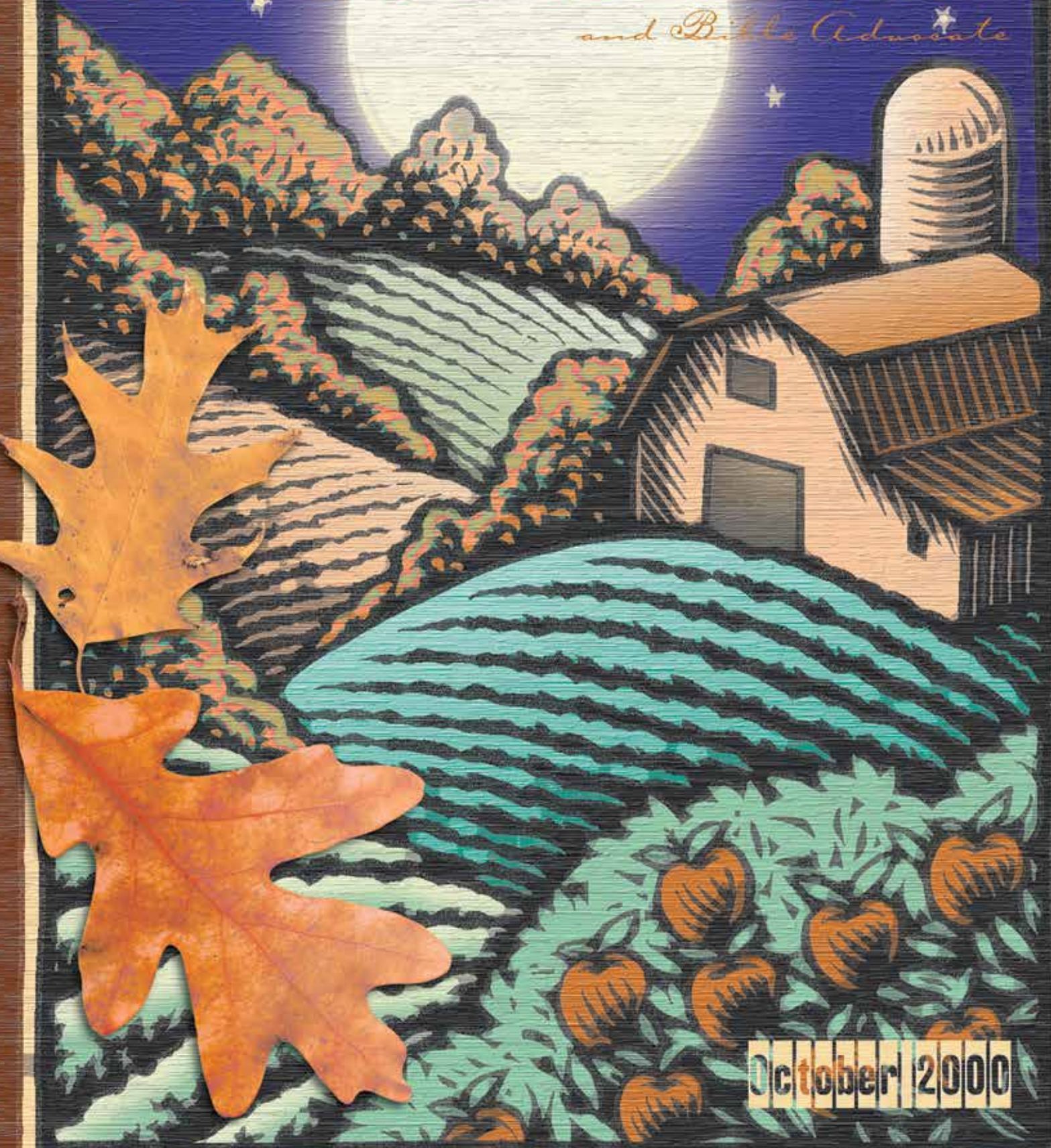


GOD'S

REVIVALIST

and Bible Advocate



October 2000

contents

October 2000
Volume 112 No. 7

EDITOR

Larry D. Smith

STAFF

Myra Brown, *production manager*

Kevin Moser, *art director*

Jon Plank, *graphic designer*

Ron Shew, *publishing*

God's Revivalist and Bible Advocate (ISSN 0745-0788) is published nine times a year for \$10.00 per year (\$11.50 in Canada and foreign countries) by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45210. Periodical postage paid at Cincinnati, Ohio. **POSTMASTER: send address changes to *God's Revivalist and Bible Advocate*, 1810 Young Street, Cincinnati, Ohio 45210.**

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

Please obtain permission before reprinting any articles from *God's Revivalist and Bible Advocate*. **Unsolicited manuscripts are welcomed, but not returned.**

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

God's Bible School and College can be reached by telephone at (513) 721-7944 (Revivalist Press, ext. 296); by fax at (513) 721-3971; by E-Mail at revivalist@gbs.edu or admissions@gbs.edu.

3	The President's Page
4	Our Readers Respond
4	Missions Around The World
5	The Editor's View
7	Silent Saints At GBS
8	2nd Thoughts: A Deeper Look At Scripture
9	Centenary Scenes
10	News From The Hilltop
12	Revivalist Family
17	Those Amazing Methodists
20	Holiness Heroes Of The Century
21	Revivalist Pulpit
23	GBS Alumni Spotlight
24	Slates Of The Evangelists
26	Looking Ahead At GBS
27	The Last Page



"Sing to the Lord of harvest," urges a 19th century hymn, "Sing songs of love and praise." Our rural scene reminds us that autumn again is here, and with autumn, the time of gathering in "the gifts His goodness gave." "Sing to the Lord of harvest A song of happy love."

**THE BATTLE FOR TRUTH***by Michael Avery, president*

The Clinton Presidency has forced to the forefront of this election year the two very important issues of moral absolutes and religious faith. I suppose this ought to be cause for celebration; but I, for one, am deeply troubled with how I see these issues being addressed. Both candidates have spent a considerable amount of energy trying to convince the American public that they are decent, honest, God-fearing men who have the integrity and character it takes to be President. But a closer look at what is being said and how it is being communicated deeply troubles me.

The Vice President has told the American public that he is a committed husband and father who is solidly anchored in the traditional moral values that are important to our nation. To reinforce his own testimony, he has secured testimonials from a high-profile lesbian, a movie star, and Ted Kennedy. Furthermore, he has told us that as President he would defend the moral values of the American family, while in the same breath he tells us that he would fight for a woman's right to an abortion and oppose the overturn of *Roe vs. Wade*. He says and does all of this with no apparent thought of contradiction.

The nomination of an Orthodox Jew has opened up the other issue of religious faith. This nomination has allowed the media to talk openly about the "barrier of race and religion" finally being torn down. They have also been able to discuss the validity and equality of all other religions with that of Christianity. A prominent media figure asked a guest this question, "How could an Orthodox Jew be elected when the vast majority of Americans say they are Christian, and in saying that, they believe that Jesus is the only way to Heaven?" His guest replied, "I am a Christian. I believe that Jesus is the Son of God. But, I do not believe He is the only way to Heaven. I believe He is simply a way to Heaven." He went on to proclaim that the Islamic faith and the Buddhist faith were all legitimate ways to get to Heaven and Christ was just one of many. The program host thought his response was just outstanding and applauded the fact that America is finally growing up.

What the Vice President, the media, and the educational elite see as intellectual enlightenment, I see as an encroaching darkness. Why? Because both perspectives undermine the absolute truth found in Scripture.

Our civilization, both morally and judicially, was built upon the absolutes embodied in the Judeo-Christian faith as revealed in Holy Scripture. Decency, civility, morality and justice all rest upon these moral absolutes. Our own constitution would be in shreds if these moral absolutes were pulled from underneath it. The rejection of these values brings chaos, confusion, contradiction and emptiness. When a society proclaims that there is no transcendent source of moral truth, it is left to construct its own belief system out of a moral vacuum.

The perfect example of this took place some years ago when Cal Thomas had just finished giving a lecture at the University of Michigan. A student who heard the lecture strongly objected to his thesis that our nation needs to promote values rooted in fixed absolutes. Thomas responded, "If you reject my value system, what do you recommend to replace it?" The young lady couldn't answer.

Thomas pressed further by asking, "What is your (p25) ➡

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.

MAY ISSUE 'WONDERFUL'

The *Revivalist* for May 2000 was wonderful. I passed it on to friends at church. I am a GBS alumna of 1943–45 and am still living with victory in Jesus and still active in ministry, although I retired from the United Methodist Church in 1984. The Holy Spirit abides and gives wisdom and strength for each day.

REV. BERNICE MESSENGER
Davisville, WV

SUBSCRIBER SINCE 1924

I have been a continuous subscriber since April 1924, and I don't want to discontinue now. This day, June 3, I am 101 years and five months old, and I still appreciate the standards and truth of holiness. When the *Revivalist* was in its old form, it always had one page of "Thoughts for the Quiet Hour"; and as a young Christian, I always turned to that page first. God bless the *Revivalist* and continue to make it a blessing.

MAUDE BREWERS
Fulton, Missouri

CAN'T REMEMBER WHAT HE READS

Please don't send *God's Revivalist*, as I don't read much at all for the main reason I can't remember what I read. We have a very good pastor, and I can't remember what he preaches either.

NAME WITHHELD

THE MESSAGE WAS THE SAME

The messages in the magazine are wonderful. May God bless your work. I feel as though you are one of the few still teaching the true Gospel. I am 77 years old and was raised in a home where the *Revivalist* was our standard reading along with the Bible. The paper was different then in shape and size, but the message was the same.

MRS. ISABEL RIPPONS
Fishing Creek,
Maryland



Missions Around The World

AFRICA

"Seventh graduation of the Evangelical College of Theology came to a successful completion on May 27 with 12 students graduating—11 of them receiving diplomas in theology and one receiving a certificate of religious studies. Because of the growth of the mission, the church work, and most of all, the college, we have had the need to relocate the main offices to another building on the campus. We also are trying to take steps to add the necessary courses and hours to make our college program a degree-granting institution."—*Stephen Klotz, Evangelical Bible Mission*

COLOMBIA

"Colombia is in the throes of one of the worst crises in its volatile history. With the collapse of Communism (USSR), the leftist guerrillas lost their moral and financial support. They had, however, come to enjoy the power their weapons gave them and refused to surrender. They had a local source of income—robbery, kidnapping, and extortion. It is variously estimated that in the last ten years they have killed from one hundred thousand to three hundred thousand innocent victims. Many have had their homes burned to the ground when they were unable to meet the totally unreasonable demands for goods and money."—*Raymond L. Shreve, Chairman, Evangelical Wesleyan Mission*

NEBRASKA

"Pray for Steve and Linda Sturtevant, who are making contacts with many Ukrainians in this country as well as other nationalities. Consolidating their efforts under the newly-organized *Arms around the World*, they are reaching internationals through preaching, jail visiting, counseling, and sharing the hospitality of their home."—*Ropeholders*

RUSSIA

"Long ago the state cut funding for the Children's Sanitarium in the dark forest, and the building was falling apart. One day some Christians from Norway came and saw the needs of the building. Pastor S. is a great man of prayer. Sometime later a Norwegian businessman called him and said he'd heard about their (p20)►



SINCE THE HEARSE IS AT THE DOOR

by Larry D. Smith, editor

What will it avail you to dispute profoundly of the Trinity, if you lack humility and are thereby displeasing to the Trinity?" This question is as timely, probing, and uncomfortable now as it was when Thomas à Kempis posed it five centuries ago. Christians still throw themselves into intense discussions about theological truth and the real meaning of the sacred text. In the right circumstances, this is profitable, even necessary. But as the great Medieval saint so pointedly asks, what benefit will it bring if we "lack humility" and thus offend the God whom we claim to serve? For as he knew, humility is that lovely and indispensable grace without which we can neither come to God nor continue in His favor.

Derived from the Latin *humilitas*, denoting "low, insignificant, [or]

on the ground," humility by definition is "a modest sense of one's own merit"; and it is the opposite of pride, arrogance, and vainglory.

To God, it implies a constant admission of our unworthiness before Him and a ready submission to His will.

To others, it implies a kindly, meek, and gentle disposition and a willingness to serve, to sacrifice, and to submit. To ourselves, it implies Spirit-enabled temperance—the

restraint of all 'inordinate ambition and self-esteem without allowing [us] to fall into the opposite error of exaggerated or hypocritical self-abjection." Humility is the crowning virtue of all believers, and it is the foundation of all relationship with

God. Everywhere the Biblical principle is emphatic: "*God resisteth the proud, but giveth grace unto the humble.*"

Jesus, of course, is the noblest example of humility; and everyone who would follow Him must "walk even as He walked." For in every case, He is our great model and exemplar; and to all believers the command is given, "Let this mind be in you which was also in Christ Jesus." All that is Christian is also Christlike, and all that is not Christlike is not Christian. With this in mind, we know that in the fullest sense we are Christian only to the extent that we are like Him

whom we claim as Lord and Saviour. "He came to visit us in great humility," as the *Book of Common Prayer* so forcibly reminds us; and it is to the example of the self-humbling of His incarnation that St. Paul appeals when he urges, "Let nothing be done through strife or vainglory; but in lowliness of mind, let each esteem other better than themselves."

