

A young child wearing a bright yellow raincoat with a hood is standing in the rain. The child's arms are raised high in the air, and they have a joyful expression with a wide smile. The rain is falling heavily around them, creating a dynamic and lively scene. The background is slightly blurred, showing what appears to be a paved area and some greenery.

GOD'S REVIVALIST

and Bible Advocate

Marcia Davis To
Become CTE Chair
page 18

10 Crucial
Accountability
Questions
by Mark Eckart
page 7

Before You Vote No
by William Snider
page 9

April 2002

THE TABLE OF

contents

- 7 **10 Crucial Accountability Questions**
by Mark Eckart
- 9 **Before You Vote No**
by William Snider
- 18 **Marcia Davis To Become CTE Chair**
by Larry Smith, Ken Farmer and Marcia Davis

- 3 **The President's Page**
- 4 **Our Readers Respond**
- 4 **Missions Around The World**
- 5 **The Editor's View**
- 8 **2nd Thoughts: A Deeper Look At Scripture**
- 10 **News From The Hilltop**
- 12 **Revivalist Family**
- 15 **GBS Alumni Spotlight**
- 16 **Archives**
- 17 **Financial Development**
- 21 **Revivalist Pulpit**
- 24 **Slates Of The Evangelists**
- 26 **Looking Ahead At GBS**

April 2002
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"He...sendeth rain on the just and on the unjust."

Across America, it's spring again; and the Father mercifully replenishes the earth with showers. Our cover pictures a youngster splashing in a refreshing downpour.



A TIME FOR CHANGE

by Michael R. Avery, president

Spring is the season of promised change. Nature changes its dull lifeless winter garb for a majestic robe of dazzling color. Fresh life pushes back the old and newness abounds everywhere. Nature certainly has no monopoly on change in the months of April and May. It is also the time of year that ministers all across the country begin to ask themselves the question, "Is it time for me to make a change?" Church members, too, begin to hold their own private discussions about the "recall vote." Though this process happens every year in thousands of churches and has been experienced by thousands of preachers, it still remains one of the toughest issues pastors and conference leaders face.

Is it really that difficult to know if the pastor should stay or go? One church leader put it like this, "It really is quite easy to derive the right answer as to whether a pastor should move or not, if you could remove all the emotional issues that surround it. Things like home, family, friends and financial security. All these make it very difficult to face up to any change that we know ought to be made."

WHEN SHOULD I CONSIDER LEAVING?

1. When you know that your ministry and leadership are no longer effective.

An effective ministry must be earned, but it is also given to us by those who willingly follow. When you reach the place where people are no longer following, you are, in effect, no longer leading. When you are no longer leading, you can't take the church where it needs to go, no matter how capable you are. When your effectiveness is gone, the platform upon which you build your preaching ministry is gone. Your sermons may still be well prepared and clear, but they will not strike with force or accomplish their purpose.

2. When you no longer have a vision or a burden for the church.

When a pastor has no burden for the work at hand, when he ceases to dream about the future of his church, it is time to go! God pity the church which must endure a pastor with no passion for his ministry! The loss of a vision for your church becomes transparent in your conversation, administration and preaching. The joy and excitement of special days are gone. New ideas and approaches are a bother. You have no conscious strategy to build up the work. You can't minister effectively without passion and vision.

3. When you realize that the church and you are no longer philosophically compatible.

Are you on the same wavelength with the people you serve? Have you outgrown them? Have they outgrown you? Do the two of you still see ministry in the same light? Are your goals and methods in agreement? Have you made a change in values and beliefs that (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.

ENCOURAGED BY STANDARD OF EXCELLENCE

As I read the September 2001 issue and your editorial ("Amen, Dr. Nicholson!" page 5) concerning the standard of excellence that you will continue to incorporate as a publication, I was once again challenged and encouraged. I stand firm with my shoulder next to yours to see that this beacon of Spirit and Truth continues on and holds the standard of excellence which you have well laid out in these six goals. This is a standard of excellence which should be the norm for, and is becoming of, all who name the name of Christ in every aspect of life. I applaud you and all of the staff and encourage the precepts and principles which you have laid out.

TIM HUGHES ('90)
Newville, Pennsylvania

TIMES OF REFRESHING

It is always with a sense of delight when I read *God's Revivalist*. I know each writing comes from hearts and minds which have been touched by God and from experience in life's walk with God.

I appreciated so very much your editorial, "Maudie's Benedictus" (December 2001). You also remember those times at the camp meeting in Ansley, Nebraska, when Maudie and others would meet for early prayer in the tabernacle. What times of refreshing those were!

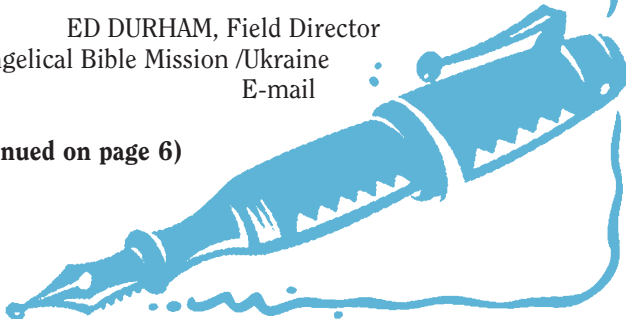
FLOYD L. COOPER
University Park, Iowa

ISSUE ON PAIN

I just read your latest issue on pain [October 2001]. You guys do an excellent job. The articles were superb.

ED DURHAM, Field Director
Evangelical Bible Mission /Ukraine
E-mail

(continued on page 6)



Missions Around The World

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

ERITREA

"The Rev. Berhane Kahsai, director of Faith Mission High School in Decamere, Eritrea, writes that the Ministry of Education has legally approved the reopening of our high school. He reminds us that it is not a simple task to operate the high school. Especially needed are qualified teachers who are certified in secular education..."

—*Missionary Herald*

HONDURAS

"In a very remote part of the rugged mountains is a young man who has felt the call of God to get the gospel out. Through the means of a simple, low-powered radio station, God is using him in an unusual way. Lucio, 38 years old, took an old AM/FM cassette radio player and somehow converted it to a low-powered FM radio transmitter. He then took various pieces of an old car radio, another cassette recorder, a microphone, and most important of all, a 12-volt car battery to build his transmitter. The battery will last about one month before it has to be recharged. Recently, as a direct result of his broadcast, there were three people saved in a nearby village."

—Donald Moore, EFM *Missionary Herald*

PHILIPPINES

"We thoroughly enjoy the cool climate and the awesome mountain scenery in this former summer capital located at 5,400 feet," report Robert and Kay Bickert who moved into their new residence at the Baguio Ministry Center, December 20. "In November Robert began teaching his course in discipleship and church planting in a new extension program in Baguio, offered through the Asia Pacific Nazarene Theological Seminary, located in Manila. Also he teaches the same extension course for pastors at the Wesleyan Bible College campus on Tuesday evenings. At the same time, Kay teaches Romans at WBC this semester." The Bickerts are former GBS staff members. ■



THE EDITOR'S

view

JUBILEE

by Larry D. Smith, editor

Has IHC outlived its day? Should it be written off as 'mission accomplished' and quietly put to rest?" To these questions, S.D. Heron answered "emphatically and unequivocally NO!" For as he continued, "IHC has a vital reason for continuing. As I see it, it is the one united voice, the one channel of fellowship and cooperation between the groups and churches of the conservative holiness people."

Dr. Herron gave this endorsement of the Interchurch Holiness Convention a generation ago, but it takes on renewed significance as we approach IHC's 50th anniversary. During three days in April,

Dayton again will become our Jerusalem, "whither

the tribes go up." IHC's great national convention is half reunion and half camp meeting, where we ride the escalators, huddle over hotdogs, and show off photos of our grandchildren.

We crane our heads to see the dignitaries, marvel at the banks of flowers, cry over the choir singing, cheer on the preachers, and bask in luscious family together-

ness. This year we'll share the excitement of Jubilee—50 years of IHC!

This also means 50 years of the Conservative Holiness Movement. For as an organized, self-identifying structure, our coalition of Wesleyan traditionalists had its origin at

IHC's first convention in 1952. This was only seven years after World War II; and throughout the "old-line" holiness churches, there were disturbing changes, brought on by what the scholars call *embourgeoisement*. This is the pursuit of middle-class affluence and respectability which ravages aging denominations; and it means "dumbing down" the Bible's demands for holy living and muting its call for separation from popular sin.

Conservatives called it "worldliness," and H. Robb French and Harold E. Schmul decided to do something about it. Both well-known evangelists, they summoned an interdenominational convention in Salem, Ohio, for "fasting, prayer, humiliation, and heart searching that the Holy Spirit may visit us again with old time power." This was so successful that it led to further conventions and a variety of satellite ministries. For over 40 years, Schmul was IHC's "chore boy," motivator, and director; and he became the unconsecrated archbishop of the movement which coalesced around the conventions. (p26) ➔

WE'RE ABOUT
READY TO GO
UP TO
JERUSALEM,
LIGHT THE
BIRTHDAY
CANDLES AND
CELEBRATE
THE JUBILEE!

Our Readers Respond

(continued from page 4)

I'LL TO ZION GO!

I was trying to get through all of [the mail], and I came to your article in the [December] *Revivalist*, entitled "Maudie's *Benedictus*." It was such a blessing that I stopped reading quickly and ran upstairs to get my old "blue-backed book" and thought of that song from the past ["I Take the Narrow Way"]. I saved the article and read some of it to my wife later. Since writers do not see their audience exactly as when they preach, I'll send my "Amen!" And by His grace, I will not "slack my pace, For earth's fanastiac show, For like a flint I've set my face, That I'll to Zion go."

GARY E. BOWELL
Richland Center, Wisconsin

Editor's Note. *By way of explanation, the old "blue-backed book" was the Free Methodist/Wesleyan Methodist hymnal of 1910, which is probably the finest classical church hymnal ever published in the holiness movement.*

PRESIDENT'S RESOLUTIONS RANG A BELL

From a retired pastor of 45 years in the Church of God, Anderson, this is to tell you [that "The President's Page," Winter 2002] really rang a bell with me—a responsive chord. I look forward to seeing how you address each of them. GBS was only a name to me, until someone introduced me to *God's Revivalist*. I find reading it spiritually uplifting and challenging.

WAYNE WARNER
E-mail

WE SAY THE CREED

I appreciate the article by Larry Smith, "We Pledge the Flag; We Say the Creed" in the November issue of the *Revivalist*. Since we repeat the Creed each Sunday at Wesley United Methodist Church where I lead singing, the article made me thankful afresh for what I believe.

MRS. DOUGLAS WAUGH
Huntsville, Alabama

USES DR. BROWN'S PULPIT STUDIES

I enjoy the paper *God's Revivalist* so much. I've been using some of Brother Brown's "pulpit" studies in a Bible study I have with some people. Keep holding true to the "old paths."

