 they retired and spent one year in Zambia with their son Elwood, a math instructor for the missionary department of The Wesleyan Church. Upon returning to the United States, they filled the pastorate at Endicott, New York. In 1975 they returned to Africa, where they were placed in charge of an orphanage in Zambia. Upon their return, they were asked to fill pastorates at Catskill and Barkersville, New York. They were parents to six boys and three girls. Their great grandchildren, Charles, Aaron, Ashley, and Joel Marshall have recently attended GBS. Mrs. Twining was preceded in death by her husband in 1989.

Mrs. M. Beth White, 80, died January 12, 1998, at Elkton, Maryland. For 16 years she was a medical secretary in North East, Maryland, and also drove a school bus for many years. Her husband Oliver preceeded her in death. She is survived by a daughter Hannah E. Jorgenson; one brother, and a grandson. Burial was in North East Methodist Cemetery, North East, Maryland.

MISCELLANY

A Prayer Conference and Spring Holiness Rally, sponsored by the Wesleyan Tabernacle Association, will be held March 18-21 at the Faith Mission Church, 26th and R Streets, Bedford, Indiana. In charge of the conference is the Rev. Thomas Reed, and host pastor is the Rev. Leonard Sankey. There will be times of prayer, reflection, and meditation; and everyone is welcome. For more details, contact the Rev. Phillip Mahoney, WTA moderator, at 150 West Lane Drive, Hagerstown, Indiana 47346, or call him at (765) 489-4320.

First Green County Interchurch Holiness Convention will be held April 2, 3, and 4 at the Bible Holiness Campground, Ochelata, Oklahoma. Speakers will include the Rev. Michael Avery, the Rev. Robert England, and the Rev. Larry D. Smith. For further information, contact the Rev. Gary Jackson at (918) 336-6399.

Inaugural Camp Meeting of the newly-formed Heartland Holiness Association will be held July 13—19, 1998, at the Free Methodist campgrounds in Perkins, Oklahoma. Speaker is the Rev. Dan Stetler, and the singers are the George Vernon family. For further information, write Dale Redman, 9953 Birkenhead Court, Yukon, Oklahoma 73699 or call (405) 324-7126.

SPECIAL NEEDS

Independence Bible School, a department of the Bible Holiness Church, Independence, Kansas, is looking for a Superintendent, beginning with the 1998—99 school term. IBS is a state-accredited Day Care through Grade 12 institution. Applicant should have a Master's Degree in Administration, have good communication skills, and some practical experience. Housing is included in the salary. Contact Stephen Douglas, 1347 2000 St., R. 3, Iola, Kansas 66749. Telephone (316) 365-8075.

CLASSIFIED ADVERTISING

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

Want your e-mail address printed in the Revivalist? If there is enough interest, we plan to print an e-mail directory in these pages. If you wish yours included, please send information to the editorial office.

WANTED: I will buy camp meeting brochures, posters, post cards, histories, etc. Rev. Kenneth O. Brown, 243 South Pine St., Hazleton, PA 18201. Ph. (717) 455-1943.

Holy Ground, Too: The Camp Meeting Family Tree, second, enlarged edition. \$30.00 ppd. Lists more than 3,000 sites! Order now! Send check to Dr. Kenneth O. Brown, 243 South Pine St., Hazleton, PA 18201. Ph. (717) 455-1943.

ELEMENTARY TEACHING POSITION AVAILABLE. Liberty Bible Academy, an independent-holiness, interdenominational, traditional-style, Christian elementary school in Cincinnati, Ohio, has an elementary position opening for the 1998—99 school year. The successful candidate for the position will have a minimum of a bachelor's degree from an accredited college or university and will be in general agreement with the doctrine and standards of Liberty Bible Academy. Interested persons may contact R. Dean Truesdale, Administrator, 4555 Kugler Mill Road, Cincinnati, OH 45236. Phone (513) 984-4011.

PASTOR NEEDED by conservative holiness congregation. Please contact Bob Perdue, Route 5, Box 2696, Ponca City, Oklahoma 74604.

Inaugural convention for the newly-named **Christian Holiness Partnership** will be April 14—16, 1998, in Kansas City, Missouri. An umbrella agency for holiness denominations and institutions, CHP has had various names in its long history, most recently the Christian Holiness Association. General session speakers at this year's convention will include **Dr. James Diehl; Dr. Samuel Kamelason; Dr. Thomas Hermiz; and Dr. Aaron Willis.** Dr. Marlin Hotle, CHP executive director, will speak at the Luncheon Finale.

Eighth General Conference of the Bible Methodist Connection of Churches will be held June 9—11, 1998, at Beulah Grove, St. Marys, Ohio.

The Evangelist of Truth, well-known holiness periodical founded and edited for many years by the late David P. Denton, is moving its offices from Tennessee to 737 Shelby Street, Indianapolis, Indiana 46230. Present editor is **Robert H. Wallace.**

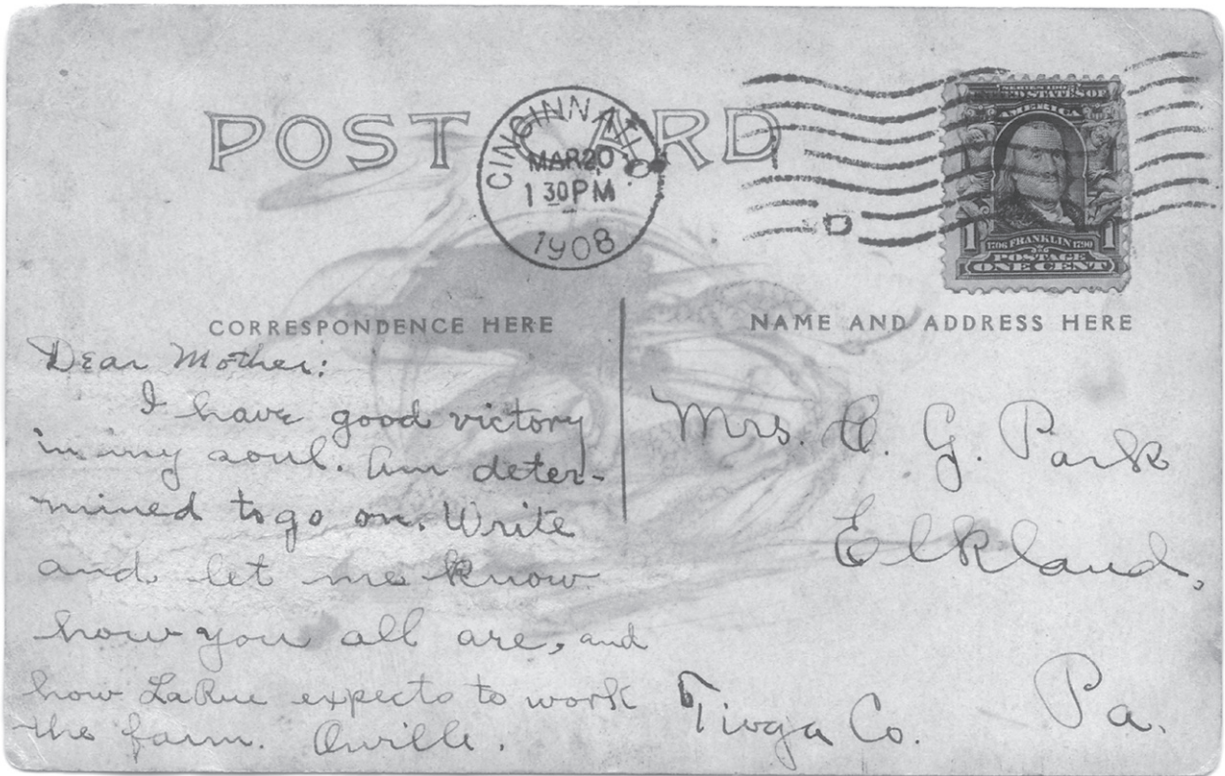
New **general officials** of The Wesleyan Church include The Rev. Kerry Hind, general director of education and the ministry, and Mr. Don Frase, general treasurer. Both were appointed by the General Board of Administration of the denomination in session in Indianapolis, November 18—19. It was also determined that the next General Conference will meet in the year 2000 in Greensboro, North Carolina.