His was the most beautiful and unselfish life this world has ever known, and without exception He demonstrated the same humility which He expects of us. Never did He arrogantly assert His prerogatives. Never did He callously exploit the weak or the vulnerable. Never did He imperiously demand deference to His exalted rank. Always He had (p7) ➡

EVERYWHERE
THE BIBLICAL
PRINCIPLE
IS EMPHATIC:
"GOD
RESISTETH THE
PROUD, BUT
GIVETH GRACE
UNTO THE
HUMBLE."

Centennial Commemorative Items



100TH ANNIVERSARY AFGHAN

This includes a depiction of the Administration Building in center with time-tested GBS mottoes around the edge.
\$64.00 (including \$4. S&H)

SPECIAL ISSUE CENTENNIAL CLOCK

This is a classic octagon timepiece. It is mahogany with a drawing of the Administration Building in its center. Two mottoes, "The sun never sets on the students of God's Bible School" and "God's clock keeps perfect time" are printed on the face.
\$80.00 (including \$5. S&H)

CENTENNIAL MUGS

These are cobalt blue with microwavable gold lettering.
Set of 2-\$19.50 (including \$6. S&H)

TWO GBS HISTORIES

(1) *God's Clock Keeps Perfect Time*, a 456 page pictorial history of GBS with explanatory text. Prepared by Kevin Moser and Larry D. Smith.

\$89.95 (Including S&H)

(2) *Back To The Bible: The Story of God's Bible School* by Wallace Thornton. To be released spring 2001, this is GBS's scholarly interpretive history.

Prepublication Price-\$19.95 (Including S&H)

ALSO SOON TO BE RELEASED!

GBS Centenary Video featuring original movie sequences from the 1920's and 1930's. Prepared professionally under the direction of Wes Humble, this amazing presentation includes scenes from the old Revivalist Press, the annual Thanksgiving dinners, school picnics, camp meetings, and the GBS orphanage.

ORDER FORM

NAME _____ PHONE _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

- All prices listed above include shipping and handling. Ohio residents add 6% sales tax.
- Make checks payable to "God's Bible School"
- Send order form with payment to: God's Bible School Cashier's Office 1810 Young Street, Cincinnati, Ohio 45210

- ___ 100th Anniversary Afghan \$64.00 (including \$4 S&H)
- ___ Centennial Mugs (set of 2) \$19.50 (including \$6 S&H)
- ___ Clock \$80.00 (including \$5. S&H)
- ___ *God's Clock Keeps Perfect Time* Pictorial History Book \$89.95 (including S&H)
- ___ *Back To The Bible: The Story of God's Bible School* Interpretive History Book \$19.95 (incl. S&H)

silent saints at GBS

Every institution worth its salt will have individuals in key positions with impeccable motives, and integrity which cannot be questioned. Institutions which run into hard times are extremely fortunate if they have such individuals whose intent is to “stay the course” until a better day.

God’s Bible School is one to which God assigned a stalwart, no-nonsense, “dedicated and honest-as-the-day-is-long child of the King” in the person of Mrs. Fannie Jackson. She was the bookkeeper in the financial offices of the school over many decades. She had occupied this position long before I arrived on campus as a student in 1954. She was still in her office when I became president in 1965.

One would have to be acquainted with the depths of financial despair into which the school had plunged during

the 1940’s and 1950’s to appreciate fully her value in keeping the books accurately and uncompromised. Mrs. Jackson loved the school with a passion. The unsettling currents of emotion which raged through her as she saw its finances disintegrate were enough to have driven a lesser person out to a more promising future. When conditions were the bleakest, she said she felt she could not go on any longer. Then, God spoke, “Cannot ye watch with me one hour?”

Her answer was, “Yes.” She is a symbol of the best of the past of a great institution. I well remember more than one court-appointed board meeting in which Charlie Taft or Carl Rich would inquire, “Who prepared these (financial) reports? Mrs. Jackson? Is she still there?” When assured in the affirmative, they were satisfied they could withstand the scrutiny of the Court of Common Pleas of Hamilton County, Ohio.

On a personal note, an item from her office came across my desk within weeks of my appointment to the Presidency. I was 30 years old and, administratively, green as grass. I noted an



error in its composition. I walked it into her office and had the audacity to say, “A mistake has been made.” Wrong terminology! She looked at me imperiously and said, “See here, Sonny, I’ve been in this office [stating number of years] and have yet to make the first mistake.” I replied, “You’ve made one this time. Would you please correct it?” She did. “Sonny,” the new court-appointed president, had to work to establish his position in the administrative pecking order back in those days.

Mrs. Jackson and I gained much respect for each other and never had a substantial difference of opinion. She was solid as a rock. Like the trustees, I, too, slept better at night knowing she was in charge of the financial records.

She and her husband William lived in their own home adjoining the School. They asked little and gave more than money could have possibly purchased, to the grand old institution they loved. God bless their memories! ■

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.

► (p5) time for those who needed Him—the young couple whose marriage was the scene of His first miracle, the “woman at the well” whose life was impossibly twisted by sin, the thief who was hung up bruised and naked beside Him. In an amazing example of lowly servitude, He washed His disciples’ feet the night before His death. “You know that the rulers of the Gentiles lord it over them...” He said. “Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant...just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

We Christians know all this, of course; and sometimes we take pains to appear very humble. High churchmen, for example, once put great stock in doleful, penitential litanies—though these are much out of fashion now, as

no one seems very inclined to confess that they are “miserable offenders.” Evangelicals, too, have specialized in cringing self-deprecation and symbolic acts of meekness. Even they, however, now dislike calling themselves “worms” before God, as an earlier generation did in their hymns and prayers. After all, we have about convinced ourselves that low self-esteem is our basic problem, although the Bible says a lot more about too much self-esteem than too little.

In any case, humble airs are not humble hearts. In every denomination, the most revolting spiritual pride covers itself in the somber garb of those who claim to know the Father but spurn the footsteps of His Son. Consider, for example, those ancient monks in hair shirts and gunny-sacks whose self-importance, self-assertion, and self-advancement became the scandal of the whole

Church. Closer to home, think of those professors of entire sanctification who have catered to wealth, power and privilege; bullied their way up the ladder of success; and paraded the most repulsive family, racial, and religious pride. This is neither Jesus’ way nor Jesus’ call!

“Come to me...” He urges, “and I will give you rest.” But at the same time, He requires, “Learn of me, for I am meek and lowly in heart.”

All praise to Him for those kindly, gentle “pilgrims of eternity” who have shown us that the “Jesus life” actually can be lived in a world where strutting hauteur is more common than sweet humility. Such lovely, self-effacing saints as Francis of Assisi, Madame Guyon, David Brainerd, John Fletcher, and Evangeline Booth are jewels in the Church’s treasury, and they are also jewels in Jesus’ crown. It is their gracious (p25)►



by Ben Durr Jr.

“To what purpose is this waste?” Matthew 26:8

“I wonder how people would react if I bought a bottle of this spikenard to use as an object lesson in Sunday school? It could be poured out, filling the classroom with its fragrance, as we read about Mary anointing Jesus.”

I was standing with a friend in a Bethlehem gift shop during the final days of our Holy Land tour. Before us was a shelf of spikenard perfume for sale. We were assured (albeit by over-eager salesmen!) that the recipe for this precious mixture had survived the centuries and consisted of the same ingredients as the flask which was poured out upon Our Lord.

While it is possible, even probable, that today’s spikenard resembled that of Mary’s in its constitution, it certainly resembled the ancient mixture in its cost! Staring at the \$60 price tag, my friend expressed his discomfort with my proposal by conjecturing: “Sixty bucks for a single object lesson? Do you suppose the church would reimburse you?”

His reaction humored me, so I approached another tour-group member with the same idea. His reaction: “Could you water it down to make it go further?” A third tourist wondered if the open vial could simply be passed around the room so everyone could enjoy the aroma; then it could be capped and saved for future lessons.

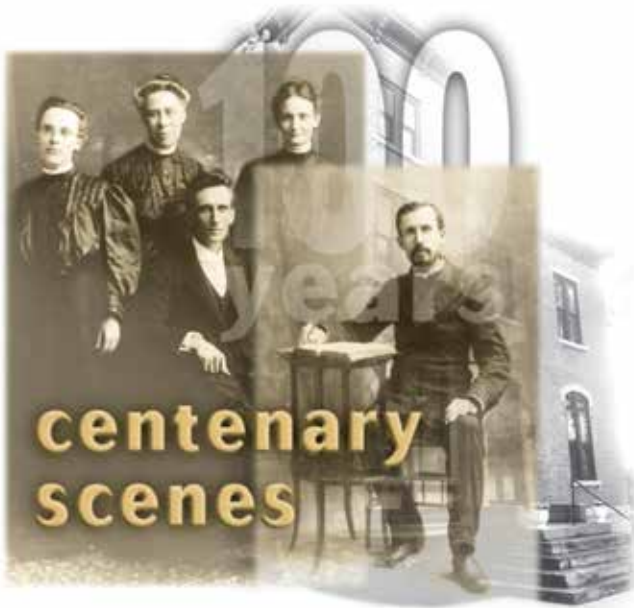
My amusement was increasing, especially in light of the disciples’ reaction to Mary’s gratuitous offering. John tells us that the costly ointment was worth about a year’s wages—no small expenditure, to be sure. And the dinner guests, particularly Judas, recoiled at the extravagance.

But Mary’s giving elicited the robust approval of Jesus and reminds us of a timeless principle: devotion can be costly. This does not mean that God requires worship to be garnished with lavish trappings in order to please Him, but it does suggest that there will be times when our devotion will cost us, perhaps dearly. While our love-offerings may never take the form of spending costly perfume, it is certain that our love-offerings will take the form of our life-offering (Rom. 12:1). And, ironically, it is often easier to add an extra digit or two to our tithe check than to expend our lives lavishly in single-hearted devotion to the Master.

For Mary, the evaporation of a year’s wages in a few minutes of time would have amounted to dispensing of a financial “security blanket.” Thus, her act was more than an offering of her perfume; it was an offering of her person. It calls to mind Paul’s attitude that his life was a drink offering poured out in devotion to Christ (Phil. 2:17).

I opted for a miniature vial of spikenard that set me back a mere eight dollars. No, I’ve not mustered the nerve to waste it on a single object lesson. It sits on my fireplace mantle, not so much as a token of my first trip to Israel, but more importantly as a daily reminder that Christ wants far more than a vial of perfume; He desires a poured-out life. That I will freely give to Him. Will you join me? ■





Thanksgiving Day will soon be celebrated across America, and the following is a dramatic portrayal of Thanksgiving on the Hilltop of 1922. From 1901 through 1961 GBS served as host to great holiday dinners for Cincinnati's inner-city poor. We think you'll enjoy reading about "Uncle Buddie" Robinson's participation in the activities surrounding that sumptuous meal 78 years ago. These glimpses into our past will continue throughout GBS's centenary year which will end with camp meeting 2001.

UNCLE BUDDIE'S THANKSGIVING ON THE HILLTOP

"But listen!" cried Uncle Buddie. "When I had preached for ten years, and my mule balked, I got mad and bit the mule on the ear and got mule hairs all in between my teeth; and the devil laughed at me. But I went and got down behind a big haystack and had prayer and confessed my sins and begged God to forgive me. And along in the afternoon the Lord forgave me, and sweet peace came back into my heart. Then I went down to the barn and begged my mule's pardon. That was the hardest thing I ever tried to do in my life—to beg my mule's pardon after biting him on the ears."

It was November 30, 1922, a sunny Thanksgiving Day in Cincinnati. Uncle Buddie was none other than the Rev. Reuben A. Robinson, the stuttering Nazarene cowboy preacher, who at the age of 62 was then at the height of his remarkable career. That morning he was speaking to 1700 children squeezed into GBS's rambling wooden tabernacle, which also housed the men's dormitory and the Revivalist Press. Although his congregation did not grasp his views on sanctification, they did enjoy his mule story.

"I went and looked at him and said, 'Elic, I have come to beg your pardon. I bit you on the ears this morning—I am awfully sorry for it!' But you know that mule would not forgive me. He looked saucy and mad, and turned his great head to one side, and turned around, and got his heels toward me, and looked like he was going to kick my head off. And said to me in just as plain language as I am talking to you—it was not the English language, but it was mule talk—'You are going to have to get more religion than you have now, or you will bite me again.' Just six weeks from that time, the Lord sanctified me; and I haven't bit a mule in forty-two years. Ain't that fine?"