MRS. AUDREY B. PRICE

THE OTHER CHEEK

I very much enjoy and appreciate the *Revivalist* and your work in making it a very worthwhile work. I'm glad the November issue carried R. S. Taylor's article, "Where Was God on September 11?" However for me, some of it raised some very serious questions. "Love your enemies...If you (only) do good to those who do good to you, what is different about this?" (Luke 1:27-33). "You've heard it said, 'an eye for an eye, a tooth for a tooth,' but I say...If someone strikes you on the cheek, turn the other..." (Matthew 5:38-48). Are these the "honeyed-talk" he refers to? And was the Nazarene Carpenter a "peacenik," giving out advice of limited use and application?"

J. H. VERNON
Riverton, Wyoming

HOLY SPIRIT INDWELLS JUSTIFIED BELIEVER

I read [Dr. Allan P. Brown's] article called "God Loves You with a Lavish Love" (*Revivalist*, October, 2001), and...it thrilled my soul to know there are others out there in the holiness movement who believe that the Holy Spirit *indwells the born again believer the moment he is justified*. I have been reading John Wesley's sermons and notes and found that he believed that a justified person is indwelled by the Holy Spirit. I also have my own scriptural testimony.

KAROLYN WHITEHEAD
E-mail

VERY GOOD READING

We appreciate your magazine so much. It has been very good reading. Your editor does a superb job.

REV. AND MRS. HAROLD E. SUMAN
Defiance, Ohio

AT ONE SITTING

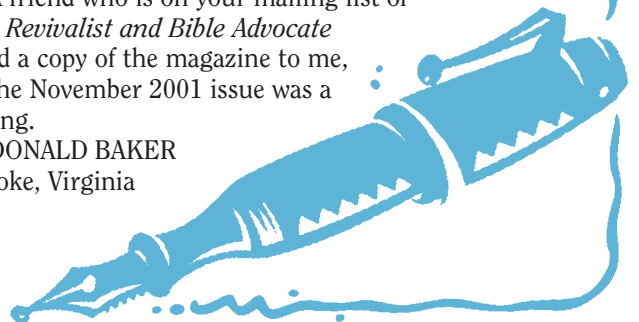
God's Revivalist is always a great blessing, and we read it nearly through at one sitting. Please convey to the press our many thanks. Our prayers are with you.

REV. AND MRS. H. L. BARTLETT
Memphis, Tennessee

SHARED BLESSING

A friend who is on your mailing list of *God's Revivalist and Bible Advocate* passed a copy of the magazine to me, and the November 2001 issue was a blessing.

DONALD BAKER
Roanoke, Virginia



10 Crucial Accountability Questions

by Mark Eckart

He was a wonderful speaker—gifted, charming, funny, and very insightful. He would be considered one of those “ten-talent guys.” Dr. Henry—not his real name, of course—was trained at some of the best schools in America. It was evident when he spoke that he had command of his subject matter, as well as the King’s English. I sat spellbound as this ordained minister held his audience in the palm of his hand as he wove the tapestry of his sermon from beginning to end. His stories were excellent, his exegesis was solid, and his application was wonderful. Wow! This fellow connected!

Dr. Henry had just finished a brand-new book. After he finished his speech, he started selling his books. It was a mad dash to get one. I admit I was a little rude myself, trying to grab his latest bit of wisdom; and somehow, I did manage to get the last book he had for sale that Saturday afternoon.

You understand, don’t you, that this man seemed to have everything? He was highly educated, had a large church, frequent invitations to speak abroad, and loads of respect from his students, peers, and denominational leaders.

He had everything, except one thing, it seems; and that one thing was simply this: *he had no one to help keep him accountable in his Christian life.* I was deeply distressed when I heard that he was having an affair with a woman in his church. No, not this preacher! He was the one who had warned us, and now he was committing the same sin which he had warned others about! My heart ached for his wife, children, ministry outreach, and his future. I shivered to think how much damage would be done to the name and cause of Christ by this man’s sin.

Remember, this was a “ten-talent guy.”

Dr. Henry lost his church, his influence, and his respect. How could this happen? How could a man so effective in the ministry end up selling Chevrolets?

Is there some way to avoid these tragedies? Of course, there is

always hope; and possibly Dr. Henry can be restored to ministry; but think of the pain and damage involved in the process.

A friend of mine worked for Dr. Henry. He commented that no one could get close to the “senior minister.” He built walls instead of proper relationships. He was private, instead of finding someone to help him stay pure. An accountability partner would not have guaranteed that Dr. Henry would not have fallen into immorality, but it certainly would have made it more difficult for him to do so.

I thank God that I have a friend and accountability partner. We meet often and ask the following ten questions to each other. We got some of them from a radio preacher and then added to the list ourselves. We joke about question number ten, but it does keep us honest! Here are the questions we ask each other:

1. *Have you been with a woman anywhere this past week in any situation which might be seen as compromising?*

2. *Have any of your financial deals lacked integrity?*

3. *Have you exposed yourself to any sexually-explicit material?*

4. *Have you spent adequate time in Bible study and in prayer?*

5. *Have you given priority time to your family?*

6. *Have you fulfilled the mandates of your calling?*

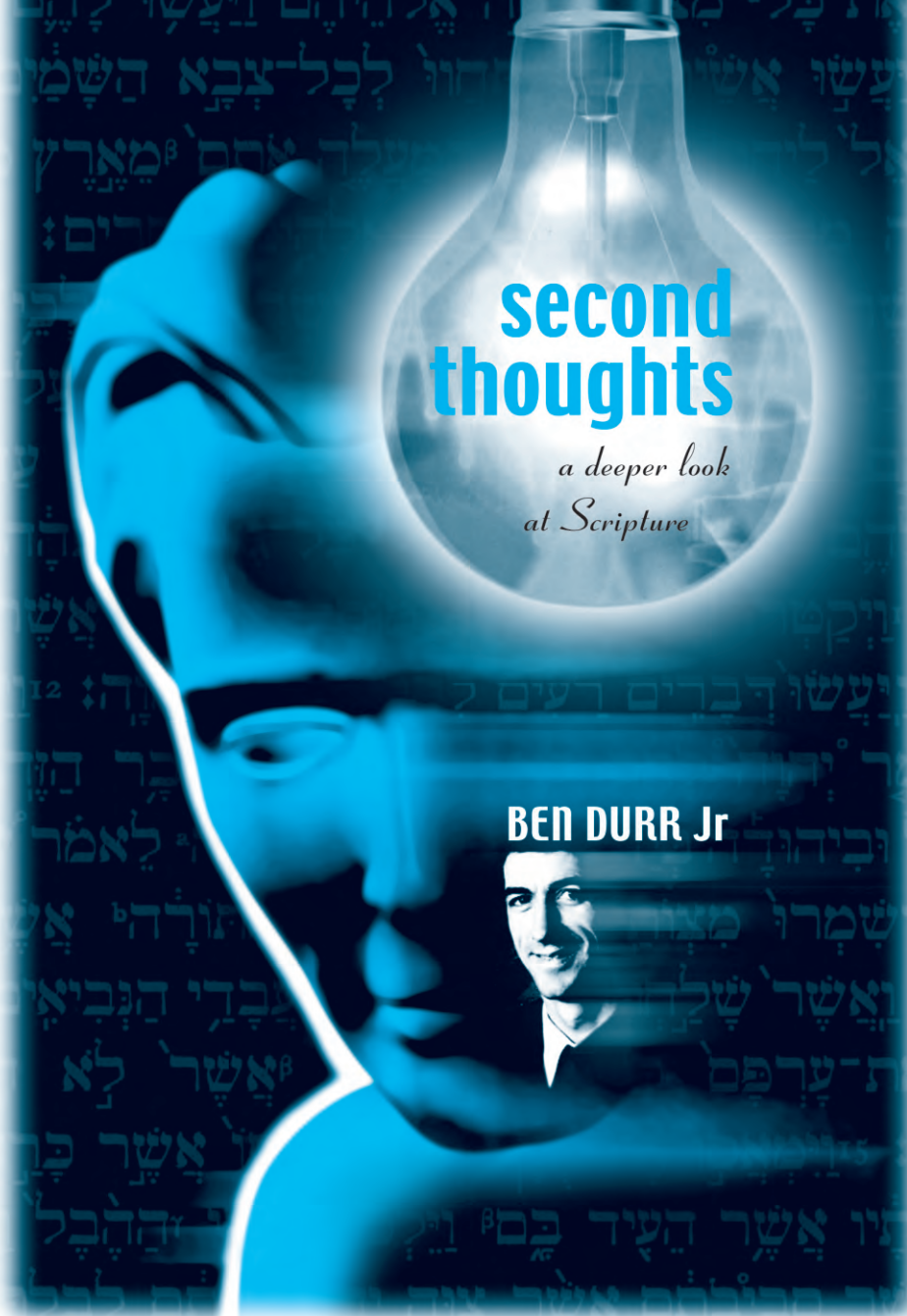
7. *Have you denied yourself of food or some pleantry in order to draw closer to God?*

8. *Have you made an effort to witness to someone about Christ?*

9. *Can you quote at least one new verse of Scripture since we last met together?*

10. *Have you just lied to me?*

Both the Bible and church history give support for this type of (p20) ➡



second thoughts

*a deeper look
at Scripture*

BEN DURR Jr



“...Neither; but as the captain of the host of the Lord am I now come.” (Joshua 5:14)

I would like to think that God is “on my side” as I face the challenges and opportunities of each new day. I’m sure Joshua was of the same opinion as he anticipated his first military engagement inside the borders of the promised land. However, on the eve of this all-important battle, God prefaces His message to Joshua with the startling reminder: “I am, in fact, not on your side!”

Now, if the story ended at this point, it would be a disheartening one, for God had already allowed Joshua to commit himself and his troops to enemy territory. The swollen Jordan had resumed flowing, cutting off their route of escape, should the fighting not go well (4:18). This was “D-day” for Joshua and his army. It was the defining moment, the outcome of which would either increase or dash hopes for future conquests.

Most likely Joshua was doing personal reconnaissance near Jericho, mapping out last-minute strategy, when he was startled by

the sight of a man wielding a drawn sword! Based on the fact that Joshua later worships face-down before this Person, Bible students have long interpreted this as a divine visitation. This opinion is reinforced by the instructions for Joshua to remove his shoes, a statement reminiscent of Moses’ experience at the burning bush (Exo. 3:5).

