

GOD'S REVIVALIST

and Bible Advocate



May 2002

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EDITOR

Larry D. Smith

STAFF

Myra Brown, *production manager*

Kevin Moser, *art director*

Jon Plank, *graphic designer*

Ron Shew, *publisher*

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All over "Revivalist land" it's spring again! We rejoice in the mercy of God, who renews the earth, even as He will finally renew all creation. "Alleluia! The Lord God Omnipotent reigneth!"



IT'S THE PITCH OF THE TENT

by Michael R. Avery, President

“And Lot...pitched his tent toward Sodom.”

We are all in a constant state of movement. Ask parents anywhere, and they will tell you their tumbling little toddler is running rapidly toward becoming a towering adult. Ask teachers anywhere, and they will tell you that the first grader struggling to read small words and add simple figures will someday be reading the classics and doing calculus. On the other hand, ask doctors anywhere about aging, and they will tell you that we are moving away from strength to weakness and from life to death. For the Christian, Paul says we are, “being changed from glory to glory” (II Cor. 3:18).

We are all in the process of becoming. We have moved from what we were and are toward what we shall be. The troubling thought about this is not that we are moving, but what we are moving toward. Life refuses to let us be still. We are either ascending or descending, mounting up or sinking down.

An important question in this process is “What determines our direction?” A.W. Tozer said, *“We are becoming what we love. We are to a large degree the sum of our loves and we will of moral necessity grow into the image of what we love most.”*

No wonder the greatest commandment in the Bible is “Love the Lord your God with all your heart, and with all your soul and with all your mind” (Matt. 22:37). Jesus implied this in the Sermon on the Mount when He said, “Where your treasure is, there will your heart be also” (Matt. 6:21)

You and I are being molded by our affinities and shaped by the things we love. This is the reason behind Lot’s tragedy. He held an affinity for the well-watered plains of Jordan and ended up a resident ruler in Sodom. The closing scene of Lot’s life is a portrait of drunkenness and incest. How did he get there? He had his heart set on the wrong thing.

The law of moral affinity will either shape your life into a vessel of honor or else will mold you into something twisted and evil. Both Jezebel and Judas were at one time pink-cheeked, innocent children; but they set their affections on the wrong things and were carried down stream by a moral undertow. There is no middle ground. It is not where you are this moment; it is where you’re moving. *It is always the “pitch of the tent.”*

Just ask Lot! ■

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.

WONDERFUL ARTICLES

Please renew my subscription of the *Revivalist* for two years. I am a 1950 college graduate of the school and enjoy your wonderful articles.

KATHLEEN GRAY LARSON (GBS '50)
Winston-Salem, North Carolina



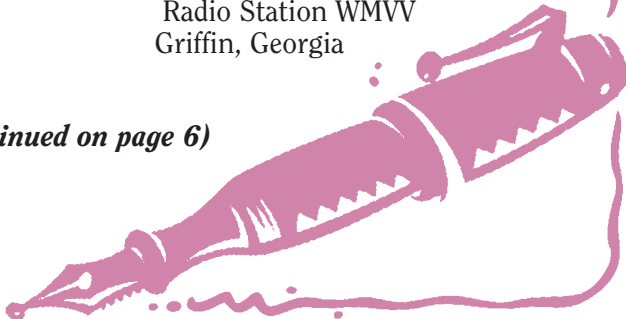
READ IT STANDING UP

I must take this opportunity to express to you how much I appreciated the very balanced and thoughtful approach taken by the most recent issue of *The Revivalist* [Special Youth Issue, March 2002]. Actually, I

was so gripped by it that I read nearly all of it standing up! It was tremendous. In fact, I plan on using the article on music as our new corporate guide for music selection here at Radio Station WMVV and New Life Radio. I'm also going to propose that we use it at our EBM International stations in Fiji and Papua New Guinea. I am so proud of my school for the balance and forethought which obviously went into this special issue.

JOE EMERT, *President*
Life Radio Ministries, Inc.
Radio Station WMVV
Griffin, Georgia

(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.

PAPUA NEW GUINEA

"Pray for the full recovery of John Kunape, godly pastor in the Katiloma area, who was brutally knifed by members of a tribe at war with John's tribe. His survival is a miracle. He has been a powerful testimony for the gospel by his attitude toward his attackers. Pray that many will be saved because of this near tragedy." —*Ropeholders*

PERU

"We made our final move to Lima, Peru. We are settling into our new home, city, church, school and jobs quite nicely. Tuesday evening we had the privilege of singing for the opening session of a national leaders' retreat. Our kids attended with us, and we were able to meet all of the district superintendents and many of their wives." —*Marlon and Renotta King and Family, Church of the Nazarene*

PHILIPPINES

"I must say that the thing that I am so encouraged about right now is the start up of the academy. The Lord is bringing everything together so beautifully; and although there is so much more work to do, and quite a few things remaining, we have the confidence that this is a vision from the Lord." —*Tim Keep, Philippine Bible Methodist Missions*

RUMANIA

"I have gained a new perspective on working with orphans during the years I have been in Rumania. As much as I love the parentless children, I see now that Rumania is full of moral and spiritual orphans of all sizes and ages. I love them all, and it matters less and less to me how God uses me for their good, as long as He uses me. The teens I meet with weekly have known me and have been attending the local Protestant evangelical church for at least four years. As far as "missionarying" goes, these teenagers are the group of people who are the closest and most hungry and open. They are a priority." —*Andrea Whiteman, FEA Missions* ■



HOLDING THE HORSES

by Larry D. Smith, editor

John Inskip and William McDonald were leaders in the massive holiness movement which stirred Methodism following the Civil War. Their spiritual depth, careful balance, and courageous stand were recognized in 1872 by *Zion's Herald*, which according to Dr. Melvin Dieter applauded them for "their admirable job of *holding the horses*." By this the periodical meant that these heroic pastors were rallying the church against the effects of increasing prosperity and popularity which threatened its very soul. Everywhere the horses were galloping toward disaster; but Inskip and McDonald and their earnest colleagues were determined to reign them in.

Pointedly and persistently their call to renewal sounded throughout the Methodist Episcopal Church, which, of course, is the mother of us all. Centered in great "national camp meetings" where impassioned evangelists roused the multitudes to earnest prayer, consecrated lives, and sanctifying grace, a vigorous movement of the Spirit seemed

ready to engulf the church. Thus, the "paper warned that continuing opposition to the movement was unreasonable," as Dr. Dieter notes, "and that unless its opponents relented, schism would be the inevitable consequence."

But the enemies of the holiness revival did not relent, and schism did result. Within thirty years, thousands of devout Methodists had left their fathers' church in loyalty to their fathers' faith. This faith they lovingly perpetuated in newly-organized holiness denominations devoted to the "old paths" and built around the old mission "to reform the continent and spread scriptural holiness over these lands." Others remained, a faithful remnant to remind the church of its first allegiance.

Among these were Inskip and Fowler, who tried valiantly "to hold the horses" to the last. Yet despite their noble efforts, they failed to halt the mad plunge to the edge and over the brink; and the Methodist Church never recovered from the devastation. Yet their faithful witness did fortify their embattled friends who carried on the struggle; and more than a century later, it still echoes in our ears and in our hearts. For like John Inskip and William Fowler, we who love the peace and purity of Zion are also called to the job of "holding the horses."

This sounds negative, and in a sense it is; for it suggests (p26)➡

ONLY REVIVAL
CAN ACTUALLY
TURN BACK
THE HANDS OF
HISTORICAL
DRIFT AND
EXTEND OUR
USEFULNESS AS
A MOVEMENT.

Our Readers Respond

(continued from page 4)

KUDOS FOR YOUTH ISSUE

A blessed day to all of you. I just want to say thank you for such a special issue. It's been a blessing to me. Keep coming up with such spiritually helpful articles. The Lord bless you and all your labors.

MAXWELL
The Philippines
E-mail

ISSUE WAS AWESOME

The latest issue for young people was awesome. I sat down and read it from cover to cover. I thought it was...easy to understand. It is definitely an issue that will go in my files for the future. Keep up the awesome work.

JON HOOD
E-mail

TIMELY, PRACTICAL, AND THOUGHTFUL

Bravo! Just received the special March issue. What a timely, practical, and thoughtful presentation of so many pertinent issues. I will have this copy on file for much future use.

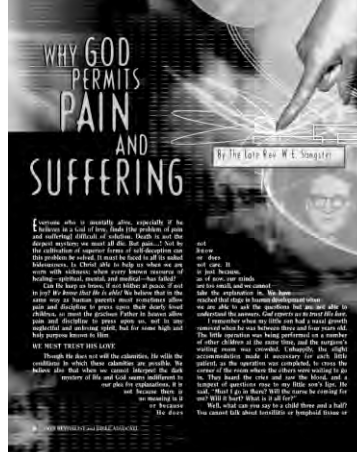
MARK WILCOX
E-mail

PURCHASE EXTRA COPIES?