For a long time, Uncle Buddie had loved GBS; and he shared the fervent piety which it promoted. "God is on the Hill," he declared in the *Revivalist*. "They have salvation here knee-deep and glory up to their eyebrows. When one says, 'Amen,' a dozen say, 'Hallelujah!' To hear these folks sing and shout and testify around the dinner tables is one of the most interesting things that I have ever heard."

What touched him most deeply, however, was the school's massive Thanksgiving Day dinners for hungry children from the squalid inner-city ghettos. In the same article mentioned above, he noted that during the previous twenty years at least 75,000 had been fed on these holiday occasions. "This is the most remarkable history I have ever known," he added. "It seems there is no way to make it more beautiful and glorious than it is. To watch Brother Standley, the other trustees, the workers, and the bands of students—especially to see the students start at an early hour to gather these little ones together, and put them in big auto trucks and bring them to the 'Mount of Blessings'—is a sight on earth to see. They are of every color and every nationality. They hop and skip, and whoop and yell, and jump and stand on their hands."

Begun by the founder, Martin Wells Knapp, in 1901, a little over a year after the school's opening, the dinner was a sterling example of the early holiness movement's compassionate social outreach. In addition to hundreds of roasted turkeys, "a seventy-five-gallon wooden barrel of pickles, tons of potatoes, dressing, vegetables, bread, cranberry sauce, celery, and bottled milk all graced the tables," according to a later description. Only 300 had come the first year, but by 1922 the "guest list" had grown to 4500. Attendance was to peak during the Great Depression—in 1930 "nearly 25,000 children marched to the tables"—but the great dinners were to continue until the early 1961.

Uncle Buddie was a spellbinder in the pulpit. On that warm Thanksgiving Day in 1922, however, he was competing with fantasies of the feast which his congregation were about to consume. But as always, preaching must come before eating; for as GBS leaders believed, offering grace to empty hearts was more important than offering food to empty stomachs. They were determined to do both, nonetheless; and since there were far too many children to accommodate at once, they had been divided into three shifts, each of which was scheduled to arrive at a different time. Upon reaching the Hilltop, they were herded into the tabernacle, decorated with American flags and "a long line of little banners of the different nationalities of the world."

From mid-morning until mid-afternoon, Robinson took turns with Charles Slater and John Franklin Knapp in speaking to the wiggling youngsters. "About the only way that we could hold their attention at all was to tell (p18)➡

NEWS FROM THE HILLTOP

SCHOLARSHIPS AWARDED AT OPENING SERVICES

At opening Sunday worship services, August 27, Dr. Kenneth Farmer, GBS Vice-President of Academic Affairs, awarded the following scholarships for the 2000-2001 school term: [pictured front row, left to right] *H. E. Schmul, Sr.,*

Scholarship, \$2,000, Mary Bevin; *Rhyne Memorial Scholarship*, \$300, Julie Swinford; *David and Clare Martin Scholarship*, \$1,000, Melanie Robley; *Nettie Peabody Teacher Education Scholarship*, Jennifer Bailey, *C. Helen Mooshian Scholarship*, \$1,000, Elisha Hedden; *Rev. William E. and Hazel C. Jackson Christian Service Scholarship*, \$100, Jessica Givans; *Mission Helps Scholarship*, \$100, Rebecca Lyons; *Charles Cowman Missions Scholarship*, Dorcas Byer; *Mr. and Mrs. K.W. Wong Scholarship*, \$1,000, Tara Powell; *Vaughn Somers Memorial Scholarship*, \$100, Jana Pop; *Edna Erle Brothers Messerschmidt Memorial Scholarship*, \$500, Dorie Johnston; [pictured second row, left to right] *Marvin Jewell Ministerial Scholarship*, \$300, Ryan Colson; *Elmer C. Farmer Pastoral Scholarship*, \$1,000, Ray Campbell; *Ethel Belle Baughey Scholarship*, \$500, Patrick Murray; *Meredith and Florence Vance Scholarship*, \$500, Tim Wilson; *Crawford Family Scholarship*, \$1,500, Jason Conrad; *Frank Little Scholarship*, \$750, Scott Clemens; *Dr. Leslie Wilcox Scholarship*, \$250, Darrell Stetler; *R. E. McNeil Music Scholarship*, Adam Proffitt; [not pictured] *Myrtle Jessup Ministerial Scholarship*, \$300, Jason Baker.



Scholarship Recipients

NEW SCHOLARSHIPS HONOR ELMER FARMER AND LESLIE WILCOX

Two new scholarships were among those awarded at this year's opening worship convocation. They are as follows:

THE ELMER C. FARMER PASTORAL SCHOLARSHIP. Honoring the late Rev. Elmer C. Farmer, GBS alumnus ('56 ThB) and former member of the Alumni Council and the Board of Trustees, this was awarded in the presence of his wife, children, and most of his grandchildren to ministerial major Ray Campbell.

His eldest son, Harry Farmer, commented: "In 45 years of ministry, our father touched many with his example of Christian living and dedication. Even in his sick days he cheered others and witnessed to all who would listen...My mother, my brothers, my sister, and I wanted to honor the memory of our father as a pastor and decided that we could best do that by establishing a scholarship for those students pursuing pastoral ministry at the school he loved, his alma mater, God's Bible School...."

Presenting the scholarship was Mrs. Betty Farmer ('55 HS), who said, "This year, the scholarship honoring my husband will be in the amount of \$1000. The recipient must be a sophomore majoring in ministerial education and have at least a 3.0 grade point average. This year's recipient, like my husband, was saved later in life. He came to God's Bible School with a family and is working his way through school."

The scholarship's benefits will continue to each recipient for a maximum of three years, provided that that student remains a GBS major in ministerial education and maintains a 3.0 grade point average. An additional person will



*The Farmer family
with Ray Campbell*

also be selected each year to receive this scholarship.—*Dr. Ken Farmer, GBS Vice-President for Academic affairs.*

THE DR. LESLIE D. WILCOX SCHOLARSHIP. Provided by the Bible Methodist Connection of Churches in honor of the late Dr. Leslie Wilcox, this scholarship was presented to ministerial major Darrell Stetler. Making the presentation was the Rev. Henry Miller ('77 BRE), General Treasurer of the sponsoring denomination.

Dr. Wilcox profoundly influenced the Bible Methodist Connection. His practical approach backed by his scholarship and desire for Christian unity led the church in an orderly and harmonious beginning. He served GBS for years as a professor, dean of theology, and academic dean and is regarded as one of the most admired persons ever to have ministered on the Hilltop.—*The Rev. Richard G. Miles, GBS Vice-President for Student Affairs*

CHRIS LAMBETH APPOINTED HEAD LIBRARIAN

Christopher D. Lambeth, GBS college graduate of 2000, is new head librarian of the R. G. Flexon Library. Lambeth and his wife, the former Nancy Hamer, are the parents of a daughter, Lauren Rebecca, born July 24. The new librarian is the son of David and Melody Lambeth of Thomasville, North Carolina, and will pursue a master's degree in library science.

"We would like to take this opportunity to express our deep appreciation to Judie Burton for her work in the library last year," Dr. Farmer adds. "She did a great job of filling in and will be an invaluable help to Chris as he assumes his new position."

STUDENTS SHARE SUMMER MISSIONS EXPERIENCES

During the past summer, GBS students were privileged to share Christ in various ways and on different mission fields. As you read their experiences in the following accounts which they have written, please pray for them and for the areas where they served. As our motto declares, GBS exists "because the harvest isn't ended."

HAITI *"Some of the cases were heartbreaking."*

On June 29th, April Mills and I joined a group and flew to the island of Haiti. We stayed there with Brian and James Raushenberger and two of their three children. April and I had the opportunity to put our medical training to use and operate our own clinic for a few days; and during this time we saw over 200 people of all ages. Some of the cases we worked with were heartbreaking.

Members of the missions team were also involved in painting, door-to-door outreach, and conducting revival services. I am thankful for this trip and would love to return.—**Dixie Downing**

GRAND CAYMAN *"As we ministered, we were also ministered to."*

On July 8, GBS sent a team to Grand Cayman to hold vacation Bible schools and to minister in two churches on the weekends. Our team was composed of Nathan and Rebecca Watkins, Jamie Bishop, Sarah Wolf, David Stearns, Jana Hooker, David Fry, and RuthAnn Glaser. Each person contributed greatly through music, children's ministry, door-to-door visitation, and imparting the Word of God.

From 9:00–11:30 a. m., we conducted VBS in the Georgetown Wesleyan Holiness Church. The children in attendance steadily increased as the week progressed with 60 on the final day. Pastor John Jefferson, our host, had a primary goal of raising the awareness of the church in the community. Then in the afternoon we traveled an hour north to the little community of Northside, where from 6:00–7:30 p. m. we held the same VBS at the Wesleyan Holiness Church where Ken Melville is pastor. (p15)➡



Darrell Stetler (center) receives the Dr. Leslie D. Wilcox scholarship



Judie Burton and Chris Lambeth

(below) Missions Team in Haiti



Missions Team in Grand Cayman

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.

PERSONALS

To the Revivalist Family we wish to express our gratitude for the many prayers, phone calls, cards, and gifts during the past months. Sharon (GBS '79) had a below-the-knee-amputation in late April due to a malignant tumor on her left foot. She has healed well and is awaiting a temporary prosthesis. God has been very near to our family, and His peace abides in our hearts. Our love, **Joe and Sharon Smith and Family, Shelbyville, Indiana.**

MARRIAGES

Andrew K. Smith to Jill Quisette McCaslin, North Platte, Nebraska, July 29, 2000, the Rev. Larry D. Smith, officiating.

BIRTHS

To **Chris and Nancy (Hamer) Lambeth**, a daughter, **Lauren Rebecca Lambeth**, July 24, 2000, Cincinnati, Ohio.

To **Jason and Lisa (Graham) Pond**, Pell City, Alabama, a daughter **Brittany Kayla Pond**, March 29, 2000.

To the **Rev. Duane and Valorie (Bender) Quesenberry**, Tarrant, Alabama, a son **Stewart Alan Quesenberry**, May 4, 2000.

ALUMNI FOCUS

The spacious, new, air-conditioned tabernacle on the Bible Methodist campgrounds, Pell City, Alabama, dedicated July 9, is named in honor of the Rev. V.O. Agan ('42 HS, '45 ThB) and his wife Ruby (Davis) Agan ('44 BibCr). For many years, the Agans have served in evangelism and pastoral ministry, and Dr. Agan also enjoyed a long and successful tenure

as Conference President of the Alabama Bible Methodist Conference. At the dedicatory services, the Agans' children recalled memories of their parents' "35 years of conference ministry," many holi-



ness dignitaries paid tribute to the honored couple, and a portrait of them which will appear in the tabernacle was unveiled. The building will serve the large number of people attending special events on the grounds.

ANNIVERSARIES

The Rev. and Mrs. Kenneth Stetler, Rising Sun, Indiana, were honored July 29, at Burlington, Kentucky, for the fifti-



eth anniversary of their wedding. The Stetlers are both GBS alumni, and Dr. Stetler served on the GBS faculty from 1958-75 and 1978-97. Their children include Trilinda, Frances, Daniel, David, Darrell, and Stephen, all GBS alumni. Present at the celebration were children, grandchildren, and many other relatives and friends.

The Rev. and Mrs. Bernard M. Roof, Sr., were honored June 10, 2000, at their home in Fillmore, New York,



for their fiftieth wedding anniversary. While a student at GBS, Mr. Roof met his future wife, Norma May Palmer. The Roofs have spent most of their years pastoring in the Central New York and Western New York Districts of The Wesleyan Church. They have five children, thirteen grandchildren, and four great-grandchildren.



ANNOUNCEMENTS

Etienne Lombard, 1986 GBS graduate, notifies us that he is "available for itinerant evangelistic services" as of October 2000. Etienne, a native of South Africa, also holds a MA in Intercultural Studies and has been a Christian witness in such areas as Cuba, Japan, West Africa, and the Pacific Isles. He has also served as a pastor in Hawaii. Subjects include such matters as "Rethinking Missions"; "Reaching Out without Losing a Friend," "Culture, Conscience, and Holiness"; "Voodoo's Best-Kept Secret," and "Don't Mess with the Old Landmarks." He may be reached at PO Box 120, Kaneohe, HI 97644, Ph. (808) 561-8216 or e-mail, tinyglobe@cs.com.

.

SPECIAL INTEREST

"Kay and I returned from the Philippines, April 29. This completed our four-year term with Wesleyan World Missions. We will be visiting our supporting churches during this year of Home Missions. We will share the exciting work of the Holy Spirit in the life of the Philippine General Conference. In addition, we must raise \$28,000 in additional support in preparation to return in May 2001."
—**Dr. Robert Bickert, former GBS faculty member, Coleman, Michigan**

"My husband Charles and I first heard your choir at our church in 1997. We thoroughly enjoyed your performance and decided to subscribe to your publication, the *Revivalist*. In 1998 we were blessed with a positive pregnancy; but unfortunately, after only three months, I was diagnosed with a rare heart complication. I visited several cardiologists, all of whom came to the conclusion that either the pregnancy would not succeed or I would not succeed. But through the miraculous power of prayer I was touched by the Lord; and in January, 1999, our son Evan was born with a normal, healthy heart.