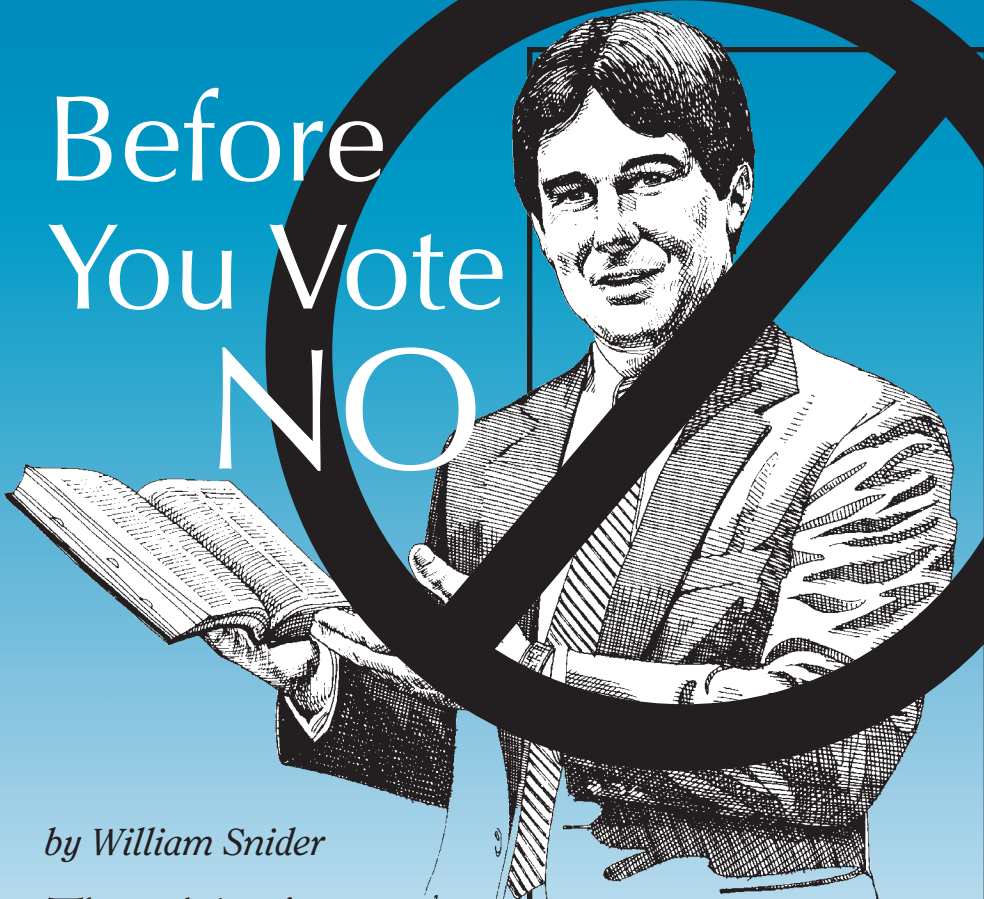
Disturbed by the sudden appearance of this armed Warrior, Joshua questions: “Are you for us or for our adversaries?” No doubt he hoped for the comforting reply that the One with whom he spoke was “for them.” But the answer came back: “I am on neither side; rather, I am the captain of the Lord’s army!”

While this reply might have been disturbing at first, it proves to be, in the end, far more comforting than if God had overtly stated His support for Joshua. God’s answer clearly implied that the battle was actually His and not Joshua’s. The whole idea of crossing Jordan and invading Canaan had been God’s idea in the first place. Now God was not joining Joshua’s battle; Joshua was fighting God’s battle. In fact, Joshua was not even the “commander-in-chief.” God filled that office too! “As captain of the host of the Lord am I now come!”

The secret of inner peace in the midst of life’s reverses and challenges is the knowledge that the goals and ambitions we pursue are, in fact, the will of God. If it is our own personal agenda that we are promoting, our lot in life will be anxiety, frustration and ultimate failure, regardless of how religious or noble our plans may seem. Is it God’s will that we are seeking? Is it His kingdom that we are building? If so, then the battle is His. The burden of success is His. The means to accomplish the agenda are also His to provide. *He is not on our side; we are on His side.* ■

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

Before You Vote NO



by William Snider

The regulating of pastor-parish relations has long challenged the institutional church. The democratizing of church government has brought a shift from a clergy-dominated religious landscape to an autonomous lay-governed congregation. Central to this understanding of local church organization is the pastoral vote. This now time-honored institution has provided the occasion for much fear and trepidation on the part of ministers and lay people alike. In many instances, it is simply a structured time to express support and approval for the pastor; but the negative option is available and hence the trauma to all involved in the process.

Increase in tension at this pivotal point in the life of a local church should be a matter of concern to all. A study by the Barna Research Group reports that in the last twenty years, the average pastoral tenure has shrunk from seven to barely five years. The change is in part the result of hostility between pulpit and pew. Marcia Myers, director of per-

sonnel services for the Presbyterian Church (USA) reports that of 84 cases in which relationships were terminated in 2000, one-fourth were involuntary. Moreover, Kevin Leicht, professor of sociology at the University of Iowa and author of *Professional Work*, comments, "Clergy firings are very high compared with the national labor force where 1.2% of all employees are involuntarily terminated. The rate is higher than coaches in the NFL, a notoriously unstable profession."

There is little question that the problem mirrors the troubled and turbulent nature of our times. Frustration with the church's ineffectiveness leaves pastor and people jaded. Perhaps the prominence of polished

media ministers has raised the level of expectation, leaving the more typical minister to compare unfavorably. Whatever the reason, it is interesting to note the report of church consultant Alan Klaas, who says that only 7% of ministers forced from their pulpits were guilty of personal misconduct and that 67% of the congregations where such changes occurred had encountered conflict with the previous pastor. The result, then, is a compounding problem and not a cure.

Pulpits are emptied, with trained ministers unwilling to accept the emotional stress of conforming to frequently unwritten or unannounced expectations. Parsonage children—scarred from trauma induced by church-related conflict—frequently reject both the institutional church and its message. Congregations are divided, new converts lost, watching parishioners' children disillusioned, and the church marked in the immediate community, as well as in the broader ecclesiastical context. The tragedy is intensified as one views the increasing need in our world for both a healthy local church and a competent, aggressive ministerial work force.

In reality, the "no" or "change" vote is the ultimate expression for both sides of the pulpit. For lay members, it is the ultimate expression of frustration or discontent, declaring that for whatever reason, they prefer that their pastor move elsewhere. To the pastor and his family, it is the ultimate expression of rejection with all the accompanying hurts. Since a "no" vote usually brings pain to everyone, shouldn't we take a closer look at the conflicts that ravage our churches, as well as ways of bringing about reconciliation and mutual understanding?

1. Consider perspective. Vantage point and perception (p20) ➔

NEWS FROM THE HILLTOP

FEBRUARY CHOIR TOUR COVERS 3500 MILES

“Our choir was well received at each service, and the blessing of God was evident on its ministry.” In these words, the Rev. Jack Hooker, GBS Vice-President for Advancement, summarized the Late Winter Tour of the College Choir, February 14–24, during which fourteen services were held in eight states. A total of approximately 2600 persons attended the five Florida services held in Summerfield, Clearwater, Lakeland, Sanford, and Avon Park. “It was good to greet GBS alumni represented in each location,” adds Hooker. “We praise God for His protection on the choir members as they traveled 3,500 miles. We also praise Him for the generosity of the friends of GBS, as they gave wonderfully in support of the school.” The choir was conducted by Professor Garen Wolf, assisted by Deanna Wolf, and was accompanied by Tim Crater.



GBS choir in Lakeland, Florida

ALDRSGATE NOW INCLUDES DISTANCE EDUCATION

“We’ve just received the necessary permissions to move to Phase Two in creating the Aldersgate Community,” reports Dr. Kenneth Farmer, Vice-President for Academic Affairs. Aldersgate, GBS’s program for those unable to attend regular campus classes but who wish to continue their education, is for “busy people with burning hearts,” as he explains. “We are pleased with the cohort of students progressing through Aldersgate thus far.”

Phase One of Aldersgate’s development centers in week-long block classes taught five times a year and supplemented by independent study for those wishing to complete the degree Associate of Arts in Bible and Theology. Various ministerial education subjects have been offered in such block classes this year, and Daniel and Revelation will be taught this spring (see additional article).

“We were very careful to structure Aldersgate in a way that was acceptable to our accrediting agency, the Accrediting Association for Bible Colleges (AABC), as well as the government,” Dr. Farmer explains. “It was always our intention to move toward expanding Aldersgate to include the Bachelor of Arts in Ministerial Education and utilize distance education as a delivery option. We just received authorization from AABC to do both.

“What this means is that we can be more flexible in how we deliver courses to our students. Sometimes students simply cannot come to campus, even for the weeklong classes. In those cases, we still have the option of distance education. Distance education can take several forms: (1) Professors teaching at an off-campus location; (2) online courses under the Aldersgate Community section at www.gbs.edu; (3) course materials built around video and/or audio recording of lectures; or (4) packaged, independent study courses. While it will take a while to get courses on our website, we hope to start with the one-hour practical and pastoral ministry classes which will involve a series of on-demand mini video



An Aldersgate class in session



Dr. Brown, Dr. Farmer and the Tryons

lectures to supplement readings and other assignments.”

This innovative approach to continuing education offers both quality and flexibility. One of its advantages is that students may apply for government financial aid. An important guideline, however, is that if a student takes more than 50% of courses by distance education, federal financial aid will be reduced for that semester.

“We hope to continue developing Aldersgate Community so that it continues to meet the educational needs of those deeply committed to ministry but unable to attend Bible school as a regular, resident student,” Dr. Farmer emphasizes.

If you would like to become part of Aldersgate or would just like more information, contact Lottie Tryon, Aldersgate Coordinator, at 513-721-7944 (extension 122) or at ltryon@gbs.edu. “It is never too late to learn!”

EARN COLLEGE CREDIT AT CAMP MEETING!

Dr. Allan P. Brown, chair of the Division of Ministerial Education, will teach a GBS Aldersgate college course in Daniel and Revelation during this year’s GBS camp meeting. Held 1:00–5:00 p.m., Monday through Friday, May 20–24, the class will be offered for three hours credit, continuing education, or simply audit for personal enrichment. Interested persons should contact Aldersgate Coordinator, Lottie Tryon, at (513) 721-7944 (extension 122) or at ltryon@gbs.edu, as soon as possible, as there will be accompanying outside work assignments.

DR. A. PHILIP BROWN II JOINS THE GBS FACULTY

We are pleased to announce the addition of Dr. A. Philip Brown II to our college faculty. Philip is scheduled to graduate from Bob Jones University (BJU) this May with a PhD in Old Testament Interpretation. He also has a BA in Ministerial Education (HSBC, 1993). He received the MA in Bible at BJU in 1995, at which time he received the *Outstanding Masters Student Award* as the MA graduate with the highest GPA.

Philip’s professional development has evolved from being a graduate assistant for Greek studies for a five-year period to being a full-time staff member at Bob Jones University since 1998. He has already amassed an impressive writing portfolio. In addition to a number of papers, subject studies, and word studies, he wrote a 13-lesson college-level Sunday School series entitled “Developing Biblical Interpersonal Relationships,” published by Bob Jones University Press. Philip was co-editor of the latest revision of the *Bob Jones University NT Greek Handbook*. He also has had two book reviews published in *Biblical Viewpoint*.

Concurrent with these educational endeavors, Philip has been very active in ministry, serving as a chaplain while in college, and as a Sunday School teacher and associate pastor at Easley Bible Methodist Church, Easley, South Carolina.