"Seating in the main auditorium is to be increased by 340, not enough perhaps... but a move in the right direction." This comment in the current *Convention Herald* refers to arrangements for the **46th Anniversary convention of the Interchurch Holiness Convention**, which will be held April 21—23 in Dayton, Ohio. The IHC, which appeals to conservative elements in the broader holiness movement, attracts several thousand persons at its annual conventions and has overflowed the Dayton Convention Center auditorium. Theme of this year's convention is "Bible Principles, Anchors of the Soul."

Wesley Tracy, editor of *Herald of Holiness*, retired in January with the April edition as his final issue. Tracy is a well-known Nazarene minister, speaker, author, and Wesley scholar. He will be succeeded by **Franklin Cook**, director of the Eurasia Region and editor of *World Mission*. That publication will be merged with the *Herald*, and the new publication, named *Holiness Today*, will appear in January 1999. ■

HITHER AND THITHER AMONG US

News Among Christians
of Wesleyan Heritage



On March 20, 1908, GBS student Orville Park sent this postcard to his mother, living in Elkland, Pennsylvania. (He is marked by an “x” on the front row of the instrumental group.) As you will note, he mentions his brother LaRue, who enrolled at GBS in 1910. LaRue married Lillie Standley, daughter of Lew Standley, the brother of President M.G. Standley, in 1917. Their daughter Luella (Park) Highlander now resides in Falmouth, Kentucky. She recently donated this postcard and other fascinating photographs to our archives. Thank you, Mrs. Highlander! ■

➡(p11) and will continue through the following school year and culminate at camp meeting 2001. It also approved personnel for these committees: *History and Archives*, to solicit archival materials, plan their preservation, and produce commemorative publications; *Centenary Campaign*, to plan fund-raising activities, which initially will include (a) the Century Club of 100 persons, each of whom would contribute \$1000; and (b) a capital campaign for future development and renovation; *Special Events*, to plan celebrations and commemorations; and *Promotion*, to provide commemorative items and coordinate publicity efforts.

Larry D. Smith, Chairman of the Committee on History and Archives, reported on GBS' growing collection of historic documents and memorabilia and the projected archives in the Revivalist Memorial Building. His committee also has authorized the writing of two books. The first, under the supervision of Rev. Glenn Black, will be the school's formal history, with chapters written by William Kostlevy, Edsel Trouten, Samuel E. Deets, Leonard Sankey, Wesley Humble, Larry D. Smith, and Glenn Black. The second will be a coffee table-type "picture book" with art work and layout by Kevin Moser and historical text by Larry D. Smith.

GBS wants to gather the family home for a great birthday party and reunion, and its Centenary Steering Committee has set an exciting, upbeat tone! In addition to those present, other members include Dr. Kenneth Stetler, Dr. Bence Miller, Dr. Emerson Colaw, Dr. Wesley Duetwel, Ms. Pauline Van der haer, Dr. Wingrove Taylor, Ms. Jeannette Cissell, and the Hon. Kenneth Blackwell. Honorary members are Dr. Richard Taylor and Dr. H. E. Schmul.

JANUARY CONFERENCE STRONG IN PRAYER AND FASTING

The second annual prayer conference at GBS was chaired by the Rev. E. R. Trouten, January 27—28. Pastors and laymen representing several denominations and local churches attended the event. Faculty and staff also joined the conference for a combined chapel and evening worship.

Conference themes emphasized a devotion focus based on the Lord's Prayer. Able presentations were given to challenge us to pray by the Reverends Darrell Stetler, Rob Hartman, Ben Durr, Jr., William Spencer, Daniel Glick, and Carl Eisenhart. The strength of the conference were the actual prayer sessions which followed each presentation; and the work of intercession and the discipline of fasting made it a distinctive fellowship of believers. I am convinced that a new generation of prayer warriors must be recruited and trained for the perpetuation of our movement. May this effort be sustained among us! —*The Rev. Kimberland Hough, Greenfield, Indiana* ■

MARCH ITINERARY

COLLEGE CHOIR

Feb. 26-March 8

Late Winter Tour

ASSURANCE:

Friday, March 13

Evangelistic Faith Tabernacle
Cooperstown, Pennsylvania, 7:00 p.m.

Sat. - Sun. a.m., March 14 - 15

Pilgrim Holiness Church
Schenectady, New York, Sat., 6:00 p.m.

Sunday p.m., March 15

Pilgrim Holiness Church
Binghamton, New York, 7:00 p.m.

SYMPHONIC WIND & STRING ENSEMBLE

Saturday, March 21

Talladega Bible Methodist Church
Talladega, Alabama, 7:00 p.m.

Sunday, March 22

Fairview Church of the Nazarene
Rossville, Georgia, 11:00 a.m.

ASSURANCE:

Wednesday, March 25

Ohio Bible Methodist Ministerial Conv.
Delaware, Ohio, 7:00 p.m.

Fri. - Sat., March 27 - 28

Alabama Bible Methodist Youth Round-Up
Pell City, Alabama

Sunday, March 29

White Wing Church of the Nazarene
Lenoir City, Tennessee
SS - 9:45 a.m. / Worship - 10:45 a.m.

Norwood Holiness Church

Somerset, Kentucky, 7:00 p.m.

POSITIONS AVAILABLE

Vice-President for Academic Affairs

The Administration of God's Bible School seeks nominations and applications for the position of Vice-President for Academic Affairs. The Vice-President for Academic Affairs oversees the academic program of our institution, including the college, high school, and academy. He reports directly to the President and is a member of the Administrative Committee. He has responsibility for supervision of faculty recruitment, appointment, reappointment, tenure, and promotion; for maintenance of the range, depth, and quality of college programs, curricula and courses and their evaluation; for coordination of faculty development; and for divisional long-range planning and short-range implementations.