We have really appreciated the current issue of *God's Revivalist* (Special Edition for Youth). I was wondering if it would be possible to purchase some extra copies of this issue. I would like to pass them out to the young people in our youth group. If so please let me know.

CALVIN HARTMAN
E-mail

Editor's Note: Response to the youth issue has been enthusiastic. Extra copies of the March Revivalist are available by contacting our office. Most of the materials in that issue will be included in a forthcoming book *The Journey*, published by Revivalist Press. This will also include additional articles on Christian lifestyle issues of special interest to Christian youth. Watch for further details.



CHRIST DIED TO REDEEM US FROM SICKNESS AND LOSS

It is deeply disturbing to find such gloomy reading in the *Bible Advocate* as presented in the article, "Why God Permits Pain and Suffering" (Winter 2002). No Bible basis is given for the

writer's thesis, and the tone certainly is not the good news of the Bible. The writer is saying sickness and loss may be just what God wants for some of His children. Both sickness and loss are a part of the curse of the Law and Christ has redeemed us from the curse. Sickness and loss are what Christ suffered and died to redeem us from, and to suffer with Christ can only mean that we must resist those evils because He resisted those for us unto death.

It is gruesome to think our loving Father wants such evils for His children. Jesus taught that we parents, though evil, would never wish such for our children; How much more does God wish well for us. No sick person was ever denied healing by Jesus. We cannot imagine Him explaining to a sick person that God is allowing them to remain sick for some mysterious reason. We, as the body of Christ, must gladly receive in His name all those who need healing when they ask for it. And the Bible leaves no doubt when it says, "The prayer of faith will save the sick." Should not the *Bible Advocate* present that good news? Unbelief is stifling the good news of healing, just as it did for Jesus in Nazareth.

JOHN TITUS
Zephyrhills, Florida

Editor's Note: The late Dr. W.E. Sangster's classic article grapples with the universal reality of pain and suffering, even for Christians. God does not cause this, but obviously He allows it. Healing is promised, but always it must be according to the providential will of God. The time is coming when we shall be delivered from the last vestiges of the fall; but as Dr. Sangster says, until then "we must trust His love."





Richard Gant Flexon (1895–1982) made a vast contribution to the holiness movement and especially to God's Bible School. This is the first of a two-part account of his fascinating life.

FOR THE SALVATION OF LOST HUMANITY

By Anita Brechbill

Part I

The sleepy little town of Downer in Gloucester, southern New Jersey, is only a memory in the minds of the oldest residents. But to the multiplied thousands in many countries who first heard the gospel from the lips of R.G. Flexon, or from those whom he helped to send, this obscure country town is a hallowed spot, for “this man was born there.”

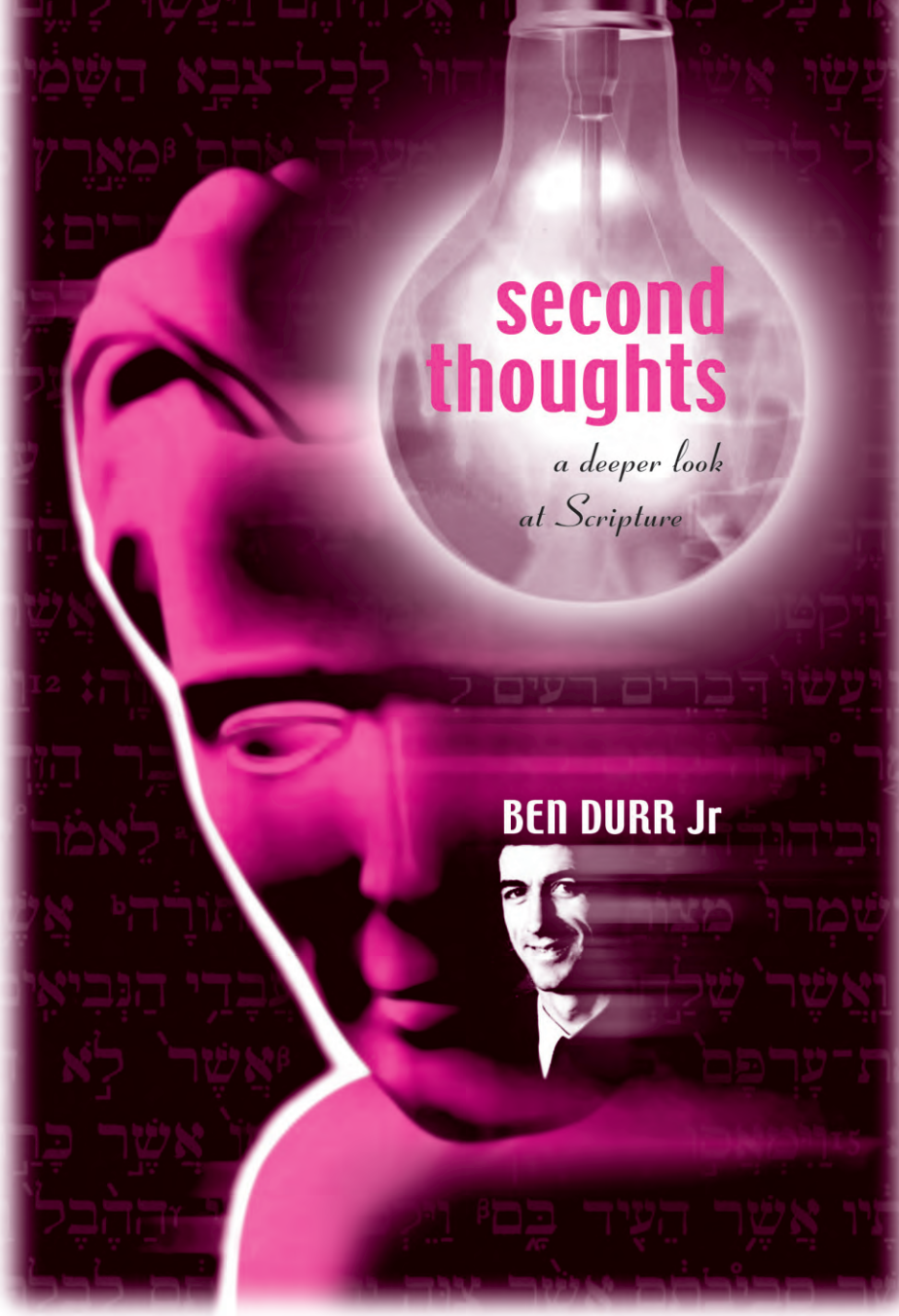
The majority of those who witnessed the response to his “altar-calls,” or listened in amazement as pledges at the missionary convention or camp meeting rose into the tens, then hundreds of thousands of dollars, or sat awestruck at the close of the Silver Anniversary of IHC, as the “few remarks” he stepped forward to give suddenly became a fountain of anointed exhortation, knew nothing of the years “on the backside of the desert” where God had prepared and tested His man.

Early Years

Richard Gant Flexon was one of six children born into a Methodist minister's home. Converted at the age of six, he won his first soul to Jesus Christ within the next twenty-four hours. He was soon received as a member of the Methodist church and when twelve years old was given a class of boys to teach in the Sunday school. At this early age he found it necessary to make some decisions on his own. Parties that were popular among the young people and church suppers for profit were two activities in which he felt he could not take part.

Frightened when God called him to preach at the age of thirteen, he told no one of the call for three years. His father's response to the news was not encouraging, “Prove you have some ability to preach, and then I will believe you are called.” Three weeks later, his father asked Richard to “fill in” for him. There were eleven seekers at the altar, and his father changed his mind about Richard's call to preach.

In his early teens he heard his first sermon on holiness and was soon seeking the experience. This earnest pursuit of God was not looked on with approval by Richard's older brothers and sisters. His father was much displeased when he felt led to identify himself with a small and despised holiness group in the area. The rift widened when Richard made known his (p23)➡



second thoughts

*a deeper look
at Scripture*

BEN DURR Jr



“Always be ready to give an answer...for the hope that is in you” (1 Peter 3:15b)

How can we know God? Do we know God primarily through reason? Or do we discover Him principally through experience? These questions are raised by Tony Campolo in his book *Seize the Day*.

Somewhat to my discomfort, the popular writer argues vigorously for the position that we know God first and foremost “with the heart” rather than the head. Campolo writes, “I believe we feel our way to God...It is through passionate love rather than

well-reasoned syllogism that we come to know God. In our relationship with God reason is always only a helper to passionate love; reason is never on the throne.”

I usually write comments in the books that I read, and I filled the margins of this chapter with plenty of question marks and notes of objection. I was not comfortable with the philosophy that my emotions and passions, fickle as they are, serve as the primary compass on my journey to know God. The storybook of history is filled with too many sad accounts of religious extremists who sought God primarily through mystical experience.

