



GOD'S REVIVALIST

and Bible Advocate

March 2000

contents

6

A Beacon On A Hilltop

by Richard S. Taylor

9

Thy Will Or Thy Will

by Robert J. Luther

17

Those Amazing Methodists

by A.W. Tozer

- 3 The President's Page
- 4 Our Readers Respond
- 4 Missions Around The World
- 5 The Editor's View
- 7 Centenary Scenes
- 8 2nd Thoughts: A Deeper Look At Scripture
- 10 News From The Hilltop
- 12 Revivalist Family
- 14 GBS Alumni Spotlight
- 15 Silent Saints At GBS
- 16 Archives
- 18 Development Directions
- 21 Revivalist Pulpit
- 24 Slates Of The Evangelists
- 25 Holiness Heroes Of The Century
- 26 Looking Ahead At GBS
- 27 Daniel Glick

March 2000

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"Thou flowing water, pure and clear, Make music for the Lord to hear!" These words of St. Francis of Assisi's great hymn fit this month's cover. Let us join all nature in praise to the God of Glory. Alleluia! Alleluia!

**RADICAL FAITH***by Michael Avery, president*

When Martin Wells Knapp walked into the Hamilton County Courthouse in the summer of 1900 to record the deed to the newly-purchased property at 1810 Young Street, he told the clerk to record the deed in the name of “God the Father.” Thus began the story of radical faith on the campus of God’s Bible School.

Radical isn’t a word that most conservative Christians are comfortable with. Religiously, it conjures up images of wild-eyed fanatics flirting with the spiritual ragged edge. Politically, it is connected to tree-hugging environmentalists, pro-abortionists, and other people who embrace far-left social issues.

At the turn of the century, it was a label given to differentiate between those who accepted the status quo of the mainline church and those who embraced a total dependence on God to meet all of their needs spiritually, financially, and physically while they gave themselves to the promotion of revival and world evangelism. The term was dropped, about a half century later, as these groups started their descent into mainline respectability. Interestingly enough, though, the term *radical faith* is surfacing again at the turn of this century by youth organizations and prominent evangelicals such as Chuck Colson. It has been revived once again to distinguish between what God really wants and the status quo faith found in the average church.

Knapp and those associated with GBS in the first several decades defined Biblical faith as something radically different from what they saw in the mainline churches. Knapp’s personal view of faith was affected by several different influences. First, his strong conviction of what New Testament faith really required left him with the belief that most Christians have strayed too far from a New Testament or primitive faith (thus the school’s motto, “Back to the Bible.”) Secondly, he was strongly influenced by the writings of Madame Guyon and George Mueller. Third, he believed in a personal experience of physical healing. Fourth, he rejoiced in a tremendous move of God among the revivalist groups of which he was a part.

Though Knapp lived only a year after he started GBS, his emphasis on total abandonment and complete trust in God affected decades of graduates. In 1901, the Cowmans were led to go to Japan the “New Testament way,” that is with no promise of support. G.C. Bevington came here as a student in 1902. His colorful ministry later was compiled in the book, *Remarkable Incidents and Modern Miracles Through Prayer and Faith*. This same radical faith sent John F. Simpson to the Philippines, Lula Schmelzenbach to South Africa, Lillian Trasher to Egypt, Everett Phillippe to the Caribbeans, Wesley Dewel to India, and thousands of others to conquer impossible situations for God at home and abroad armed only with an unflinching faith in God, backed up by total commitment to His cause.

Oswald Chambers, who was here in the first decade, described the institution in these words: “It is a work run primarily on (p15) ➡

Our Readers Respond

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

WHAT A BLESSING!

How much I enjoy the paper. I can't put it in words, but I get a lot out of it. We had Ben Durr, Jr. [GBS professor, Department of Ministerial Education] this year. What a preacher and a blessing! My daughter graduated from GBS ten years ago.

WILMA HENSLER
Sarahsville, Ohio

RECEIVED THE REVIVALIST FOR 50 YEARS

We celebrated our 69th wedding anniversary just last month. We also have been receiving the *Revivalist* for over 50 years and enjoying the benefits which it brings. We love you all.

ERNEST AND WANDA LANTZ
Nutter Fort, West Virginia

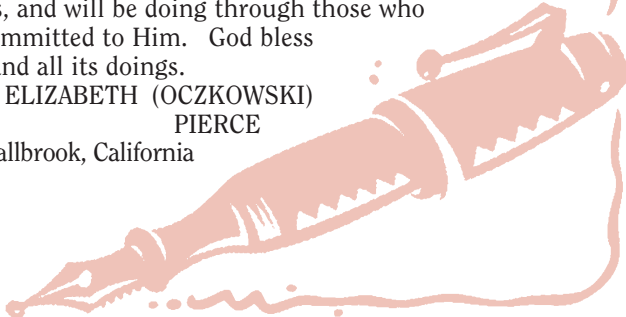
IDENTIFIES HERSELF IN OLD REVIVALIST PHOTO

Since I had been gone for most of [last summer], I came home to a laundry basket full of mail. Consequently it took me several months to catch up on correspondence and reading magazines. I was delighted to read of Richard Humble receiving his Doctorate of Divinity degree [Summer 1999]. His wife, Virginia Geiger, was a roommate of mine when I was at GBS during years of 1945, '46, and '47.

But can you imagine my surprise to open the October 1999 *God's Revivalist* and find a picture of "Happy Hour" [an early GBS children's ministry], honoring the late Edna Messerschmidt, who was one of my mentors at GBS. And in the picture standing on the right, holding a Bible, is me! My maiden name was Betty Oczkowski, who had become a "born-again" believer just a year before this picture was taken.

In my formative years as a young Christian, I have many fond memories of GBS. The Lord is more precious to me, and I have come a long way in my walk with the Lord. Today I am an active member of Fallbrook Baptist Church. I pray for all who attend there and the work God has, is, and will be doing through those who are committed to Him. God bless GBS and all its doings.

ELIZABETH (OCZKOWSKI)
PIERCE
Fallbrook, California



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

"Praise the Lord as our new semester just got under way. We were able to reach out to our seventh African country, Angola...Our vision is all of Ghana for Christ. There are ten main regions in Ghana, and in those regions there are 110 districts. Right now we have very little representation in those districts, but with God's help we hope to change that. We are praying for a revival in Ghana." —*EBM Missionaries Stephen and Mary Klotz.*

HONDURAS

The **Instituto Teologico Emanuel** resumed classes February 7. This year's enrollment has increased 100% with 36 residential students. We have prayed that the Lord of harvest would send forth laborers, and He is doing just that! Honduras has 18 departments which are similar to states in the U.S., and currently Evangelistic Faith Mission has 38 national churches in five of these departments. Our goal for the work is to prepare young men and women for the ministry to enable the growth of the national church in these other departments. We appreciate your prayers in this endeavor. —*Tom and Sharon McKnight*

"The **1999 Honduran Conference** was truly a time of spiritual refreshing from the presence of the Lord," reports J. Steven Manley, Director-Evangelistic Faith Missions. "Business progressed smoothly. Among the goals for the new conference year is the erection of a multipurpose building to be used for the Bible institute and as an auditorium for conferences and special gatherings."

NIGERIA

Governing Council of **Wesleyan International Theological Seminary** in Owerri, Imo State, Nigeria, has voted to begin a five-year plan to move the seminary campus to the Lagos metropolitan area. Lagos is the largest city in sub-Saharan Africa and is considered the most strategic city in West Africa. A new campus capable of housing at least 1,000 students is envisioned. Provost of the seminary is Dr. Gary S. Maxey. (p19)►



HOLINESS: "RELIGION ITSELF"

Backward to Our Future! No. 2

by Larry D. Smith, editor

"Backward to our future, forward to our past!" As last month's editorial suggested, it is this double-gaze which promises rebirth to the Holiness Movement. In the dawning light of a new millennium, the great principles of our yesterdays must be the foundation for our tomorrows. This month we discuss our identifying and central issue. This is holiness, which is, as we believe, "religion itself."

Our main doctrines, which include all the rest, are these—that of repentance, of faith, and of holiness," declared John Wesley. "The first of these we account, as it were, the porch of religion; the next, the door; the third, religion itself." Relevant as sinners' need, certain as offered grace, this classic summary of original Methodist conviction is drawn directly from the Bible; and in every age, it is the Bible which points us to the Father's house. *Faith, repentance, holiness*—these are still the "main doctrines, which include all the rest" which we believe and which we teach.

By "all the rest," we mean that rich fullness of Christian teaching which the Holy Scriptures reveal about God and His mighty acts and which the Holy Church regards as normative and unalterable. These transcendent truths are foundational to all evangelical religion; and without them, repentance, faith, and holiness are utterly impossible. On an

intellectual level, at least, the Christian Faith is a most precious system of interlocking and corollary truths, woven into a resplendent tapestry—the handiwork of God and the essential backdrop for all personal relationship with Him.

SEPARATED,
CONSECRATED,
PURIFIED—
THESE TERMS
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RELATIONSHIP
WITH GOD.

"I believe in God the Father Almighty...And in Jesus Christ His only Son Our Lord...I believe in the Holy Ghost." For centuries, believers have confessed the ancient Trinitarian faith in these phrases from the Apostles' Creed, that earliest and most venerated standard of Christian orthodoxy. We are Christians before we are Wesleyans, and as Christians first and then as Wesleyans, we gladly affirm, "All this we steadfastly believe." This is *Christianity objectively revealed*, and before its sublime majesty we bend the knee.

Repentance, faith, and holiness, on the other hand, are *Christianity subjectively received*; and they are the necessary ingredients of that immediate and personal spiritual life which the Holy Spirit inaugurates in our conversion and advances in our sanctification. Both the objective and the subjective—the doctrinal and the experiential—are essential to authentic Christianity; and one without the other brings distortion and tragedy. For example, (p19) ➡

I have deep and appreciative regard for a number of holiness institutions where I have had the privilege of ministering as a professor or visiting speaker; especially, of course, my own Nazarene Theological Seminary. This

atmosphere of the school and its activities has been an unflinching inspiration and means of spiritual growth.