"We brought our newborn to see your choir again in February, 1999. Several months after this, we decided we did not want to remain in Florida, and we were adamant that Evan would have a Christian upbringing. We prayed about what we should do, and we firmly believe that the Lord is bringing us to Cincinnati and God's Bible School where we want to send Evan to GBS.

"We are so thankful that you are able to take your choir and orchestra on the road to minister to people like us. What an amazing impact your performances, and your publication the *Revivalist* have made on our lives!"—**Nadeine and Charles Harrell, Zephyrhills, Florida.**

Editor's Note: *Evan is our "youngest student recruit," notes Don Davison, GBS public relations director. This letter demonstrates the continuing importance of the school's musical presentations and the influence of God's Revivalist.*

.

OBITUARIES

The Rev. Oscar Felsburg, 98, died July 22, 2000, in Hobe Sound, Florida. A native of Lincoln County, Kansas, he was converted in a Methodist camp and later moved to Cincinnati, Ohio, where he attended God's Bible School, receiving the degree ThB in 1927. While at GBS, he was united in marriage to Madgie Mae McVay.

On August 27, 1929, he was ordained to the ministry of the Pilgrim Holiness Church by Seth C. Rees. For nearly fifty years, he and his wife, who was an ordained deaconess, served as pastors or evangelists, in Colorado, Kansas, Nebraska, Louisiana, Ohio, Virginia, and Indiana. For the last 45 years, his ministerial credentials were issued by the Indiana South District of The Wesleyan Church. His wife Madgie Mae preceded him in death on January 31, 1987.

In 1988 he moved to Florida, where he faithfully attended the Hobe Sound Bible Church. On January 12, 1989, he was married to Marjory Esther Johnson, who survives. He is

also survived by his son Charles L.; a stepdaughter Marilyn Schultise; a stepson, Philip Schatzel; three grandchildren, eight great-grandchildren, five great, great-grandchildren, seven step-grandchildren and ten step great-grandchildren. Funeral services were held at the Hobe Sound, Florida, Bible Church. In the eulogy, his son the Rev. Charles L. Felsburg remarked, "My parents left me with an example of how to live the Christian life, the example of their personal faith and commitment to Christ, their example of trusting the Lord for all things..." He concluded with a paraphrase from Job: "There was a man in the land of America whose name was Oscar; and that man was blameless and upright, and one who feared God and shunned evil." Funeral was in Palm City, Florida.

Nathaniel David Joslin, age 18, of Flower Mound, Texas, died in a tragic drowning accident, June 16,



2000. The son of Dennis D. and Connie S. (Hollinger) Joslin, he was born April 26, 1982, in Chattanooga, Tennessee, and received his education, kindergarten through eleventh grade, at Nazarene Christian School, Beech Grove, Indiana. He completed twelfth grade at the Model School of Tomorrow, Lewisville, Texas; and his high school diploma was presented posthumously at the memorial service held there.

Nathaniel was an earnest and happy Christian whose life and testimony demonstrated his commitment to the Lord Jesus. He had made short-term mission trips to Kiev, Ukraine; Leogane, Haiti; and Cincinnati, Ohio, and was about to make a similar trip to Australia. As an exemplary student, he had reached the level of finalist in numerous events at regional and international Christian school conventions. He had participated in "Mission America," a door-to-door witnessing campaign, and had also served in his church's orchestra and

choir. Not long before his untimely death, he was asked, "What is the most sacred thing in your life." He answered, "My personal devotional time."

Memorial services were held in both Lewisville, Texas, and at the Independent Nazarene Church, Beech Grove, Indiana, with burial at Memorial Park Cemetery. He is survived by his parents, his sister Kristina, and many other relatives and friends. His father, Mr. Dennis Joslin, is president of God's Bible School's national alumni association.

Mrs. Arlene Elizabeth Lynch, age 90, passed away May 20, 2000, at Glen Dale, West Virginia, Health Center. She graduated from Syracuse University with a BA degree and from Asbury Theological Seminary with a Master's degree. While at the seminary, she met the Rev. Cyrus R. Lynch to whom she was married, September 17, 1955. She faithfully served her Lord and Saviour alongside her husband during pastoral assignments at Spirit Lake, Idaho, and Crestview, Florida in the Pilgrim Holiness Church and in Lynn Haven, Florida, in The Wesleyan Church.

She taught in the public schools in New York, Idaho, and Florida, and also served on the faculties at Allentown Bible College and Kernersville Bible College. Preceded in death by her beloved husband "Cy," she is survived by many relatives and friends. Graveside services were held at Lynn Haven, Florida, by the Rev. Jon Cupp.

Clifford Eugene McIntyre IV, 18, of Williamsburg, Ohio, died June 26, as the result of injuries received in an automobile accident. He left a positive



Christian testimony and an inspiring example of great courage despite physical handicaps. Clifford was a student at the God's Bible School high school and would have been a member of this year's senior class. He is survived by his parents Clifford Eugene and Wanda (Parr) McIntyre III; his sisters, Rachel and Angela; his brother Paul; and other relatives and friends. Funeral services were held in Goshen, Ohio, the Rev. Ray Campbell, officiating.

Anna Mae (Berger) McNeely, age 85, died May 15, 2000, at Lock Haven, Pennsylvania. She was born in Pine Grove, Pennsylvania, and in 1941 graduated from the high school at God's Bible School. On April 25, 1942, she was united in marriage to Paul R. McNeely whom she had met at GBS. She earned a bachelor of arts degree from Marion College in 1947 and a master's degree from Lewis and Clark College in 1953. From 1962 through 1972 she served as a professor of elementary education and child psychology at Lock Haven University. Funeral services were held at the Hillview Wesleyan Church, Flemington, Pennsylvania, the Rev. Kenneth W. Loudon, Jr, officiating. She is survived by her husband and her son Bruce.

Naomi G. (Colvin) Rassi, Elkart, Indiana, age 94, died February 1, 2000, after a long bout with cancer. She graduated from God's Bible School in 1927 with the degree Bachelor of Theology. With her late husband the Rev. Lester Rassi, also a GBS graduate, she was very active in ministry for 50 years. Together they served in pastoral and evangelistic ministries in Goshen, Nappanee, and Elkhart, Indiana, and Detroit and Pontiac, Michigan. They also conducted revivals and camp meetings in Ohio, Michigan, and Iowa. Funeral services were held at Zion Missionary Church with the Rev. William Hesse officiating, with burial at Prairie Street Cemetery. Survivors include three daughters, Elizabeth June, Lois Elaine, and Martha Ellen; one son, Lester Colvin; twelve grandchildren; thirteen great-grandchildren; one sister, and one brother.

Esther (Gove) Terpenning, age 61, died July 18, Greenville, South Carolina. Converted as a child, she lived the remainder of her life as a Christian and with her husband, the Rev. George Terpenning, spent many years in productive pastoral ministry. Hers was a kind, gentle, and consistent life for Christ and for others. She is survived by her husband; her daughters Janette, Pamela, and Regina; her sons Russell, Brian, and Galen, her mother, Mrs. Winne Gove; and other relatives. Funeral services were held at the First Church of the Nazarene, Greenville, S.C., the Rev. Larry D. Smith, officiating.

REVIVALIST FAMILY

CLASSIFIED ADVERTISING

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

HELP GBS BUILD ITS ARCHIVES! We are building our archival collection as a safe repository for valuable photographs and other memorabilia connected with God's Bible School's rich past. If you have such items and are willing to donate them, or in the case of photographs and documents to allow us to copy them, please contact the editorial office of *God's Revivalist*, 1810 Young Street, Cincinnati, Ohio 45210.

PASTOR NEEDED in our rural community. The Waterford Union Church was founded as a holiness church, and we are praying for a Wesleyan/holiness pastor. Contact Clifford Peterson, 16118 E. Waterford Road, Lewistown, Illinois 61542. Telephone 309-5476-3899.

Editorial Assistant needed in the Philippines. *Qualifications:*—Spirit-filled, passion for literature evangelism, teachable, journalism background, editorial, office management, computer knowledgeable and professional/sales experience. *Location:* Word of Life Publishers (The Wes-

leyan Church) Manila, Philippines. *Duration:* Short or long term. Contact Scott Olson, PO Box 50434, Indianapolis, IN 46250. Phone (317) 576-8161. E-mail: WWMgonet@wesleyan.org.



Dr. David Holden, 54, pastor of Cypress Wesleyan Church, Columbus, Ohio, was elected general superintendent of the Wesleyan Church by that denomination's General Board in session in late-August in Indianapolis. He joins Dr. Thomas E. Armiger and Dr. Earle L. Wilson, both of whom were re-

lected to their positions at the recent General Conference in Greensboro, North Carolina. According to a denominational release, "A third General Superintendent was elected to fill the vacancy left by the retirement of Dr. Lee M. Haines. Drs. Marlin Mull and H.C. Wilson were each elected by the conference to fill the vacancy. However, both resigned during the days that followed. The General Board was given the responsibility of electing the new General Superintendent."

"Clearly, the **power and versatility of the laptop makes it the most effective tool a missionary can have** in any country," writes Larry Shuey, Computer Department Manager for Mission Helps, Inc. "Simply having the capability of e-mail and the almost instant connectivity to the outside world, mission headquarters in the USA, and prayer supporters is very valuable for those serving in other lands." Mr. Shuey directs the organization's *Laptop-Lease-to-Purchase* program which has placed the computers in Haiti, Guatemala, Papua New Guinea, Mexico, Ukraine, and Russia. ■

➡(p11) Please pray for the ministry in the Cayman Islands. Our lives were greatly touched, for as we ministered, we were also ministered to.—**Nathan Watkins**

NEW MEXICO "I thank God for the opportunity of working for Him in Navajo land!"

Friday evening, July 28, found Susanna McCasland, Linda Nicodemus, Donna Downing, Michael Schaub, Chad Wetherald, and David Downing on their way to New Mexico. Early Sunday morning we arrived at Rock Springs Holiness Church, just outside the town of Cuba, where the Rev. Calvin McCasland is pastor and where he and his family minister to the Navajo people.

The following week was one of the most exciting I have ever experienced! Chores began around 7 a.m. The goats needed milked; the chickens, horses, dogs, and rabbits needed fed; and the garden needed watering. By 9:15, three mission vehicles were out collecting children for our vacation Bible school, which was supervised by Joanna McCasland Sturtevant, a former GBS student. Each day we averaged 40–50 children, who ranged in age from two to twelve

years. It was thrilling to see them singing with all their might, listening to Bible stories, and hiding God's Word in their hearts. During the afternoons and evenings, we brought the youth back to the mission grounds for a time of recreation, Bible study, and choir practice.

God's presence was so near one evening as we sang choruses around the campfire. One other highlight was a panel discussion held on the last night of Youth Emphasis Week. Each of the young people asked a question, and then our team tried to lead them in finding a Biblical answer. This was so exciting as so many young people were trying to find answers to their questions in the scriptures. I thank God for this opportunity of working for Him in Navajo land!—**Donna Downing**

GBS-RELATED WEDDINGS DURING SUMMER 2000

Summers are busy times for weddings, and the past summer has been no exception. We are pleased to announce the following GBS-related marriages: (1) **Brian Curtis Sterneburg to Angela Renee Davison**, May 27, 2000, Milford, Ohio; (2) **Anthony Jason Secrest to Julia Ann Devolt**, July 1, 2000, Independence, Kansas; (3) **Travis Joe Fooley to Lisa Kay Pickett**, June 3, 2000, Washington, Indiana; (4) **Brent Miles to Rhoda Bell**, July 29, 2000, Cincinnati, Ohio; (5) **Nicholas Pop to Jana Sherie Burroughs**, August 5, 2000, Cincinnati, Ohio. (p26) ➡





Phone-a-thon 2000

October 17–19, October 23–26

October 30–November 2

ANNUAL GIVING OCCURS WHEN A DONOR MAKES A PLEDGE OF SUPPORT FOR OUR CURRENT FISCAL YEAR. ONE OF THE MAJOR EFFORTS IN THE ANNUAL GIVING CAMPAIGN IS THE **STUDENT PHONE-A-THON** HELD FROM OCTOBER THROUGH EARLY NOVEMBER.

WE HOPE TO REACH OVER 8,000 FRIENDS DURING THE THREE WEEKS OF OUTREACH WHILE RAISING \$135,000 FOR THE FINANCIAL NEEDS OF THE SCHOOL. THIS GOAL CAN ONLY BE ACCOMPLISHED WITH YOUR HELP.

AS IN PAST YEARS, WE ARE PLANNING TO INCORPORATE THANKSGIVING INTO OUR ANNUAL GIVING CAMPAIGN. WE WANT TO STAY IN TOUCH BY CALLING AND THANKING THOSE OF YOU OUR FRIENDS WHO HAVE ALREADY GIVEN FINANCIAL SUPPORT.