But I must admit Campolo did raise some valid points about both the limits of reason and the value of emotions in the search for God. After all, he chides, what life has ever been radically transformed by contemplating sophisticated propositions describing God as the “Unmoved Mover,” the “Ground of all Being” or the “Transcendental Categorical Imperative?!” On the other hand, throughout the Old Testament, God is revealed as being a passionate God, One who enters into the personal experiences of men and women.

Ironically, I may have discovered a resolution to the “reason versus passion” debate in a minor error that made its way into Campolo’s book. Denying that he has totally abandoned reason, Campolo loosely quotes the Biblical directive to “have a reason for the faith that lies within us,” and he attributes that admonition to Paul. Of course, it was Peter who wrote those words. I couldn’t escape the irony of the mistake. Peter was a passionate apostle! Paul was the more systematic thinker. The quote was probably accidentally attributed to Paul because that’s the sort of statement one would expect a reasoning theologian like Paul to say. But it was Peter, the man of impulse, passion, and emotion, who gave the advice to undergird faith with reason.

It further occurs to me that Paul, though a great thinker, could never be accused of lacking passion or of minimizing experience. In fact, his conversion was about both experience (flashing light, thunder) and objective truth (“I am Jesus whom you are persecuting”). Come to think of it, the emotional psalmist penned more than a few abstract theological statements about God, as did the passionate prophets.

Which leads me to ask, is it really an either/or decision? Must reason orbit around experience, or experience around reason? Or are they more like the two rails of a track which simultaneously carry us along on our journey to God? After all, God is the Creator of both our minds and our emotions. ■

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

Pastor, Do You Preach The WORD?

by Dr. Mark Smith



As has been the case in my family's life for many years, we attended our share of camp meetings during last summer. Sometimes I preached the camp, and other times I went to share in the blessings of such a wonderful atmosphere. To me, camp meetings bring some nostalgia as I think of the friendly reminders of the praying of God's saints, the baking of fresh rolls, the playing of all the children, and the preaching of God's Word. *Did I say the preaching of God's Word?* Exactly! That is one reason I attend camp meeting—to hear God's Word proclaimed with passion and persuasion.

Well, this past summer was no different. I needed the Word! As usual, I listened intently to the preaching of the Word. I needed to be fed! But upon leaving these camps my heart was troubled by this question: *Was the Word proclaimed?* Let me hasten to say that in some cases I was very challenged. In one of the camps, Rev. Daniel Stetler preached some of the best sermons I have heard in years. My heart was fed.

But in many camp services, I was fed a steady diet of discussions about personal convictions. In those cases the preacher simply chose a text and proceeded to preach his or someone else's hobbyhorse. I knew this because I have heard the message repeatedly over the years. Each time I left those services, my heart was heavy, because I had come to grow; and growth only occurs through feasting on *The Word*—not *a word*. I challenge us as preachers to examine what we preach. Is it Biblical? Does it promote spiritual growth?

I also attended camps where holiness was rarely mentioned. In those camps I was fed a steady diet of the dangers of being non-relevant in today's society. To me it seemed the preacher's focus was to ridicule the crowd who held to any standard of righteous living. Again I left heavy hearted, because I needed the Word. I left those services asking myself why anyone would intentionally ridicule the more conservative elements of a denomination. Preacher, you never have to encourage people to stray away from God. That will happen without you pushing them along at a faster clip.

This experience has caused me to re-evaluate my own preaching.

- (1) I will be more expository in my preaching.
- (2) I will learn to work carefully with the Word by using tools to better my understanding of the Word.
- (3) I will spend more time in preparation so as to be true to the Word.
- (4) I will spend much more time in preparation so as to understand the Word.
- (5) I will preach from prepared materials so as not to ride my hobbyhorses.

PREACHER! DO YOU LEAD PEOPLE TOWARD CHRIST WITH THE WORD? ■

Dr. Mark Smith is the Vice President for Adult and Graduate Studies at Indiana Wesleyan University, Marion, Indiana, and is a member of the Board of Trustees of God's Bible School and College

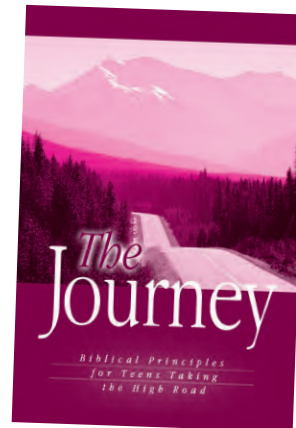
NEWS FROM THE HILLTOP

REVIVALIST PRESS RELEASES *THE JOURNEY*

The Journey: Biblical Principles for Teens Taking the High Road, a newly-released volume of lifestyle instruction for Christian youth, has just been released by the Revivalist Press. Sponsored by supporting holiness denominations, it includes most of the contents of *God's Revivalist's* March 2002 special youth edition, plus additional articles on related subjects.

Candidly the book addresses such subjects as how to approach the Bible and personally apply it; how to find God's will for your life; how to be a triumphant and happy Christian in the midst of a hostile world; how to develop wholesome relationships with the opposite sex and keep free of moral impurity; how to handle such matters as entertainment, music, dress, restitution, forgiveness, and witnessing from God's perspective; and finally, how to "grow in grace" and develop into a sturdy, mature, and growing Christian.

Published by the Revivalist Press, *The Journey* is printed by Country Pines, Shoals, Indiana, and will be distributed without charge. Those wishing a copy of *The Journey* should contact GBS, and it will be sent for the cost of postage.



GBS MISSION DIVISION SPONSORS NEW YORK TRIP

"This weekend was one of the best weekends of my life!" Thus freshman student Jaron Bovard registered his response to a GBS Division of Intercultural Studies and World Missions trip to New York City, March 14–18. Led by Dan Glick, chair of the division, the weekend itinerary included Greenwich Village, the Statue of Liberty, Ground Zero, Time Square, Rockefeller Center, St. Patrick's Cathedral, Central Park, and the Brooklyn Tabernacle.

Services at the famous inner-city church were considered the high point of the trip. "New York is a fascinating place," commented another student, Lynette Troyer, "and it was exciting to see what God is doing through His people at Brooklyn Tabernacle." In addition to Troyer and Bovard, students participating were Joanna Tallman, Mary Bevin, Ryan Colson, Joey Kretoski, Candace Dahler, Faith Parker, Missy Terry, Jenny Maloney, Emily Charlton, Joe Glick, and Andrew Glick.



Participants of the New York Trip

MUSIC GROUPS AND MISSION TEAMS TO MINISTER THIS SUMMER

God's Bible School and College will be represented this summer by traveling music groups and mission teams, not only in the United States and Canada, but also in Northern Ireland.

Pictured at right are the four music teams, which according to Don Davison, director of public relations, will visit churches and camps, thus providing "a vital arm of the overall recruitment outreach of the college." The music teams and their members are as follows:

(1) Assurance, college men's quartet: *Chad Cowherd* (bass), Oklahoma City, Oklahoma; *Joey Ratcliff* (baritone), Loveland, Ohio; *Aaron Terry* (lead), North Vernon, Indiana; and *Brandon Mills* (tenor), Lake Placid, New York. Andrea Cranor, Independence, Kansas, serves as accompanist. Assurance is also the official GBS summer youth camp team, which under the direction of Student Recruitment Director Keith Waggoner will serve camps in such support roles as devotional leaders and team captains.

(2) Heritage, college men's quartet: Mark Foster (tenor), Noblesville, Indiana; Jeff Snyder (lead), Owensboro, Kentucky; Eric Nichols (baritone), Lima, Ohio; and Mike Mater (bass), Ft. Erie, Ontario. Jessica Smith, Thomasville, North Carolina, serves as accompanist.



GBS Music Ministry Personnel

(3) Hope, women's trio: Donna Downing, Cincinnati, Ohio; Dixie Downing, Point Pleasant, West Virginia; and Sonja Vernon, Cincinnati, Ohio. Mandy Mimier, Frankfort, Indiana, serves as accompanist.

(4) Harmony, college mixed trio: Sandy Gray, Westfield, Indiana; Curtis Going, Goldsboro, North Carolina; and Heidi Holmes, Lakeview, Michigan, Dorcas Byer, Cochrane, Ontario, will serve as accompanist. As noted below, Harmony will also be a part of the missions team to Northern Ireland, where Cindy Matlock, Bedford, Indiana, will serve as accompanist.

In addition, four missions teams under the general supervision of Daniel Glick, chair of GBS's Division of Intercultural Studies and World Missions, will minister in the following countries: *Ukraine, May 28–June 12, Daniel Glick, leader; Lynette Troyer, Mandy Mimier, Stephen Buckland, Dorcas Byer, and Olena Gurova. Northern Ireland, May 28–June 11, Dr. Allan P. Brown, leader; Mark Mander, Curtis Going, Heidi Holmes, Sandy Gray, and Cindy Matlock. South Africa, July 18–August 9, Lynette Hopkins and Stephen Buckland, leaders; Jason Hopkins, Andrea Duckworth, Joy Alexander, Sarah Tomes, Michelle Elsey, and Joey Kretoski. Mexico (Mexico City), July 11–July 18, Craig Dahler, leader.* At this time the personnel of this team is still incomplete.