Philip was married July 28, 2001, to Marianne Slagenweit. Marianne will graduate in May with a MEd in Elementary Education from Bob Jones University. Her undergraduate degree is in Religious Education (AWC, 1999). She currently works full time as a customer service representative for Bob Jones University Press and will teach in the academy at GBS.

We welcome Philip and Marianne Brown into the GBS family! —KF

BRIEFLY NOTED: The Rev. Jack Hooker, GBS Vice-President for Advancement, has been elected a member of the Mt. Auburn Community Council, which serves the school’s Cincinnati neighborhood. ■

POSITIONS AVAILABLE

God’s Bible School is always interested in quality people in a wide range of fields, teaching at various levels, doing office work, etc. We are very forward-looking in our approach to hiring. Two of those coming on staff for fall 2002 have been signed to a contract since last year, and another is signed to begin fall 2003. Although we are interested in good planning, we are aware that specific needs require immediate attention. Such is the case for fall 2002. We need the following positions filled:

English. Preferably a graduate degree in English. Will accept a candidate with a bachelor’s degree, if there is a willingness to pursue a master’s degree. Suggested assignment for each semester would be to teach four high school English classes and one additional high school class.

Science. Preferably a graduate degree in science. Will accept a candidate with a bachelor’s degree if there is a willingness to pursue a master’s degree. Suggested assignment for each semester would be to teach four high school science classes and one college science class.

Mathematics. Preferably a graduate degree in mathematics. Will accept a candidate with a bachelor’s degree if there is a willingness to pursue a master’s degree. Suggested assignment for each semester would be to teach four high school math classes and one additional high school class.

All interested parties are encouraged to send a resume as soon as possible to Dr. Ken Farmer, Vice President for Academic Affairs, 1810 Young Street, Cincinnati, Ohio 45210.



Dr. A. Philip Brown II

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; or revivalist@gbs.edu.

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SPECIAL INTEREST

Dr. Samuel Deets, GBS president 1965–1975, returned home from the hospital on March 7. He is recovering from the complications of severe pancreatitis. Friends may send greetings to Dr. Deets at 906 Old Franklin Pike, Cochran, Pennsylvania, 16314. Prayers are requested for his full recovery.

The Rev. H.E. Darnell, veteran Nazarene evangelist, died December 10, 2001, in Vivian, Louisiana. He served in the field of itinerant evangelism for approximately 60 years.

"I was greatly impressed by your recent articles about the tenures of **the Garen Wolfs and the Floyd Hyatts** [September 2001]. I was Garen and Sheila's



pastor when they first moved to Cincinnati. They were in their twenties then, and I saw in them an almost unlimited potential for success in the field of their calling. They were loyal church

members and have been devoted friends all these years. Brother Hyatt supplied the pulpit for me at times when I had to be away. I was always impressed by his consistent lifestyle and untiring devotion to God's Bible School. Thank you for these wonderful tributes. —*Terry D. Going, Pastor, Breezewood Community Church, Summerfield, Florida.*

Kevin Moser (BA '90), interim managing editor and art director of *God's Revivalist*, has been awarded an honorable mention in the Annual Design Competition by the Clipper Creative Art Service of Dynamic Graphics, Inc., for the design of the *Revivalist* cover for the Summer 2001

issue. Clipper Creative Art Service is the source of most of the clip art and photography used by the Revivalist Press. The summer issue cover was featured in the January 2002 *Clipper* magazine and can be viewed on Dynamic Graphics' website, located at www.dgusa.com.

On their home page, click on "Clipper" in the "art services" category. On the Clipper page, click on the box in the bottom left corner that says, "2001 design contest winners." On the design contest page, click on the text "Kevin Moser – Revivalist Poster" under the headings "Honorable Mentions" and "January."

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MARRIAGES



Saralynn Clouse to Mark Vawter, January 12, 2002, in greater Indianapolis, Indiana, Dr. Wingrove Taylor, officiating. Mrs. Vawter is a former GBS music instructor.

Sarah Zaid Jarasat to Scott Allan Susan, February 16, Amelia, Ohio. She is a former GBS student.

Nicole Schubert to Chad Wetherald (GBS '01), March 9, Hudson, Michigan, the Rev. Richard Miles, officiating. Nicole is a former GBS student, and Chad is a 2001 GBS graduate.

.....
BIRTHS

To **Philip ('93) and Lynn ('91) Weitbrecht** of Dundee, Ohio, a daughter **Julissa Grace Weitbrecht**, born November 19, 2001. She joins two sisters, Hannah Noel, age 4, and MaKayla Joy, 15 months.

.....
DEATHS

Richard L. Heatwole, Jr., 25, died in an automobile accident, February 6, near



Corydon, Indiana. A native of Corydon, he had spent several years in Belize with his parents during their term of service as GBS-appointed missionaries. He was a devout Christian, a 1995 graduate of Shiloh Christian Holiness School, Corydon, and a member of the Highlander Pilgrim Holiness Church, Floyd Knobs, Indiana. He is survived by his wife, the former Tonya J. Holcomb; a daughter Christina; his parents, Richard L., Sr., and Patricia Ann Brown Heatwole; two sisters, Tanya M. Brown and Andrea K. Reynolds; and his grandparents, Simon and Norma Heatwole and Evelyn Brown. Funeral services were held in Corydon, the Rev. Mark Lemon, officiating, with burial in the Heidelberg Cemetery. A memorial fund has been established in his name.

Paul Thornton Martin, 75, Mora, Minnesota, died November 28, 2001.



He dropped out of school to help his father on the farm when his older brothers were drafted into the military during World War II but later completed high school at God's Bible School, from which he graduated in 1948. During his time at GBS he met Naomi Durkee, to whom he was married June 8, 1949. After completing requirements for the degree Bachelor of Science, he taught school for over thirty years, retiring in 1984. He was a good husband, father, and grandfather, and a godly example to friends and family.

He is survived by his wife Naomi; three sons, Mark, Steve, and Jonathan; six grandchildren; three great-grandchildren; a brother, Marvin; and other relatives. Funeral services were held at Emmanuel Baptist Church in Mora, with burial in the Malmo Cemetery.

Marie Edna Noyes, 84, Nevada, Ohio, died March 5, 2002. A native of New York, she was converted in youth and later attended God's Bible School, from which she graduated with the

BA degree in 1941. For many years she worked with her mother in an inner-city mission in Niagara Falls, New York. After her mother's death, she associated with the Evangelical Wesleyan Mission, under the direction of the Rev. Raymond Shreve.

Already past 50 years of age, she committed herself to do whatever assignment she was given. She served in Nicaragua for about 13 months in the longest continuous period of her service there and returned two other times for a total of about 18 months. She worked in Taiwan for fourteen years, carrying on a constant schedule of Bible curriculum English classes. To this day, the leading ladies of the Ching Mei church point to her as their spiritual mother, for she was faithful to instruct them in Christian discipleship and communicated her love in many ways. Among her memorable experiences was sponsoring scripture verses on billboards and on city buses in Taipei. She also made seven trips into mainland China to distribute scripture and give Christian witness. Illness forced her to return to the United States in 1994. She was a member of the Evangelical Wesleyan Church in which she was a local ordained deaconess.

She is survived by four nieces and one nephew. Funeral services were conducted at the Bible Wesleyan Methodist Church, the Rev. Donavon D. DeLong, officiating. GBS was represented by the Rev. Paul Alexander, who read a letter from President Michael Avery and gave comments about her missionary service in Key West, Florida. Burial was in Grand Prairie Cemetery, Brush Ridge, Ohio.

"We regret that due to mission commitments we were unable to be at the funeral. We loved Miss Noyes and pray that her labors for the Kingdom will continue to bear fruit." —Raymond L. Shreve.

Mrs. Patricia June Hughey Powell, 67, entered her heavenly home, February 13, 2002, from her earthly home in Marmet, West Virginia. She became a Christian at an early age and faithfully served the Lord her

entire life. United in marriage on June 12, 1956, to Kenneth Powell, she was a faithful and loving wife to her preacher husband and a caring, loving mother to her three children. She possessed a warm and friendly personality that endeared her to those she came in contact with. Among her many skills was that of being an outstanding cook; and she and her daughter Miriam owned and operated two restaurants for six years until June 2001. Even though her health declined rapidly, she did her best to stay active to the very last. Hers was the legacy of a life well lived.

She is survived by her husband, Kenneth; her daughter Miriam; her sons Stephen and Timothy; her brother Reginald "Kooch" Hughey; and 11 nieces and 12 nephews. Two funeral services were held, the first in Ashford, West Virginia, with Daniel Finch, Ralph Houck, Eddie Beaver, and Larry D. Smith, officiating; and the second in Kansas City, Kansas, with Jonathan Cresse, Mark Stetler, and James Poe, officiating.

Patty Powell was a beautiful Christian lady, always devout, refined, and self-sacrificing. In the midst of great suffering, she was a winsome and consistent witness to the Lord Jesus Christ whom she loved and faithfully served. Her friends at God's Bible School will always remember with gratitude her warm hospitality and her gracious Christian example during the time when her husband, Dr. Kenneth Powell served as the school's vice-president for administration. God bless her memory and comfort her friends and family. —Larry D. Smith

Albert H. (Junior) Schaper, 77, died October 26, 2001, following an accident the previous evening on the Schaper farm near Troy, Missouri. On October 12, 1951, he was united in marriage to Wilma Goins; and to this union were born four children: Arthur, Martha, Michael, and Milton, the latter of whom is a GBS graduate. In his youth, Mr. Schaper was converted; and throughout his life he remained a kind, loving, helpful, and

committed Christian. He was a member of the Bible Holiness Church, Troy, Missouri, and also served in various denominational capacities. In addition to his wife, children, grandchildren, and one great grandchild, he is survived by two sisters and by one brother, the Rev. Melvin Schaper, a member of the GBS board of trustees. Funeral services were held at the Troy Bible Holiness Church, with the Reverend Deloss Goins and the Rev. Melvin Schaper, officiating. Interment followed in the Troy City Cemetery.



“Come, Go With Me” was theme for the third annual **Marriage Matters**, a conservative holiness “retreat for marriage enrichment,” held in two different sections, February 25-26 and February 27—28, in Walnut Creek, Ohio. Beginning with welcoming remarks by Paul Churchill, moderator, the retreat featured various sessions, as well as times for relaxation and reflection. For information regarding next year’s Marriage Matters,

contact the Rev. Rodger Sterns, 10341 Middlebranch Ave., NE, Hartville, Ohio 44632.

J. Mary Hutchison, General Manager of the Oswald Chambers Publications Association, Ltd., London, England, notes that the organization “intends to let many individual titles of [Oswald] Chambers books go out of print due to the fact that we now have the excellent “Complete Works” on CD Rom. “Sale prices will be applied to many of these titles in the coming weeks...” Interested persons should watch the OCPA website www.oswaldchambers.co.uk.

General Conference of the Bible Methodist Connection of Churches will be in session June 4–5, 2002, at the Rock Lake Bible Methodist Camp in Michigan. Opening sitting of the conference begins at 9:00 a.m., Tuesday, June 4.