PAST PLEDGE TOTALS:

<i>2000 GOAL: \$135,000</i>			
1999	\$131,003	1995	\$62,042
1998	\$123,628	1994	\$66,339
1997	\$118,498	1993	\$42,359
1996	\$78,917	1992	\$41,808

GOD'S BIBLE SCHOOL AND COLLEGE • OFFICE OF DEVELOPMENT AND ALUMNI RESOURCES
LISA ALEXANDER, ASSISTANT DIRECTOR • 1810 YOUNG STREET, CINCINNATI, OHIO 45210
(513) 721-7944 EXT. 268 • FAX: (513) 721-3971 • E-MAIL: DEVELOPMENT@GBS.EDU

DEAR LISA: RATHER THAN WAIT FOR A PHONE CALL, I WOULD LIKE TO PLEDGE MY FINANCIAL SUPPORT NOW!

- ENCLOSED IS A ONE-TIME GIFT OF \$.....
- BY GOD'S HELP, I WILL SEND \$.....PER MONTH FOR.....MONTHS (FOR A TOTAL OF \$.....)
- PLEASE SEND ME INFORMATION ABOUT MATCHED GIFTS.
- PLEASE SEND ME INFORMATION ABOUT TRUSTS AND BEQUESTS.

NAME

TELEPHONE.....

ADDRESS



Those Amazing Methodists

CROWS AND METHODIST PREACHERS—PART 6 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. At the beginning of a new century and a new millenium, we should give careful thought to his stirring words. They will be concluded in the December issue.

In the early days of Methodism in America the wilderness was yet unconquered; highways were poor and few in the East, and in the West totally unknown.

When a man set out to travel any distance on horseback or afoot in those rough times, he was altogether on his own. He challenged nature in the raw and took on savage Indians; roaring floods; bitter, numbing cold; wild beasts and unknown dangers—with a human dwelling dotting the vastness here or there, it's true, but perhaps a day's journey between one habitation and the next.

But throughout the South and Middle West the people lived, the people for whom Christ had died, in isolated towns and tiny villages that somehow grew up amid the towering mountains or on the broad expanse of plains. And where the people were, there the Methodist preachers went.

In those days a proverb was often heard on the lips of the American farmer and woodsman, a proverb that had in it a lot of the salt of derision but a great deal of sly admiration too, and it tells us more than many pages of prose could do. When the weather had closed in to ice-lock the little streams, to drive the beasts to whatever shelter they could find and force even the hardy outdoorsman to sit for a time by his crackling fireplace—then the proverb became a kind of good-natured excuse for staying inside. "The weather isn't fit for man nor beast," they said. "There's nothing stirring out there but crows and Methodist preachers."

The Methodist preacher for the first 100 or more years from the founding of the United Societies in the middle of the 18th century was a phenomenon hardly matched anywhere since the days of the apostles. In his single-minded devotion to Christ, his robust love for humankind, his joy, his lean courage and his willingness to suffer, he stands very much alone in the annals of evangelical endeavor.

In writing of him one is tempted to compare him to religionists of other periods, but always the parallel breaks down. He knew something, for instance, of the poverty of the monastic orders, but his poverty was not the result of an arbitrary vow gratuitously taken. Instead it came natu-

rally as the price he paid for the joy of preaching to the common people who could not afford to pay him enough to enable him to live even reasonably well.

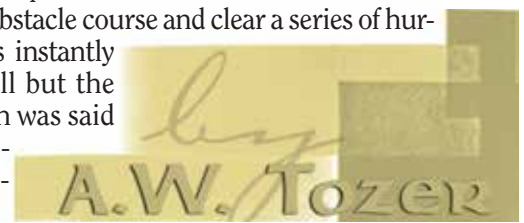
Those who charge that religion is a racket promoted by the clergy for financial gain will have a hard time explaining those Methodist preachers. Says the *Book of Discipline* published in 1848,

"The annual allowance of a married bishop shall be two hundred dollars and his traveling expenses. The annual allowance of an unmarried bishop shall be one hundred dollars and his traveling expenses."

The traveling preacher got the same as the bishop, and as an added emolument he was allowed the sum of \$16 a year for each child up to the age of seven, and after that each one received \$24 until he or she was 18. After that, nothing. Of the hundreds of preachers who worked for a living and preached for the joy of it, nothing is said. No, the Methodist preacher was not a beggar, but he would surely have made more money begging than he did preaching.

One is tempted also to compare the early Methodist preacher with the preaching friar or the religious troubadour such as Richard Rolle, but again there is no true comparison. Those men lived extreme, unnatural lives, sworn to celibacy, while the Methodist preacher was usually a family man, more often than not with a large brood of healthy children. Indeed, it is a matter of simple history that many of our greatest leaders in the fields of religion, education and statesmanship came out of the Methodist parsonage.

To become a preacher in the Methodist Societies a man had to run an obstacle course and clear a series of hurdles so high as instantly to disqualify all but the best. Not much was said about educational advantages (p19)➡



➡ (p9) them interesting stories,” he recalled. His encounter with the mule, for instance, would fascinate them for a time. “But as a rule, before I would get through, someone would have to get up and command order and tell this great rollicking set of boys and girls that if they did not quiet down, they would not get any turkey and dressing.” It is unlikely that this threat was ever carried out, but the GBS officary was present to smile or scowl as occasion required.

Enscenced behind the pulpit were the school’s trustees and “special workers”; and at its right, under the direction of Meredith Standley Jr., sat the orchestra on a specially-constructed platform. The orchestra’s “music accompanied by two pianos, and the singing led by Brother McNeill and others were specially inspiring,” reported the *Revivalist*. It was the music with its lilting rhythms and catchy lyrics which seemed to captivate those ragtag youngsters and prepare them for the preaching, which apparently was more effective than Uncle Buddie feared. At its conclusion, when he invited them to Christ, hundreds knelt in their seats, as there was no room for them at the altar. “How beautiful was the scene of little ones bowing before Christ who loved them, claiming Him as their Savior, and finding sweet rest in their little hearts.”

Then came the call to dinner. As the children filed out of the chapel, Uncle Buddie saw one excited lad “throw his cap into the air three different times and catch it while he was a-running, and throw his hands on another boy’s shoulder and jump over his head.” In the two dining rooms prepared in the Ten Weeks’ Building and in the unfinished Revivalist Memorial Building, the guests were seated at long tables, where after the blessing was said, they were served from platters of steaming food.

To Uncle Buddie, the “most heart-rending scene” was that of two little boys, one about six and the other about eight years old. “The big boy would get a big bite of turkey and throw his right arm around his little brother and pull him up to him, and he would hug him until his little bones would nearly pop. Then he would fill his mouth again with turkey and reach over and kiss his little brother on the back of the neck. He did this a number of times until his little brother’s neck was greasy. Finally, he was so delighted with his dinner that he grabbed his little brother and shook him and kissed him two or three times, but never quit chewing turkey.”

To prepare this regal feast, classes had been dismissed for the entire week; and the kitchen and the dining rooms were turned into “beehives of industry.” “It was an exceedingly busy, but very happy time. All not engaged in other regular work that must go forward entered with a hearty good will into the great preparations. Brother Standley divided and systematized the work, and God gave strength and wisdom. Brother Standley said that anyone who worked more than twenty-four hours a day was to report to him.”

Students were sent into the city, “hunting out the needy ones and giving them invitations to the dinner,” while others supplied “the large front classroom” in Annex Two (the old brick mansion which a later generation would know as the music studio) with used hats, coats, dresses, shoes, and stockings to be given away. At last, everything was ready by Thursday morning when the first “auto trucks” and “motor cars” chugged up Mt. Auburn to unload their eager cargo at the corner of Young and Channing Streets. One hundred food baskets had already been taken to shut-ins unable to make the trip.

Hours later, each child leaving the Hilltop clutched a “goody-bag,” containing an orange, apple, cookie, nuts, and a popcorn ball. As the trucks bounced back to Shantytown, their little passengers revelled in the luxury of that day; and for awhile, at least, its memory would make their lives more bearable. “Many of them are from hovels, attics, cellars, tenements, etc., where they do not live, but simply exist; and Thanksgiving Day on the ‘Mount of Blessings’ is perhaps the only bright spot in the year in the lives of some of them.”

It had been forty-two years since Uncle Buddie “had bit a mule,” as he had said; but presumably he bit into his share of turkey that Thanksgiving Day on the Hilltop. At its end, he was as enthusiastic as he had been at its beginning. “I have often said and still say,” he wrote, “that probably the most beautiful place and the most lovable place to go, and the greatest band to work with that there is in the Nation, if not in the world, is God’s Bible School at Cincinnati, Ohio.” ■

This is an actual photograph taken in GBS’s old wooden tabernacle on Thanksgiving Day 1922. This is the scene which greeted Uncle Buddie’s eyes.



➡(p17) to begin with, though the minister was required to study and read constantly. “Contract a taste for reading,” said the Rules, “or return to your former employment.” Spiritual qualifications were indispensable. The preacher above all else must know God. Whatever else he might lack, he must be deeply experienced in “personal religion.”

The rules of the Society were few and simple, but they served as a screen to remove the chaff from the wheat. And it should be remembered that it was not enough to nod acquiescence to the questions asked at ordination. Should the preacher neglect his spiritual duties, he answered to his brethren for it, and if his breach of faith was flagrant or long continued he was quietly dismissed from the conference.

Here are the “Rules for a Preacher’s Conduct” which every Methodist preacher had to read and keep or get out. This list was put together for convenience, though it does not quite cover everything. Other rules are scattered here and there among the general rules and regulations of the Societies.

Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time: neither spend any more time at any place than is strictly necessary.

Be serious. Let your motto be, *Holiness to the Lord*. Avoid all lightness, jesting, and foolish talking.

Converse sparingly, and conduct yourself prudently with women.

Take no step toward marriage without first consulting your brethren.

Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner’s side.

Speak evil of no one; because your word especially would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

Tell every one under your care what you think wrong with his conduct and temper, and that lovingly and plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

Avoid all affectation. A preacher of the gospel is a servant of all.

Be ashamed of nothing but sin.

Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath but for conscience’ sake.

You have nothing to do but to save souls; therefore spend and be spent in this work. Observe! It is not your business only to preach so many times, and to take care of this or that society; but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in holiness without which they cannot see the Lord. And remember!—a Methodist is to mind every point, great and small, in the Methodist Discipline. Therefore you will need to exercise all the sense and grace you have.

Act in all things not according to your own will, but as a son in the gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching and visiting from house to house; in reading, meditation and prayer.

Be sure never to disappoint a congregation. Begin at the time appointed. Let your whole deportment be serious, weighty, and solemn. Always suit your subject to your audience. Choose the plainest texts you can. Take care not to ramble, but keep to your text and make out what you take in hand. Take care of anything awkward or affected, either in your gesture, phrase or pronunciation. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission....

Under another head, “The Duty of Preachers to God, Themselves, and One Another,” further rules are laid down. Here are some:

How shall a preacher be qualified for his charge? By walking closely with God, and having His work greatly at heart: and by understanding and loving discipline, ours in particular.... As preachers: have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you steadily watch against the world? Yourself? Your besetting sin? Do you deny yourself every useless pleasure of sense? Imagination?...Are you temperate in all things?...Do you eat more at each meal than is necessary? Are you not heavy or drowsy after dinner?...Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby? Do you endeavor to set God always before you? To see His eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

Reared as most of us have been in an evangelical freedom that is but another name for license, the rules and exhortations of the old Methodists may appear unnecessarily severe. But good fruit grows only on good trees, and the fruit of early Methodism was good—so good indeed that after the passing of two centuries ministers of every denomination point to it as a worthy example of what Christianity can do for men who take it seriously. We sing the hymns of those Methodist preachers and point up our sermons with anecdotes from their lives, but we are not ready to follow them in practice. We criticize them for their narrowness, but they had power and we do not.

Luxury, languor and levity characterize too many of us evangelical preachers today. The Methodist preacher, for his life of hardness and self-sacrifice, was once likened to the crow. I wonder how many of us preachers today have earned such an honor. ■

HOLINESS HEROES of the CENTURY



SETH COOK REES: IMPASSIONED “EARTH-QUAKER”

“O God, we give this property to Thee, asking that Thy power and Thy glory may come into it just now and abide forever!” It

was late September 1900, and Seth Cook Rees was offering the dedicatory prayer for God’s Bible School, which was about to open for its first classes. “Keep it from all danger, from fire, from blasting storms, from all kinds of evil,” he implored, “and keep it free from sin and make it a place where sin will be rebuked. Let this be a place where the fire shall fall from heaven upon the hearts of those who shall go into the slums, into the highways, into the saloons, and into the homes of the wealthy that surround it.”