It is preferable that he would have an earned doctorate in a discipline represented by the college or in higher education administration. A minimum of a Master's Degree in a discipline represented by the college is acceptable if candidate is willing to pursue a terminal degree. He must have a record of distinction in college training and scholarship, at least three years of higher education, proven ability to manage fiscal resources, communication and organizational skills, and a personal and professional commitment to the distinctive and goals of God's Bible School.

The position is effective August 15, 1998. The review of applications will begin on December 15, 1997, and continue until the position is filled. Applicants should submit a letter of interest which draws attention to the pertinent features of their credentials, a curriculum vitae, and the names and telephone numbers of three references. Submit to the Office of the President, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210.

Director of Auxiliary Services

The Administration of God's Bible School seeks a person qualified to serve in the position of Director of Auxiliary Services. This person will be answerable to the Vice-President of Administration and will work directly under him. He will need a general knowledge of plant maintenance, commercial janitorial care, and food services. This person will also need to have the people skills and organizational gifts necessary to direct a number of people in work activity. For further information, please direct applications or letters of interest to Monte Stetler, Vice-President of Administration, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210.

Teacher of Secretarial Science

God's Bible School and College is in need of a teacher of the Associate of Arts in Secretarial Science. Candidates for this position must have a Master's Degree in Secretarial Science and be able to teach shorthand, accounting, computer applications, and office procedures. This position will be available for either the spring or fall semester in 1998. Interested persons should direct correspondence to Tom Ellis, Vice-President of Academic Affairs, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210.

High School Teacher

Teacher position available in God's Bible High School. Candidates should have at least a Bachelor's Degree, demonstrate Christian faith and life as expressed in this institution, and provide references verifying their proficiency in teaching. Contact Mr. Paul Clemens, principal, at 1810 Young Street, Cincinnati, Ohio 45210 or call for him at 513•721•7944, extension 245.



Rebecca Crouse
Director of
Development

**God's Bible
School
receives great
encouragement
from those
stewards who
choose to give
land for the
sake of
supporting
Christian
education.**

Mrs. Beth White, a quiet lady living alone on the family homestead, expressed her desire to give her home and land to perpetuate the work of the Lord. While unable to fulfill her fervent desire to attend God's Bible School, Mrs. White achieved her goal by making that gift during her lifetime. When she signed the deed, she avoided the lengthy probate process and became an encouragement to her Hilltop family.

As stewards of God's provisions, we face choices daily on how we will use what He has given to our care. In addition to guarding the expenditure of our time and talent, stewards recognize the importance of Biblical management of property. Beyond tithes and offerings, the Scriptures reveal by example how custodians of God's property give.

One New Testament example of giving by a believer is found in Acts 4:36-37. Moved by the church's great need, Joses "sold a piece of land" and brought the proceeds to the apostles. The apostles gave immediate thanks; moreover, the gift of this land inspired the apostles to change Joses' name to Barnabas, the "Son of Consolation." Truly, Joses encouraged the apostles and furthered the cause of the Kingdom.

Today's Encouragers

God's Bible School receives great encouragement from those stewards who choose to give land for the sake of supporting Christian education. Many individuals and couples have sustained the school's operations in this manner.

For example, Mrs. White retained a life estate, which allowed her to remain in her home until her death. Another couple, now living in the South, converted their home in Ohio into a new stream of income by using the real estate property to fund a charitable remainder trust.

Real Benefits

Your gift of real property produces a charitable deduction based on current fair market value of your property. In addition, you will escape capital gains taxation on outright gifts of appreciated real estate. As with the apostles, those who give gifts of real property encourage the Hilltop family and make a lasting difference. ■

the hurts and all retaliatory methods of self-defense, and allowing God to take charge of the situation. Such meekness is rewarded by the promise that God will guide the meek in what is right (“guide in judgement”) and will teach the meek “his way” (9).

B. The discipline of obedience to His Word. (v. 10) God requires loyalty from His followers. One of the primary indicators of loyalty is obedience. We are to “keep his covenant and his testimonies” (v. 11). Those who keep His covenant and His testimonies will be rewarded by receiving God’s steadfast love and truth. Since His paths are mercy and truth, we will want our paths to demonstrate mercy and truth.

C. The discipline of the fear of the Lord. (vs. 12-14). To fear the Lord is to adopt God’s attitude toward evil continually (Pro. 8:13; 23:17). It is living with the conscious awareness that I will give an account to God of everything I think, say, or do. Because God hates sin, I am to hate sin and depart from it (Pro. 16:6). With this discipline comes three promised rewards: 1) You will be taught how to choose God’s path (making the right decisions - v. 11); 2) You will have peace of mind and heart (“your soul shall dwell at ease”) and a blessed posterity (“your seed shall inherit the earth” - v. 13); and 3) God will establish an intimate relationship with you (reveal His “secrets” to you - v. 14). We should therefore pray, “Unite my heart to hear thy name” (Psa. 86:11).

D. The discipline of keeping our eyes on God. (v. 15) Let our practice be, “mine eyes are ever toward the Lord.” Such a discipline will be rewarded by God helping us keep our feet out of the snares of our enemies: “he shall pluck my feet out of the net.”

E. The discipline of integrity and uprightness. (v. 21) Integrity and uprightness is characterized by four qualities: 1) undivided loyalty toward God; 2) uncompromising adherence to the law; 3) unhypercritical life-style, and 4) unlying lips (R.D. Bell, “The OT Integrity Principle.” *Biblical Viewpoint*, April, 1996, 16-18). Such integrity and uprightness is rewarded by God’s protection.

Conclusion:

There are appropriate steps to take when you are in trouble. First, *determine* to seek God’s help. Instead of relying on your own wisdom, or resorting to self-pity, or running from the situation, look to God for help. Trust in Him and wait on Him. Second, *decide* to handle your problems God’s way. Confess your sin to the Lord, renew your confidence in God, and ask Him to show you, to teach you, to lead you in the way you should go. Third, *discipline* yourself to build into your life the godly character traits of meekness, obedience to God’s Word, the fear of the Lord, keeping your eyes on God, and the indispensable elements of integrity and uprightness. Then wait patiently on the Lord for His help.

The Psalmist closes his petition with a prayer for fellow sufferers. He knew that he was not the only person in a difficult situation. Many other people are in equal distress. Unselfishly he remembers them all: “Redeem Israel, O God, out of all his troubles” (v. 22, Leupold, 226).



—Sermon outline by Dr. Allan P. Brown

"COMMITTED TO EXCELLENCE
IN PREACHING"



“WHEN YOU
ARE IN
TROUBLE!”