Crusader’s Church, headquartered in Urbana, Illinois, will celebrate the 30th anniversary of its beginning, Sunday, July 28, 2002. Renewed focus is centered on the denomination’s original motto, “All the Bible for All the People.”

“**American churches have the tools, the knowledge and the training,**” commented David Yucaddi, president of the Cordillera Bible Methodist Conference in an interview published in the *Bible Methodist*. “That’s good. But the need is for the anointing power of the Holy Ghost. Some churches are struggling to do something for God, but what is needed is for God to do something for them!” Yucaddi spoke at the GBS missions convention last fall. ■



**8th Annual Women of Worth Ladies’ Retreat
May 17, 18, 19, 2002**

Heartland Conference & Retreat Center
Marengo, OH

Theme: Tune My Heart; **Guest Speaker:** Jan Miller
Session Speakers: Eunice Stearns, Viola Durr, and Tammy Fair; **Concert by:** The Phil Collingsworth Family

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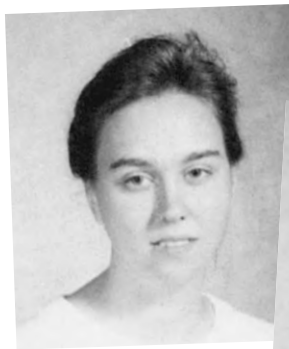
gbs alumni spotlight

ANDREW AND RHONDA GRATE—MINISTRY TEAM IN PENNSYLVANIA

by Jack Hooker, GBS Vice President for Advancement

All over the world GBS's sons and daughters are serving Jesus, often as husband-and-wife ministry teams. Andrew and Rhonda (Johnson) Grate are such a team in south-central Pennsylvania, where they are using the skills they learned while on the Hilltop.

Andrew—whom his friends will remember as “Andy”—graduated with the degree Bachelor in Religious Education in 1993 and is now in his fourth year at the Evangelical Brethren Church, Hanover, Pennsylvania. There he serves as assistant pastor to the Rev. James Keaton, Jr., and as principal at Hanover Christian Academy, which is a ministry of the church. HCA uses A Beka curriculum in kindergarten and Accelerated Christian Education (ACE) in grades 1–12. Currently 52 students are enrolled in the school, and



nearly 70 percent of these are youngsters who attend churches throughout the community.

Rhonda ('92-'93) serves as president of the Ladies' Missionary Society of the church. This includes a ministry of “helps” to many church- and community-related families, keeping people informed of missionary activities both at home and abroad, and coordinating church functions for the purpose of wholesome fellowship among church women. She works at the Hanover General Hospital as part-time registrar and enjoys her role as mother to their son, Andrew Grate II (whom they affectionately call “Drew”), who was born at Gettysburg Hospital, June 24, 2000.

Andrew, Rhonda, and Drew live in Hanover, Pennsylvania, where they are purchasing a home. ■

GBS Alumni Reception

Inter-Church Holiness
Convention
Dayton Convention Center
Room 302
April 17, 2002
4:30 pm – 6:00 pm
Come and enjoy food and
fellowship!



Our readers loved the special youth edition of *God's Revivalist*, March 2002! Most of its content, enriched by additional Bible-based articles on how Christians should live, are included in this new and attractive book. You will find it invaluable for both personal and group study. Watch these columns for further information!





PREPARING FOR THE BATTLE

It was April, 1906, and a two-hundred-and-seven-acre farm, complete with house, barn and outbuildings, had recently been acquired in Milford, Ohio. “After we felt sure that the Lord had settled on the place for the coming Salvation Park Camp Meeting and orphans’ home, we felt it would please Him to take the school out to visit [the site]. We called...the superintendent of the [Cincinnati, Milford and Loveland Traction] Company, and he agreed to furnish two large traction cars to take the students [free of charge] Saturday morning, [April 28]. After breakfast we announced to the school that all who wanted to go would have the privilege. We closed down the

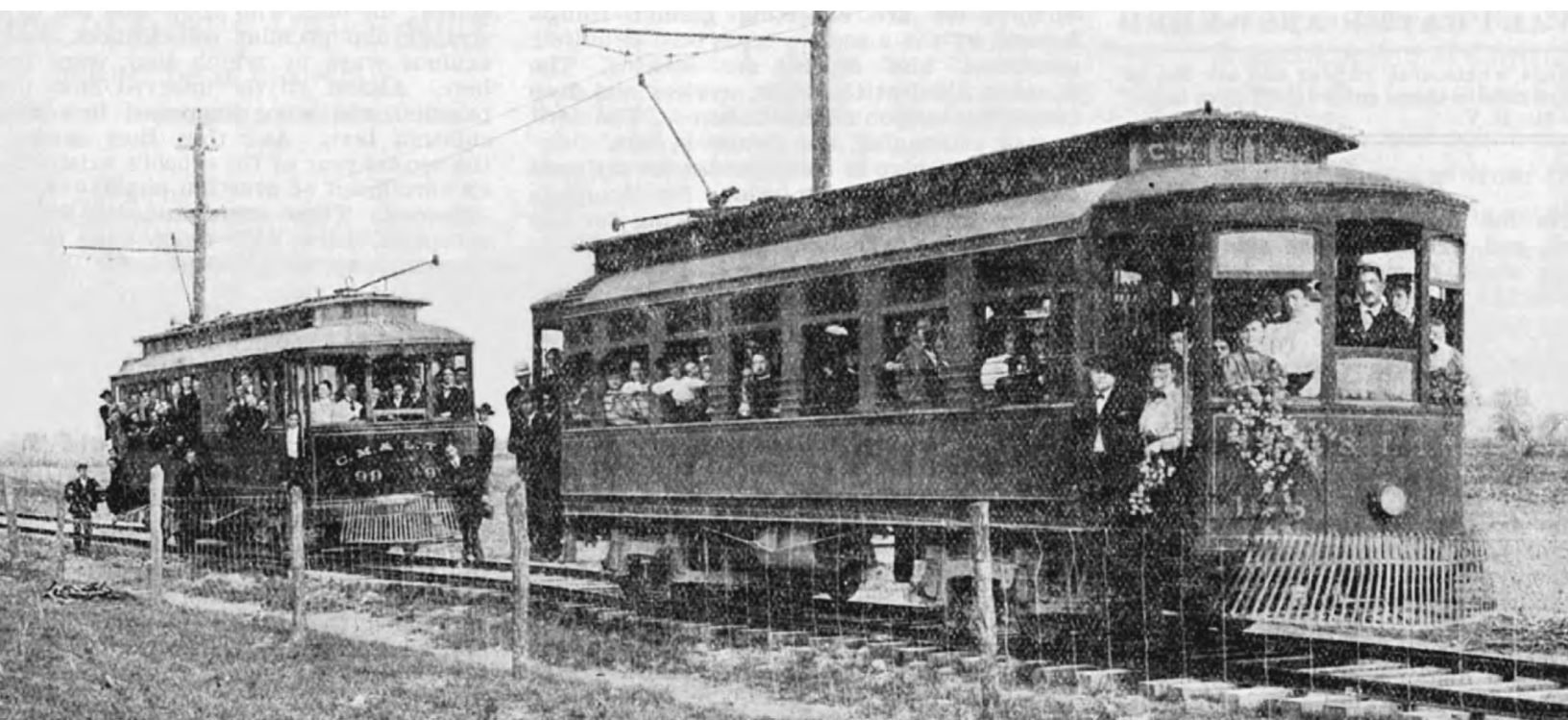
printing office and the other office, and there were hardly a dozen who remained at home.

“At a quarter after seven, the boys with their horns and other musical instruments lined up, [along with] all the [other] students who could find a pick, shovel, rake, ax, saw or any other war instrument that would help them to clean out the enemies in the forest, and prepare the battleground for the coming [camp meeting] of June 15th to 25th.... How it blessed our souls to hear the band playing and the students singing, ‘Tis Burning In My Soul,’ ‘I Will Follow Where He Leadeth,’ ‘On The Victory Side,’ etc. Surely it was a curiosity to the people all along the line, for many of them had never heard a band playing salvation songs and the young men saying, ‘Hallelujah,’ and ‘Glory to God.’

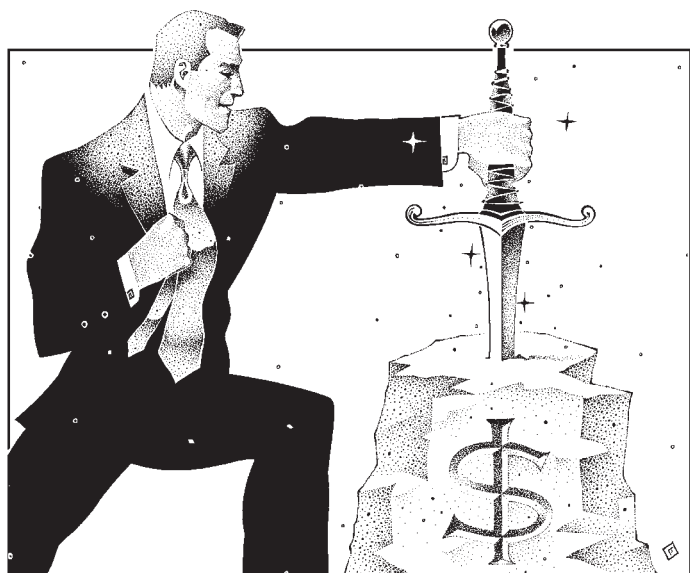
“As we came near the campground, the band played ‘When The Saints Go Marching In...’ The traction car stopped right in front of the grounds. The band got off first, and then the boys lined up with their rakes, shovels, saws, axes, etc., all the soldiers marching to the ground. The girls brought up the rear. There was plenty of room for all and enough work to keep them all busy. Some were trimming trees, others were cutting down old trees, the majority raking up the leaves and brush and piling them in piles ready to burn. The whole forest rang with “Hallelujahs...”

“At four o’clock everyone was ready to return home, thanking God for the privilege of getting out in the sunshine and fresh air where there was no smoke or soot, to which we are accustomed in Cincinnati. They made the place ring with praises to God all along the line.”

Although Salvation Park only served as GBS’s camp meeting site for a few years, it remained the home of the GBS orphanage for decades. Cincinnati historian David McNeil recently spent time researching in the GBS archives for information and photos of Salvation Park for inclusion in his upcoming history book on the Cincinnati, Milford and Loveland Traction Line. ■ —KM



God's Bible School & College



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MARCIA DAVIS

To Become CTE Chair



Dr. Marcia M. Davis, principal of Wesleyan Christian Academy, Dayton, Ohio, will begin duties this fall as chair of GBS's Division of Christian Teacher Education. An alumna of the college ('76 BA), she holds both the degrees Master of Education and Doctor of Education from the University of Cincinnati. Dr. Davis is presently an adjunct and a former full-time professor at God's Bible School and College.