Known as the “earth-quaker,” Rees was a fiery evangelist who had become closely associated with GBS’s founder, Martin Wells Knapp. Indeed, Rees and Knapp are regarded as founders of the Pilgrim Holiness Church, which they organized as the International Holiness Union and Prayer League in Knapp’s home in Cincinnati in 1897. Their cooperative efforts had begun the year before while Rees was holding revival services in that city; and although of differing backgrounds—Knapp was a Methodist and Rees was a Quaker—they shared a passionate commitment to the holiness message.

Born August 6, 1854, Rees was converted in 1873 and soon thereafter entered the ministry. In 1876 he married Hulda Ann Johnson, who was also a Quaker preacher. They were entirely sanctified seven years later and became ardent supporters of the holiness movement. After serving various Quaker congregations, they moved to an independent church in Providence, Rhode Island. Hulda died in 1898.

Dr. Henry C. Morrison once said, “There is no man in all the holiness movement who preaches with more fervent power and direct effect on the masses than Seth C. Rees.” Rees was also known for his social ministry among the poor. He established several homes for prostitutes and unwed mothers and was first superintendent of Hope Cottage, GBS’s “rescue home” in Cincinnati. From 1912–1917 he served as pastor of the University Church of the Nazarene, Pasadena, California, and then organized the Pilgrim Tabernacle, which he later led into the Pilgrim Holiness Church. Rees served as General Superintendent of that denomination from 1926–1933.

He was deeply committed to the the holiness movement’s “four-fold gospel,” which included evangelical conversion, entire sanctification, divine healing, and the imminent Second Coming of Jesus. He wrote several books, the most significant of which are *The Ideal Pentecostal Church*, 1897; *The Holy War*, 1904; and *Miracles in the Slums*, 1905.

As GBS celebrates its centenary, it acknowledges its special debt to Seth C. Rees, the impassioned “earth-quaker” who at its beginning offered its campus to God.—LDS ■

Editor’s Note: We are indebted to Dr. William Kostlevy, archivist at Asbury Theological Seminary, eminent historian, and member of the GBS Centenary Committee, for his selection of names for this column and for background source material for its contents from his forthcoming Historical Dictionary of the Holiness Movement.

➡(p4) program to help the poor people in Russia, and he’d like to help. He named the exact amount needed for the Children’s Sanitarium. After a year of work, the Sanitarium today has a new heating and plumbing system and a new exterior with beautiful new windows all around. For a year the Sanitarium was only half occupied, but from now on it will be fully occupied with more than 100 children. —Richard Grout, FEA.

“In Russian churches, the women seem to outnumber the men, old outnumber the young; but the fellowship with the believers is so precious and wonderful. What thrilled me especially was that in the prayer seminars whenever I opened up time for prayer, there was no waiting upon one another; but person after person immediately led in prayer. I felt they were a praying people.”—Wesley Duewel (*OMS International*) reporting on his recent trip to Russia, Finland, and Estonia.

UKRAINE

“We are considering buying a house here for \$15,000. This would be Calvary Mission property and would be open to people coming here to visit their sister church. Our family would probably be here only three months out of the year, but we have people here that could take care of it while we are gone. The house could be used for many exciting possibilities. Even an English home Bible fellowship could easily be started in it. This place is in a quiet and safe region of the city.”—Dan Glick, Director, Calvary Mission; regular Revivalist columnist (*“The Last Page”*); and GBS adjunct professor.

“One of our new churches pastored by one of this year’s graduates of Kiev Wesley Bible College, Roman Organiuk, has received a direct lightning hit and burned to the ground. The building was built by EBM last year in the Knyazechne community where there are no other churches. Roman and his family are homeless, and the community without a place to worship. It is important that we rebuild the church as soon as possible. That will cost about \$35,000, and we will need to help them significantly.”—Melvin L. Adams, *European Field Director, Evangelical Bible Mission.* ■

Judges when everyone simply does what is right in his own eyes (see Jud. 17:6; 21:25; and especially Num. 15:39). The cure for this lack of sensitivity to God's call to be holy and the ability to respond to His gentle promptings to separate from things that are not inherently sinful, according to the writer of Hebrews, is found when Christians press on to entire sanctification. Without entire sanctification, Christians are destined to remain "unskillful in the word of righteousness" and unable to develop the degree of discernment and sensitivity to God's will that He desires. Entire sanctification enables the Christian to discern more clearly what is good and what is evil in God's eyes (Heb. 5:12-6:1).

D. To be holy one must be separated from all that God says is unclean or morally defiles. When we read in Habakkuk that God is too pure "to behold evil" and unable to tolerate wrong (Hab. 1:12-13, NIV), we understand that God never compromises His holiness even in the exercise of His love, mercy, and kindness. This is why Peter tells Christians that God's command to be holy requires that they be obedient and stop living like they lived before they were saved (1 Pet. 1:14). Although God is loving, merciful, and kind, holiness requires separation from all that is unclean or morally defiles. There are no exceptions. One must be morally pure in every area of life.

E. To be holy one must be obedient to God's Word. In addition to the positional, personal, and purity components of holiness, there is an ethical component. Holiness requires obedience to God's Word. Leviticus 19:2-3 says, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy. Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the LORD your God." Again, Leviticus 20:7-8 says, "Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you." Notice the inseparable connection between "being holy," and obeying God's Word. A reading of the context of Leviticus 19:2-3 and 20:7-8 reveals that holiness is exceedingly practical. For example, it is demonstrated by respectful treatment of parents, sexual purity, avoidance of anything associated with the occult, compassion on the poor, honesty, kindness, justice, refusal to be a talebearer, and not avenging oneself or bearing a grudge (Lev. 20:9-27; 19:4-18). These are just a few examples of the practical life-related ways in which holiness is to be demonstrated in the Christian life.

Conclusion: We began our message with the statement, "Holiness is not optional for a Christian." We conclude our message with the same assertion, holiness is not optional for a Christian. We also learned that there are five essential components of holiness. To be holy one must: 1) have the presence of God—the source of holiness, 2) be separated to God as His possession, 3) be separated from the common (ordinary), 4) be separated from all that God says is unclean or morally defiles, and 5) be obedient to God's Word.

¹ See Job 6:10; Isa. 40:25; 43:15; Ezek. 39:7; Hos. 11:9; Hab. 1:12; 3:3.

² See 2 Kings 19:22; Isa. 1:4; 43:3; Jer. 50:29; 51:5.



—Sermon outline by Dr. Allan P. Brown



"COMMITTED TO EXCELLENCE
IN PREACHING"

FIVE ESSENTIAL COMPONENTS OF HOLINESS

Scripture: 1 Peter 1:13-16

Introduction:

Holiness is not optional for a Christian. God issues a command through Peter that all Christians be holy. Holiness is to characterize everything we do. The writer of the Hebrew letter issues similar instructions when he writes, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). These scriptures let us know that holiness is an absolute requirement for every Christian.

I. The COMMAND for Holiness—1 Peter 1:15,16. No Bible-believing Christian doubts the importance and necessity of holiness, but the question remains, "What is holiness?" To find the answer we must do as Peter did—turn to the Old Testament for our information. Peter is quoting the earliest recorded command of God for His people to be holy (Leviticus 11:44,45).

II. The CONTEXT for the command to be Holy—Leviticus 11:45. The command of 1 Peter 1:16, "Be ye holy, for I am holy," is a quotation from Leviticus 11:45. Right in the midst of the Levitical legislation on clean and unclean food, God says to His people, "I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy" (Lev. 11:44, 45). Many have puzzled over God's laws of clean and unclean foods, suggesting that the foods designated "unclean," (i.e. pork) are foods we should continue to avoid. Any evaluation of these laws, however, needs to take into account two important truths God gave in the Old Testament. First, we can confidently say that every plant and animal God created was "very good" (Gen. 1:31). There were no intrinsically "clean" and "unclean" animals. Second, after the flood, God told Noah that "every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. 9:3). The phrase, "every moving thing that liveth," includes all the "unclean" animals mentioned in Leviticus 11 and Deuteronomy 14. Surely God was not trying to ruin the health of Noah and his descendants! That is the charge that must be made if one insists that the "clean" and "unclean" food laws were health regulations. Leviticus 11:45 gives us insight into God's purpose for the seemingly arbitrary separation of animals into clean and unclean. God is establishing these laws as an object lesson to teach his people how to think critically and how to evaluate on a physical level the difference between

concrete things like animals that have cloven hooves and chew their cud and those that do not. This was to help them sharpen their discerning ability so they could learn to discern on the moral and ethical level the difference between that which is defiling and that which is holy.

III. The CHARACTERISTICS of Holiness - Exodus 3:1-6; 1 Peter 1:14 God began teaching His people the meaning of holiness when He revealed Himself to Moses in the burning bush (Exo. 3:1-6). God said to Moses, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exo. 3:5). This statement is pivotal to our understanding of holiness. From it we can derive three of the five characteristics of holiness.

A. To be holy one must have the presence of God—the source of holiness.

The first explicit statement of God's holiness is Exodus 15:11: "Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Everything God is, and everything He does, is holy. He is regularly described as "the Holy One"¹¹ or "the Holy One of Israel."¹² God's holiness is unique and incomparable. "There is none holy as the LORD" (1 Samuel 2:2). "To whom then will ye liken me, or shall I be equal? saith the Holy One" (Isa. 40:25). God alone is holy. He is infinitely, unchangeably, and eternally holy. His holiness is undivided and independent. Therefore, nothing is holy unless it comes in contact with the Source of holiness, the holy God. This explains why the ground surrounding the burning bush was called "holy ground." God's presence turned common, ordinary ground into holy ground. The same is true of people. In order for a person to be holy, he or she must have the abiding presence of the Source of holiness—God Himself. Such a relationship begins at the moment of salvation. When a sinner repents of his sins, and places his faith in the finished work of Jesus Christ as the lamb of God which takes away the sin of the world (John 1:29), Jesus enters his heart and becomes his Lord and Savior. The presence of the holy God in one's heart makes the new Christian holy. This is why Paul addresses his letters to the "saints" (literally, "holy ones") residing at various geographic locations.

B. To be holy one must be separated to God as His possession. When we speak of people, places, or things as holy, we must keep several facts in mind. First, such holiness is derived and dependent upon a continuing relationship with God. For example, God claimed Israel as His personal possession by right of redemption from the bondage of Egypt (Exo. 19:5). Being claimed by the holy God made the Israelites separate from other people and holy. "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6). Again, "Ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26). This aspect of holiness is sometimes called positional holiness. They were holy because they were possessed by the holy God, and therefore separated from the common and ordinary. In the case of Moses, the ground surrounding the burning bush was now separated to God as His personal possession and was no longer to be treated as common or ordinary ground. Places and things have positional holiness. But God will not allow His people to be only positionally holy. He requires them to be personally and ethically holy. They must cleanse themselves from all sinful associations and behavior, and live in obe-

dience to His commands. This is the truth Paul is teaching when he says to the Corinthians believers, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (1 Cor. 6:19,20). At the moment of the new birth, you are made holy. You enter into a personal relationship with God and become His possession. You are no longer your own. You are to glorify Him in all you do by following His instructions. Holiness is to characterize the believer's life each moment of each day.

C. To be holy one must be separated from the common (ordinary). The third element of holiness involves separation from the common or ordinary (some translations use the word "profane"). Here we learn the important concept that God often requires his people to separate from things not necessarily sinful, just things that if purged from the life will strengthen the Christian's walk with God. To emphasize this element of holiness, God divided everything into two basic categories: holy and common. He then subdivided the category of common (or ordinary) into two divisions: clean and unclean. That which is clean can be devoted to God and become holy. That which is unclean, after the proper cleansing procedure, can become clean and could be devoted to God and become holy. That which is permanently unclean can never become holy. The terms "clean" and "unclean" have nothing to do with cleanliness. They are religious categories designed to emphasize that God has a standard of moral and ethical right and wrong that is as clearly distinguishable as are the categories of clean and unclean. That God gave the food laws to teach His people how to discern between the unclean, the common, and the holy, and not to teach health principles, is made clear in Deuteronomy 14 which is a summation of the food laws given in Leviticus 11. If health were the primary issue, God can be charged with not caring about the health of Gentile peoples. To the Israelites He said, "Do not eat anything you find already dead. You may give it to an alien living in any of your towns, and he may eat it, or you may sell it to a foreigner. But you are a people holy to the LORD your God" (Deut. 14:21, NIV). He did not tell the Israelites to sell the "unclean" meat to foreigners in order to damage their health. Clearly, God cares about the health of all nations! Further, when Jesus was asked about the proper observance of the food laws, he replied that the primary purpose of these laws was to teach a person how to discern right from wrong. He said that what a person eats cannot defile him. What defiles a person is improper thoughts, attitudes, and actions that spring from the heart. Then he declared all foods clean (Mark 7:18-23) That God expects His people to be able to distinguish clearly between holy and unholy, and between clean and unclean, is emphasized in Leviticus 10:10. One of the major charges God made against the priesthood, as Israel began to backslide was, "her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane [common], neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them" (Ezek. 22:26; 44:23). The same problem exists today. Carefulness to separate from common things which are not inherently sinful, just because God has called for this personal separation, is becoming rare. If we don't joyfully follow God's gentle promptings to separate from the non-sinful "common" because we and others' declare, "There is nothing wrong with it!" we forfeit the delight of His presence and are soon in confusion. We then end up like the people during the period of the

gbs alumni spotlight

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

DISTINGUISHED ALUMNUS AND PROFESSOR “ETERNALLY GRATEFUL” FOR GBS

By Marc Sankey, National Alumni Association Reporter

Nettie Peabody, “Mom” White, and E.G. Marsh are names that adoring alumni mention when asked about those who positively impacted their lives. Another name is surfacing in the same breath with those icons of another generation—Kenneth Stetler. We turn the spotlight on his remarkable life as he allows us to “peek through” his words.