SPRING BAND TOUR TAKES GBS MINISTRY WEST

"Go west" was the motto for the Spring Tour of the Symphonic Wind and String Ensemble, March 22–29. "The SWSE was great," commented tour director Don Davison of the GBS department of public relations. "They served GBS well with a fine, stirring program that was interspersed with genuine testimonies of God's grace in their lives." Directing the school band was Professor Garen Wolf, assisted by his daughter Deanna, both of the Division of Music. Keith Waggoner served as student recruiter and John Burroughs as bus driver.

BRIEFLY NOTED: Two students have been awarded plaques as "student of the month" for the months of January and February respectively. **Aaron Terry**, a junior working for a BA in Music Education, plans to be a minister of music and to teach music. He felt that the Lord strongly led him to the Hilltop to prepare for His service and "absolutely loves GBS," where he has been a quartet member each year he has been a student. **Shannon Miller** is a senior in the Christian Education track. From a couple of campus visits, she knew that the Lord was leading her to GBS; and as she believes, her decision to come was one of best she ever made. She is a talented cook, and this past year she has served as assistant cook on campus. After her marriage this summer, she intends to "teach wherever God leads."....Under the direction of Professor Garen Wolf, the **GBS College Choir will perform Handel's famous oratorio *Messiah*** in the campus chapel, at 7:00 PM, May 8. Faculty accompanist is Martha Miller, and assistant director is Deanna Wolf. Soloists include Branon Littleton, tenor; Michelle Miller, soprano; Amanda Strain, soprano; Eric Englund, bass; Heidi Holmes, alto, and Mark Foster, tenor. Probably the most loved and most performed oratorio of all times, *Messiah* presents the plan of redemption through Jesus the Messiah and is based on the King James Version of the Bible....**David Graffenberger**, international director of Every Creature Crusade (ECC) for OMS International, is scheduled to speak at GBS chapel services April 24. He and his wife Marilyn have been OMS missionaries since 1963, serving first in Haiti, and since 1979 on the headquarters staff in Greenwood, Indiana. OMS had its beginnings on the the GBS campus in 1900 and for many years thereafter there were close ties between the organizations. Each was represented at the other's recent centennial celebrations, and GBS President Michael Avery recently addressed an OMS gathering. 📌



POSITIONS AVAILABLE

God's Bible School and College is always interested in quality people in a wide range of fields, including teaching, office work, etc. We are thankful that the Lord has sent some fine prospects our way for the previously-advertised positions in our high school department. If you are interested in serving at GBS, please send us your resume, and we will let you know when a position appropriate to your training and experience comes open. The following positions are now open:

DIRECTOR OF ADMISSIONS/INTERNATIONAL STUDENT ADVISOR. Duties will include promoting increased student population and growth of the school; interviewing prospective students; processing applications and other documents for admission to the college; computing statistical data; preparing reports; and maintaining records. The successful candidate will be responsible for providing guidance to international students regarding immigration laws and procedures; must be able to make consistent and fair judgments and work under pressure; and must possess excellent organizational and communication skills, a strong computer background, and a solid appreciation for the benefits of a Christian higher education.

BUSINESS INSTRUCTOR/PROGRAM COORDINATION. This is a full-time position at the instructor level in the business department. Responsibilities will include teaching general business and office administration course work, advising students on academic and program requirements, and evaluating portfolios. Requirements: bachelor's degree in business or related discipline and evidence of effective college-level teaching. Final determination will be based upon a successful interview, which may include a teaching demonstration.

Candidates for either of the above positions should send application materials (letter of application, resume, and official transcript) to **Dr. Ken Farmer, Vice President for Academic Affairs, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210.**



David Graffenberger

.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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CORRESPONDENCE

MANY GRATEFUL THOUGHTS.

"This 94-year-old man has many grateful thoughts of GBS. My youngest son Stephen, a graduate of GBS, taught there for five years, 1975–1980. Our granddaughter Marsha Hickman Potteiger sang in the ladies' trio. Our eldest daughter Grace met her future husband Robert W. Keep while a student there. I thank you for printing an article by our grandson Tim Keep concerning his son Jesse and also for the wonderful article by Freda Hudson, our friend for more than 50 years." — *Lanham Hickman, Marietta, Ohio*

Editor's Note: Mr. Hickman also enclosed this testimony: "In the 23rd and 24th year of my sinful life, I was afflicted with very painful skin disorders—boils, carbuncles, and abscesses—so badly that I could not work. God in His kind mercy afflicted my body. He loved me so much that He would not pave the road to hell with roses for me. God smote my heart with conviction. I made a deliberate choice: *'Regardless of the cost I will be a Christian!'* On Sunday night, February 7, 1932, I went to the Clarksburg, West Virginia, Wesleyan church [and] went to the altar alone. God gave me saving faith. I was saved, forgiven, and my life was forever changed. As I walk in the light of God's Word, I have a clean, pure heart and a sure hope of heaven. I owe all to Jesus."

IT'S BEEN 62 YEARS. "I am mailing a contribution to be used for the school where most needed and payment for my subscription to *God's Revivalist*. I appreciate hearing how our God is still blessing you all at the school. It has been 62 years since I attended God's Bible School. He still

blesses my wife and me and our family today. —*Ralph Daugherty, Sr., Newfane, New York*

ENTERED IN 1935. "I entered GBS there as a student in September 1935 and was a brand-new Christian of just a few months. I had so much to learn, but I was eager to mind God's call to go as a missionary to the Indians. After four years at GBS and graduation in 1941, I arrived on the Fort Peck, Indiana, headquarters town. Work was very scarce, but my first job provided me enough money to buy lumber and make benches. I opened our Nazarene Sunday School in May 1941 with three little Indian girls. It soon outgrew the building and eventually we built a beautiful church." —*Mildred Bateman, Council, Idaho.*



SETTLED AND PREPARED AT GBS. "I am a 1962 graduate of GBS [who for years had] never returned to my alma mater. In August 2001, while visiting dear friends Alice and Edsel Trouten, she and I walked to the school. We were roommates in our college days, and she and I both wanted to visit the school that has held so many precious memories for me. I got turned around a bit and had to ask Alice where this was and that, but the changes and renovations are wonderful.

"After being a working student in the print shop during the days of Brothers Muir and Robinson, I wanted to go there. I pointed out to Alice where Brother Robinson and I sat at the linotypes, setting type for *God's Revivalist* and reprinted books, among others. Those were days of hot type and big presses, but it was a training ground for my missionary calling to Papua New Guinea. I never thought that was so at the time.

"Then I wanted to see the prayer room where I spent time with my Father in the mornings and evenings. I was touched as I entered it, and many memories flooded back. I told Alice that I was so thankful that there weren't any changes in that room. The three cubicles are there where I met with God,



and He met with me daily. I have many memories of sharing and praying with other students who had struggles. What a sacred place it still is for me! Thanks for not changing that room!

“Then we came to the chapel. Many memories ran through my mind. There were times when the Holy Spirit settled down upon us and students and staff were free in the Spirit. My thoughts went back to times when we knelt at the altar praying with struggling students until late in the night and then going to our own rooms to pray some more. Oh, the “precious memories, how they linger.” We went to the second floor and found the room that we shared and once again we talked about our lasting memories.

“It was at GBS where God settled me and prepared me for His calling for fifteen years in missionary service in Papua New Guinea and the Philippines. To God be the glory! Great things He has done!”
—*Marlene Edwards, Major, The Salvation Army, Shelbyville, Indiana*

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SPECIAL INTEREST

Veteran missionary to Guatemala, **Dr. Glen E. Reiff (GBS '57 ThB)**, is recovering from a serious



illness, apparently caused by the bite of a poisonous spider. He and his wife Helen (Leigh) (GBS '70 BA) were forced to return to the

U.S. for his hospitalization and medical treatment. “We are glad to report that I am still improving little by little,” he says, “although I still have a little ways to go.”

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BIRTHS

To **Paul (GBS '98) and Susanna (Slone) (GBS '94) Pilmore**, a son **Zachery David Pilmore**, born

February 15, 2002. He has two older sisters, Emily and Anna.

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DEATHS

The Rev. Agatha (Platz) Adams, 85, formerly of Columbus, Ohio, died December 26, 2001. While a student at GBS ('40 HS), she met the Rev. A.T. Adams, whom she later married. Mrs. Adams served with her husband in the ministry of the Wesleyan Church and was also a retired school teacher. She was preceded in death by her husband and is survived by her daughter, Loretta (Dan) Lemke, Columbus, Ohio.