God's Bible School has never lost sight of its original mission—to be a bright light for holiness, for evangelism

question as to where the school stood in respect to entire sanctification as a second definite work of grace. Also, an emphasis on prayer and spiritual formation has marked GBS since its founding by Martin Wells Knapp, who set the standard by his own intensity of spiritual life. As for Christian culture, that rare jewel largely abandoned by many

educational centers these days—this also has been an aim for the glory of God. By means of high level music, a conservative dress code, and consistent but moderate community discipline, GBS has produced graduates who not only love God but have cultivated tastes, a sense of propriety, and are ladies and gentlemen. What a plus!

One of the great stories of GBS's long history is the background of the president, Dr. Michael R. Avery, himself a product of the school. In about 1923 a devout share-cropper in a southern State with a growing family decided to make do with his worn overalls one more year in order to use the dollar to subscribe to the *God's Revivalist*. He had seen a copy and felt that the content was something his family needed. Out of that simple decision came the attendance at Bible school of some of his children, their marriage and the sending of *their* children to the school, and finally the influencing of a young man by that family—who became and is now president. This is representative of the weavings of divine providences which have so remarkably shaped and undergirded this still thriving institution for now one hundred years. ■



Dr. Richard S. Taylor, theologian, educator, and author, has given his life to God's service in the holiness movement. He lives in Bremerton, Washington.

A Beacon on a Hilltop

By Dr. Richard S. Taylor

Throughout this year, we are delighted to present a series of "Centenary Reflections" by distinguished guest columnists who share with us their evaluation of GBS and its achievements.

broad experience equips me to be aware of the unique contribution made by God's Bible School and College to the holiness movement at large, during the last 100 years.

It was early in my ministry when God's Bible School and College began to have an influential place in my awareness. The book *Impressions* by the founder, Martin Wells Knapp, was one of the formative influences in my spiritual life. Then of course everyone has heard of Oswald Chambers—but not so many have known that he once taught on the hilltop.

For many years I followed with interest the various fortunes of God's Bible School and College, and became aware that while the school had its share of crises it also had more than its share of great teachers. I was privileged to know one especially, Dr. Leslie D. Wilcox, whose teaching and books easily made him one of the top theologians in the holiness movement.

My personal association with the school began about 23 years ago when I found myself a camp meeting co-worker with Dr. Bence Miller, then the president of GBS. Out of our friendship came an opportunity to speak in chapel and later return to give the commencement address. Afterward H. E. Schmul—another giant—kindly invited me to participate three times in the annual School of the Prophets held on the campus. My sharing in the fellowship and

and missions, and to fulfill that destiny by thorough training and biblical education. Auxiliary aids have been the annual great camp meeting, a music department absolutely second to none anywhere, and the periodical *God's Revivalist*—always well edited but never better than now, under the editorship and eloquent pen of Rev. Larry D. Smith.

Jesus said, "A city that is set on a hill cannot be hidden" (Matt. 5:14, NKJV). Neither can a holiness school that maintains a clear sense of identity. The buildings of GBS *are* quite literally on a hilltop, and they are compressed in an area of only about 14 acres. When one considers the hundreds of missionaries, pastors, and evangelists, together with the well-trained women who have competently teamed with their husbands or gone out in ministry on their own, produced on this very limited plot of earth in one hundred years, and the overall impact the school has had on the holiness movement throughout the world, one cannot but be filled with awe, and exclaim, "Behold, what God has wrought!"

This has been done without losing the school's focus. That focus has been unique in that it has sought to keep wedded three components which too often have been separated: single-minded doctrinal commitment, personal piety, and Christian culture. There has never been any



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

“TEN SPLENDID YOUNG MEN FROM GBS”

Boom! Boom! Boom! Steadily a pounding drum added rhythmic accent to the singing of the girls who danced upon the moving wagon. Between two and three thousand people had thronged into the Japanese village of Mori for “a big festival...in remembrance of the fox god.” Suddenly they were startled by the insistent notes of another kind of music. Turning their heads, they saw a vigorous young American with a little group of Japanese—all with open books, singing loudly in praise of Jesus Christ!

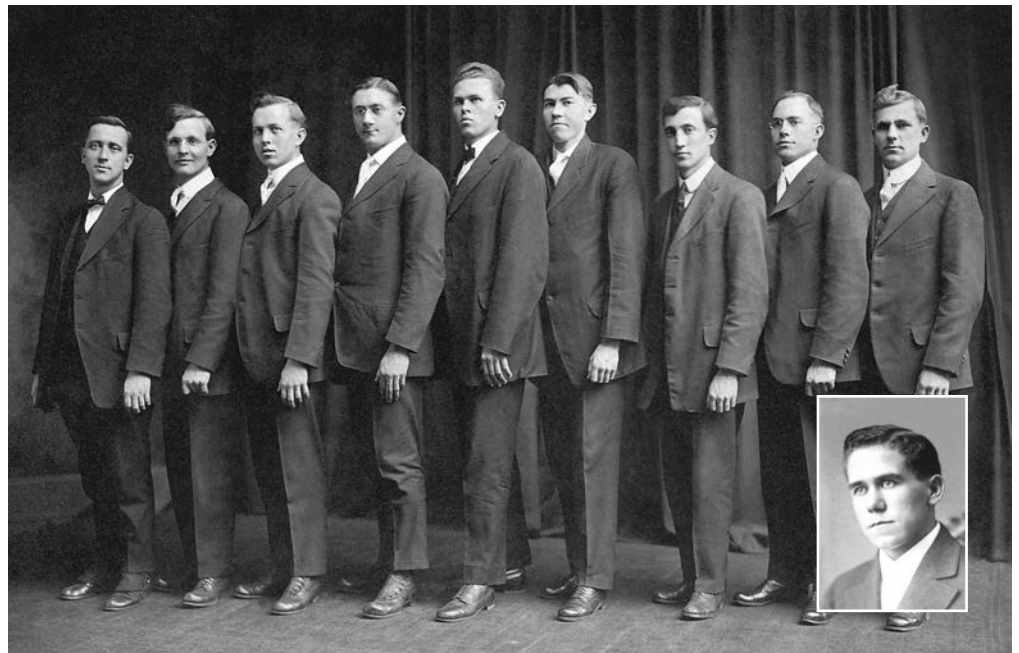
“We sang two songs,” the young American remembered, “and they laughed at us; and then the big wagon passed by; and their music drowned us out. Who would win—the singing Christians or the singing pagans? “God spoke to me, ‘The battle

is not yours, but mine,’ and sure enough it was, for it began to rain; and they had to leave their wagon, which was decorated with paper flowers.” As the dancing girls headed for cover, the Christians sang with renewed fervency. The jeering stopped, “and the crowd came over to listen us us, and Heaven came down our souls to greet. My boys had such liberty in their preaching.”

William Miller, leader of that heroic little band who routed the fox god, was one of the ten young men from God's Bible School who went with Charles and Lettie Cowman in 1917 to evangelize every home in Japan. They worked under the Cowman's Oriental Missionary Society; and as an OMS historian has observed, they are “legendary to OMS lore.” They are legendary in GBS history, too, for both organizations can rightly claim them.

In fact, the two worked so closely together in those days that OMS seemed like the missionary arm of GBS. The Cowmans had been among the first students at the school in 1900, and it was here that they launched their great faith venture to Japan. In the years following, they often returned to “the dear old Mount of Blessings,” to use Lettie's term; and they printed many accounts of their expanding missionary work in the *Revivalist*. It was at their alma mater, too, that they recruited volunteers to go back with them to place Christian literature in every home in the Land of the Rising Sun. “When this issue...reaches our readers,” the January 11, 1917, *Revivalist* announced, “ten of our Bible School boys—eight who have been in school this year and two former students, will, D.V., be on the ocean en route for Japan.” In the photograph they stand in this order: Lewis Hiles, John Okney, Rollie Poe, William Miller, Vernie B. Stanley, Everette Williamson, Paul Haines, Edward Oney, William Thiele, and Harry Wood (inset).

After a tumultuous farewell service in the old GBS tabernacle on December 24, the boys took the train to Los Angeles, singing hymns most of the way. There they boarded the steamer *Korea*. Arriving in Yokohama harbor, January 20, they immediately plunged into their overwhelming task. Back home, readers of the *Revivalist* were spellbound by the periodic updates sent by the Cowmans. Their August 23 report noted that “the splendid young men from God's Bible School,” together with twelve young (p25) ➡





by Ben Durr Jr.

“Great is thy faithfulness” (Lamentations 3:23)

*“Great is thy faithfulness Oh God, my Father!
There is no shadow of turning in Thee!
Thou changest not, Thy compassions they fail not;
As Thou hast been, Thou forever will be!”*

These familiar words were exuberantly quoted to the congregation during a recent service here on campus. Conductor Garen Wolf, who was about to lead his waiting orchestra in a rendition of this timeless hymn, had first paused to remind us of the powerful words which were embedded in the beautiful symphony we were anticipating. How fitting, I reflected, that the new school semester and the beginning of the landmark “year 2000” be inaugurated with an anthem of praise to God’s unerring faithfulness!

But as readied strings began to whisper those comforting stanzas and polished trumpets burst forth their crescendo of praise, I couldn’t help pondering the irony of the great hymn, namely that the text of the song* was taken from the book of Lamentations! Lamentations—perhaps the saddest book in the Bible!

The genre or literary classification of Lamentations is that of a funeral dirge. It was written by Jeremiah, the “weeping prophet,” at the darkest hour in Judah’s history. The unthinkable had happened. The city where Yahweh had chosen to place His name, the city of Jerusalem, had succumbed to pagan invaders breathing the names of their Babylonian gods. The Davidic dynasty, heretofore assumed to be unshakable, was now dissolved. The Solomonic temple was stripped of its regal embellishments and sacred objects. The dust-clouds of invading horsemen enveloped a temple once wrapped in the cloud of God’s glorious presence. Listen to the prophet weep:

*“How doth the city sit solitary, that was full of people!
How is she become as a widow! She that was great among the nations!” (1:1)*

But in the midst of it all...literally, at the very center of Jeremiah’s five-part poem of distress, rising out of the ashes of despair is a masterful tribute to the unerring faithfulness of God!

How can the prophet worship in the day of God’s chastening? I would suggest that Jeremiah understood that even in the midst of this unspeakable national calamity, God was simply continuing to be what He had ever been, that is, faithful to His word. Centuries before this dark hour in Judah’s history, the same God who had committed Himself in covenant to bless His people if they obeyed, had likewise promised to chasten His people if they rebelled. Rebel they did, and so after multiple warnings and invitations to repent, God fulfilled His oft-repeated promise to send judgment.