Scripture: Psalm 25:1-22

Introduction:

As we read this psalm, we are immediately impacted by the fact that the Psalmist is in trouble! In nine of the twenty-two verses, the Psalmist speaks of problems. Listen to his agonized pleas: “let me not be ashamed, let not mine enemies triumph over me: (v. 2); “remember not the sins of my youth, nor my transgressions” (v. 7); “pardon mine iniquity; for it is great” (v. 11); “have mercy upon me; for I am desolate and afflicted” (v. 16); my “troubles... are enlarged” (v. 17); “Look upon mine affliction and my pain; and forgive all my sins” (v. 18); “Consider mine enemies; for they are many, and they hate me with cruel hatred” (v. 19); “O keep my soul, and deliver me: let me not be ashamed” (v. 20); “Redeem Israel, O God, out of all his troubles” (v. 22).

What should you do when you find yourself in trouble? Perhaps, like the Psalmist, you are in trouble because of your own sin. Payday has arrived and you are beginning to reap the harvest of past disobedience. Or perhaps someone has sinned against you. Did someone in whom you had confidence betray that confidence? Have enemies risen up against you? God revealed to the Psalmist three specific things to do when facing problems. When we find ourselves in trouble, no matter what the cause, these three steps will serve as a pattern for action.

I. He DETERMINED to seek God’s help. (25:1-3)

Verses 1-3 gives us the first step. The Psalmist determined to seek God’s help. By making this decision, there were some things he resolved to do and some things he refused to do.

A. What the Psalmist resolved to do. The first thing he resolved to do was to **look** to the LORD for help (v. 1). Please notice the name for God the Psalmist uses, “LORD” (all capitals) is God’s covenant name and reminds us that He is a personal God who cares for His people. It also reminds us that as the “self-existent one” He is all powerful and able to do whatsoever He wills to do. Just focusing on who God is and what He can do should bring renewed hope to us that He can and will help us, and enable us to find a God-honoring way for dealing with our problems.

The second thing he resolved to do was to **trust** in God (v.2). Please notice the personal pronoun “my” when he says, “O my God, I trust in thee.” The Psalmist speaks of his relationship with God. If you are not sure where you stand with God, it

is important that you establish a personal relationship with Him. Notice also that the Psalmist introduces into his prayer another name for God, a name that is associated with His creation of the world and speaks of His awesome might. By using the name "God" (Elohim) the psalmist is remembering that there is nothing too hard for God. He who spoke light into existence and created all the material universe out of nothing, is totally capable of handling your situation. Knowing who God is (as revealed by His names) gives solid ground for "trust." The word "trust" means "to rely upon, have confidence in," with the result that you feel safe and secure. By focusing on God's character as reflected by His names, the Psalmist gained much needed assurance and security. By examining other Scriptural passages we learn that when people "trust" in God He delivers them from their enemies (Psa. 22:4), answers their prayers (1 Chr. 5:20), gives them joy and gladness (Psa. 33:21), removes fear and instills peace. How very important it is to trust in the Lord!

The third thing he resolved to do was to **wait** on God (v. 3). This is probably one of the hardest things to do. When we are in trouble, we want help and we want it now. We don't like to wait. However, the Psalmist's word for "wait" means "to look for with eager expectation" and involves steadfast endurance. To wait on God is to express a confident assurance that God will act decisively in our situation for everyone's good and His glory. Further, Isaiah 40:31 teaches us that those who wait "in true faith are renewed in strength so that they can continue to serve the Lord while looking for his saving work" (TWOT, II, 791).

B. What the Psalmist refused to do. By resolving to *look* to God, to *trust* in Him, and to *wait* on Him, the Psalmist was refusing to do three things. First, he refused to **rely** on his own wisdom. Many times we try to handle problems in our own strength. We struggle, we worry, we try hard. After we have reached the end of our rope and have totally exhausted ourselves, as a last resort we turn to God for help. God says, "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD and depart from evil" (Pro. 3:5-7). Jesus tells us to "seek first" the Kingdom of God and His righteousness (Mat. 6:33). This means that the biblical principles that motivate God's kingdom must become a priority in our thinking, planning, and decision-making. Looking to God for wisdom and guidance must be our first step, not our last step.

Second, the Psalmist refused to **resort** to self-pity. "Why me?" "Why this?" "Why at this time?" Complaining and whining about circumstances short-circuits the grace that God wishes to give us to further develop Christlike character in us. God gives grace to those who humble themselves and seek God's help. Therefore, we must humble ourselves "under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you" (1 Pet. 5:5-7).

Third, the Psalmist refused to **run** from the situation. How many times have we thought, "I don't deserve this and I don't have to put up with it." However, running from a difficult situation is no real solution. If God is as powerful as Scripture says He is, then He could miraculously change our circumstances and make our problems go away. And that's exactly what most of us want God to do! When He doesn't, we're disappointed with Him. Often we fail to consider that God may desire to change us and refine our character. Perhaps God is allowing the problems in order to call our attention to some changes He wants to make in our lives. Running from problems

will not fix what's wrong in our character. It only means that God, in His faithfulness and mercy, will allow more problems to arise in our new circumstances.

Let's resolve to look to God, to trust in Him, and to wait on Him, instead of relying on our own wisdom, or resorting to self-pity, or running from unpleasant situations.

II. He DECIDED to handle his problems God's way. (25:4-8)

The first step to take when facing trouble is to *determine* to seek God's help. The second step is to *decide* to handle your problems God's way. The Psalmist's decision to handle his problems God's way is revealed by three things.

A. It is revealed by the requests he makes to God. (vs. 4-5) Instead of making demands of God, the Psalmist humbly expresses his desire that God's will be done. This is seen by the verbs of submission he uses in verses 4-5. Listen to his prayer: "Show me... teach me... lead me... teach me." These verbs express a teachableness and a submissiveness that is essential if we would experience God's best. Notice also the corresponding nouns and pronouns that express submission. The Psalmist is now concerned about "thy ways. O Lord... thy paths... thy truth." He humbly declares, "for thou art the God of my salvation; on thee do I wait all the day." If you don't have sufficient desire to make this kind of a decision, ask God to give you the desire to handle things His way. Cry out to His using these very words of Scripture.

B. It is revealed by the confidence he has in God. (vs. 6-8) The Psalmist's decision to handle his problems God's way is also revealed by his expressions of confidence in God's essential goodness. There is no hint of blaming God for his problems. He consoles himself in the fact that God still is and always has been a God of "tender mercies" and "loving-kindnesses" (v. 6). He is a God of "mercy" and "goodness" (v. 7). Because God is "good and upright," he knows that God will not abandon him but will teach him the right way (v. 8).

C. It is revealed by the confession he makes of his wrong doings. (7, 11, 16-18) It is important to confess and forsake any sin in your life. Shifting the blame to others will not help. The Psalmist prays, "Remember not the sins of my youth, nor my transgressions" (v. 7). This is not an attempt to minimize or by-pass the sins of the past; it is a plea for forgiveness and help in spite of the sins of the past. "For thy name's sake, O Lord, pardon mine iniquity; for it is great" (v. 11). Based upon God's goodness and mercy, he knows that God will forgive (v. 7). But, Oh the pain he has incurred because of wrong doing (v. 18). Be sure you don't by-pass this important step of confession of sin.