Lester H. Cole, 87, formerly of Sacramento, California, went to be with his Heavenly Father and his beloved wife Dorothy, on June 20, 2001. While a student at God's Bible School, he participated in the GI's of the Cross Crusade, which President Standley organized as a great evangelistic tool in the years following World War II. A life-long member of the Church of the Nazarene, his greatest joy in life came from sharing the Word of God with others. He will be remembered for his zest for life and God, devotion to his family, enthusiasm in witnessing for his Lord, supporting and helping build missions and churches, driving the Sunday school bus, and in his younger years, passing out Christian tracts. He was survived by his daughter, Karen Jane; three grandchildren; three great grandchildren; his sister Allie; and his twin brother Chester (see below).

Chester H. Cole, 88, Adrian, Michigan, passed away March 4, 2002. As a young man, he and his twin brother Lester (see above) worked during the “Dust Bowl” to help the family survive. He spent ten years as a lumberjack in the mountains of Montana, then proudly served in the U.S. Air Force during World War II and the Korean War. While a student at God's Bible School, he participated in the GI's of

the Cross Crusade. It was while he was at GBS that he also met Naomi French, who was to become his faithful wife for 50 years. Their marriage took place on April 21, 1951, in a double wedding in which his brother Lester was also married. Chester loved the outdoors so much that after his retirement from Hoover Ball Bearing, he spent most of his time picking fruit in Florida and northern Michigan. He is survived by his wife Naomi; three daughters, Judith, Catherine, and Gail; four grandchildren; three step-grandchildren; one sister Allie; and other friends and relatives. *His grandson Stephen Buckland is currently a senior ministerial student at God's Bible School, where he also serves as assistant dean of men.*

The Rev. Fred V. Holloway, 92, died November 11, 2001, at Lincoln, Nebraska. He was converted while still young and spent a lifetime in Christ's service. He began his ministry in the Free Methodist Church and later continued it in the Evangelical Wesleyan Church. He is survived by his wife Muriel and other family members.

The Rev. Clarence Wesley Smith, 88, died October 25, 2001, in Cincinnati, Ohio. Converted at the age 16, he was called soon thereafter to the ministry. On February 15, 1942, he was united in marriage to Dorcas Adams, who was to be his faithful partner in life and in ministry for many years. Mr. Smith served the Bible Holiness Church (formerly the Fire-Baptized Holiness Church) as pastor, evangelist, and denominational official. He was his denomination's first assistant to the general superintendent, 1964–1976, and general superintendent, 1976–1985, and later district superintendent for the West Coast District. He exemplified Christian living—God first, others second, and himself last. Preceded in by his wife, he is survived by his three children, Wesley, Ruth, and Jewel; four grandchildren, three great grandchildren, four step-

grandchildren, and eleven step-great grandchildren. *Both his daughters are former members of the faculty at God's Bible School.*

Norma J. Sturgeon, 68, died at her home in Everson, Washington, January 24. She was married to Leslie Sturgeon on April 19, 1953. A homemaker, she was a member of the Goshen Community Church and enjoyed spending time with children. She also enjoyed sewing, cooking, and coloring. She is survived by her husband Leslie; her children Deborah, Evelyn, Andrew, Daniel, and Elizabeth; and other relatives and friends. Funeral services were held January 29, Pastor Bill Peters, officiating, with burial in Nooksack Cemetery. Memorials are suggested to God's Bible School.

The Rev. G. Mildred Williams, 96, Portsmouth, Ohio, died May 11, 2001. "Grandma had many stories to tell about the "Hilltop." That is where she met and married my Grandpa, Lawrence W. Williams. He graduated, I believe, in 1928. They were together in the ministry almost 50 years. After Grandpa died in 1971, she continued pastoring for 15 more years on her own, before retiring at age 85. She continued to teach a Sunday school class and play the piano until about the age of 93. Even in the nursing home she continued the Lord's work. The nurses told me that every once in a while she would preach in the lobby and how it touched them. She was a great blessing in my life." —*Gloria Vice, Portsmouth, Ohio.*

HITHER AND THITHER AMONG US

News Among Christians
of Wesleyan Heritage

West Africa Theological Seminary has opened its first two extension centers in Nigeria for "busy pastors who can only afford two hours on Friday evening and all day on Saturday to tackle theological classes," according to the seminary's newsletter. "By attending classes in this manner for forty weekends per year they can anticipate completion of the full degree program in five years." WATS provost is Dr. Gary S. Maxey.

General Board of The Wesleyan Church "voted to accept a very generous offer of land and financial assistance from the Wesleyan Investment Foundation to relocate the International Center to property... ten miles north of its current location" in Indianapolis, according to the *Wesleyan Advocate*. "The relocation...would: allow space for continued departmental growth [and] include the Wesleyan Publishing House at the same location." ■



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

Heartland Conference & Retreat Center is a NEW facility, built on over 350 beautiful wooded acres just 45 minutes north of Columbus, OH, and will accommodate over 500 ladies. For more information contact: Lorena Glick, 419 Concord St., Massillon, OH 44646, (330) 837-0956 wantok2@hotmail.com



REVIVALIST FAMILY

gbs alumni spotlight

GOD'S CLOCK KEEPS PERFECT TIME

by Jack Hooker, GBS Vice President for Advancement

What a thrill it was recently to read about the formation of the first Christian radio station in the country of Papua New Guinea! But it was even more thrilling to see that a former classmate of mine was instrumental in its birth. I can still remember sitting in the GBS radio room off the chapel and watching my friend, Joe Emert, masterfully broadcast "The Voice of God's Bible School." How little did either of us know that this would be the beginning of a lifetime dedicated to Christian radio. I asked Joe to share with the Revivalist Family some of his thoughts on this new radio project in Papua New Guinea. Please note another GBS connection as he writes.

I can remember, just like it was yesterday, when President Sam Deets asked me to be one of the student greeters when Peter Maginde and Pilipo Miriye were brought onto the campus the first time. It is now believed, 30 years later, that Peter and Pilipo were the first Papua New Guineans to leave their country to study in the United States. My memory photo scrapbook shows Rev. Earl Adams, then chairman of Evangelical Bible Mission, driving up the ramp with these wide-eyed, brown-skinned brothers in the Lord. They had literally just landed in the United States from their 20-plus-hour flight from New Guinea, and Rev. Adams brought them immediately to GBS.

"I remember that it was cold on the Hilltop and Pilipo sort of hugged himself to gather a little warmth. A deep and lasting friendship was formed on that day with my two new brothers in the Lord.

"Little did I know that 30 years later I would be serving as chairman of EBM and would be 'hugging their necks' (as we say in the South) in Papua New Guinea, as we worked together to put the first Christian radio station on the air in the capital city of Port Moresby!

"On January 14, 2002 we cut the ribbon to open 'Wantok Radio Light' in Port Moresby. This full-power FM station operates 24 hours each day and is already

proving to be a powerful blessing to the people of Papua New Guinea. It covers the entire city of approximately 400,000 people and is the only Christian station on the air there. The government of Papua New Guinea has granted a nationwide license, and this is the 'flagship' station of up to 26 FM stations and a shortwave station. Combined, these stations will cover the whole nation of five million people.

"It's amazing to me just how 'God's Clock Keeps Perfect Time.' Because we humans are so time conscious, we actually lose track of time...God's time! Thirty years ago, God brought me into a realization and awareness of the culture of Papua New Guinea through my friendship at GBS with Peter and Pilipo. But neither I nor the Papua New Guineans were ready for the unfolding of His plan for radio. Twenty years ago, EBM missionary Gerald Bustin placed the first application for Christian radio on the desk of the government officials in Papua New Guinea. But neither EBM nor Papua New Guinea, was ready for the unfolding of His Plan for radio. Then, in HIS perfect time, it all came together!

"I trust this is not the only Christian missionary radio task God allows me to see to fulfillment. But what a joy it has been to watch the perfect unfolding of His plan and to see the beautiful jewel it was wrapped around! Now we must polish that jewel to perfection for the King of Kings!

"God is still using GBS alumni to bless the world for Christ. Truly, 'the sun does not set on the students'—nor on the influence of the students—'from God's Bible School.'" ■

—Joseph C. Emert (GBS '74 BRE)





THE TEMPEST AND THE TENT

After the morning service, Sunday, June 13, 1915, tired nature asserted itself and I went to sleep. When I awoke, singing had already commenced in the tabernacle and I noticed that a great black cloud hung poised above the tent. In a few minutes the storm broke. At the time, Brothers DeWeerd and Slater were making sweet melody with the song "The Old Rugged Cross." The wind blew with furious gusts, but for the moment the congregation was so enrapt with the glorious duet of the missionaries that the warring of the elements was scarcely heeded. Shouts rose above the tempest, music vied with the roll of thunder, heavenly electricity flashed whiter and keener

than the lightning itself. But the atmosphere brought out its mightiest artillery, actually tearing the big tent to pieces. There was no panic, however (the morning papers notwithstanding). Numbers sought refuge under nearby roofs. The tabernacle adjoining the tent was crowded to its utmost limit; and despite the storm and the wreck of the tent, a testimony meeting, followed by an altar service, took us up to dinner time.