Though we normally think of God’s faithfulness in pleasant contexts, He unerringly expresses that same faithfulness in negative contexts as well. Indeed both pleasant blessings and stinging disciplines harmonize together to sing exultantly “Great is Thy faithfulness!” ■

*Obviously the line “There is no shadow of turning in Thee” is based on James 1:17, but the heart of the song derives from Lamentations.





Thy Will *or* Thy Will?

by Robert J. Luther

God wills that you be saved. He has planned and provided all things necessary for your salvation. But *you must will* your salvation in order that God's will be done in you. God never imposes His will upon the unwillingness of man.

Your willing to be saved—that is, your active agreement that God's will concerning you salvation shall be done in you—must be demonstrated in concrete ways, as St. James declares in his epistle (4:8). These include: a deliberate, freely chosen, submission of your will to God; a drawing near to God, expressed in the forsaking of all sin; a cleansing of your hands; the purifying of your heart, implying a complete repentance which separates you from all sin since it is sin which separates us from God; and from the very beginning, a determined resistance of the devil.

God *wills* that you be victorious in the Christian life, but *you must will* that victory also. You must prefer to die rather than be disloyal—which would certainly encompass a willingness to suffer for His sake. One having chosen to follow Jesus even to death, if necessary, would certainly be acting out of character to be unfaithful under the lesser challenge of adverse peer pressure, or of emotional coercion from persons or situations challenging his love-loyalty to the Lord.

Being victorious in daily life also involves living your life from God's perspective, which life can only be assured as you store your mind with the Word of God, thereby keeping your mind filled with correct ideas. The only antidote to deceit—which is a chief characteristic of this age—is knowledge of the Word of God and keeping filled with His Spirit.

Said C.S. Lewis, "...There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end, 'Thy will be done.' All that are in hell, choose it. Without that self-choice there could be no hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. To those who knock, it is opened." (C.S. Lewis, *The Great Divorce*, Chapter 9, page 72, Collier Books paperback edition).

Either with all my heart I say, "Thy will be done," or in the end the God of all grace will say in effect, "All right, I'll honor you choice. *Thy will* be done." ■

Rev. Robert Luther has been a life-long pastor and Christian educator. He is now a general evangelist who also devotes his time to a research, writing, and teaching ministry. He lives in Alliance, Ohio.

NEWS FROM THE HILLTOP

MAJOR EVENTS APPROVED FOR GBS CENTENARY

In major action, Friday, September 28, the Centenary Steering Committee approved major events for GBS's Grand Centenary Celebration, which will be held on campus September 27-30. Below is a brief summary of these events:

Wednesday, September 27: Opening convocation; presentation of official histories and distinguished guests, address by President Avery; dedication of the centenary monument and campus memorial plaques; address by the Rev. Leonard Sankey.

Thursday, September 28: Dr. David McCasland speaking on Oswald Chambers; opening of the Oswald Chambers Parlor; presentations on GBS and the broader Christian community and on GBS social concern and missionary passion.

Friday, September 29: Dr. William Kostlevy speaking on Martin W. Knapp; reading of excerpts from the new official history; beginning of Homecoming activities, with choirs and orchestra and presentation of the alumnus of the year award.

Saturday, September 30: Homecoming activities continued, with President Avery speaking on the school's present and future, recognition of classes, etc.

Reported to the Steering Committee were progress reports on the pictorial history, the interpretative history, and the historical video presentation, all now in preparation; and the special commemorative items which will be made available during the centenary celebration.

REV. GENE HOOD SHOWS HISTORIC BIBLES AT GBS

Did you ever hold a fragile first-edition copy of John Wycliffe's Bible, hand-written and published in 1380? That was a once-in-a-lifetime opportunity for GBS ministerial students, Friday, January 14. The Rev. Gene Hood, pastor of the Independent Nazarene Church, Beech Grove, Indiana, spoke that morning in campus chapel services and later to ministerial students and faculty. He exhibited a number of valuable, antique Bibles and other religious books from his valuable personal collection.

Among other books which he displayed in addition to the Wycliffe Bible were an original 1611 King James Version Bible, Foxe's *Book of Martyrs* (1548); *The Pilgrim's Progress* (1680), which its author John Bunyan is believed to have given to his cell-mate; the *Bay Psalm Book*, (1648); and Tyndale's Bible (1536).

The Rev. and Mrs. Hood's son Jonathan is a junior ministerial student at GBS.

COVENANT GROUPS ENCOURAGE SPIRITUAL GROWTH

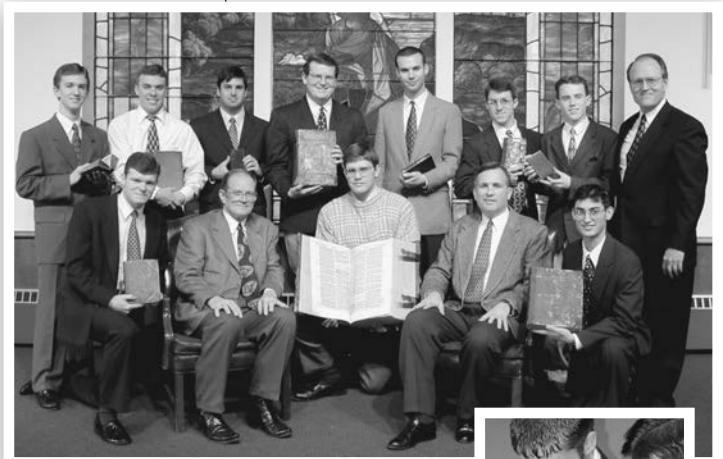
"As a student at God's Bible School, I desire to be an earnest Christian and a faithful laborer in Jesus' service..." These words begin a statement of personal commitment signed by GBS college students enrolled in the newly-implemented campus "small covenant group" program. Each Monday 21 groups of students meet with student leaders for a period of 40 minutes for brief Bible study, prayer, and shared response. Leaders were chosen last semester on the basis of their spiritual life and maturity and

COLLEGE CHOIR MARCH ITINERARY

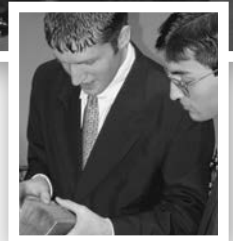
Saturday, March 25 - 7:00 p.m.
White Wing Church of the Nazarene
Lenoir City, TN
Rev. Rick Hutchison
(423) 995-2305

Sunday, March 26 - 10:00 a.m.
First Church of the Nazarene
Greeneville, TN
Rev. Stephen Rutherford
(423) 639-1661

Sunday, March 26 - 5:00 p.m.
First Wesleyan Church
Clinton, TN
Rev. Troy Keaton
(423) 457-2285 (or 457-9558)



*Ministerial students
with historic Bibles*



One of the 21 campus covenant groups

trained by faculty mentors under the direction of Prof. Mark Byrd of the Division of Ministerial Education.

Based in part on the historic Methodist class meeting model, the small groups were formed to develop personal piety. They encourage students to set goals for spiritual advance and provide an atmosphere of affirmation and accountability. They are called specifically to three areas of commitment: (1) renunciation of known sin; (2) living a positive life of Christian holiness; and (3) faithful use of the means of grace. Initial response to the new program has been positive.

Briefly Noted: GBS will sponsor a **Wesley Heritage Tour to Great Britain, April 5-15, 2001**. Lecturers will include the Rev. Larry D. Smith, editor of the *Revivalist*, and the Rev. Joe Smith, Shelbyville, Indiana. College credit will be offered for persons enrolled for this significant tour. Interested persons should contact Dr. Allan P. Brown, Chairman of the Division of Ministerial Education...**Prayer rooms** in both the men's and women's dormitories have been made more attractive through extensive redecoration and refurnishing. Pictured at the right is the women's prayer room...**Extensive renovation is scheduled for the Revivalist Press area** located in the Revivalist Memorial Building. When completed, the foyer, offices, and work areas will be completely redecorated, and two small college classrooms will be put in place. ■



Recently renovated women's prayer rooms

Camp Meeting

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

May 26-June 4, 2000

Evangelists: Mark Cravens • Jack Hooker • Wingrove Taylor

Music: God's Bible School Music Division

Children's Services: Charlotte Frederick

Prayer Leader: Edsel Trouten

Special Events:

Alumni Day - Saturday, May 27, 1:30 p.m.

Baccalaureate - Sunday, May 28, 2:30 p.m.

Commencement - Saturday, June 3, 10:00 a.m.

Schedule of Services:

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

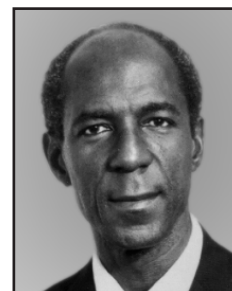
*Nursery service provided during the main services



Mark Cravens



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

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CORRESPONDENCE

"I started reading the *Revivalist* in 1916 when I was 10 years old. I am 93 now. —**Mrs. D.D. Peters, 1231 S. Georgia Street, Amarillo, Texas 79102-1309**

"We have really enjoyed receiving this paper. Now we feel like part of the family again. We enjoy the good articles and the the good job the *Revivalist* team is doing.

Thank you for the nice article you did on me a few months back. I still hear from some who read it.

—**Martha J. Doubledee, 320 E. Smithfield Street, Bradford, Ohio 45308-1344.**

Editor's Note: Mrs. Doubledee is the daughter of Walter and Fern Henschen, formerly teachers and administrators at GBS. In our December 1998 issue (page 13) we noted that she is the author of Marvelous Grace, an autobiographical account which may be ordered through the GBS Bookstore.

.....

SPECIAL INTEREST

Dr. Wesley L. Duewel, one GBS's most distinguished living alumni ('39 ThB, BA) is author of a new book, *More God, More Power: Filled and Transformed by the Holy Spirit*, published by Zondervan Publishing House. Dr. Duewel, veteran missionary, conference speaker, and former president of OMS International, has written several books on prayer, revival, and the work of the Holy Spirit. His new volume may be ordered through the GBS Bookstore (see ad on page 13).