III. He DISCIPLINED himself to follow God's directions for living. (25:9-22)

After *determining* to seek God's help, and *deciding* to handle his problems God's way, the Psalmist purposes to *discipline* himself to follow God's directions for living. God directs us to build five disciplines into our lives. With each discipline the psalmist tells what blessings from God will follow.

A. The discipline of meekness. (v. 9) Meekness (humility) is the opposite of pride. It expresses itself by submitting to God, by surrendering all our "rights" to Him. When we "climb down from our high horse," when we stop declaring what "we will and won't put up with," and promise God we will do whatever He tells us to do, then we are exhibiting meekness. Meekness is opening our hands and letting go of

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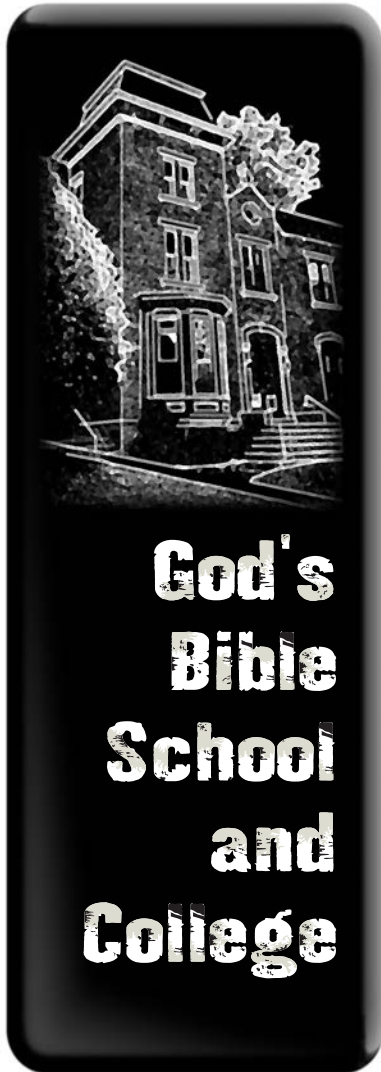
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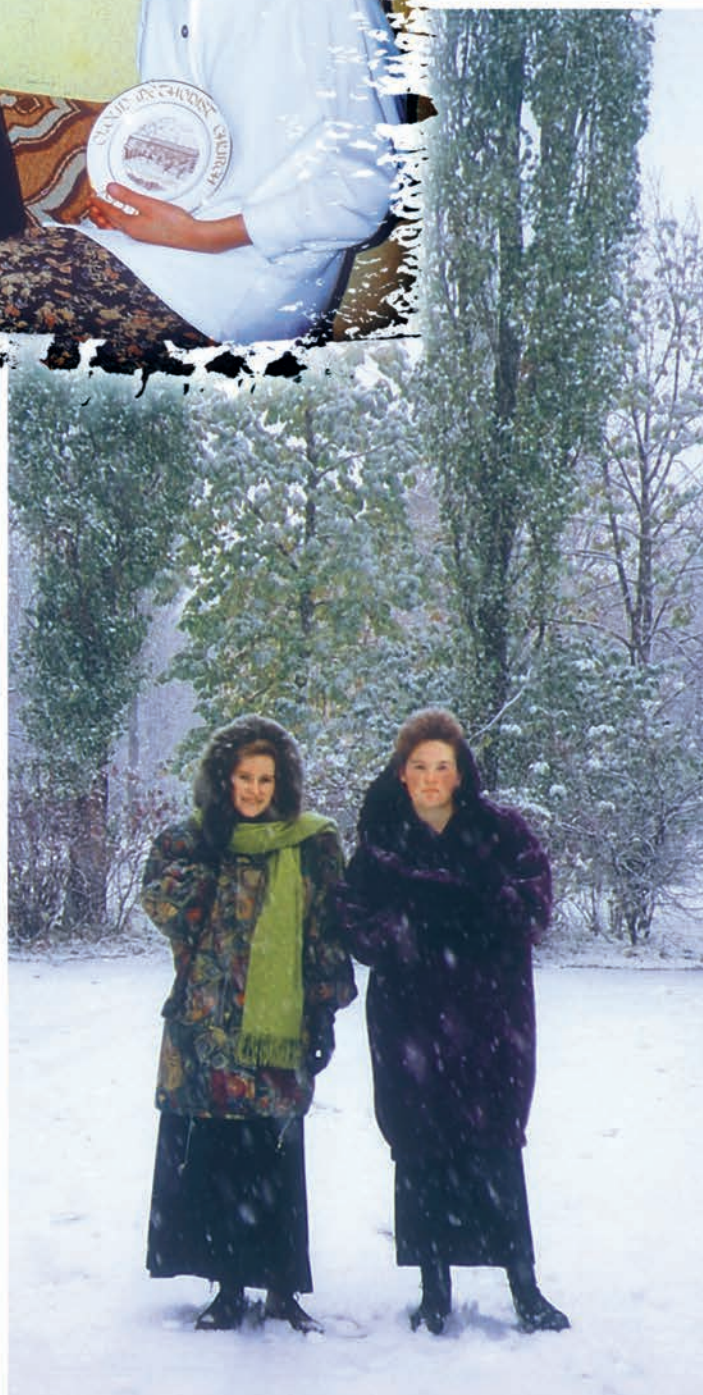
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Esther and her grandparents



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ПОРОГА



Esther and Natasha, with whom I lived this time in Kiev

“WITHOUT GOD, NOT EVEN TO THE THRESHOLD”

by Linda Harvey Kelley

This was my third trip to Ukraine, but my first time to travel within the country. For the special former Soviet holiday of November 7th, my protege in Biblical languages, Esther Beimanova, took me to her home at Kamenitza, on the border of Slovakia. We took a twenty-hour train ride to Uzhgorod (City of the Grass Snake, in Russian), the end of the line. There Esther's cousin picked us up at the train station and took us to her uncle's home in Kamenitza. (Kamen means stone in Russian, and they process stone in a nearby mountain side for building.)

All the villages I had visited to this point in Ukraine were poverty stricken, and I was expecting to see the same thing here. But to my surprise the houses looked strong and sturdy, the fences were in a good state of repair and uniquely in these two towns, every house had a driveway, and every driveway was covered by a canopy of grapevines on metal frames. Sometimes the entire yard was under this canopy. (Despite the neat buildings and grape arbors, the same poverty does rule here as elsewhere. Esther's uncle who is a doctor cannot make enough money to make their house livable, so he and her Aunt Larissa are thinking of going to another European country to doctor for a few years in order to make enough to get running water and electricity in their Ukrainian home.)