She grew up in Flint Michigan, the youngest of three children. "My parents had a tremendous influence on my life," she recalls. "They were loving and supportive and encouraged my siblings and me to 'reach for the sky.' Although neither of my parents attended college, we always knew that they expected us to do so." After graduating from high school in 1972, she entered GBS that fall; and after graduation four years later, she remained at the school the next school year as assistant dean of women. It was during this time that she began studies for her master's degree, which she completed in August 1978.

Dr. Davis' teaching career began at Bible Heritage School, Jackson, Michigan. "I was really broken in that year when I had to teach all the subjects for grades 9—12," she comments. "That was a real challenge." After three years there, she returned to GBS, where from 1981—1989, she taught college English, plus "a few other courses in both college and high." During this time she earned the doctorate in education, which she received in 1989.

In 1990, she became principal and teacher at Wesleyan Christian Academy, Dayton, Ohio, where she is now in her twelfth year. "During the past three years I have taught part-time at GBS and in a graduate education program for Indiana Wesleyan University," she adds. "I also work occasionally for the Dayton and Montgomery County Public Library. My favorite pastimes are visiting with family (most of whom are in

Michigan) and friends. A friend from church, Candy Davis (no relation), and I bought a house ten years ago. Keeping up with housework, yard work, and two dogs keeps me busy. I thank God for the blessings He has bestowed on my life, not the least of which is the opportunity to be part of the GBS family."

GBS cordially welcomes Dr. Marcia Davis to her new position on the Hilltop! ■

GBS CAN BE A LEADER IN PREPARING CHRISTIAN EDUCATORS!

By Dr. Marcia Davis

In thinking about my vision and goals for the Division of Christian Teacher Education, I am reminded of the verse, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). God's standard for His workmen is that they study and prepare themselves so that they might correctly interpret and teach His Word.

The Division of Christian Teacher Education at GBS is preparing Christian teachers to teach in Christian schools. We want our graduates to be prepared academically, professionally, and spiritually. The academic preparation comes through what is learned in the courses taken. The professional preparation comes in the opportunities for classroom observation and teaching, participation in the Christian Teachers Organization on campus, and student-teaching. The spiritual preparation involves the integration of the prospective teacher into the framework of a Christian worldview.

My vision for the Division of Christian Teacher Education is that we continue to prepare qualified, Spirit-filled Christian teachers who make a difference in the lives of the students they teach. Henry Adams, a nineteenth-century historian has said, "A teacher affects eternity; he can never tell where his influence stops." I want our graduates to realize the awesome responsibility they have in fulfilling the call God has given them

One specific goal I have is the addition of degree programs in secondary education. We are currently offering degrees in elementary education. The addition of secondary education programs will complement our existing programs and enable us to meet the need for teachers in Christian junior high and high schools.

With the continued growth of the Christian school movement, the Bible college represents an important potential supply of teachers and administrators. I believe God's Bible School and College can be a leader in preparing Christian educators. I'm excited about being a part of that! ■

DIALOG WITH MARCIA DAVIS

In the following interview, Marcia Davis explains her response to her appointment as chair of GBS's Division of Christian Teacher Education, as well as her approach to Christian education. Addressing the questions is Dr. Kenneth Farmer, Vice President for Academic Affairs. Dr. Davis will assume her new duties at the college this fall.

Dr. Farmer: Marcia, could you tell us how your upbringing at home prepared you for ministry?

I was reared in a Christian family, and God and church were integral parts of our family life. For as long as I can remember, I've always had a desire to serve God. It wasn't until I was fourteen, however, that I really gave my heart and life to the Lord. That was the beginning of my search for God's will in my life.

When did you first feel a call to ministry, specifically in Christian education?

I felt God's call on my life the summer I was sixteen years old. I was at a camp meeting in southeastern Michigan when I sensed the call of God into full-time Christian work. I wasn't really sure how or where God would use me, but at that time I began to think about attending a Bible college. God led me to God's Bible School in the fall of 1972. Two years later, while on a summer missions trip to South Dakota, God definitely showed me that He wanted me in Christian education. That call is just as real to me now in 2002 as it was twenty-eight years ago in 1974.

Please describe your reaction to this appointment as chair of the GBS Christian Teacher Education Division?

I was really honored to be considered for this position. Some of the best and most formative years of my life were spent as a student at God's Bible School. A few years after I graduated, I was back on campus teaching in the college. Now, after being away for twelve years, it seems like I am coming home again.



"After being away for 12 years, it seems like I'm coming home again."

Discuss your formal educational training and how that has shaped your approach and thinking.

I graduated from GBS in 1976 with a BA in English. My years of college at GBS were critical in making me who I am today. They shaped my thinking and philosophy. The instruction I received then from such godly professors as Wilcox, Stetler, Adcock, and others gave me the educational and spiritual foundation upon which to build my future. I went on to the University of Cincinnati and received an MEd in Secondary Education in 1978. In 1989 I completed a doctoral program in higher education/curriculum and instruction and received an EdD from the University of Cincinnati.

Tell us about your relevant work experience and how that will shape the way you (p23)➡

➡(p7) accountability between Christians. For example, James 5:16 says that we should “confess your faults one to another...” The wise man Solomon put it this way: “As iron sharpens iron, so a man sharpens the countenance of his friend” (Prov. 27:17).

Our Wesleyan model of Christianity has had accountability built into it from day one. The prayer bands, class meetings, and backslider meetings were all designed to hold the participants accountability in their Christian walk. The Salvation Army practiced this philosophy as well. One author who was involved early in this ministry reported, “When a man becomes converted, the Salvation Army nurses him carefully until he is strong in the new life; that is to say, experienced officers visit him several times in the day, encourage him in his new purpose, and above all, deepen in his mind the conviction that someone cares for him” (*Twice Born Men: A Clinic in Regeneration*, page 89).

Every Christian is ultimately responsible for his or her own spiritual life. But we all need someone to ask us the hard questions, love us, pray for us, and help us on our journey of faith. Dear reader, for Christ’s sake, for your sake, and for your family’s sake, get someone to whom you can make yourself accountable. Do something to help you stay on the “straight and narrow” path of righteousness.

No doubt, Dr. Henry would agree with this admonition. ■

The Rev. Dr. Mark Eckert is a former faculty member at God’s Bible School and College and currently is pastor of the Wesleyan Church, Westport, Indiana.

➡(p9) are always major players in our attempts to gain understanding of any situation. Centuries ago, Ezekiel grasped this truth when he “sat where they sat.” Thus, perspective is of ultimate importance; but it is only achieved through purposeful effort. Give yourself some quiet time to view the situation through the eyes of another. Subject your most critical observations to the litmus test of objectivity. In transparent honesty, pare away personal prejudices, preferences, and personality conflicts. Try to understand what motivated the “offender” in his line of thought or action. *All truth is rarely found on one side of any issue, especially in interpersonal relationships.* This simple axiom forces our careful contemplation of another point of view and allows us to afford our brother the same consideration we would want if we were in his place.

2. Consider a private conference. If we cannot reconcile the matter within ourselves, we should discuss the problem personally with the pastor. Lay people are justifiably hostile to the minister who uses his pulpit as a shield, while attacking them. They would prefer him to

come to them personally. Ministers also respond negatively to the anonymous expression of disapproval which the paper ballot provides. They, too, wish for an opportunity to discuss problems in a much less public forum.

Such a private meeting should not be viewed by either side as an opportunity to “win” or “lose”. There are only losers when the body of Christ or a member of that body suffers unnecessarily, and there are only winners when conflict is resolved. A face-to-face discussion should rather be an opportunity for honest and open expression of viewpoints. Many times the occasion for disagreement is something totally obscure to the offending person.

In the event that the two sides are irreconcilable, at least we have the satisfaction that we have followed the Biblical model. We have sought to reduce the confrontation from a public event to a private one, and both sides have the satisfaction of knowing the issues as they are seen in the eyes of the other. Many times if the minister had known the intensity of feeling he would simply have withdrawn and saved himself, his family, and the church the inevitable tension which follows a negative vote.

3. Consider prayer. Our attempts to gain perspective or to resolve difficulties through a private conference should be thoroughly saturated with *prayer*. After all, lay people and ministers are both constituent parts of God’s kingdom work. Ultimately, His is the authority to put up or take down. He alone can see both sides perfectly, and He alone can show each individual his own heart. Such revelation can only come as we seek God’s face through earnest prayer.

Very shortly in congregations all across America, the time for pastoral evaluation will come. Perhaps things are difficult in your “Zion,” and misunderstandings have occurred. The importance of the matter requires that we honestly search our hearts, seek reconciliation, and beseech the Lord for His direction. Even though misunderstandings may persist and personalities may be incompatible, we must exhaust every effort to find a real solutions before we utilize the ultimate expression of our disapproval.

Rabbi Gerald Feltzer observes that failure to do this will ensure that competent clergy will flee the calling, mediocrity will fill the void, church numbers will erode, and America’s faith will diminish. The stakes are too high and the issues too imperative to allow the effectiveness of the church to be destroyed by failure to follow Biblical guidelines in conflict management. Whatever the point of disagreement or disaffection, we must seek its resolution before we vote “no.” ■

The Rev. William Snider is a minister, evangelist, and educator, serving on the faculty of Hobe Sound Bible College.

own works is to confess and renounce the self-centeredness that remains in our lives as Christians (the desire to have our own way—Isa. 53:6) and fully yield to God in a total surrender (Romans 12:1; 6:13, 19). When we do this, we cease from the “work” of doing things our own way and we enter into deep fellowship with God by continually yielding to Him in faith and obedience.¹ We must trust in God’s power to deliver us from our self-centeredness (our own works) and enable us to experience His deep rest of fellowship. This power is made available to us through our High Priest, Jesus Christ (Heb. 4:14-16).

When we think of entering God’s rest, however, we should not think of “rest” in the sense of “let go and let God,” as if we will no longer be tempted or no longer have any spiritual struggles. Rather, we are to think of God’s rest in terms of intimate fellowship with God as well as strenuous, costly obedience. Once we have entered in by faith, we are to depend on Him day by day for the strength to enable us daily to conquer temptation. Life in the land of God’s rest requires courageous heroes, not relaxed spectators.⁴

D. The peril Christians face if they do not enter God’s promised rest. (Heb. 3:7–9; Heb. 5:11–6:1)

The peril of not appropriating God’s promised rest involves not only the danger of provoking God to anger through our failure to exercise faith, but also the accompanying danger of our hearts becoming hard. This in turn can lead to a wayward heart (3:7-9). Further, there is the tragedy of remaining in a perpetual state of spiritual immaturity (5:11-6:1). Christians who do not enter God’s rest are not equipped spiritually to discern important aspects of right from wrong (5:14). Their mind remains closed to certain truths that they would have been able to grasp if they had entered God’s rest (5:14).

Conclusion:

Let us be diligent to make sure we enter into God’s rest (4:11). The closing verses of Hebrew 4 remind us of our responsibility to respond in obedient faith to God’s living Word. His Word is sharper than any two-edged sword and reveals the thoughts and intent of our hearts (4:12). The self-centeredness that remains in the life of a Christian is clearly seen by God (4:13). Through Jesus our High Priest, we can go to God with confidence and ask Him for the grace to enable us to cease from our own works by surrendering everything to Him (4:16). Jesus awaits your obedient response. Enter in today!