Liberty Bible Academy, Mason, Ohio, dedicated its new building, October 31, 1999. **R. Dean Truesdale** (GBS HS. '74; BA 1980) has served as administrator of the traditional-type Christian elementary school since its



inception in 1982. Speaker at the dedicatory service was the **Rev. Daniel Stetler**, GBS alumnus and president of Hobe Sound Bible College. The school serves the Greater Cincinnati area.

.....

DEATHS

Mrs. Letha O. Barr, age 55, a resident of Thomasville, North Carolina, went to be with the Lord, January 7, 2000. Her death took place unexpectedly in Kendallville, Indiana, while she was with her husband, the Rev. Albert Barr, who was conducting revival services in an area church.



She was born January 7, 1945, in Lee County, South Carolina, the daughter of Audrey Othella Christmas and Nettie Evans Christmas. On June 16, 1963, she was married to the Rev. Mr. Barr, to whom she remained a faithful companion in ministry until her death. A homemaker, a former teacher and a former nursing assistant, Mrs. Barr was a member of Faith Chapel and a steadfast, exemplary Christian. In addition to Mr. Barr, she is survived by two daughters, Mrs. Cindy Wilson and Mrs. Carlos Trinca; two sons, Albert Allen Barr, Jr., and Phillip David Barr; five sisters; six brothers; and eight grandchildren.

Funeral services were conducted Wednesday, January 12, at Faith Chapel,



Thomasville, North Carolina, the Rev. Joe Smith, the Rev. Walter Hedstrom, and the Rev. Kenneth Rice, officiating. Burial was in the church cemetery.

In a tribute at her funeral, her son Allen said: "She will not be remembered in the Fortune 500 magazine, but her name is in the Lamb's Book of Life, making her heiress to a mansion, a robe, and a crown. She will not appear in history books as famous, but she leaves behind a legacy I intend to follow."

Norman H. Elliott, London, Ontario, Canada, died peacefully December 18, 1999, in his 90th year. His wife, Mrs. Phyllis Elliott, writes that "he had a wonderful home-going. His children and his pastors were gathered around his bed and sang his favorite hymns as he slipped into eternity." Funeral services were conducted from the Church the Nazarene with interment in Forest Lawn Memorial Gardens.

.....

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HELP GBS BUILD ITS ARCHIVES! We need copies of *Electric Shocks from Pentecostal Batteries* (a series of reports

on the annual GBS camp meetings) and volumes from the *Pentecostal Holiness Library* and the *Full Salvation Quarterly* (two series of booklets published early in this century by the *Revivalist*). Contact Editorial Office, 1810 Young St., Cincinnati, OH 45210.

Just published! **HOLINESS OR HUBRIS**, Response to **The Holiness Movement is Dead**, by Wallace Thornton, Jr., author of **Radical Righteousness**. 20pp. Send \$1.25 to 136 Grundy Road, Somerset, KY 42501. \$1 each for four (4) or more copies.

.....



"New Millennium: New Horizon" is the theme of the 48th annual Interchurch Holiness Convention, which will be held April 25-27, 2000 at the Convention Center, Dayton, Ohio. The convention, geared for the more conservative wing of the American holiness movement, features strong evangelistic preaching, special

musical presentations, and special events oriented toward women, singles, and families.

August 15, 1999, marked the dedication of the **Melvin and Laura Maxwell Library at Circleville Bible College**, Circleville, Ohio. In addition to the library facilities, the new building includes "new computer classrooms, three traditional classrooms, eleven new faculty offices and a new expanded archive suite," according to *The Evangelical Advocate*, publication of the Churches of Christ in Christian Union, the sponsoring denomination of CBC.

General Board of Administration of The Wesleyan Church, convened November 16-17 in Indianapolis, adopted a **contemporary mission statement**, calling on church members to "exalt Jesus Christ by: Evangelizing the Lost; Discipling the Believers; Equipping the Church; and Ministering to Society." In addition, seven "Core Value" statements were adopted as "as descriptive of who Wesleyans are and why they do what they do. They describe the 'soul' of the Church," according to *The Wesleyan Advocate*. These include "Biblical authority, Christlikeness, disciple-making, local church centered, servant leadership, unity in variety, and cultural relevance." ■

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April 25-27, 2000
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gbs alumni spotlight

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

DUANE AND VALORIE QUESENBERRY: "GOD IS FAITHFUL"

By Marc Sankey, National Alumni Association Reporter

Producing ministry-minded servants is the unvarying objective of Gods Bible School. Through the means of this historic and hallowed institution the wind of God fans the flame of service. Students leave this blustery hill pursuing a range of professions but buoyed by a burning desire to minister to their "present age." As we approach the grand centenary of our much-loved alma mater, we recall her century of commitment. That commitment has catapulted fully surrendered men and women into a profligate society, thus penetrating its gloom with a message of hope. Deposited around the globe are noble alumni radiant with the glow of the gospel. In their own corner they are making an eternal difference. In this account two such former students coalesce to point up this reality; Duane and Valorie Quesenberry.

Duane and Valorie met in May 1986 when he came from Knoxville to Shelbyville, Tennessee for a church homecoming. He and his three older brothers played and sang bluegrass gospel music and were to minister at a local church on Sunday. Because the pastor had limited space to house the brothers and families, Valorie's parents offered to keep two of them at their house. Duane was one of these guys. They had only minimal conversation between them during this weekend, but on the way home to Knoxville, Duane said he couldn't get her out of his mind. One week later, he called Valorie for the first time and thus began a three-and-one-half year courtship that led to their marriage on October 7, 1989.

Duane and Valorie came as freshman to GBS in the fall of 1988. After completing one year, they were married and stayed out of college for one year before returning as married students in the fall of 1990. Duane got a job with the maintenance crew on campus and Valorie worked in the Cashier's Office. At the close of 1990-91, Duane was offered the position of public relations representative and student recruiter for his remaining three years of college, which he accepted. Together, Duane and Valorie trav-

eled extensively with various trios and quartets on weekends and summer tours representing God's Bible School and College. Duane also traveled to Christian day schools talking to high school juniors and seniors about considering GBS as their choice for college. Both Duane and Valorie were members of the GBS College Choir. Valorie also played with the Wind and String Ensemble for two years and was active in the music department.

Duane and Valorie graduated in the Class of 1994, he with a Bachelor of Religious Education, she with a Bachelor of Sacred Music with an emphasis in Christian Music Education. In July of 1994, they accepted their first pastorate with the Alabama conference of the Bible Methodist Connection of Churches. Since that time, they have served the congregation in Tarrant, Alabama, just outside the city limits of Birmingham.

Duane is a bi-vocational pastor who holds many responsibilities both inside and outside the church. He is member of the Tarrant Community Ministerial Association and has enjoyed sharing with the pastors of other local churches both in special services and in taking action for the community as a whole. He is also an active member of the executive board of the Bible Methodist Christian School in Pell City, Alabama. His greatest love, however, is fulfilling his pastoral duties to the people of his church, preparing sermons and calling on new people in the area. In June of 1999, he was ordained an elder in the Bible Methodist Alabama Conference.

Valorie taught for 3 years in the Pell City School, giving instruction in elementary general music, private lessons, and elementary, junior high, and senior high choirs. After the birth of their second child, she resigned teaching for the present time

to allow more time for her responsibilities at home. Currently, she is a full-time mom, but is also active at church serving as Sunday School teacher, missionary president and church organist. She is also the co-editor of a women's publication, *The Ladies' Companion*, which is an outreach ministry of the Inter-Church Holiness Convention. This is a 12-page bimonthly paper written by and for holiness women on a variety of topics, with a current readership of 600-700.

The Quesenberrys have a four-year-old daughter, Laura Ashley, and a two-year-old daughter, Autumn Suzanne. These girls add a lot of warmth to the parsonage and enjoy going to Sunday School and singing in church services from time to time. The Quesenberrys are expecting the arrival of their third child in April.

Duane and Valorie enjoy being in ministry together and are excited about serving God in the pastoral role. Duane was called to preach at age 15 shortly after his conversion. Though the Tarrant church is his first official pastorate, he has been preaching since his teen years and has fulfilled interim preaching terms and many revivals. Saved at the age of nine years, Valorie grew up in an evangelist's home with a strong emphasis that serving God in full-time ministry was a special calling. From her teen years, she wanted to marry a preacher and God has granted that desire. They have seen God's grace at work both in their individual lives and in their home through the years. They have found Him to be faithful in every situation they have faced. ■



The Quesenberrys



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

silent saints at GBS

Marguerite Reiss, Selfless Teacher

Miss Marguerite Reiss, who died in 1996 at the age of 86, was one of many selfless teachers who came to God's Bible School early in her life and stayed late. She accepted the token salary paid her, lived in less than comfortable housing, and taught under conditions which left much to be desired. However, through good times and bad, her magnetic personality, warm smile, and concern for her students helped keep the wheels of education turning at GBS.

She was on the faculty of the high school, but all levels of academia within the Bible School were positively affected by her attitude and unselfish willingness to help in any menial task to which she was called. She shied away from accepting a higher position. She was unassuming, a bit self-deprecating and humble; yet intellectually, she was easily



capable of "besting" the best of the college faculty in her area of expertise, which was English. This applied to both content and delivery.

I should know. I went through four years of public high school, then five years of college at God's Bible School without learning a scintilla about the proper construction and use of the English language. Finally, I asked Miss Reiss to tutor me in the subject so that my credits might qualify for transfer to the University of Cincinnati. She did so with wisdom, patience, understanding, and love. She was God's handmaid who enlightened me to the power of proper construction and use of the English language.

The rest is history. ■

Editor's Note: This month's contribution to "Silent Saints" was written by Samuel E. Deets, Ph.D, former president of God's Bible School & College.

➡(p3) the faith line." Chambers was so impressed by this life of faith that he chose to start a school like it in England.

The modern ear doesn't like the sound of radical faith. The modern mind just can't accept it. We have developed such an impoverished view of God that our minds are no longer conditioned to expect God's mighty intervention on our behalf. We have put God in a box and become at ease with explaining why we shouldn't step out on naked faith. Those who choose to do so anyway are often stereotyped as simpletons and woefully ignorant of true spirituality. I would readily acknowledge that there is a fine line between radical faith and foolishness, but I would also have to admit that there is a fine line between so called sensible faith and a faith so weakened by carnality that it can't let go of self and trust God with everything. The latter is so influenced by self that it rebels against the kind of interference God would need to make in our lives to see radical faith really operative.