“In God’s good providence, I was born into a Christian home in Attica, Indiana on April 27, 1929. I was the second oldest and first son of nine children who grew to adulthood. As early as I can remember, my parents, Dewey and Ethel Stetler took us to the Free Methodist Church in Attica. Family prayer, Bible reading, and many answers to prayer were common during my growing up years. I am grateful for my family.

“I sought the Lord several times as a child, but I really got established at sixteen under the ministry of Rev. Elmer McKay. Then, some months later, during a Sunday morning service, God called me to the ministry. My pastor, Rev. F.W. Johnson, encouraged and assisted me during my high school years. But it was two years after graduation before things began to work toward fulfilling my call.

“After thinking about a school to attend, our own denominational schools were considered, but not having sufficient money to pay my way through college, I was not sure

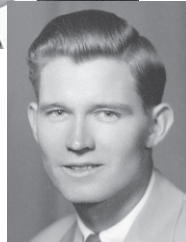
what to do. Then one day a lady in our church, who had gone to God’s Bible School camp meeting and had subscribed to the *God’s Revivalist*, came to me with some encouraging news. She read in the paper that a person could apply to be a work student and work his way through school. I applied, was accepted, and

on January 15, 1949, I boarded a Greyhound bus and went to Cincinnati. God had answered prayer again. I was a timid farm boy, so the adjustment was at times difficult. However, the kindness of

the teachers and students greatly helped me. Miss Peabody’s godly life, Bro. Marsh’s example of faith and patience, and the friendliness of students were all

beneficial to my Christian development. I worked in the kitchen as a student, running the dishwasher, mopping floors, getting breakfast, and finally being assistant cook for a year. I will be eternally grateful for God’s Bible School’s influence on my life.

“After a few months at the school, I was attracted to Jewel Lamb. We were married July 21, 1950. It has been a good fifty years. God blessed our home with six wonderful children and then with fifteen precious grandchildren. We are a close family. All our children have been in the Lord’s work in various capacities, for which we are thankful.



“After graduating in 1955 with a ThB degree, I pastored the Free Methodist Church in Cincinnati for two years. Then I felt the leading of the Lord to return to GBS to study for an AB degree. The following year I was asked to teach in the college and I did so for the next seventeen years. Then in 1975, we went to Salem, Ohio and I taught at Allegheny Wesleyan College for three years. We then returned to God’s Bible School to teach another nineteen years. In 1997, after 39 years of school work, we retired and moved to our present home in Rising Sun, Indiana. My teaching years were, for the most part, happy, enjoyable ones. If I were to relive my life, there would be very few changes I would make.

“Since retiring, I have had four revivals, preached one camp meeting and have filled in numerous times for area pastors. I have also taught in January for the last three years at Hobe Sound Bible College during their J-term.

“We have a large garden, several fruit trees, grape vines, kiwi, berries and many flowers. We have kept very busy and are very content with what God has provided. Our children visit often and at least once a year all 27 of us get together. The Lord has been good to us, for which we are grateful. We are busy, but retired—though sometimes with the busyness, just tired—a happy tired.” ■



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

evangelists

Direct all listings and inquiries about slates to Revivalist Press,

1810 Young Street, Cincinnati, Ohio 45210

- Bales, Rev. Fred** (evangelist and singers) P.O. Box 124, Friendship, OH 45630. (740) 858-6152.
- Bell, Rev. & Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.
Sept 26-Oct 1.....Wesleyan, Jamestown, TN
Oct 2-8.....Wesleyan Holiness, Indianapolis, IN
Oct 9-15.....Mission of Faith, Petersburg, IN
Oct 20-29Independent, Wind Gap, PA
Nov 3-12.....Bible Methodist, Salisbury, MD
Nov 14-19...Pilgrim Chapel, Indianapolis, IN
Nov 27-Dec 3....Christian Pilgrim, Austin, IN
- Boulson, James** (evangelist), 308 Jewett Rd., Steubenville, OH 43952. (740) 282-8341.
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225.
Sept 26-Oct 1...Wesleyan Meth., Rimersburg, PA
Oct 6-15.....Wesleyan Meth., Hagerstown, MD
Oct 16-20..Wesleyan Meth. School, Stoneboro, PA
Oct 20-29 ..Evangelical Meth., Mifflinburg, PA
Nov 3-12Wesleyan Methodist, Templeton, PA
Nov 17-26.....Wesleyan Meth., New Castle, PA
- Cargal, Hoyt** 7720 NW 30th St., Bethany, OK 73008-4446.
- Chalfant, Rev. Morris** 1465 Timber Ridge Court, Kankakee, IL 60901. (815) 939-4506.
- Cheatham, Rev. Robert E.** (evangelist), 119 Oliver Ave., Franklin, IN 46131. (317) 736-8063.
- Collingsworth, Phil & Kim**, P.O. Box 622, Cincinnati, OH 45201-0622 (513) 651-3680.
- Earley, Rev. Robert D.** (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.
- Edwards, Daniel and Angie** 5672 W. 700 N., Ridgeville, IN 47380. (765) 857-2725.
Sept 26-Oct 1....Evangelical Breth., Hanover, PA
Nov 7-12.....Pilgrim Holiness, Ft. Wayne, IN
Nov 14-19.....Wesleyan Chapel, Bluffton, IN
Nov 28-Dec 3..Pilgrim Holiness, Massena, NY
- England, Rev. Robert Sr.** (evangelist), 30205 Carey Rd., Salem, OH 44460. (330) 537-3993.
Sept 26-Oct 1.....Wesleyan Meth., Canton, OH
- Fay, Kenneth and Eleanor** (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.
Sept 21-Oct 1....Ch of God (Holiness), Ponchatoula, LA
Oct 6-15.....Harkers Island, NC
Oct 19-21IHC, Ochelata, KS
Oct 25-Nov 5....Pilgrim Holiness, Floyd Knobs, IN
- Gallimore, Rev. Allen** (evangelist), 110 Harvey Ave., Oak Hill, WV 25901. (304) 469-3061.
Oct 10-15.....CCCU, Wheelersburg, OH
Nov 8-12.....CCCU, Waverly, OH
- Grubbs, Rick** LIFECHANGERS "Redeeming the Time" Seminar Series, 275 Majestic Dr., Salisbury, NC 28146. (704) 279-5018.
- Hallaway, Rev. Dale** 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.
Sept 29-Oct 8...Pilgrim Holiness, Welland, Ont
Oct 27-Nov 5....Knoxville Holiness, Toronto, OH
- Harrington, Rev. Milton** (evangelist), 107 Stone Brook Court, Taylors, SC 29687. (864) 848-9180.
- Haynes, Rev. Edward P.** (evangelist), 2336 Barnor Drive, Indianapolis, IN 46219. (317) 353-8861.
- Humble, Richard G.** 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (614) 477-3052.
Oct 3-8Canandaigua, NY
Oct 17-22God's Missionary, Lebanon, PA
- Jones, Rev. Philo** (evangelist), 6739 E. Speed Road, Milltown, IN 47145. (812)633-4418.
- Light, Rev. and Mrs. David** (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163.
Sept 29-Oct 8...Bible Holiness, Chariton, IA
Oct 12-22...Wesleyan Holiness, Corydon, IN
Oct 26-Nov 5...Bible Wesleyan, Graham, NC
Nov 9-19...Lighthouse Chapel, Harkers Is, NC
Nov 24-Dec 3....Independent, Fredricktown, OH
- Miller, Rev. and Mrs. Bence C.** (evangelist), 2104 Pinewood Dr., Columbus, IN 47203. (812) 378-9614.
- Parker, Rev. Dan** (evangelist), 140 W. Hester Dr., Easley, SC 29640. (864) 850-2955.
- Peyton, J. B. "Juddie" and Eunice** (evangelist and singers), P.O. Box 983, Bedford, IN 47421. (812) 275-4068.
- Quales, Donald and Valerie** (song evangelists) 1911 E. Co. Rd. 650 N., Petersburg, IN 47567, (812) 354-6389.
- Russell, Mark** (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-7594.
- Scott, Noel and Betty** (evangelist & singers), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Cell (317) 727-3029; Fax (417) 644-2363.
Sept 26-Oct 1...Wesleyan Meth., Titusville, PA
Oct 3-8.....Pilgrim Holiness, Schenectady, NY
Oct 10-15God's Missionary, Mahaffey, PA
Oct 17-22..Ch. of God Holiness, Greensburg, PA
Oct 24-29Ch. of God Holiness, Milton, WV
Oct 31-Nov 5.....Nazarene, Spiceland, IN
Nov 7-12..IL Valley Holiness Camp, Peoria, IL
Nov 16-26..Gospel Center Camp, Phoenix, AZ
Nov 28-Dec 3OPEN DATE
- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647.
Sept 25-Oct 1.Trinity Christian, S.Charleston, WV
Oct 2-8.....Pilgrim Holiness, Peebles, OH
Oct 10-15God's Missionary, Salunga, PA
Oct 17-22.....Wesleyan Chapel, Muncie, IN
Oct 23-29Early Methodist, Carthage, IN
Oct 30-Nov 5....Wesleyan Bible, Dayton, OH
Nov 7-12Pilgrim Holiness, Frankfort, IN
Nov 13-19.....Bible Holiness, New Castle, IN
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455.
Sept 26- Oct 1Pilgrim Holiness, Venus, PA
Oct 10-15.....ICHA, Wabash, IN
Oct 17-22ICHA, Plainfield, IN
Oct 31-Nov 5....People's Church, Richmond, KY
Nov 7-12God's Missionary, Fishersville, VA
- States, Rev. Wayne** (evangelist), 2619 E. 8th St., Anderson, IN 46012. (765) 649-1501.
- Thomas, Larry and LaDonna** (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.
- Thomas, Lewis Edward** 70 Chestnut St., Mt. Sterling, OH 43143 (740) 869-4792.
- Thornton, The Wallace Family** (evangelist and song evangelist with travel trailer), 1134 Norwood Rd, Somerset, KY 42503-3874. (606) 423-3874.
Oct 17-22.....Rosemont Church, Richmond, KY
- Tillis, Rev. and Mrs. William R.** (evangelist) Box 189 Penns Creek, PA, 17862. (717) 837-5859.
- Wagner, Fred and Viola** (evangelists and singers with several instruments—travel trailer),129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290.
- Webb, Rev. Orlow and family** (evangelist and singers), Rt. 3, Box 1206, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.
- White, Rev. John F. White** (evangelist), P.O. Box 86, Penns Creek, PA 17862. (717) 837-2328.
Sept 22-Oct 1Pilgrim Holiness, Decatur, IL
Oct 6-15Gospel Mission, Shirley, IN
Oct 17-22Wesleyan Church, Franklin, IN
Oct 24-29Bible Holiness, Gettysburg, OH
- Wilkins, Chester** (evangelist), 3219 E. 13th St., Anderson, IN 46012-4569. (765) 643-5666.
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.

➡(p7) magnetism which so charms us that we want to be like them who wanted so much to be like Him in whom they were so utterly absorbed.

For us, as for them, humility begins with the recognition of who we are and who God is; and we dare never to forget the difference. "Just and holy is Thy name; I am all unrighteousness," sang Charles Wesley. "False and full of sin I am; Thou art full of truth and grace." Some of us are uncomfortable about those words, especially if there is any immediate, personal application. Yet who can deny that they spell out precisely who He is by nature and who we are by nature?

For always holiness is inherent in Him, not in us; and the only holiness which we ever shall possess is that which He imparts to us moment-by-moment by the Holy Spirit. And as the saints have been the quickest to acknowledge, those who live closest to Him are most painfully aware of the faults, flaws, and failings with which they are encumbered. Continually they throw themselves upon His mercy seat, where they humbly confess that their only hope in earth or in heaven is the blood of His atonement, the efficacy of His priesthood, and the power of His grace.

Humility, then, affirms that all that is winsome, good, or virtuous in any of us is His gift alone; and this is also true of all the "talents" of natural ability, wealth, and prestige which we possess. To some He gives more, and to some He gives less, but all according to His purpose and not our deserving; and even when we develop or enlarge His endowments by personal discipline and effort, it is His grace alone which provides time and strength for the task. How presumptuous, then, for anyone to boast of any natural superiority of rank, ability, or attainment! Besides, all that God distributes to us is still His goods, as the Scriptures remind us; and we are not the owners of them, but only His stewards for a little while. To whom much is given, much shall be required. But of all of us our Master shall inquire as

to what we have done with everything that He has put into our hands. Very soon we all shall hear Him say, "Give an account of thy stewardship, for thou mayest be no longer steward!"