—Sermon outline by Dr. Allan P. Brown



1 Raymond Brown, *The Message of Hebrews*. Intervarsity Press, 1982, p. 84
2 George H. Guthrie, *The NIV Application Commentary*. Zondervan, 1998, p. 152.
3 Gareth Cokerill, *Hebrews: A Bible Commentary in the Wesleyan Tradition*, Wesleyan Publishing House, 1999, p. 101.
4 Raymond Brown, pp. 90–91.

“COMMITTED TO EXCELLENCE
IN PREACHING”



THE IMPORTANCE OF ENTERING GOD’S REST

Scripture Reading: Hebrews 3:7-4:16; Text: Hebrews 4:9

Introduction:

Our Scripture informs us that God has provided a “rest” for His people. In His love, grace, and mercy, God desires to do a work in our hearts that reaches beyond the forgiveness of sin and deliverance from bondage. This forgiveness and deliverance God does for us when we get saved. Like the Israelites who were redeemed from Egyptian bondage, God brought them out of slavery (a picture of the sinner—Rom. 6:16; Heb. 3:7-19) in order to bring them into His promised rest. God expects every Christian to enter His rest.

As we look at our passage, we will seek to determine the spiritual condition of the *people* to whom God offers rest. Then we will endeavor to identify and avoid the *problem* that kept God’s people from entering His rest in the past. We will conclude by describing the characteristics of His *provision* of rest. Let’s make sure we don’t miss God’s message about His promised rest!

I. The PEOPLE to whom God offers rest (4:9)—“There remaineth therefore a rest to the people of God.”

The author of Hebrews tells us there is a “rest” (*sabbatismos*) that is specifically designed for “the people of God.” He is not speaking of the rest a sinner experiences when he or she gets saved—a salvation rest. He is speaking of a rest for people who are already saved.

Evidence that the author of Hebrews is writing to Christians is provided in Hebrews 3:1 where he describes them as “holy brethren” and “partakers of the heavenly calling.” In Hebrews 10:32-35 he urges them to maintain their confidence in Christ. He reminds them of their conversion experience and early steadfastness in the faith. They had been persecuted and had endured public insults. Some of them had been imprisoned. When their personal property was confiscated, they joyfully accepted it as part of the cost of following Christ. Further, they knew they had a better and eternal inheritance awaiting them in heaven. We must conclude, therefore, the readers were genuine Christians who had weathered fierce storms of persecution. They were truly “the people of God” (4:9).

II. The PROBLEM that kept the people of God from entering God’s rest in the past—(3:3-19)

The author of Hebrews has a pastor's heart. He saw that many of these seasoned Christians were getting discouraged and worn down in their faith. As a result, they were becoming extremely susceptible to the temptation to tone down their faith in Christ's finished work at Calvary and return to the ceremonial aspects of the Mosaic law. Some of them were in danger of turning back and giving up. In light of this danger, the author of Hebrews presents his hearers with a serious warning and an earnest appeal.

A. A serious warning: remember what happened to Israel in the wilderness after they were redeemed from Egypt!—(3:7-11)

Because the Israelites failed to keep focused on God's promises and maintain persistent faith, they began to doubt God's power and even doubt His presence among them. As a result they began to develop hard hearts (3:8). Hardness of heart was followed by wayward hearts (3:10). The Israelites provoked God through disobedience and unbelief. As a result, God became angry and swore in his wrath that they would not enter into His rest (3:11).¹

When the enemy of your soul tempts you to give up and go back to the things of the world, or tempts you to settle down to mediocrity in the Christian life—a life that retains the “form” of Christianity but lacks the power to overcome willful sin (2 Tim. 3:5)—you need to remember Israel's fatal mistake in the wilderness. God not only requires His people to exercise saving faith—the kind of faith Israel demonstrated when they left Egypt—but He also expects His people to exercise *persistent* faith—the kind of faith that would have led Israel into the promised rest of Canaan.

B. An earnest appeal: do not harden your hearts as the Israelites did through unbelief!—(3:12-19)

The same hardness and waywardness of heart that afflicted Israel in the wilderness because of difficulties and discouraging circumstances, and which eventually caused them to backslide because of unbelief (3:8-10), can happen to the heart of any Christian who does not keep focused on Christ, who does not continue to persevere in the faith (3:14), and who fails to appropriate God's provision of rest.

To combat hardness of heart and unbelief, we are to “exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin” (3:13). We must enter into the rest God has prepared for Christians (4:1, 9, 11).

III. The PROVISION of rest God has prepared for His people—(4:1-16)

The promised “rest for the people of God” was not limited to Israel's physical entrance into Canaan under the leadership of Joshua (4:6-9). David, after Israel was in the land and had experienced rest from their enemies, composed Psalm 95. The author of the letter to the Hebrews quotes from it and understands David to be speaking of a promised rest that is still available to God's people. He indicates that the time to enter this rest is “today” (Heb. 3:7-19; 4:7; quoting Psa. 95:8-11). This suggests that David knew the Canaan land rest was only a picture (a type) of the rest God had prepared for His people. Further, it seems clear that neither David nor the author of Hebrews was speaking of our future heavenly rest.

“What is the promised rest that remains for the people of God?” To answer this question, let's look at four truths the author of the Hebrew letter gives us in describing God's promised rest.

A. It is important for all Christians to enter God's rest.

The urgent need for Christians to enter immediately into God's rest is proclaimed in three passages. First, in Hebrews 4:1 we are urged to “fear” lest any Christian fail to enter God's rest. Second, in Hebrews 4:6 we are reminded that some Christians had not yet entered His rest. Third, in Hebrews 4:11 we are exhorted, “Let us labor (diligently strive) to enter God's rest, lest any man fall after the same example of unbelief” (4:11). These statements teach us that God's promised rest is indispensable to the Christian life.

God's rest is also seen as a present reality (Heb. 4:6-7, “today”). The fact that the verb “enter” occurs eight times in chapter four, all in connection with God's rest, plus the immediacy of the exhortation in Hebrews 4:1 to fear lest anyone fall short of the rest, lends weight to the view that God's rest is not an eschatological event awaiting Christians in the future (i.e. a “heavenly” rest), but is a present spiritual state that is available *now*. As Guthrie points out, “How could those of the community seem to have fallen short *now* if the rest lies entirely in the future? If the concept of rest as discussed in Hebrews 4 has an entirely future orientation, all of the members of the community are short of achieving it at present.”²

B. The promised rest comes from God.

The promised rest of God for Christians is inseparably connected with God. Three times it is called “His rest” (3:18; 4:1, 10) and three times God calls it “My rest” (3:11; 4:3, 5).

This rest was established after God finished His six days of creation. “On the seventh day God did rest from all His works” (Heb. 4:4; Gen. 2:2). Because there is no mention of evening and morning marking the end of God's rest, the preacher argues God's rest is still in existence. Further, since Joshua did not provide this rest to the Israelites when he led them into Canaan (Heb. 4:8), God's rest must be something other than a geographical inheritance or a rest from one's enemies (Deut. 12:9-10). The fact that God addresses us today and invites us to enter His rest, indicates His rest must be inseparably connected with Him (Heb. 4:9; Psa. 95:7b-8a). It is similar to the rest God entered into on the seventh day. That is why the preacher calls it a “Sabbath-rest,” (*sabbatismos*, Heb. 4:9), a term that occurs nowhere else in the New Testament. It is speaking of a spiritual rest entered into by a commitment made in faith (Friberg's Greek Lexicon).

C. To enter the promised rest, a Christian must exercise faith in God's Word and cease from his own works.

The exhortation to fear lest we “fall short” of God's rest (4:1) is followed by the warning that hearing God's word is not enough. We must respond in obedient faith (4:2). The “gospel” that was preached to the Israelites and is being preached to us is the good news that God has prepared a rest for His people. Israel failed to enter God's rest because they did not exercise obedient faith in the message. Their unbelief produced hardness of heart, then waywardness of heart, and ultimately excluded them from God's rest (Heb. 3:11, 19; 4:3). Today, Christians are facing the same decision. We have the opportunity, as did the Israelites, to accept or reject God's prepared rest.

The nature of God's rest is defined in verse 10. It requires the Christian to cease from “his own works” just as God ceased from His. The basic idea of ceasing from our

➡(p19) **approach the training of Christian teachers.**

I have been blessed with a variety of opportunities in Christian education. I have taught in both conventional and A.C.E. schools and have taught both undergraduate and graduate students in college. This varied experience gives me some knowledge of the varied teaching environments into which our CTE graduates will go.

In your opinion, how has Christian education changed in the last 50 years? What are the implications for training future Christian teachers?

Christian education has blossomed, even mushroomed, in the last fifty years. Christians have seen the need to educate their own children, and even non-Christians are looking to the Christian school as an alternative to the public school. There is an ongoing and growing demand for Christian teachers, and I believe it is our responsibility as a Bible college to prepare teachers who can fill that need.

Marcia, what is your philosophy of Christian education?

My philosophy is this: *Christian education brings every field of knowledge into a relationship with the truth of the Bible.* Christian education is God-centered, takes into account the implications of the Scripture for every aspect of the educational process, and must operate within the context of a Christian theistic worldview.

As you assume this new position, what do you consider to be your biggest challenge?

My biggest challenge will be to get a secondary education program up and running. I know that this is a goal of the administration, and it is definitely a necessity for us to accomplish. I'm really excited about the possibilities that lie ahead for the Division of Christian Teacher Education at GBS, and I'm looking forward to the challenge. ■

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➡(p3) the church still holds dear or vice versa? If so, it is time to go.

4. When you sense that your work is finished.

God clearly sends some men to pastor churches for a specific task. To stay beyond the completion of that task is to tear down what you built up. To remain and try to do or redo what you have already done, is to heap frustration upon the heads of your people as well as your own.

5. When you know that your credibility isn't strong enough to stay.

Credibility is essential to ministry. You may not have done any intentional wrong, and yet problems have eroded your credibility among the people. As a matter of fact, it may have been someone else's fault altogether. Nevertheless, you still can't minister without the confidence of the people.

6. When you know you are no longer willing to make the necessary sacrifices to see this church grow.

Somebody has to pay the price for church growth. You can pontificate all day long about lazy laymembers, and it may be true; but nothing will build your church but hard work. If you aren't willing to give the leadership, expend the energy and make the necessary sacrifices for growth, it is time for you to go.

7. When you would leave if you had some other place to go.

Many pastors and leaders would move in a heartbeat if another church or ministry would call, or if another church would call that could offer an equal financial package. In other words, they are only staying because they don't have any other place to go. I've watched men of God leave churches when they knew it was time to go and have to take secular employment to make it. They may have lost a parsonage and a pulpit for a while, but they certainly kept their integrity and honesty with God and the church.

8. When your attitude is no longer positive about your present church.

If you can't feel good about your work, and if your attitude is bad about the church – move!

HOW DO I KNOW WHERE TO GO?