Nevertheless, God is looking for men with radical faith. When God needed a family through which to bring the Messiah, He chose a pagan from the region of Iraq; He revealed Himself to Abram, and called him to leave behind everything he knew and go to a place that he knew nothing

about. God promised to give him this new land and populate it with his descendants who would be as numerous as the stars in the sky. Yet, for the next 25 years Abraham had to share that promise with a barren wife, moving about as a pilgrim on land in which he never owned more than a gravesite. Despite the circumstances, Abraham believed God; and God responded to Abraham's faith and brought every word of His promise to pass.

Job is another example of God's interest in faith. Job represents the ultimate in righteous living. He was God's first choice to prove to Satan that a man's faith can be genuine and selfless, not dependent on health or wealth. Job had to replay the original test of the Garden of Eden with the bar raised a good deal higher. This man from Uz came through with flying colors and proved that radical faith can see God's trustworthiness even in the dark.

I see evidences that the faith of our fathers is resurfacing boldly in a new generation—a generation much like the one a century ago that felt the need to live out a faith more daring than that of the average Christians around them. Though we may not like the term, may God bless this generation with the works that flow from a life of radical faith. ■



HELP US IDENTIFY THIS UNMARKED PHOTO IN OUR ARCHIVES COLLECTION.

GBS was a pioneer in religious broadcasting, and this obviously was an early and very primitive type of recording studio at the school (note "GBS" on the piece of equipment at right). If you know anything about the picture, the year in which it was taken, the exact location, or if you can identify the three men in it, please let us know. Our readers have responded overwhelmingly to our requests for old photos and have helped us identify many of them. We would be grateful if you can help us now! ■



Those Amazing Methodists

THEIRS WAS A COSTLY TREASURE—PART 2 OF A SERIES

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

This being the 293rd anniversary of the birth of Charles Wesley (December 18, 1707), a great deal has been appearing in print recently about him and about the early Methodists.

This is as it should be, for God has ordained that His people should receive inspiration and encouragement from the lives of those great and good souls who have walked the Christian way before them. Why otherwise should so much of the Bible be devoted to biography? "The memory of the righteous shall be for a blessing," says one translation of Proverbs 10:7. Paul reminds the Thessalonians of the power of right influence as an aid to faith, and James exhorts us to take the prophets for an example of suffering and affliction, and points to Job particularly.

I believe we evangelicals have every sufficient reason to meditate upon the lives and testimonies of the early Methodists. They constituted an unusual breed of Christian, so superior to most of us today as to make us wonder whether or not we belong to the same spiritual stock as they.

One thing I have noted, however, is that in the many eulogies that have been written about the Wesleys and about the members of those first "United Societies," the emphasis has fallen upon their radiant worship and their inspired song. Very little is said about the price they paid or the cross they carried. To emphasize their wondrous moral power and the radiance of their hymnody and overlook the price they paid for it all is to put asunder that which God has joined together. The Scriptures and the chronicles of the saints unite to declare that blessing does not come upon persons or churches by accident. When a wave of spiritual power rolls over a church or a community we may be certain that the members of that church or community have paid a price in sacrifice and suffering before such power could come. The blessings of God cannot be separated from their conditions.

When examining the lives of the saints we are tempted to become engrossed with the fruit and to ignore the tree. We conveniently forget that fruit comes from the trees and that if we destroy the tree or let it die, no panegyric on the fruit will cause the dead tree to blossom again. The vain hope that we may after all succeed in producing fruit without a tree accounts for the recent rash of books in praise of the mystics. Men who deny or at least ignore every basic doctrine of the Christian mystic's creed and who would never dream

of following his way of life yet write nostalgic books about his joyous spiritual experiences and his beautiful religious life.

It may easily be so with our treatment of the early Methodists. We may write enthusiastically about the burning bush but be very careful not to be caught alone in the desert at the going down of the sun. The separation, the stillness, the world renunciation, the sense of being expendable that made the vision possible are too much for us. We will not pay such a harsh price for such a glorious treasure, so we content ourselves with writing such articles as this about such men as Moses or Charles Wesley. They paid the price and we will not; that is why they were the kind of men they were and we are the kind of persons we are.

The glory that crowned the early Methodists can be accounted for by their creed and their conduct. They believed something (or should we say Somebody?) and lived in accord with their belief. To say this is not to oversimplify the fact, but to tell in few words the secret of their greatness. As the Shekinah dwelt between the wings of the cherubim as long as Israel walked in the way of truth, and forsook the temple forever when Israel made her final break with God (Ezekiel 9-11), so the blessing of Christ has through history hovered over churches and denominations that have met God's conditions and departed when those conditions began to be ignored. This is an unalterable law of God, and none of us can escape it. It has operated since the first man stood up on the earth and operates still toward all of us.

The early Methodists believed in the fall of man, not as religious poetry but as a historical occurrence that alienated man from God and made him the slave of sin and corruption. The Articles of Religion by which Methodist ministers were guided stated: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

(p 2 6) ➡

A.W. Tozer

Top 10 things you can do Today to leave a Legacy

1. Prepare a will. Only 50% of those who pass away have one. Without a will, you lose control over how your assets will be distributed and to whom.
2. Purchase a new life insurance policy naming your favorite charity as the beneficiary.
3. Name your favorite charity as the beneficiary of an existing life insurance policy.
4. Ask your financial advisor to include charitable giving as part of their counsel to other clients.
5. Leave a specific dollar amount or a percentage of the assets in your will to your favorite charity. The provision can be part of a new will or added to your existing will as a codicil.
6. Consider using assets for your charitable gift. These can include, but aren't limited to: stocks, bonds, CDs, real estate, vehicles, and other valuables. Such gifts may even provide tax savings.
7. Name your favorite charity as the beneficiary of your IRA or pension plan.
8. Leave a gift in your will for the charitable organizations which made a difference in your life. Less than 3% of all wills settled contain a charitable provision. Imagine the positive impact for the kingdom of God if everyone made a donation to at least one charity, even modestly.
9. Encourage family members and friends to leave gifts to charities in their wills.
10. Remember deceased loved ones with memorial gifts to charities. ■

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➡ (continued from page 4)

PHILIPPINES

“Five of the March 1998 graduates of the Philippine Bible College have already planted new churches. One church started in July of 1998 was averaging 140 by April 1999. Praise God for Spirit-filled and Spirit-led students and graduates who are doing more than talking about winning one million Filipinos for Jesus. Already four of the March 1999 graduates have pioneered a church.”—*The Update (Bible Methodist Missions, Rev. Gary L. Brugger)*.

THAILAND

The Asia-Pacific Regional Evangelism and Leadership Conference brought together 220 Nazarene leaders from 20 nations to Bangkok, Thailand, November 16-19. Services and workshops were translated into eight different languages...The conference theme, ‘Pray and Obey,’ was best demonstrated during the daily prayer sessions, when missionaries and national leaders joined together to seek God’s direction and anointing for the overwhelming ministry tasks on the Asia-Pacific Region.”—*Holiness Today*

No Contact—No Mission

1.2 billion people remain untouched by the Gospel

23% of the globe is ignorant of Christ, the Gospel, and Christianity

97% of all Christians are out of contact with non-Christians

90% of all evangelism is directed toward people who are already Christians

91% of foreign missionaries are ministering to people already touched by the Gospel

95% of all Christian activity benefits Christians

99% of the Christian world’s income is spent on itself.

—David B. Barrett, *International Bulletin of Missionary Research*

➡ (p5) subjective spirituality without the solid basis of objective truth quickly degenerates into shallow sentimentality and emotional excess. Whatever else it may be called, “wildfire” is fanaticism; and fanaticism brings the holy name which we profess into question and disrepute.

But equally dangerous is a lifeless orthodoxy which enshrines the ancient creeds in ice and an empty textualism which preserves the Holy Book in embalming fluid. There is much posturing about the correctness of doctrine and the integrity of Scripture, but little sense of the Spirit’s immediate presence, giving life, warmth, and hope. As we have always insisted, a precise “head religion” alone is not Christianity at all. Intellectual Christianity is noble and foundational; but by the power of the Spirit, it must also become experiential Christianity; and the religion of the head must become the religion of the heart.

It is only through the New Birth and the unfolding life of the Spirit—made possible by the Father’s love in the death, resurrection, and mediation of His “dearly beloved Son”—that one-by-one we are transformed into “new creatures” in Jesus Christ (II Cor. 5:17). This is vastly more than knowing about God through concept and abstraction. This is knowing Him personally by the Spirit; and as Charles Wesley sang, it is “heaven below,/ Our Redeemer to know” in this liberating, transforming, and expanding fellowship. Here is the insistence upon subjective Christian experience, anchored in objective Christian truth, which is the hallmark of all evangelical piety. It also is the heart of the Wesleyan/holiness movement.

Here, too, is the significance of repentance, faith, and holiness—“our main doctrines”; for these are still the porch, the door, and the substance of new life in God.

If we are to become “real Christians,” we first must cross the porch, which is repentance, by which the Spirit

breaks our hearts and subdues our wills with that “godly sorrow” (II Cor. 7:10) which leads us to renounce the darkness and face the Light. Then we must open wide the door; and this is faith, that certain confidence in Christ’s atoning work which links us to the Spirit’s saving work, bringing “joy and peace in believing” (Rom. 15:13).

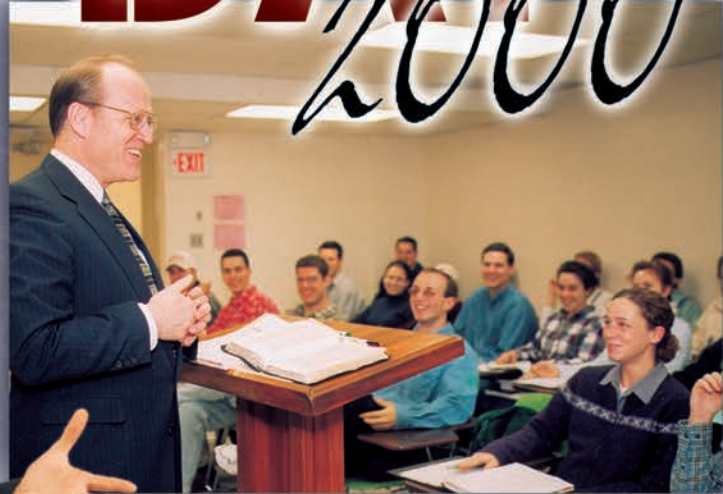
Now at last, we are in the Father’s house; and the Father’s house is holiness, which is “religion itself.” In Biblical usage, according to Dr. W. T. Purkiser, “holiness” encompasses both the concepts of “separation...from the profane and unholy and devotement to God,” stressed in the Old Testament; and “moral purity,” predominant in the New Testament and defined as “separated, consecrated and/or purified, made free from sin.”