Meanwhile, in a certain Kentucky town a holiness meeting closed that same night. A big tabernacle of canvas had been used for ten days, having been rented from the owners. By special arrangement, the Anti-Saloon League had agreed to take it over for a special campaign in the same town. The mayor objected to the prohibition propaganda; his people came over at three o'clock on Monday and had the tent taken down. At about the same time Brother Standley called the holiness evangelist who had been in charge of the meeting and asked him about the tent—whether it could be secured for our meeting here. He immediately conferred with the Anti-Saloon people, who said they would let the matter drop, even though they had already paid the money for the tent. THEN IT COMMENCED TO RAIN. Now mark this: If that ungodly mayor had not taken the tent down in his fight on prohibition, it could not have been removed that evening on account of the rain; and if he had not thus acted, neither would the people who had hired it have been willing to release it. Thus Satan, in his fight for liquor, gave the Lord the victory in Cincinnati for the saving of many souls. Certainly there is no tent which we could, by any possibility, have laid our hands on that would compare with this one for our purpose. ■

—*God's Revivalist, July 8, 1915. This and numerous other intriguing anecdotes can be found in the book God's Clock Keeps Perfect Time, available at the GBS Bookstore or online at www.gbs.edu. The photo below is of the 1915 GBS Camp Meeting.*



OUTREACH
AND BUS
CONVENTION
"MOTIVATES
AND EQUIPS
THE CHURCH"



By Jack Hooker, GBS Vice President for Advancement

For 15 years men and women of vision and love for souls have met in the Northeast for the annual Inter-Church Holiness Outreach and Bus Convention. From humble beginnings, this has grown so rapidly that this year's crowds had to be accommodated in a huge heated tent. Held March 18-20 in Lebanon, Pennsylvania, the convention has been hosted there in recent years by God's Missionary Church.

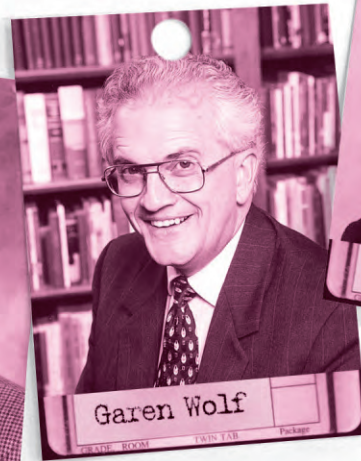
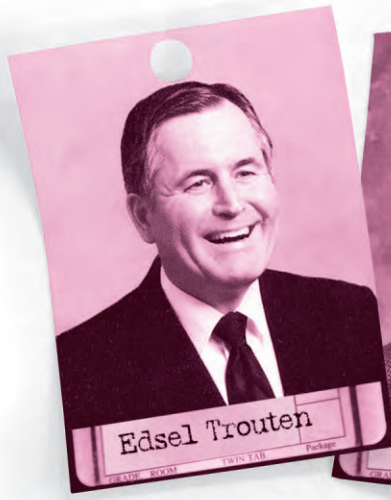
It's apparent that the gathering is filling the need for a forum and training sessions for those committed to reaching their world for Christ. Over the three days, there are three tracks of 21 different sessions which address relevant subjects for pastors and lay workers. Some participants travel over 1,000 miles to be present.

God's Bible School was well represented this year. Featured speaker was Dr. Michael Avery, GBS President, who challenged the nearly 1,000 present to love their neighbors, be filled with the Spirit, and trust in the Christ who promised, "I will build my Church!" The GBS quartet, Assurance, ministered in the opening evening rally; and GBS alumni and staff members, including Tim Dotson, Ray Campbell, and Jack Hooker, were session speakers. Present also were a number of GBS students.

God's Spirit is blowing upon us, prompting His people to reach out to those around them; and He is using the Outreach and Bus Convention to equip and motivate His Church. It's not too early to start planning for next year's convention, which is scheduled for March 3-5 at the Lebanon, Pennsylvania, Expo Center. ■

PHOTOS, top to bottom: GBS quartet Assurance sang in the opening service; GBS ministerial students Jason Baker and David Fry; Capacity crowd of nearly 1000; Michael Avery, featured speaker; GBS Alumnus Deron Fourman; GBS Vice-President for Advancement Jack Hooker

What Do These Men



Have In Common.

*by Jack Hooker,
Vice-President for Advancement*

Each of these men is an alumnus or staff member of God's Bible School and College. Each of these men has a distinguished record of Christian service. Each of these men is still very much involved with the ministry of GBS today. But these are not the only things they have in common, for they all have caught the vision of investing in the future of God's Bible School! They each have established a GBS scholarship to honor family members who have had a real impact in their lives. In turn, they know the GBS scholarship will have a real impact on the lives of young people until Jesus comes.

What is a GBS scholarship? It is an amount of money donated to a permanently restricted endowment fund. The fund is conservatively invested to achieve long-term growth. The scholarship criteria are chosen by its founder. It can be directed to a certain academic major (i.e. ministerial, missions, education, music, etc.) It can be awarded on the basis of merit and/or need. It can be directed to incoming students or upper classmen. The founder can craft the scholarship to suit his/her interest and desire. A portion of each scholarship is awarded each year to a student chosen by the scholarship committee. The scholarship awarder is given a picture of the student recipient and an opportunity to

interact with him or her. It is a wonderful way to be personally involved in the life of a young person preparing for full-time Christian service.

I would love to have the privilege of giving you more information concerning the GBS Scholarship Fund. Please fill out the form below or call the Department of Advancement at 513-721-7944, ext. 223. I will be glad to send you sample scholarships for you to review. Investing in the education of young people is an investment that will pay great dividends in the kingdom of God on earth and for eternity in heaven. That is something a number of our readers can have in common.

Please send me more information about establishing a God's Bible School and College Scholarship

Name _____

Address _____ City _____ State _____ Zip _____

Phone _____

Mail to: Rev. Jack Hooker, VP for Advancement, 1810 Young St., Cincinnati, OH 45210
or e-mail information to jhooker@pbs.edu.

Summertime is just around the corner and with it comes the opportunity to hear inspiring camp meeting preaching and singing! This season of the year is especially important to the Public Relations Office as our groups represent the school, promote the Revivalist and recruit students in various camps across the country. This year, we continue our annual service to the Revivalist family by offering this Camp Meeting 2002 directory. We hope it is both informative and useful as you make your summer plans.



Don Davison, Public Relations Director
1-800-486-4637 ext. 204, e-mail: ddavison@ghs.edu

JUNE

June 6-16 Jefferson County Holiness Association Scottsburg, IN. Evangelist: Rev. Marshall Smart; Singers: Daniel Edwards family. Information: Donald Shearer 812-375-1119.

June 7-16 Wayne Co. Holiness Association Richmond, IN. Evangelist: Rev. Ken Thompson; Singer: The John Whitakers. Information: Phillip Mahoney 765-489-4320

June 9-16 Berrysburg Holiness Camp Meeting Berrysburg, PA. Evangelist: Dr. Allan Brown; Singers: Derek and Alena McIntire. Information: Tim Dotson 717-365-3589.

June 10-14 Tennessee Bible Methodist Youth Camp Knoxville, TN. Evangelist: Rev. James Plank. Information: Rev. Dwayne Martin 540-382-9403.

June 10-16 Adams County Holiness Association Monroe, IN. Evangelist: Rev. Mark Mowery; Singers: Larry and LaDonna Thomas. Information: Arnold Quinton 260-824-1436.

June 10-16 Michigan Pilgrim Holiness Church Napoleon, MI. Evangelist: Rev. Judy Williams; Singers: Victory Trio. Information: Rev. Eugene Gray 765-948-5739.

June 11-16 ICHA Camp Meeting Greenfield, IN. Evangelists: Mark Hunter, Darrell Stetler; Singers: Rev. and Mrs. David Fuller. Information: Rev. Buddy Perry 765-649-0672.

June 11-16 National Association of Holiness Churches Muncie, IN. Evangelists and Singers: Billy McCoy family; Children's Workers: Steve and Amy Kunsleman. Information: Rev. Arlace Duncan 219-924-3354.

June 13-23 Beulah Camp Excel, AL. Evangelist: Dr. Roy Lauter & Dr. Dennis Applebee; Singers: Tom and Lois Kildow. Information: Felton Smith Sr. 850-623-1298

June 16-21 Woodland Bible Fellowship Alexandria, IN. Evangelist: Robert Hartman; Singers: Quinton and Judy Brown. Information: Frank Baldwin 765-724-9472.

June 16-23 Rising Sun Holiness Camp Wayne, OH. Evangelists: Albert Barr; Noel Scott. Singers: The Fultz Family. Information: Richard Tallman 419-288-2712.