The three-story building Esther's uncle had built to house the Methodist Church, parsonage and guest rooms is a lovely piece of architecture. The basement is set up for his mechanical and body workshop and a dormitory for the young men doing alternate military service

under his tutelage. The main floor which is mostly sanctuary, but also the parsonage kitchen and dining room is finished in the most modern manner. So also is the second floor, the atrium of which is a veritable plant-lover's paradise. Under a canopy of vines and tropical foliage sits a piano, a sofa, and other necessary items like an ironing board. The bathrooms, bedrooms and sitting rooms were the most lovely I had seen in Ukraine. My own room was the most beautiful in which I had ever slept. Stencilled in Grecian pillars with a border of Grecian architecture, all in soft green, with one whole wall green lace curtains, opening on a balcony, I said to Uncle Vasa, "I feel like I am in a Grecian portico." He responded, "We knew a Greek teacher was coming so we prepared this." The fourth floor is yet unfinished guest rooms. (German and Swiss Methodists have given them a tractor and many of the conveniences they have in this building. Others are results of Vasa's labors in the workshop.)

But the most outstanding difference from the city of Kiev was the spiritual atmosphere. A few minutes after our arrival, we stood around the breakfast table to say the blessing. After breakfast Esther took me to meet her grandfather, the Methodist preacher for both Uzhgorod and Kamenitza, while her uncle supervised a crew of twelve men making the second cement floor for a four-bay workshop behind the church.

What giants in the faith are Esther's grandparents! He told me how his father had begun the Methodist Church in Kamenitza in the 30's, when he was just a little boy.

He had grown to take it over from his father. In the dining room was a wood carving of John Wesley, and two plates commemorating Wesley centennials. In the china closet stood cups bearing the name and likeness of John Wesley. Esther told me how her grandfather always preached in hiding during Communism, never openly. The Christians never met in his house; always in another. Her grandfather was a school teacher by training and education, but because he was a Christian, the communists



put him out of the classroom. He had then got a job as a railroad clerk, but persecution continued there and they took that job from him also, and this highly skilled, intelligent man was made to work in a factory.

He didn't have a note of complaint however.

"Will you speak for us tonight in the Friday evening service, and Sunday morning at Uzhgorod, and again Sunday night here?" he asked me.

A group of nine young people sang in the Friday evening service, while Esther's eighteen-year-old uncle Ivan played the twelve-stringed guitar. Afterwards Esther's fifteen-year-old cousin spoke, followed by one of the girls. When these two were done, her grandfather invited me forward.

Sunday morning he left the pulpit to come to me in the (p25) ➡

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Bell, Rev. Michael (missionary and youth speaker), 10325 East St. Rd. 28, Frankfort, IN 46041. (317) 249-5490.

Bell, Rev. & Mrs. Thomas (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.

Boulson, James (evangelist), 2C95 Jewett Rd., Steubenville, OH 43952. (614) 282-8341. OPEN DATES

Bradshaw, Rev. Walter D. and Sharon (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (910) 798-3225.

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Collingsworth, Phil & Kimberly, (music evangelism), 1836 Josephine St., Cincinnati, OH 45219 (513) 651-3680.

Darnell, H. E., 424 E. Alabama, Vivian, LA 71082. (318) 375-2930.

Dotson, Timothy and Esther, (song evangelists), 2121 N. 500 West, Winchester, IN 47394. (765) 584-SING (7464).

March 11-15 . . . Tuscaloosa, AL, Bible Meth. March 17-22. Upland, IN, Jefferson Christian

March 24-29 . . . Griffith, IN, Pilgrim Holiness March 31-April 5 . Bedford, IN, 1st Wesleyan

April 7-12 Pittsburg, KS, Church of God Hol. April 26 . . . Mooresville, IN, New Life Comm.

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Fay, Kenneth and Eleanor (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.

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Glick Family, The Jerald (song evangelists with instruments), P.O. Box 556, Westfield, IN 46074. (317) 758-5042.

Grubbs, Rick, LIFECHANGERS "Redeeming the Time" Seminar Series, P.O. Box 1065, Hobe Sound, FL 33475. 800-848-8367, code 3300.

Hallaway, Rev. Dale, 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.

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April 6-12 Pittsburg, MI, Faith Bible Holiness April 17-26 Clio, MI, Clio Holiness

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Hulett, Rev. James R. (evangelist), 279 Creekside Dr., Asheboro, NC 27203. (910) 672-2198.

Humble, Richard G., 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (614) 477-3052.

March 2-8. Rutland, OH, (Indoor Camp) March 17-22 Bird Lake, MI

April 1-5. Strattonville, PA April 8-12. Keyser, WV

Jones, Rev. Philo (evangelist), 6739 E. Speed Road, Milltown, IN 47145.

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Leonard, Bennie D. (evangelist), 1710 S. Morrelard Ave., Indianapolis, IN 46241. (317) 243-2181.

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Thornton, Rev. Robert J. (evangelist), 232 Northview Est., Indiana, PA 15701. (412) 357-9545.

Thornton, The Wallace Family (evangelist and song evangelist with travel trailer), 136 Grundy Rd., Somerset, KY 42501. (606)-678-0413.

March 31-April 5 Nancy, KY April 13-19 . . . Tipp City, OH (Indoor Camp)

April 21-23 Reserved—I.H.C. April 24-May 3 Clarksburg, IN

Tillis, Rev. and Mrs. William (evangelist) Box 189 Penns Creek, PA, 17862. (717)837-5859.

Wagner, Fred and Viola (evangelists and singers with several instruments - travel trailer), 129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290. OPEN DATES.

Feb. 27-March 8 Sun City Ctr., FL, God's Acres Campmeeting

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Wilkins, Chester (evangelist), P.O. Box 1311, Anderson, IN 46015. (317) 643-5666.

Willis, Dr. O. W. (evangelist), 1004 Johnson St., High Point, NC 27262. (910) 884-5999.

Wilson, Rev. and Mrs. Ermal L. (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (317) 674-7537. OPEN DATES.

March 3-8 Ft. Lauderdale, FL, First Wesleyan April 5-9 Miami, IN, Wesleyan

The front of the Methodist church, parsonage, guest house complex which Vasa built



➡ (p23) congregation and said, “In a few minutes a car will be coming to take you to Uzhgorod. Be sure to speak longer there than you did here Friday night.” I followed his instructions, and enjoyed the blessing of the Lord as I spoke in English, read Scripture in Greek, and Esther translated, once in Russian, once in Ukrainian (I believe), and once in the Slovakian-related dialect spoken there on Ukraine’s border to Slovakia.

When I sat back down in the congregation of the Methodist Church in Uzhgorod, Esther’s Uncle Vasa took the pulpit. The above proverb was one of the very first things he said, “We have this saying in Ukrainian and Russian, ‘Without God not even to the threshold.’” Here was a man, 37 years old, born into the Communist regime, never having lived under anything but Communism until the last six years, and yet he could stand and testify of God’s working in his life, and quote an old Russian saying about God, and tell how true it is! What a great God! Our Heavenly Father can rule and overrule, even under Communism! These people had the Bible which they cherished. They guided their lives by its every word. They had restricted their lives even in accordance with the least little bit of God’s Word, from which they felt they might make inferences or implications. . They literally lived by the Book! Yet Esther is concerned because they do not invite people to the altar and teach them to repent and be saved. She dreams of Kiev Wesley Bible College bringing their tent to her village and having a holiness tent meeting.