Separated, consecrated, purified—these terms describe the very essence of all true relationship with God. Certainly they imply an inward spiritual condition in which both our outward acts and our inward motives are brought into submission to God’s will and into harmony with God’s character. “But as he which hath called you is holy,” urged St. Peter, “so be ye holy in all conduct, because it is written, Be ye holy, for I am holy” (I Pet. 1:15—16).

Everywhere this divine purpose is emphasized in Scripture, for God wishes us to be like Himself. He created us that way, but sin has left us stripped of that primal glory and ravaged by all the horrors which it entails. Yet the Great Commandment still requires, “Thou shalt love the Lord thy God with all thine heart...Thou shalt love thy neighbor as thyself” (Mat. 22:37). What we love determines what we do; and only God can enable us both to love and to do as He requires. But here is the chief glory of the gospel, for this is exactly what God does for us. Not only does He forgive our sins as He imparts His love to us, but He also renews our fallen nature as He implants His love in us. (p23)➡

VIP DAY

2000



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The way to get back into God's will is the way which Jonah took. He threw himself on the mercy of God and exercised faith in His promises. He "remembered the LORD" (2:7). What should a backslider remember? Remember the Lord Jesus Christ, the Son of God, is the Savior of sinners. Remember that God visited upon Him the transgression of us all. Repent of your sin. Remember His promise to save to the uttermost all them that come unto God by him. Claim the Savior's promise, "Him that cometh to me I will in no wise cast out" (John 6:37).

III. JONAH'S PROMISE TO GOD 2:9 - "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed."

Jonah's promises to "sacrifice" unto God with the voice of thanksgiving and to pay what he had vowed are better expressed by the word, "May I sacrifice unto thee with the voice of thanksgiving; May I pay (or make good) that that I have vowed" (Hebrew - cohortative). Though Jonah does not tell us what he had vowed, the context leaves little doubt that it was complete obedience. This is also mirrored in the statement, "Salvation (deliverance, rescue) is of the LORD." In Jonah's mouth, it is equivalent to a recognition of God's absolute sovereignty, his full surrender to it, and a commitment to obey all that God commands.

What difficulties has God allowed to overtake you, backslidden friend. Is it sickness, bereavement, economic reverses, interpersonal conflicts? Do what Jonah did. Submit to your chastisement and repent! Don't be angry with God. Rather, surrender to Him and promise to obey all His commands. Perhaps in His mercy, He will hear your cry.

That which could have easily ended in tragedy was turned to triumph because Jonah repented. And he demonstrated his repentance by changed behavior. When God, again brought up the subject of going to Nineveh and preaching to the Assyrians, Jonah immediately arose and obeyed the word of the Lord (3:1-3). God does not water down His requirements for anyone. True repentance is always demonstrated by full obedience.

IV. JONAH'S PRESERVATION BY GOD 2:10 - "And the LORD spake unto the fish, and it vomited out Jonah upon the dry land."

Unlike the prophet, the fish responded promptly, as soon as it knew God's will. At what point, presumably on the Palestinian coast, the fish spewed out Jonah is not indicated. What is important is that God is ever ready to give the repentant backslider another chance. God was willing to restore a prophet who had gone "AWOL" (away without leave).

Conclusion:

We have seen that it is possible to get back into God's will. Disobedience, wrong choices, and spiritual failure need not be the last chapter of your life. Do not despair. Do what Jonah did—remember the LORD—for there and only there is deliverance and strength. Repent of your willful disobedience and self-centered pursuits. Open your heart to the cleansing blood of Jesus Christ. Put your faith in His life-giving Word. There is a way back into the center of God's will. Only there will you find true contentment. "Salvation is of the Lord."



—Sermon outline by Dr. Allan P. Brown



"COMMITTED TO EXCELLENCE
IN PREACHING"

HOW TO GET BACK
INTO THE CENTER OF
GOD'S WILL

Scripture: Jonah 1:17-2:10

Introduction:

What is God's attitude toward the backslider? What does He do with rebels? What must a backslider do to get back into God's will? God's dealings with Jonah help us answer these questions.

Jonah, unhappy with his divine appointment to preach repentance to the Assyrians at Nineveh, is trying to escape from the presence of God. Abandoning his beloved homeland, he takes passage on a ship headed away from his God-given assignment. But God, whose love and mercy endures forever, doesn't give up on Jonah. He graciously pursues and confronts him.

Francis Thompson in his poem, "Hound of Heaven," portrays God's pursuit of the backslider by using the imagery of a hound on the trail of a hare, ever running, ever drawing nearer in the chase.

*I fled Him down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.*

*Up vistaed hopes I sped;
And shot, precipitated,
Adown titanic glooms of chasmed fears,
From those strong Feet that followed, followed after.*

*But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."*

As Jonah, we may run, but in loving-kindness God will put roadblocks in our way to stop us and if possible, prevent our eternal ruin. In this case, using the adverse and terrifying circumstances of a storm, God corners his man. Awakening to the serious-

ness of his sin, and seeing how others are in peril because of his disobedience, Jonah despairs. The only solution he can see is for the sailors to save themselves by throwing him overboard. Against their wishes, prayers, and best efforts to bring the ship to land, the mariners finally throw Jonah into the raging sea.

In this message we will learn how to get back into God's will by studying Jonah's *predicament*, his *prayer*, his *promise* to God, and his *preservation* by God.

I. JONAH'S PREDICAMENT 1:1-7 - "the Lord had prepared a great fish to swallow up Jonah."

A. The fish demonstrates the MERCY of God toward the disobedient.

The "great fish" was God's divinely appointed protection for a backslidden prophet. No longer in the throes of decision-making, Jonah had made his choice. With a defiant "No" to God's will, he pursued a path of purposeful disobedience. Although God is "not willing that any should perish" (2 Peter 3:9), He has decreed that the choices men make will determine their eternal destiny. Ezekiel warns the righteous person about the folly of trusting in his previous righteousness after he has purposefully rebelled against God. If a backslider dies in a state of rebellion, "all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24; see also 3:18-21; 18:21-28; 33:8-20 which contain warnings to both the unrighteous and the righteous). Would Jonah awaken to his real problem? His real problem was not being required to preach to the Assyrians, the storm or the fish; it was his backslidden condition.

B. The fish reveals the METHODS of God with the disobedient.

God prefers to use "the riches of his goodness and forbearance and longsuffering" to bring us to repentance (Rom. 2:4). However, if blessing does not produce repentance, He allows difficulties and pain to enter our lives (see Amos 4:6-12). If neither method brings repentance, eventually God removes us to prevent our influence and hardness of heart from infecting and destroying others.

C. The fish brought a MESSAGE from God to surrounding pagan nations.

It is interesting to consider why God chose a fish to preserve Jonah's life. God could easily have provided a piece of floating wreckage for Jonah to cling to till he washed up on the beach. What significance might the fish have had to Jonah and those who first heard his story? In the heathen religions of the nations surrounding Israel, chaos is frequently pictured by the sea monster "Leviathan." Could it be that God used the chaotic conditions produced by the storm, its sudden calming, and the great fish to the minds of most who heard the story, a "sea monster" to convey the message that even "Leviathan" is at God's disposal? The forces of nature, however powerful and dangerous, are completely under His control. He rules supreme in the affairs of men. In addition to serving as a message to surrounding nations, Jonah's experience in the fish was used by Jesus to foretell the events that would surround his death. "For as Jonas was three days and three nights in the whale's belly ["belly of the sea monster" -NASBJ; so shall the Son of man be three days and three nights in the heart of the earth" (Mat. 12:40).

II. JONAH'S PRAYER TO GOD 2:1-8 - "Then Jonah prayed unto the LORD his God out of the fish's belly"

Interestingly, there is no mention of the fish in Jonah's prayer. He may have had no idea where he was, or what had happened to him. But, in his affliction he knew where to turn for help.

The reference to the LORD being "his God" should not be taken as an indication that Jonah was still in a right relationship. He is clearly backslidden. The LORD is "his God" only in the sense that Jonah still recognized the LORD as God in contradistinction to other gods.

His prayer is a model for all who would repent of their sins and get back into the center of God's will.

A. Jonah assumes full RESPONSIBILITY for what has happened.

There is no hint in Jonah's prayer that he blamed God for his predicament or was resentful of His dealings. Jonah recognized that God was in control of events. It was God's will that he was cast into the sea (2:3). It was God's billows and God's waves that had passed over him (2:3). But he also realized that it was all his own fault. He had deliberately rebelled against God's command, and was now reaping what he had sown. He was living testimony to the fact that "they that observe lying vanities forsake their own mercy" (2:8). To believe there is a better way than God's way, or a wiser choice than God's choice, is to "observe lying vanities." Such phraseology brings to mind Paul's description of people who think their opinions are wiser than God's. Such people become vain in their imaginations, their foolish heart is darkened, professing themselves to be wise, they become fools (Rom. 1:21, 22). Jonah confessed to being such a fool. He recognized he had abandoned the "goodness and mercy" God promised would follow all who obey Him (Ps. 23:6).

Friend, have you encountered tempests which checked you in your career of sin? God does not delight in preparing storms. He delights in blessing you rather than bringing crises into your life so you will repent. I admonish you, don't run from God. Surrender quickly to His will.

B. Jonah is motivated by his fear of BANISHMENT - (2:4a) "I am cast out of thy sight"

Jonah's terrifying experience of being thrown overboard in a storm, of having seaweed wrap itself around his head (2:5), and of sinking to "the bottoms of the mountains" (2:6), teaches us the important role of fear. The phrase, "the earth with her bars was about me for ever," which is parallel to the next phrase, "yet hast thou brought up my life from corruption (the pit—a synonym for Sheol—death), suggests that Jonah expected to die. He certainly had little cause for hope. Fear of physical death is one thing. But far more important is fear of "the second death" that involves eternal separation from God. Laid out in his living coffin Jonah's greatest fear was being banished from God's presence. "Then I said, I am cast out of thy sight" (2:4a). He knew his heart was not right with God, and the thought of meeting Him filled Jonah with horror and dismay. And surely, if the Lord had dealt with Jonah according to his sins, he would have been a castaway.