When, then, are the honors, titles, and privileges which men may give us, as Dr. William Sangster somewhere asks, "when the hearse is at the door for all of us?" With so awesome a reality before us, we murmur with Job, "Naked came I out of my mother's womb, and naked shall I return thither." It is only to God's throne that we flee for mercy and for refuge, and there we bow in deepest reverence, pleading nothing else that sufficiency of Jesus' cross. Then rising from our knees, we reach out in deep respect and loving interest to men and women everywhere, regardless of whether they think like us, look like us, smell like us, or act like us. Never does God show partiality and He has declared that if we show "respect of persons" we "commit sin."

"Yea, all of you be subject one to another and be clothed with humility." This is not the way of the world; but it is the way of Jesus and of all who would be His friends. *Friends of Jesus!* Think of that high estate which He confers upon His lowly ones! It is true that for them, as for all humanity, the hearse still is at the door. But this, too, shall be forgotten when they have come into His Nearer Presence; and for now, it is the reminder that all the honors of pride and station which they have put aside are trifles to what He shall give them there. "God protects the humble and delivers him," penned Brother Thomas. "The humble He loves and comforts. To the humble man He inclines Himself; to the humble He gives great grace; and after his humiliation, He raises him to glory." It is the humble, then, who not only speak profoundly of the Trinity, but who shall please the Trinity forever! ■

Editor's Note: The editorial series, "Backward to Our Future," has been temporarily suspended during the current GBS Centenary activities but will continue in the Winter, 2001, edition.

➡(p3) major?" "I am a senior, and my major is ethics." "On what do you base your own ethics?" Thomas posed. "I don't know. I'm still trying to work that out."

Here is a typical example of what our American educational system is producing. This young lady has been given no moral foundation for right or wrong. She has been stripped of a belief in the Bible and even taught an antagonism towards values founded on Scripture. Her moral compass has been completely destroyed. Consequently, she has no way of finding what real truth is.

It is out of this moral wasteland that the modern mind has developed post-modernism. This is a view of life that rejects not only Christian truth, but any claim to absolute truth. This means that all viewpoints, lifestyles and religious faiths are equally valid and acceptable. A post-modernist has no problem accepting two completely opposite points of view. Growing out of postmodernism is multi-culturalism. Multi-culturalism opens the door to say that the faith of a Muslim is as valid as that of a Christian, because both are anchored in one's own perception of truth. Since neither is based on absolute truth, the one is as adequate as the other for salvation.

Most of my readers see the fallacy of all of this and may be wondering what the point is. The upshot of it all is this: there is an orchestrated endeavor to destroy belief in the absolute truths of God's Word and in Jesus as the only way to be saved. The educational system that has produced both of our presidential candidates has been at the very heart of systematically destroying the absolutes that we have embraced as a nation.

The success of this endeavor will not be to stamp out Christianity, but to gain enough room to claim a society so pluralistic that the message of toleration and inclusiveness will be preached by politicians, made into laws by Congress, upheld by the Supreme Court, and enforced by police until most of the vestiges of Christian values are gone, and Christianity is just one of many views. This, my friend, will lay the foundation for a new world order.

We are, indeed, in a battle for truth. Your voice and your vote can still make a difference. If I were you, I would use them both. ■

(continued from page 15)

TICKETS AVAILABLE FOR 2000 CHRISTMAS PROGRAM

"He Came All the Way for Me," GBS's 24th annual Christmas program under the direction of Prof. Garen Wolf, will be presented at 7:00 p.m., December 8, 9, and 10 in the J. Wesley Adcock Memorial Chapel. Tickets are free but are required for each evening's presentation. Prof. Wolf reminds readers that tickets became available October 1, but that to receive them, the following directions must be kept in mind: (1) All orders must be by mail, and you must include a self-addressed, stamped envelope in order to receive your tickets. No orders by telephone, word-of-mouth, or e-mail, please; (2) You may request one to ten tickets. Please do not ask for more tickets than you will use. Last year over 400 people were turned down. (3) Give your area code and telephone number in your order. (4) State the exact date you wish to attend. We can only give tickets for one night.

BARRY HAMILTON TO OFFER INTERNET WORKSHOP

Dr. Barry Hamilton, theological librarian and assistant professor at Northeastern Seminary/Roberts Wesleyan College, will return to the GBS campus this semester for a two-session internet workshop. Entitled "The Internet as a Research Tool for Theology and Ministry," this will be offered at 7:00 to 9:00 p.m., Friday, November 17, and 10:00 a.m. to 12:00 noon, Saturday, November 19. Topics will include the principles and strategies of conducting a search, distinctions between natural language and controlled vocabularies, Boolean searching, evaluation of websites, and the proper citation of internet resources.

BRIEFLY NOTED: Preliminary reports from the Office of Academic Affairs indicate a **current GBS student enrollment of 238**, seven per cent above the combined high of 220 last year. Included in the student body are 103 freshmen...**Brent Miles**, GBS Information Systems Coordinator, was co-recipient of the Outstanding Senior Design Project award for the Division of Computer Science at the University of Cincinnati, presented June 2000...**Crystal Reese**, (BA, 2000) has joined the faculty at the GBS elementary academy to teach grades seven and eight. ■



October 26-28
West Harrison, Indiana

Special Speakers:
Dan Durkee
James Plank
Daniel Edwards
Garen and Shelia Wolf
Attorney David Gibbs III
John and Martha Zechman

With music by: Vision
Phil & Kim Collingsworth

VISIT OUR WEBSITE FOR MORE INFORMATION:
www.youthchallenge.net

LOOKING AHEAD AT GBS

OCTOBER

- 9 Columbus Day (Observed)
- 29 Daylight Savings Time Ends

NOVEMBER

- 7 Election Day
- 11 Veterans' Day
- 6-10 Second Semester Registration
- 8-9 Missionary Convention
- 22-27 Thanksgiving Vacation
- 23 Thanksgiving Day

DECEMBER

- 3 First Sunday in Advent, *the beginning of the Church's traditional preparation for Christmas.*
- 8-10 College Christmas Program
- 15 Christmas Vacation
- 25 Christmas Day, *the Nativity of Our Lord Jesus Christ*

Captive to the Call

Instrumental and Vocal Selections by
the Garen Wolf Family

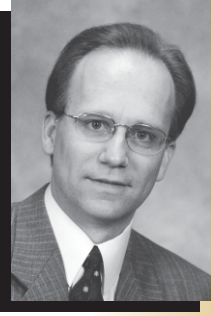
Tapes: \$10 Minimum
Donation Each
CD's: \$13 Minimum
Donation Each



This exciting musical collection is specially prepared as a fund raiser for junior and senior music scholarships at GBS. The Wolf family has directed that all monies received will go directly into this scholarship fund, and not even the costs of recording will be taken out. Any amount given above the minimum donations will be accepted as a donation.

Help GBS music students and receive a tape or a CD as our thank-you for doing so.

All contributions should be sent to:
Division of Music, God's Bible School and College
1810 Young Street, Cincinnati, Ohio 45210.



Daniel Glick

Today, tolerance seems to imply anything from enduring the distasteful to approving the wrong.

TOLERANCE OR FORGIVENESS

The sins of America are many. Yet to an ever increasing number, it would seem that the only sin of any real significance is intolerance. We are living in a pluralistic age, so the thinking goes, and all views must be given equal time—even if they are obviously wrong.

We pride ourselves today on how broad-minded and open we are, even when we know that the issue at hand is clearly condemned by the principles of righteousness and even common sense. The mood of our nation is to excuse everything and everybody but those who appear to be intolerant.

Some weeks ago, I saw the picture of a woman holding a placard which read, “We must not tolerate intolerance.” Forgive me if I couldn’t understand why she didn’t think she was guilty of it. Interesting, isn’t it, how the tolerant ones become so intolerant as they condemn the intolerant.

Of course, the other side of this hypocritical call for tolerance is the approval of almost any kind of behavior. The other day while browsing through a newspaper I read a statement by a local editor. She said, “If Jesus was about any one thing at all, He was about tolerance.” Then she cited the examples in Scripture where Jesus came to the defense of the underdogs, the harlots, and the disenfranchised people of His day. On that basis we were exhorted to be tolerant of all individuals and perhaps even accept deviant life-styles.

Now the obvious factor that she missed in her condescending lecture was her failure to differentiate between tolerance and forgiveness. Today, tolerance seems to imply anything from enduring the distasteful to approving the wrong. Forgiveness, on the other hand, implies that the offender has committed a real wrong and is in need of restoration to favor.

When Jesus was conversing with the woman apprehended in adultery, He never offered her tolerance. She had sinned and was in need of forgiveness. This He graciously extended to her and then sent her away with the injunction, “Go and sin no more.” Now this is vastly different than the message of tolerance, “Go, be at peace, because I have adjusted my ideas about right and wrong, and your behavior is now acceptable.”

The good news of the gospel is not that Jesus came to tolerate sin, but to forgive sinners, and to make a new life for them by way of a spiritual birth. Had He come to tolerate sin, His atoning death would have been unnecessary.

To be sure, tolerance has a place in the life of the Christian, but never with regards to sin. We are told to “bear the infirmities of the weak” and to be “longsuffering with one another.” There is plenty of opportunity in the average believer’s life to put these injunctions into practice.

But we must never condone sin in our own life or in the lives of others. To do this would jeopardize our witness before a watching world and our standing before a holy God. ■

Daniel Glick lives in Apple Creek, Ohio. He is a GBS adjunct professor and director of Calvary Mission.

2000 CAMP MEETING TAPE LIST

<i>Qty.</i>	<i>Number</i>	<i>Speaker</i>	<i>Title</i>
___	CM2000-01	Rev. Jack Hooker	Spiritual Drought
___	CM2000-02	Dr. Wingrove Taylor	Heartbeats of Holiness: Part I
___	CM2000-03	Rev. Mark Cravens	Encountering God On The Mountain
___	CM2000-04	Rev. Mark Cravens	Where Do You Go When Hope Is Gone?
___	CM2000-05	Rev. Jack Hooker	That I Might Win Christ (Baccalaureate Service)
___	CM2000-06	Dr. Wingrove Taylor	Heartbeats of Holiness: Part II
___	CM2000-07	Dr. Wingrove Taylor	Heartbeats of Holiness: Part III
___	CM2000-08	Rev. Mark Cravens	Are You Ready Soil?
___	CM2000-09	Rev. Jack Hooker	The Bitter Older Brother
___	CM2000-10	Dr. Wingrove Taylor	Heartbeats of Holiness: Part IV
___	CM2000-11	Rev. Jack Hooker	Satan Desires To Sift You
___	CM2000-12	Rev. Mark Cravens	The Harvest Is Ready
___	CM2000-13	Dr. Wingrove Taylor	Heartbeats of Holiness: Part V
___	CM2000-14	Rev. Mark Cravens	Worship
___	CM2000-15	Rev. Jack Hooker	Hell
___	CM2000-16	Camp Meeting 2000	Music Tape #1
___	CM2000-17	Dr. Wingrove Taylor	Heartbeats of Holiness: Part VI
___	CM2000-18	Rev. Jack Hooker	Power of Words
___	CM2000-19	Rev. Mark Cravens	The Three Crosses
___	CM2000-20	Dr. Wingrove Taylor	Heartbeats of Holiness: Part VII
___	CM2000-21	Camp Meeting 2000	Music Tape #2
___	CM2000-22	Rev. Mark Cravens	Heaven
___	CM2000-23	Rev. Jack Hooker	Failure Doesn't Have To Be Final
___	CM2000-24	Dr. Michael Avery	Commencement Address
___	CM2000-25	Dr. Wingrove Taylor	Heartbeats of Holiness: Part VIII
___	CM2000-26	Rev. Jack Hooker	The Ancient Men Wept
___	CM2000-27	Campus Students	Campus Ministries
___	CM2000-28	Rev. Mark Cravens	Mercy's Roadblocks On The Road To Hell
___	CM2000-29	Camp Meeting 2000	Music Tape #3
___	CM2000-30	Camp Meeting 2000	Music Tape #4
___	CM2000-31	Camp Meeting 2000	Music Tape #5



Mark Cravens

Becky DeLong Photography



Jack Hooker



Wingrove Taylor

TO ORDER: Indicate desired **quantity** of each tape. Tapes are **\$4.49** each. Shipping and handling **\$1.20** for first tape, **\$.80** each additional tape. Ohio residents **add 6%** sales tax. *Please allow 4-6 weeks for delivery.*

Please be sure to include your address label or write in the address to which you want the order sent.

Total amount enclosed _____

SEND TO: God's Bible School Cashier's Office • 1810 Young Street • Cincinnati, OH 45210