That night I quoted their proverb, and took it a step further: “Without Christ, we can’t enter into His Kingdom, because Christ is the Door.” But I spoke meekly, telling them I knew many of them knew God even better than I, for they had

suffered for Him far more than I ever had. What a blessed time for me it was! I submerged my spirit in this deeply religious atmosphere, in the community of suffering Christians, so opposite to what I had experienced in the great city of Kiev. Thank God for these Methodist Churches! Thank God for a people who had suffered for Him and remained true! Thank God for the privilege of speaking to them about our common Lord. “One Lord. One faith. One baptism.” Their comments afterward literally stunned me, for I am no great speaker. “You are an answer to our prayers. God loves you because He gave you the Greek language. Thank you! Thank you! Come to my house and eat with me.” and many more such.

After the Sunday night service and the impromptu Hebrew lesson Esther’s Estonian-Jewish father gave us, we walked around the village by moonlight, delighting in the freedom of being out and being safe. At one point a group of young men came singing behind us, and Esther said, “They’ve been drinking. Let’s cross over the stream at the next bridge.” But she assured me over and over, “No one would ever think of laying a finger on us here. We are totally safe.” What a huge contrast from Kiev!

The next morning as I sat on the big wrap-around couch in my gorgeous Grecian room, preparing for our next Hebrew lesson, Esther came in to say, “John Durfee and Grisha have both gone to be with the Lord.” (Grisha was a Christian man from the Borshagovka Church in Kiev.) John, whom I had got to know better right here in Ukraine, and who was seven months my junior, was already with our Lord! I sat back stunned and suddenly felt like Esther and I both were at the threshold of eternity, because of the

entry of these two saints into Glory. We were touching eternity through them. For some minutes I wanted neither to move nor speak. John and Grisha were in the Presence of our Lord! Did their spirits ascend together, one from Ukraine and one from America!

We had earlier made plans to visit the remains of a five-hundred-year-old Turkish Castle in the morning and one of Nikita Krushchev’s summer dachas in the afternoon. We did still go ahead with our plans. Sitting in the window of the castle with our Greek New Testaments, and still in the grip of eternity, I asked Esther to choose the passage to read that morning. She chose the last part of Romans 8. “Who shall separate us from the love of Christ? ...neither death, nor life, nor angels, nor principalities....” nor Communism! nor any other thing! How beautiful it sounded in the original! How close to God I felt in that old castle on the top of that hill! How great is our God! How great is His love! To John Durfee, and the other Durfees for whom we then prayed right there in the castle. To Grisha! To Esther; to Esther’s whole wonderful family! To myself! I felt lifted into the heavens. I felt that we were not only touching eternity, but that we were in Eternity, swallowed up in it, as truly we are!

Without God, not even to the threshold, of our homes, of our world, of eternity, of Glory! ■

Linda Harvey Kelley is a holiness writer, linguist, and teacher who lives in Evart, Michigan.

LOOKING AHEAD AT GBS

MARCH

10 Late Winter Break Ends

APRIL

3-13 **Easter Vacation**
 5 **Palm Sunday**, commemorating Jesus' Triumphant Entry into Jerusalem and the first day of Holy Week
 9 **Maundy Thursday**, commemorating Jesus' washing His disciples' feet and His institution of the Lord's Supper
 10 **Good Friday**, commemorating Jesus' sacrificial death for us
 12 **Easter Sunday**, the Resurrection of Our Lord Jesus Christ
 21-23 **Interchurch Holiness Convention (IHC)**, Dayton, Ohio
 24 **VIP Day for Prospective Students**
 28 **Pre-Registration for the Fall Semester**

MAY

2 **School Picnic**
 16 **Graduates' Dinner**
 22-31 **Camp Meeting**
 24 **Baccalaureate Services**
 29 **Commencement Exercises**

➡(p5)loud emotional outbursts and spontaneous interruptions. Bishop Fairbairn liked that, too, for he was an old Methodist, whose ministry was abundant in fervency and fire. But he knew his priorities better than did I, and he had come to church to worship God and not his “feelings.” If God revealed Himself in noisy and enraptured “blessings,” he welcomed them; but if not, God still was God, and He was free to glorify Himself whenever and however He determined. In any case, our primary focus should never be on what we hope He gives to us, but on what we ought to give to Him.

This is why the bishop asked not first for blessings on the people, but for glory to the Godhead. Both were richly evident that day, of course; for in whatever way He chooses, the Spirit pours His graces on those who seek to honor Him rather than to gratify themselves. *Always God is first; and always His glory is basic to His blessings!* These, of course, are lavish and innumerable; and He delights to give them to us, even as we delight also to receive them. But in doing this, He first glorifies Himself, just as He does in all His mighty acts; and He has designed all creation to do the same. Thus, “the heavens declare the glory of God;” and “the whole earth is full of His glory.” Angels

sing, “Glory to God in the highest!” and the holy Church below joins the holy Church above, crying, “Blessing and glory... be unto our God forever and ever!”

By definition, God's glory is the revelation of His being, nature, and perfection in whatever way He chooses, but especially “in the face of Jesus Christ,” the “brightness of His glory.” To glorify God is to affirm that glory by giving Him the honor which is due to Him; and explicitly He commands us to do exactly that. “Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.” This is unyielding and all-inclusive; and it is the ultimate ethical motivation for every Christian. *Everything is for God; and what we cannot do for God, we cannot do at all!* How wise, then, were the old Westminster divines, who so firmly declared that our chief end is “to glorify God and enjoy Him forever!” They knew the order of the Kingdom: “*Glorify*” first, and then “*enjoy*.”

But since the horrid fall in Eden, we have centered not in God, but in ourselves. Here is that contemptible self-worship which makes our honor, our purposes, and our gratification the measure of every activity and relationship. For this the ancient world was left “without excuse,” according to St. Paul. Although they “knew God, they glorified Him not as God, neither were thankful.” Pretending great wisdom, “they became fools and changed the glory of the incorruptible God into an image made like to corruptible man.” This is *anthropocentrism*, man-centeredness, as contrasted to *theocentrism*, God-centeredness; and it is the damning pattern of the semi-pagan humanism which surrounds us.

It is even more repulsive when it is masked by the promised comforts of the gospel. Yet since man is as innately religious as he is innately selfish, he continually parades his self-idolatry before God's altar. He is deeply offended, as we should also be, by “special singers” who wail or warble in His house with little purpose except to display their boasted talents; by instrumentalists who pound, beat, and blow merely to create a raucous din which titillates a swaying congregation; and by red-faced evangelists who “work the crowds” to feel good, yell loud, and give well. Remember those hollow TV evangelists and their lacquered ladies who picked the wallets of their hearers with silly “God-talk,” maudlin tear-jerkers, and third-rate dramatics. Our spiritually-impooverished, me-centered generation loves this type of shallow religion, which adores the creature far more than the Creator.