C. His faith in the possibility of his RESTORATION - (2:4b-8) "yet I will look again toward thy holy temple."

In the midst of fear and despair, Jonah's faith takes hold on the promises of God. He remembers the mercy of God and hopes in the possibility of forgiveness and restoration. When Jonah said, "yet I will look again toward thy holy temple" (2:4b), he may have been remembering the words of Solomon's dedicatory prayer of the Temple. Solomon asked God to hear from heaven, to forgive the repentant sinner who prayed toward the Temple, and to restore him to the land which God gave their fathers (1 Kings 8:29-39). Jonah recounts, "When my soul fainted within me I remembered the LORD; and my prayer came in unto thee, into thine holy temple" (2:7). Jonah dared to throw himself on the mercy of God and hope in faith.

➡(p19) It is God Himself, who calls us not “unto uncleanness, but unto holiness” (I Thes. 4:7); and it is He who provides its basic content, which is love first for God and then for others. This is the “Jesus life”—that noble Christian sanctity which finds its source and its strength in Him and which displays that winsome, loving, and unselfish devotion to God in heaven and to men on earth which He displayed. Sanctity is not our achievement, but it is both His purpose and His provision; and sanctification is that process by which He forms in us these Christlike graces and that act by which He expels all sin and ugliness which would impede them.

In conversion, He initially sanctifies us; in expanding development, He progressively sanctifies us; and in perfected love He entirely sanctifies us. But although sanctification is entirely His gift, it must be entirely our pursuit. “Follow peace with all men and holiness without which no one shall see the Lord” (Heb. 12:14). From the moment we turn our hearts toward heaven and home until we arrive at journey’s end, we must relentlessly pursue holiness; and in the dynamic of grace, the more we seek for holiness the more holiness we shall be given. Here is the secret of true Christianity as Wesley said, “not in a set of opinion or of forms and ceremonies, but in holiness of heart and life.”

For this reason we are the holiness movement. For over 250 years—if the great Methodist foundations are included—we have been an integral and distinctive alliance within Christ’s visible and universal Church. Our unique identifying purpose remains the same as it was in our beginning—“to spread scriptural holiness over these lands. But we disavow any exclusive, sectarian agenda, narrowly conceived and divisively promoted. For as Dr. R. Newton Flew has pointed out, our emphasis upon holiness “as the goal of the Christian life” now attainable “as a supernatural destiny” does not lie “merely upon the bypath of Christian theology, but upon the high road.”

As long as we are in this world, our sanctity always is relative and limited by infirmity; and always it is the

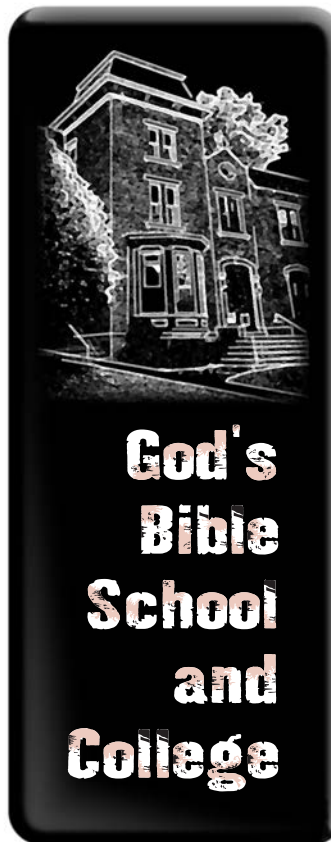
moment-by-moment gift of God. Yet that gift is precious, and it is real. For it is He who “works in [us] both to will and do of his good pleasure” (Phil. 2:13); and it is He who destines us to “be holy and without blame before him in love” (Eph. 1:4). In this defining focus of our movement, we are doing what the Church everywhere should be doing, for holiness is the “central idea of Christianity,” the pivotal theme of the Bible, and the Church’s own resplendent and originating vision.

Backward to our future! Forward to our past! God can change human nature; and it is His energy which transforms sinners into saints. Everywhere He is doing that with grace and power; and even now there are thousands of earnest, humble, loving Christians who are the charming proofs of His sanctifying purpose. That same energy would even now transform the world, if only the world would receive it. That too shall happen; for at last, He shall deliver all the groaning creation “from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8:21). Then, as an old

hymn declares, “sin’s fierce war shall cease,” and over all the disordered cosmos “holiness shall whisper, The sweet Amen of peace.”

Until then, our message of God’s refining and penetrating love renewing us in holiness is the message which our world so desperately needs. This we must powerfully reassert with both faithfulness to His call and relevance to our times. “What is the contemporary significance of John Wesley’s doctrine of Scriptural holiness?” asks Dr. Herbert McGonigle, Principal of the Nazarene Theological College, Manchester, England. “As we face the challenge of evangelism in post-Christian and multi-faith Britain,” he answers, our “theology is neither irrelevant or redundant. Scriptural holiness, understood as love to God and man, makes every Christian an evangelist. The ‘warmed heart’ is in Charles Wesley’s lines, ‘full of Christ and longs its glorious matter to declare.’”

What is true in Britain is also true in America. That “glorious matter” is holiness, for holiness is “religion itself.” ■



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HOLINESS HEROES of the CENTURY

OSWALD CHAMBERS, DEVOTIONAL WRITER

“Thank God for the teaching every morning of that stalwart piece of sanctified Scotch granite...” Thus evangelist George B. Kulp described Oswald Chambers and his ministry at God’s Bible School camp meeting in June, 1907. “Cultured, and all his culture captured by the Holy Ghost, he in turn captivated men and women by the fiery, scintillating, scorching truths he hurled forth from a hot heart...”

Bible teacher and evangelist, Chambers today is best known for his world-famous devotional classic *My Utmost for His Highest*, which according to Dr.

William Kostlevy, “is, with the possible exception of his friend Lettie Burd Cowman’s *Streams in the Desert*, the best selling devotional book of the 20th century.” It is composed of materials from Bible lectures which Chambers’ widow collected, edited, and then published in 1927. As Kostlevy notes, “many people reading Chambers’ work have no idea that they are digesting vintage holiness piety.”

Born in Aberdeen, Scotland, July 24, 1874, Chambers was the son of a Baptist minister. As a youth, “His heart, always tender toward God, had unreservedly embraced Christ as Savior, Master, and Lord,” says his recent biographer David McCasland (*Oswald Chambers: Abandoned to God*, Oswald Chambers Publications Association, Ltd., 1993). He was educated in Scotland; and according to his own testimony, “by an entire consecration and acceptance of sanctification at the Lord’s hands” was “baptized with the Holy Ghost” in November 1901. He became a part of Reader Harris’ Pentecostal League of Prayer, and at a meeting of the League in Perth, became acquainted with famous Japanese evangelist Juji Nakada.

Through his contacts with Charles and Lettie Cowman, who had been students at God’s Bible School before going as missionaries to Japan, Nakada had become acquainted with the fledgling school in Cincinnati. It was he who now introduced Chambers to GBS in December 1906, and Chambers became a member of the faculty in 1907. In a sense, GBS was the only American home which Chambers ever knew. He became a close friend of President Meredith Standley, preached in several GBS camp meetings, and published various materials in *God’s Revivalist*. At least one of his books was published by the school’s Revivalist Press.

“While in Japan, he visited Nakada’s Bible School and the God’s Bible School-related mission of Charles and Lettie Burd Cowman,” declares Dr. Kostlevy. “Returning to England, Chambers served as PLP evangelist (1907-1911) and as principal of a PLP-sponsored school, the Bible Training College (1911-1915). He served as a YMCA chaplain in Egypt where he died unexpectedly.” This was in 1917.

Millions still thank God for Oswald Chambers, “that stalwart piece of sanctified Scotch granite.” GBS proudly claims its link to this earnest, spiritually-minded Christian whose “hot heart” and facile pen have made him one of the most articulate and effective holiness voices of our times. ■ —LDS

Editor’s Note: We are indebted to Dr. William Kostlevy, archivist at Asbury Seminary, eminent historian, and member of the GBS Centenary Committee, for his selection of names for this column and for background source material from his forthcoming Historical Dictionary of the Holiness Movement. Credit is also given to David McCasland for his superb biography mentioned above. Both Dr. Kostlevy and Dr. McCasland will speak at the GBS Centenary in September.



►(p7) missionaries and about fifty native workers, had placed Christian literature in every home on “the great Island of Kyshu, representing nine million people.” There was also time for street meetings and preaching along the way.

“The Village Campaign Bands have marched on without a single break right through the intense heat of July and August,” Charles Cowman declared in his October 25 update. He warmly praised the GBS schoolboys. “Words fail me to describe the hardships they have passed through during the hot season, tramping on an average of twenty-five miles a day with the hot, Oriental sun beating down upon them, eating native food of the poorest quality, laying their wearied bodies to rest on the hard floors of the native Inns, pestered all night by mosquitoes and fleas.”

By November 1, the *Revivalist* noted “that long ere you read this letter, the great Island of Hokkaido will have been reached, and that the Village Bands will all be united on the Mainland in one long last drive in the four remaining provinces and Loo Choo Islands.” This “long last drive” was completed long before the May 23, 1918, *Revivalist* published the victory statement: “The Great Village Campaign in Japan is at last an accomplished fact. Hallelujah!” Charles Cowman’s tribute to the GBS boys was eloquent: “Every man of them went out to Japan with the victory; every man of them kept the victory; and every man of them still shouts the victory.”