June 17-20 Roxbury Youth Camp Roxbury, PA. Evangelist: M.R. McCrary; Children's Worker: Charlotte Frederick; Singers: Bible Colleges. Information: Rev. John Keefer 717-935-2165.

June 17-20 Wesleyan Tabernacle Association Beech Grove, IN. Evangelist: Rev. Mark Mowery; Singers: Jon and Linda Blair. Information: Rev. Richard Williams 937-587-6275.

June 17-21 Central Yearly Meeting of Friends Youth Camp Muncie, IN. Evangelist: Rev. Mark Smith; Singers: Various. Information: Jonathan Covert 765-857-1400.

June 18-23 Beulah Grove Ohio Bible Methodist Camp Mendon, OH. Evangelists: Rev. John Parker; Rev. Coy McGinnis; Youth Worker: Duane Quesenberry; Children's Worker: The Livengoods; Singers: The Thomas Family. Information: G. Clair Sams 519-423-5539.

June 23-28 Fellowship of Bible Churches Youth Camp Location: Orleans, IN. Evangelist: Robert Isaacs. Information: Loy Mersheimer 630-926-4510

June 25-28 Rock Lake Bible Methodist Youth Camp Vestaburg, MI. Evangelist: Rev. Joe Smith. Information: Mr. Doug Derscheid 231-734-2159.

June 25-30 Candy Run Wesleyan Tabernacle Camp Lucasville, OH. Evangelists: Rev. Bob Knuckles and Rev. Gregory Cooper; Singers: The Cooper Family. Information: Thelma Bloomfield 740-353-1741.

June 27-July 5 Burning Heart Camp Bentonville, OH. Evangelist: Lewis Davis; Singers: Kingsway Quartet. Information: Orville Leonard 937-544-3724.

June 27-July 7 Victory Grove Pilgrim Holiness Camp Albany, NY. Evangelists: Rev. Gary Brugger and Dr. Paul Kaufman; Youth Worker: Rev. Dan Durkee; Singers: Larry and Ladonna Thomas. Information: Rev. Donald Myers 518-456-3436.

June 27-July 7 Sharon Camp Wadsworth, OH. Evangelists: Lane Loman and Roger Parsons; Bible Teacher: Dan Conkey; Singer: Ken Osborne. Information: Dan Conkey 330-666-4753.

June 28-July 7 Fellowship Camp Hanover, PA. Evangelists: Rev. David Fuller and Rev. Randy Neville; Singers: Derek and Alanna McIntire. Information: Rev. John Fisher 717-632-4090.

JULY

July 1-5 Southwest Holiness Camp Drumright, OK. Evangelist: Dr. Allan Brown; Singers: Tony and Abby McCrary. Information: Rev. William Cook 918-446-2162.

July 1-7 Pell City Bible Methodist Camp Evangelists: Dr. Michael Avery and Rev. Earl Newton; Bible Teacher: Rev. William Snider; Singers: Rev. and Mrs. Henry Miller; Children's Workers: Rev. and Mrs. Terry Livengood. Information: Rev. Walter Hedstrom 205-338-2743.

July 1-7

Brown County Holiness Camp

Nashville, IN. Evangelist: O.W. Willis; Singers: Tim Cole Family. Information: Rev. Albert Hendershot 812-988-9039.

July 2-7 Wesleyan Bible Camp McCall, ID. Evangelist: Dr. James Keaton, Sr. Information: Rev. Marvin Johnston 208-468-0227.

July 2-7 Berean Bible Camp Centerville, TX. Evangelist: John White. Information: Phillip Courtney 281-442-3840.

July 3-14 Bryantsburg Holiness Camp Evangelist: Rev. M.R. McCrary, Sr.; Singers: Johnny Blair family. Information: Rev. Wayne Mahoney 502-268-3470.

July 5-14 Letts Holiness Camp Evangelist: Don Walden Singers: Steve and Nicole Cassidy. Information: Jim Terry 812-346-5178.

July 5-14 Pilgrim Holiness Church Marion, IN. Evangelists: Dr. Robert England, Rev. Ken Fay; Singers: Rev. Chad & Valerie Searls (July 5-7), The David Fuller Family (July 8-14). Information: Rev. Eugene Gray 765-948-5379.

July 6-14 Beulah Camp Gordon, PA. Evangelist: Dr. Allan Brown. Information: William Straight 570-644-0027.

July 8-12 Ochelata Youth Camp Ochelata, OK. Evangelist: Rev. Carrell Day. Information: Kevin Weinand 913-342-7489.

July 8-12 ICHA Youth Camp Greenfield, IN. Information: Barry Whitaker 812-354-6389.

July 8-12 Wilmington Interdenominational Youth Camp Wilmington, NY. Evangelist: Rev. Darrell Frazier. Information: Rev. Marty Bausman 518-523-2434

July 8-14 Bible Methodist of Tennessee Camp Knoxville, TN. Evangelists: Rev. Dana Walker and Rev. David Light; Singer: The Tom Bells. Information: Joe Sifford 423-581-1391.

July 9-14 East Enterprise Holiness Camp East Enterprise, IN. Evangelist: Daniel Stetler. Information: Rev. Rex Albring 812-534-3084.

July 9-14 Bedford Holiness Camp Bedford, IN. Evangelist: Rev. James Plank; Singers: Larry and LaDonna Thomas. Information: Rev. Leonard Sankey 812-275-7820.

July 10-21 Wilmington Interdenominational Holiness Camp Wilmington, NY. Evangelist: Rev. John David Hicks. Information: Rev. Marty Bausman 518-523-2434

July 12–21 Rock Lake Bible Methodist Camp Meeting Vestaburg, MI. Evangelists: Rev. Larry Smith and Rev. Mike Wetherald. Information: Rev. Blake Jones 989-427-3178.

July 12–21 Fern Creek Wesleyan Camp Meeting Fern Creek, KY Evangelist: Dr. Wingrove Taylor; Singers: The Darrell Stetler Family. Information: Robert Basham 502-239-8470

July 12–21 Pine Ridge Holiness Camp Lickingville, PA Evangelists: Rev. Marshall Smart & Rev. Archie Atwell; Singers: Rev. & Mrs. Paul Draggoo Information: Donald Myers 814-354-2945

July 12–21 Bentleyville Holiness Camp Meeting Bentleyville, PA Evangelists: Roger Parsons, Larry Leckrone, John Neihof, Jr., and Linda Paulus. Information: David Paul 301-724-3006

July 15–19 Ohio Bible Methodist Youth Camp Mendon, OH Evangelist: Rev. Jack Hooker; Singers: Bible Colleges. Information: Deron Fourman 419-734-8999

July 15–19 Wesleyan Youth Camp Missionary: (EFM); Singers: Rev. & Mrs. Tim Bender. Information: Thelma Bloomfield 740-353-1741

July 15–21 Heartland Holiness Camp Tryon, OK Evangelist: Rev. Dan Stetler Singers: Rodney & Melissa Loper. Information: H. C. Emmert 405-947-2592

July 17–21 Athens Youth Camp Athens MI Evangelist: Rev. Daniel Knapp; Singers: Don & Valerie Quales. Information: Doug Damon 616-781-9634

July 18–28 Clinton Camp Clinton, PA Evangelists: Rev. Sheldon Stephens, Rev. John White; Singers: The Edwards Family; Youth Workers: The Victory Trio; Children's Worker: Kay Beecher. Information: Esther Beatty 937-258-8178

July 18–28 Vermontville Pilgrim Holiness Camp Vermontville, NY Evangelists: Rev. Albert Barr and Dr. Robert England; Singers: David & Francis Fuller. Information: Daniel Shumway 518-891-3178

July 18–28 Sebring Interdenominational Holiness Camp Meeting Sebring, OH Evangelist: Dr. Stephen Manley; Singer: Brian Arner. Information: Charles Nutt 601-925-0128

July 19–20 Remus Camp Mecosta, MI Evangelists: Rev. Archie Atwell Jr. and Dr. Noel Scott. Singer: Larry Thomas Family Information: Arthur Fritz 989-828-5330

July 19–28 John T. Hatfield Cleveland, IN Evangelists: Rev. Bill Bray & Rev. David Light; Singers: Rev. & Mrs. Stephen Cassady. Information: J. C. Phillips 317-632-3436

July 22–25 Appalachian Youth Camp Roxbury, PA Evangelist: Rev. Rob Hartman. Information: Tony McCrary 765-485-5026

July 23–28 Carthage Holiness Camp Carthage, KY Evangelist: Dr. Michael Avery; Singers: Rev and Mrs. Henry Miller and others. Information: Henry Miller 334-366-2326

July 25–Aug 4 Armstrong Holiness Camp Kittanning, PA Evangelists: Rev. Coy McGinnis and Joseph Smith; Singers: The Randy Keeling Family. Information: Russell Blystone 724-726-0222