Obviously, we must seek clear leadership from the Spirit of God. But, there are some practical things that will help confirm the mind of God in us.

1. Does your social and cultural background fit this church?

Don't give this point a religious snub. Disaster follows the man who goes into a situation that is out of the cultural and social context of his own ministry. The people will

pick him apart, and he will begin to preach at them rather than to them. Conflict is only a matter of time. Take heed here! Finding the right fit in this area has launched some of the most long-term and successful ministries.

2. Do your particular gifts and skills fit the needs of this congregation?

When a man whose ministry style is prophetic, evangelistic, and seeker-oriented is placed into a situation that needs a healer, the effect is the same as rubbing sandpaper on an open sore. On the other hand, when a man who is a healer goes into a situation that needs a shaker and mover, frustration will abound. A good understanding of your skills and limitations coupled with a good understanding of what a church needs will alleviate many heartaches.

3. Do you agree with these people in doctrine and practice? Do you share similar views concerning the pastor's role in ministry?

Find out some things about the church up front. Don't go in with a hidden agenda and think you will change it. You may only end up splitting it. Make sure you understand and agree with their expectations of your ministry.

4. Has God confirmed this change through providence, common sense, and conviction?

Ultimately, the inner conviction given by the Holy Spirit that our going or coming is the right thing to do will be what gives us a sense of peace and clarity in any change. Yet, don't let personal matters and fears drown His voice. Don't ignore some practical facts that are clear to everyone else. If need be, pray for moving grace, or staying grace, whatever the occasion demands.

WHAT IF I KNOW I NEED TO LEAVE THE CHURCH, BUT MOVING SEEMS BAD FOR MY FAMILY?

I've watched both sides of this question play out. One pastor left an idealistic country setting and moved to a large city. The timing seemed disastrous for his teenage children; but it proved, rather, to be their salvation. Another pastor left his church and relocated nearby to maintain educational continuity and friends for his teenagers. He had to leave pastoral ministry for a few years, but he kept a stable environment around his children at a crucial time in their lives and saved his family. I believe God's will for a pastor and what is best for his family can be one and the same if we will just have the courage to do and follow God's leadership.

Whatever you do, make sure you do not short circuit the Kingdom of God by holding on when you ought to let go, or by letting go when you ought to hold on. Change has been the fresh wind under many a tired pastor's wings. It has also been the salvation of many a failing church. ■

LOOKING AHEAD AT GBS

APRIL

16 – 18 Interchurch Holiness Convention (IHC), Dayton, Ohio
19 GBS VIP Day

MAY

12 Mother's Day
19 Pentecost Sunday, *the Descent of the Holy Spirit, creation of the Church and sanctifying of believers*
17 – 26 GBS Camp Meeting
19 Baccalaureate Services, 2:30 PM
25 Commencement, 10:00 AM
26 Trinity Sunday
27 Memorial Day Observed

JUNE

14 Flag Day
16 Father's Day

➡(p5) Now IHC is guided by Leonard Sankey, devout, principled, and committed to the originating vision.

What IHC did was to give encouragement, cohesiveness, and focus to thousands of conservatives who felt out of stride with the new direction. Although it never became a distinctive denomination—as some hoped and others feared—IHC did shape and strengthen the resistance movement in the older ones. In time, much of that movement directed itself into new “come-out” bodies, though to this day, many IHC supporters remain in their old affiliations.

New colleges and other agencies have joined the “convention family,” while others with far older foundations have solidly identified with it. God's Bible School and the *Revivalist* are examples, though they maintain their historic ties with the broader movement. In a sense, all this is repeated history. For a century earlier, when Mother Methodism was going the same way, thousands of her children rallied to the National Holiness Association under the old banner and in protest of the new way. Some of them stayed in the old church, while others left for the Wesleyans, the Free Methodists, the Pilgrims, and the Nazarenes.

We're a diverse lot in the Conservative Holiness Movement, sometimes strongheaded and rambunctious, but united in our love for “the old paths”—though hopefully with renewed concern for cultural relevance without compromise. Not all of us are identified with IHC, for as

Wallace Thornton has observed, there are those who “see the IHC as too rigid and others who see it as too open.” In any case, as he adds, “the IHC has unarguably been a defining force in the development of the conservative holiness movement and will likely continue to be so.”

Thus, IHC and CHM aren't quite the same, but they have followed a similar road for 50 years; and it's time for thoughtful reflection about the journey and where it may lead. At the semicentennial of the Conservative Holiness Movement, “retrospect and prospect” weigh heavily upon us; and for that reason, we submit the following generalizations:

1. History has vindicated our beginnings. Far more than they realized, our founders were fighting for a basic holiness identity which was being lost. In the half-century since, attrition has continued rapidly, and the situation is now so dismal in the broader movement that many have forgotten who they even are. The same sins, the same compromises, and the same sell-out which once we all abhorred have become so common that it's almost impossible to distinguish the church from the world. There are moments of nostalgia for the old piety, but not much for the old disciplines which formed that piety.

2. We have preserved our holiness heritage. Preservationist language sounds narrow and defensive. But thank God, our preachers still emphasize the great Wesleyan themes; thousands of our people still look like holiness people are supposed to look and act like holiness people are supposed to act; and our youth still attend schools where they are taught the values which have formed our foundations since the Methodist revival. We have our problems, but we would not trade them for the problems of those who have lost their birthright.

3. Historical perspective adds balance to memory. We acknowledge our mistakes in the disruptions of the past, and where possible, would rectify them. If church bureaucracies were sometimes autocratic, unfair, and more devoted to the *Zeitgeist*—the spirit of the age—than to Biblical principle, we were sometimes judgmental, hasty, and lopsided. Institutionally we cannot be reunited, for our ways have diverged too widely; but personally we should seek reconciliation with all those with whom we are estranged—even when this means apologies and restitution. This same principle applies to the slaughter we have sometimes wreaked upon ourselves. Oh, that Charles Wesley's lines could be spoken of us all: “*Friends at first are friends at last.*”

4. None of us have witnessed the revival for which we had hoped. We once anticipated the great revival we hoped would come once we separated from the “compromisers.” But revival has come neither to us nor to them. Many churches in all wings of the holiness movement—conservative or liberal—show little statistical growth, and others are shriveling into extinction. Statistical gain or loss does not equate spiritual health; but our annual minutes do register the first, while God evaluates the

second; and genuine revival should enhance them both.

5. We're having our own struggle with embourgeoisment.

"The Methodists grow more and more self indulgent, because they grow rich..." Mr. Wesley's warning is for us, since we too are doing well financially. No longer do we go to IHC in Good Will clothes, curl up in five-dollar hotels, or eat soggy sandwiches out of styrofoam coolers.

It's not that the comforts of growing affluence are wrong in themselves; and indeed, we thank God for them. But let us beware of easy self-indulgence, which so often has opened the door to every kind of worldliness and cultural accommodation. *Man, movement, machinery, monument*—this is the sad progression which has marked so many movements, which as Wesley said of his Methodists, "decreased in grace in the same proportion as they increased in wealth."

6. We must reconnect.

Too long we've been fixated on ourselves and the "come-out" generation of our beginnings. It's time to rebuild bridges to a heritage and a destiny far greater. On one hand, this means reconnecting (1) *with history and the Church of history*, cherishing all its treasures and embracing all its members as brothers and sisters in Christ; (2) *with our Wesleyan heritage*, with its foundations in the Bible, its identity with classical Christianity, and its magnificent focus and careful balance; and (3) *with the broader holiness movement*, wherever it will let us, always speaking the truth in love, and *without compromise* welcoming all in that movement who share our basic convictions. On the other hand, *we must reconnect with the culture in which we live*, faithfully, lovingly and relevantly speaking words of grace in the name of Him who has called us to be *in the world, not of the world!*

With all its limitations, the Conservative Holiness Movement has struggled for 50 years to bear authentic witness to Jesus' name. For 2,000 years, His whole

5.9 cents per minute for interstate long distance!

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Plus....10% of your long distance charges will come to God's Bible School and College!

You can begin this service by either of the following methods:

1. Go to our web site at www.gbs.edu and click on the alumni button. Then click on the phone icon. After that, just follow the simple instructions. At this location you will also find a list of the intrastate long-distance charges that vary from state to state. OR
2. Call 1-866-449-0399 and they will take care of helping you get these low rates.

Help yourself while helping your school!

Church has struggled to do the same. Our loyalty first is to the Church, for it is His body and His spouse—the community of all His people; and He has pledged that not even the gates of hell shall prevail against it. At the same time, we live out that loyalty in gratitude to our more immediate fellowship within that Church; and this is the Conservative Holiness Movement, as well as IHC, which as Dr. Herron said, remains "the one united voice, the one channel of fellowship and cooperation between the groups and churches" within that movement. That's why we're about ready to go up to Jerusalem, light the birthday candles, and celebrate the Jubilee. ■

Camp Meeting

at God's Bible School & College
Cincinnati, Ohio

New Date

May 17-26, 2002

Evangelists: Albert Barr • Chris Cravens • Wingrove Taylor



Albert Barr



Wingrove Taylor



Chris Cravens

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

Children's Services: GBS Students

Daniel-Revelation Class: Allan Brown

Baccalaureate: Sunday, May 19, 2:30 pm

Commencement: Saturday, May 25, 10:00 am

Schedule of Services:

- Prayer and Healing7:30 am
- Breakfast8:00 am
- Heart Talks9:00 am
- Morning Worship10:30 am *
- Children's Meeting10:30 am
- Lunch12:00 pm
- Supper5:00 pm
- Evening Service7:00 pm *

*Nursery service provided during the main services



Michael Avery
President



Allan Brown
Bible Teacher



Garen Wolf
Music Director

DANIEL AND REVELATION—Earn College Credit During Camp!
The Aldersgate class scheduled during camp this year is Daniel and Revelation taught by Dr. Allan Brown, chair of the Division of Ministerial Education.

Come and learn what the Bible says about end times. You may either take the class for three hours of college credit, continuing education, or simply audit it for personal enrichment. Contact Aldersgate Coordinator, Lottie Tryon, at 513-721-7944 (extension 122) or at ltryon@gbs.edu. There will be some accompanying outside work, so contact us ASAP!

The class will be held in the afternoons 1:00-5:00 Monday through Friday.

Space is limited—register early! Contact: God's Bible School Camp Meeting (513) 721-7944 • 1810 Young Street • Cincinnati, Ohio 45210

	Fri. 5/17	Sat. 5/18	Sun. 5/19	Mon. 5/20	Tue. 5/21	Wed. 5/22	Thu. 5/23	Fri. 5/24	Sat. 5/25	Sun. 5/26
9:00 am				Taylor	Taylor	Taylor	Taylor	Taylor		
10:30 am		Barr	Taylor	Barr	Cravens	Barr	Cravens	Barr	10:00 am Commence- ment	Barr
2:30 pm	<i>Baccalaureate</i>									<i>TBA</i>
7:00 pm	Cravens	Cravens	Barr	Cravens	Barr	Cravens	Barr	Cravens	Taylor	Cravens