They are all gone now—those courageous young men of 1917. Most of them went on to distinguished careers in Christian service; and several returned to carry the holiness message into Korea. What were the results of their house-to-house evangelistic thrust in the Orient? Only God knows for sure. But in a 1940 *Revivalist*, Hazel Williams Kilbourne, a member of one of OMS’ most honored missionary families, declared that “more than eight thousand Japanese accepted Christ as a *direct* result of that campaign, and no doubt many others that we will not know about until the Books are opened.” Only then will we fully understand the magnificent harvest from the seeds planted in 1917 by those “ten splendid young men from GBS.” ■ —LDS

LOOKING AHEAD AT GBS

APRIL

- 2 Daylight Savings Time Begins
- 7-18 College Spring Break
- 7-16 College Choir Spring Tour
- 16 Palm Sunday, *commemorating Christ's Triumphal Entry into Jerusalem and the beginning of Holy Week*
- 20 Maundy Thursday, *commemorating the Last Supper and the institution of the Holy Communion*
- 21 Good Friday, *commemorating Christ's atoning death for us*
- 23 Easter Sunday, *the Resurrection of Our Lord Jesus Christ*
- 25-27 Inter-Church Holiness Convention (IHC), Dayton, Ohio
- 28 VIP DAY at GBS

May

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

➡ (continued from page 17)

They also believed that where the grace of Christ truly operated to save a man it would make a radical moral change in the man, resulting in the purity of heart and righteousness of conduct. "In 1729," wrote Wesley brothers to the brethren of the United Societies, "two young men in England, reading the Bible, saw that they could not be saved without holiness: followed after it and incited others so to do. In 1737 they saw likewise that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people." The two young men were, of course, John and Charles Wesley, and the holy people they set out to "raise" came to be called Methodists.

The Methodist Church had its beginnings in very unprepossessing circumstances which nevertheless throbbed with the new life that God was releasing into the world at that time.

"In the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convicted of sin, and earnestly groaning for redemption. They desired that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for this great work he appointed a day when they might all come together, which from thenceforward they did every week, on Thursday, in the evening. To these and to as many as desired to join them (for their number increased daily) He gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

"This was the rise of the United Society, first in Europe and then in America. Such a society is no other than 'a company of

men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'

John Wesley well knew the vital place of repentance in the life of the man "earnestly groaning for salvation" and seeking to escape "the wrath to come." His sermons were full of it, and repentance became a living part of the Methodist message, as indeed it is a living part of the message of the Bible. Wesley was not afraid to use the word "sinner," and those to whom the Methodists preached constantly heard themselves so described with great boldness and fullness of detail. And when Methodism leaped across the ocean, such preachers as Strawbridge, Rankin, Coke and Asbury continued to preach the imperative of repentance.

As John preached it, so Charles sang it with a depth and intensity of language scarcely equaled anywhere outside the inspired Scriptures. One edition of the Methodist hymnal, published long after the death of the Wesleys, lists 71 hymns under the heading "Penitential." Not only are the hymns of Charles Wesley there, but the great penitential hymns of Watts, Addison, Stennett and others. These hymns express sharp sorrow for sin, much self-loathing and a deep sense of unutterable lostness before the presence of a holy God.

The point I am trying to make is that the radiant joy of those first Methodists had a price attached to it, and part of the price was that they know and feel themselves sinners in the darkest, vilest meaning of the word. "False and full of sin I am," they sang, and again, "I have long withstood His grace, Long provoked Him to His face, My soul lies humbled in the dust, And owns the dreadful sentence just.

They did not try to spare anyone's feelings, but threw false gentility to the winds and sang, Wretched, helpless, and distressed, Ah! whither shall I fly? Ever gasping after rest. I cannot find it nigh: Naked, sick, and poor, and blind, Fast bound in sin and misery, Friend of sinners, let me find My help, my all in Thee.

Indeed their whole teaching about the consequences of sin might be summed up in two lines of a hymn of Charles Wesley: "Save, Lord, or I perish, I die: O save, or I sink into hell."

So sure were those amazing Methodist that effective repentance must be accompanied by a "broken heart and contrite sigh" that if they did not feel sorrow for sin, they asked God for it as a special gift of grace leading to true faith and regeneration. Here is a sample: "Jesus, let Thy pitying eye Call back a wandering sheep; False to Thee, like Peter, I Would fain, like Peter, weep. Let me be by grace restored: On me be all long-suffering shown; Turn, and look upon me, Lord, And break my heart of stone."

These quotations are from a half dozen of the hymns listed as "Penitential." and it is more than a coincidence that they are immediately followed in the hymnal by the section marked "Justification by Faith." It is only after radical repentance and the clear witness of the Spirit to saving faith that the new-born soul can sing Charles Wesley's buoyant psalm of assurance: All praise to the Lamb! accepted I am, Through faith in the Savior's adorable name: In Him I confide, His blood is applied; For me He hath suffered, for me He hath died. Not a doubt doth arise, to darken my skies, Or hide for a moment my Lord from mine eyes: In Him I am blest, I lean on His breast, And lo! in His wounds I continue to rest." ■

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Trusting God with the Question of Evil

Since the days of Job, thinkers and sufferers alike have wrestled with the question of evil and its painful consequences. Why would a just, loving, and omnipotent God allow the presence of evil and pain in His universe.

As a pastor and teacher I have had many people raise this question in one form or another. “Why would God allow the death or deformity of an innocent child?” “Why would God allow earthquakes, storms, or volcano eruptions to take the lives of thousands of people?” “Why wouldn’t God stop a terrorist from bombing a building or airplane?” or, “Why didn’t God intervene when I was so horribly mistreated?”

Some people have gone so far as to believe that the presence of evil indicates that a God, such as the Bible describes, could not exist. If God were omnipotent, they reason, He could stop evil. If He were good he would stop evil. Therefore an omnipotent and good God does not exist.

Most of us have not only heard arguments and questions like this raised, we may have entertained them ourselves. I know at times my mind has been greatly distressed by these questions.

Many possible answers have been given. Some are helpful, but all are more suggestive than conclusive. Most apologists have pointed to the free will of man as the primary reason for evil, and doubtless they are right. Some believe that the struggle against evil helps to perfect character.

Others have pointed out that the recognition of real (not imaginary) evil leads to the belief in the existence of God. Because if there is evil, there must be good. For good and evil to exist there must be an objective moral law to distinguish between the two. And if there is objective moral law, there must be a place to posit this law. Believers say that the only reasonable place to posit it is in the immutable nature of God.

Perhaps we will never know, at least perfectly, what God’s reasons are for allowing evil, until we are no longer “seeing through a glass darkly” (I Cor 13:12).

Until then, there are two biblical accounts that give comfort to my own troubled and questioning mind.

The story of Joseph from the Old Testament is one of them. Here is a young man who is betrayed by his brothers and sold into slavery to the Egyptians. In a foreign country, working as a slave, he is approached by his master’s wife who tries to seduce him into committing adultery with her. He resists her only to have her lie about him, and Joseph is then thrown into prison.

Without question, Joseph had many deep and dark questions about the providence of his life while suffering in prison for many years. But eventually he is lifted out of these circumstances and made the prime minister of the land. In the process he interprets a dream and saves the Egyptian nation from starvation as well as his own family. Later, when his brothers are cowering before him, he tells them, “You meant it for evil, but God meant it for good.”

This account is truly a marvelous story in that it demonstrates how God is able to take great evil inflicted on His people and use it to accomplish amazing things. In other words, God tolerates evil on a short-term basis in order to accomplish a long-term good.

The other biblical story is the New Testament account of the crucifixion of our Lord. Here is the scandal of the ages. Here is evil at its worst. The Creator of this world visits His creation (this planet) only to be crucified by people of His own making. Yet this zenith of evil was marvelously turned by God to our good and his glory. It became the redemption of the world and the salvation of our souls.

If God could so turn evil to our good in the matter of the death of His Son, then by all means He can redeem the evil that has taken place in our lives. It may be inadvertent mistakes or willful sins that we have committed. It may be the mistakes or sins of others that are troubling us. It may be natural disasters. But whatever the case, our God has grace and power to redeem and to overcome evil in whatever form or shape it takes.

While suffering from imperfect knowledge, yet we may conclude with Augustine that “God judged it better to suffer evil and overcome it, then to suffer no evil at all.”

With this question, as with all questions, we can and should trust Him. ■

Daniel Glick lives in Apple Creek, Ohio, where he pastored for 15 years; he is also associated with Calvary Mission, which ministers in southeast Ukraine.

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2000 Spring Tour of the College Choir

Thursday
April 6
7:00 p.m.

Greater Cincinnati Area Rally
Auburn Bible Methodist Church
Hamilton, OH

Rev. Steve Harvey
(513) 738-3679

Friday
April 7
7:30 p.m.

Greater Charleston Area Rally Rev. Sonny Williams, Pastor
Teays Valley Church of the Nazarene (304) 757-8400
Mrs. Freda Hudson, Rally Co-host (304) 757-6147

Saturday
April 8
7:00 p.m.

Holly Hill Wesleyan Church Rev. Mark Mullens
Thomasville, NC (336) 476-6628 CH
(336) 472-7973 HM

Sunday
April 9
10:45 a.m.

Kernersville Wesleyan Church Rev. Phil Hulen, Pastor
Kernersville, NC Rev. Don Martin, Min. of Music
(336) 992-3000

Sunday
April 9
6:00 p.m.

Rushwood Park Wesleyan Church Dr. Ron Hamilton
Asheboro, NC (336) 625-6930

Monday
April 10
7:30 p.m.

Evangelical Brethren Church Rev. James Keaton, Jr.
Hanover, PA (717) 637-6827

Tuesday
April 11
7:00 p.m.

GBS Area Rally Rev. Jonathan Fall
Pilgrim Holiness Church (607) 748-7059
Endicott, NY

Wednesday
April 12
7:30 p.m.

God's Missionary Church
Lebanon, PA

Rev. Barry Arnold
(717) 272-3690
or 272-7394

Thursday
April 13
7:30 p.m.

Northwestern PA GBS Rally
Held at: Crawford Center, Emlenton, PA
I-80 Exit 5, Rte. 38 N into town

Rev. Gary Warinner
(724) 735-2369

Friday
April 14
7:30 p.m.

Pilgrim Bible Church
Cedar Springs, MI

Rev. G. Clair Sams
(616) 696-1020

Saturday
April 15
7:00 p.m.

GBS Area Rally
Faith Mission Church
Bedford, IN

Rev. Leonard Sankey
(812) 275-2119
(812) 275-7820 (home)

Palm Sunday
April 16
10:30 a.m.

Bethel Holiness Church
Columbus, IN

Rev. Robert Thompson
(812) 372-7778

Sunday
April 16
6:00 p.m.

Franklin Bible Methodist Church
Franklin, OH

Rev. Marc Sankey
(513) 746-8281



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