Nor are we immune from this temptation. From our beginnings, we have asserted a healthy distaste for rigid “formalism” and have made much of the joyful exuberance of genuine spiritual life. Whenever we converge all of this in God, we are safe, sane, and scriptural. Never will the Spirit be confined to human niceties and restraints; for like the wind, He blows where He wills. But at times, we have made our “feelings,” their cultivation, and their display an end in themselves. Whenever this occurs, we shift our attention from God's glory to

our gratification; we create a cult of hyped-up emotionalism; and we invite all sorts of heresies. Pandemonium is substituted for the Spirit's presence, syrupy affections replace solid faith in Jesus Christ; and "getting blest" becomes assurance that God is delighted with us. This is subtle idolatry; for we are commanded to worship the Lord our God and never our feelings about Him.

To avoid such tragedy, we must not give up our longing for the Spirit's presence; but we must base that longing in Him and not in His manifestations. This means that we must firmly reconnect subjective Christian relationship with objective Christian foundations. Subjectivity deals with our personal and inward response to divine grace, and it is largely intangible and emotional. It supplies the basis for our pietism, which stresses the "religion of the heart," the reality of "felt" salvation, and the "freedom of the Spirit." Objectivity, on the other hand, ensures our orthodoxy and embraces the solid facts of divine truth declared in Sacred Scripture, summarized in ancient creed, lived out in Christian history, actualized in churchly fellowship, and celebrated in reverent worship. This shapes everything we are as Christians; and it is the foundation upon which the subjective must be built.

Subjectivity and objectivity thus form the warp and woof of all true religion. It is in their union that we have safety, and it is in their separation that we have disaster. Subjectivity is the warm "flesh" of Christianity; and without it, we have nothing but external duty, rigid codes, and proper ceremonial. Objectivity, on the other hand, forms the sturdy "bones" of our Faith; and without it, we have only sentimental feelings, blubbery mysticism, and pleasurable sensations.

Subjectivity speaks of freedom; and objectivity speaks of form. Always these must co-exist in healthy and creative tension; and if they do not, we tend either to emotionalism or formalism. Emotionalism is the curse of freedom without form; and formalism is the curse of form without freedom. It is only as form and freedom balance one another in perfect poise, all to God's greater glory, that we are delivered from fossilization, on the one hand, or fanaticism, on the other.

This balance may be reinforced by this old Methodist principle governing emotional response and

release: "Encourage not; hinder not!" Our spiritual forebears who applied it to both private devotion and public display were known for their exuberance in God's presence; and for this they were nicknamed "shouting Methodists." Yet they were also firm in their

insistence that we are not saved by pleasant "feelings" but by steadfast faith in Jesus Christ. This faith may be attended by exalted "frames" and spontaneous "outpourings," or it may not, as God shall please. When this occurs, we shall give thanks, "lost in wonder, love, and praise." But when it does not, we shall still give thanks; for always we are "blest," even when we do not "feel" that way. Indeed, God's greatest blessings may not be emotional at all; and not for a moment do we expect our walk with Him to be pillowed in ecstasy, euphoria, and excitement. Even when we are downhearted, discouraged, or depressed, our course is still set toward Heaven; and our wills are "bent" to do His will.

Yet never is God's way merely that of willed determination, although that is central to it. He has also glorified Himself in our creation by equipping us with emotional responses precious and profound. We are warm and sensitive beings; and to deny this is to deny the treasures of our humanity. Our greatest music, painting, and architecture are refreshed at this hidden spring; and our devotion to the Highest is also made richer there. In our "hearts"—the inner core of personality—we do "feel" the deep movement of our love, joy, and peace at Christ's approach, as well as the anguish of our sorrow, fear, and dread at His withdrawal. The delicate interplay of this with will and understanding is beyond our knowledge; but since it is God's present to us, we offer it back to Him. Our emotional reactions, we also know, are deeply flawed by our infirmity; they vary greatly from one Christian to another; and they quickly rise, fall, and disappear. But still they are His to use as He shall choose. But we shall not build our faith upon them or structure our

services around them. Neither shall we duplicate them by cheap display, as Bishop Fairbairn would have reminded us; nor shall we inhibit them by harsh restraint. And as he did so long ago, we shall not pray first for blessings on ourselves but for glory to the Godhead. ■

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1998 SPRING TOUR OF SYMPHONIC WIND AND STRING ENSEMBLE

April 3-12, 1998

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|--|---|---|--|--|---|
| Friday April 3 7:30 p.m. | Greater Charleston GBS Rally Host Church: Christ Fellowship Scott Depot, WV | Sponsored by: Teays Valley Ministerial Assoc. Rev. Sonny Williams, Pres. (304) 757-8400 Rally Co-ordinator: Mrs. Freda Hudson (304) 757-6147 | Tuesday April 7 7:30 p.m. | Lake Placid Center for the Arts Host Church: Pilgrim Holiness Lake Placid, NY | Rev. Steven Mills* (518) 523-2484 |
| Saturday April 4 7:00 p.m. | Greater Baltimore GBS Rally Glen Burnie Nazarene Church Westfield at Midland Rds. Glen Burnie, MD | Host Pastor: Rev. C. Michael Routh (410) 255-6204 Rally Coordinator: Mr. Harry Crouse (410) 788-0336 | Wednesday April 8 7:30 p.m. | God's Missionary Church Lebanon, PA | Rev. Barry Arnold (717) 272-7394 |
| Sunday a.m. April 5 10:00 a.m. combined | Evangelical Brethren Church Hanover, PA | Rev. James Keaton, Jr. (717) 637-6827 | Thursday April 9 7:00 p.m. | Parkville Bible Church Etters, PA | Rev. Pat Davis (717) 938-9035 |
| Sunday p.m. April 5 7:00 p.m. | Mowersville Brethren in Christ Newburg, PA | Rev. Darrell Potteiger* (717) 423-6654 (CH) (717) 532-9307 (HM) | Friday April 10 7:00 p.m. | Salem Pilgrim Church Salem, OH | Rev. Robert Nuchols (330) 337-6424 |
| Monday April 6 7:30 p.m. | Pilgrim Holiness Church Tunkhannock, PA | Rev. Jonathan Watters* (717) 836-2090 | Saturday April 11 6:00 p.m. | Bird Lake Wesleyan Missionary Osseo, MI | Rev. Max Masters (517) 567-4375 |
| | | | Easter Sunday a.m. April 12 10:00 a.m. combined | Pilgrim Bible Church Cedar Springs, MI | Rev. D.R. Sickmiller (616) 696-1020 |
| | | | Easter Sunday p.m. April 12 7:30 p.m. | Pilgrim Holiness Church Lima, OH | Rev. Don Nichols* (419) 643-2910 (H) (419) 224-4333 (O) |

* Denotes G.B.S. Alumnus



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