July 25–Aug 4 Bethel Holiness Camp Marion, OH Evangelists: Greg Thacker and Billy McCoy; Singers: Keith & Betty Jane Sheridan. Information: Bob Jones 740-382-5640

July 25–Aug 4 Athens Family Camp Athens MI Evangelist: Rev. David Herring; Singers: The Jerald Glick Family. Information: Betty Malone 616-781-5743 Doug Damon 616-781-9634

July 26–Aug 4 Penns Creek Camp Meeting Penns Creek, PA Evangelists: Rev. Daniel Stetler, Rev. Marshall Smart, Rev. James Keaton; Youth Evangelist: Rev. Chris Cravens; Singers: Keith & Sharon Waggoner. Information: Rev. Harry Plank 570-837-3083

July 26–Aug 4 Pilgrim Bible Camp Carson City, MI Evangelists: Frank Baldwin & M.R. McCrary; Information: Knox Bullock 616-696-1020

July 29–Aug 4 Shenandoah Family Camp Culloden, WV Evangelists: John Ott and Richard Lupton; Singer: Maurice Diggs; Information: Daniel Finch 304-743-6951

August 1–11 Ramsey Holiness Camp Ramsey, IN Evangelists: Rev. V. O. Agan and Rev. Mike Wetherald; Singers: The David Randolph family. Information: Danny Goodman 812-738-4473

August 1–11 Pleasant District Holiness Camp Bruceton Mills, WV Evangelists: Rev. Paul Treese and Rev. Orlow Webb; Singers: Rev. and Mrs. Daniel Cope. Information: Thomas West 724-736-0275

August 2–11 Binghamton Camp Binghamton, NY Evangelists: Rev. R. G. Humble and Rev. John White; Singers: Barry and Monica Whitaker Information: John Lum 570-888-2417

August 4–10 Pine View Holiness Camp Hendersonville, NC Evangelists: Dr. James Hord and Rev. Dave Canfield; Singer: Rev. Leroy Wion. Information: Archie Palmer 704-483-9416

August 6–11 Ontario Interdenominational Holiness Association Pefferlaw, ON Evangelists: Rev. Mark Cravens and Rev. Dan Stetler; Singers: The John Whitaker family. Information: Rev. Blake Jones 989-427-3178

August 8–18 Portage Holiness Camp Meeting Portage, OH Evangelists: Rev. Claude Nicholas, Rev. Roger Parsons, and Rev. Larry Leckrone; Singers: Larry & Tamla Leckrone. Information: Samuel Suman 419-264-3045

August 8–18 Richland Holiness Camp Richland, NY Evangelists: Rev. James Keaton, Sr. & Rev. Robert Wilson; Singers: Rev. & Mrs. Richard Owens. Information: Warren Blowers 716-526-5455

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August 9–18 Lebanon Valley Holiness Association Camp Meeting Ono, PA Evangelist: Rev. John Manley. Information: Bradley Spitler 717-933-5635

AUGUST

August 1–4 Christian Youth Fellowship Camp Newberrytown, PA Evangelist: Dr. Michael Avery. Information: Jeff Paulus 717-225-9951

August 1–11 Findlay Camp Evangelist: Rev. Kenneth Fay; Music: Mr. and Mrs. Derek McIntire, Information: William McRill wem-crill@juno.com

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B. The Gospel of the New Testament is the same Gospel of the Old Testament.

Paul teaches us that the Gospel of the New Covenant is the same Gospel that was preached in the Old Covenant (Rom. 4:1-17 and Gal 3:8). The Gospel was that “in your seed [in Christ] shall all the nations of the earth be blessed.” This is found in Genesis 12:3 and 22:18. Hebrews 4:2 states that the Gospel was preached to the Israelites in the desert. It did not profit them because they failed to exercise faith in the message.

Under the New Covenant we are saved just as the people of Israel could have been saved—by receiving the Gospel message by faith. In Galatians 3:8 Paul says that the Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.”

The idea that there is a contrast between Law and Gospel in the Old and New Testaments is denied by Paul. He explains in Romans 9:31-32 that the reason Israel did not attain to God’s standard of righteousness is because they sought righteousness by the works of the Law, and not by faith. The Law did not offer salvation by works. Salvation has always been “by grace through faith” and not by works (read Hebrews 11 for examples). “The Law is a law of faith, enjoining only the obedience of faith and the works that proceed therefrom (1 Thes. 1:3; 2 Thes. 1:11).” No one was saved by keeping the Law.

C. The Writers of the New Testament continually cite the Old Testament for authority.

The writers of the New Testament agree that the Old Testament has continuing significance for the New Testament dispensation. They regularly quote the Old Testament to support their own teachings. For example, Peter’s command, “As he which hath called you is holy, so be ye holy in all manner of conversation,” is supported by a quote from Leviticus 11:44, “Be ye holy; for I am holy” (1 Pet. 1:15,16). Paul cites Deuteronomy 25:4, a command to not muzzle an ox as they tread out the corn, as Scriptural authority for his teaching that ministers of the Gospel deserve to be supported by the Gospel.

The statements of Paul, Jesus, and the other writers of the New Testament argue for the continuing relevance of the Old Testament for the New Testament people of God. Their repeated use of the Old Testament to validate their New Testament truths emphasizes the organic unity and *continuity* of the teachings of Old Testament with the New Testament, rather than *discontinuity*. They stress the profitability and continuing authority of the Old Testament (2 Timothy 3:16, 17).

(To be continued)

—Sermon outline by Dr. Allan P. Brown



1 Walter C. Kaiser, Jr., *The Christian and the “Old” Testament*. Pasadena: William Carey Library., 1988, p. 4.
2 *Ibid.*, pp. 9-10.

3 Daniel Fuller., *Gospel and Law: Contrast or Continuum?*, Eerdmans, 1980, xi.

“COMMITTED TO EXCELLENCE
IN PREACHING”



**NOT UNDER LAW,
BUT UNDER GRACE**

Part III

Scriptural Text: Romans 6:14: “You are not under the law, but under grace.”

Introduction:

In our last two sermons, we examined Paul’s view of the continuing relevance of the Old Testament. We learned that the Old Testament continues to be profitable for doctrine (2 Tim. 3:16), that the Law is not nullified by the establishment of the New Covenant (Rom. 3:31), and that the Law is “good if a man use it lawfully” (1 Tim. 1:8). We also examined what Paul meant by his statement, “we are delivered from the law” (Rom. 7:6). We concluded our last message by pointing out that specific commands of the Law that were designed to create a barrier between Jews and Gentiles have been abolished (Eph. 2:11-22).

Let’s now look at Paul’s testimony of his own relationship to the law. (We are still under our first major division which is entitled: “Paul’s View of the Continuing Relevance of the Old Testament”).

G. Paul’s testimony of his own relationship to the Law.

Did Paul, the inspired teacher of grace, remove from his own lifestyle those teachings of the Law that were designed to distinguish a Jew from a Gentile? He testifies, “This I confess unto you, that after the way which they call heresy [following Christ], so worship I the God of my fathers, believing all things which are written in the law and in the prophets” (Acts 24:14). Again, he testified, “Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all” (Acts 25:8). Paul’s ministry in Rome consisted of expounding and testifying about the kingdom of God and persuading people “concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening” (Acts 28:23).

From these statements we conclude that Paul did not intend Christians to view the Law as irrelevant to their lives under the New Covenant. He did, however, expect them to learn the difference between the abiding principles of God’s Law and the transitory practices of the Law that ended during Christ’s ministry. The requirements of the Law that served as “types and shadows” of spiritual truth found their fulfillment and ultimate reality either in the work and ministry of Jesus Christ (Heb. 8:5; 10:1) or in our own lives (our bodies become the “Temple” of God (1 Cor. 6:19, 20); we are a royal priesthood offering spiritual sacrifices to God through Jesus (1 Peter 2:5, 9)).

As to his personal practice, Paul evidently saw himself as occupying a unique position in the history of divine revelation. He had one foot in the pre-Christian world and the other foot in the church age. He endeavored to minister effectively to both Jew and Gentile. Therefore he concluded that it was appropriate for him to “live as a Jew” while at the same time teaching that Gentile believers did not have to become “Jewish” by adopting practices that had found their ultimate fulfillment in Christ. Although some practices, such as circumcision and the dietary laws are no longer mandatory (1 Cor. 7:19; Mark 7:19), Paul taught that the principles behind such practices still have relevance today. (We will elaborate on this concept in a later sermon).

We move now from the testimony of Paul to the testimony of Jesus. How did Jesus view the law?

II. Jesus’ View of the Continuing Relevance of the Old Testament.

The teaching of Jesus reinforces the belief that the principles taught in the Law continue to have authority over the lives of New Covenant Christians.

A. Did Jesus come to abolish the Old Testament?

Jesus said that He did not come to abolish the Law, but to “fulfill” it (Mat. 5:17). Exactly what Jesus meant by the term “fulfill” is not certain. Does it mean “to establish, to confirm,” or does it mean to “fill up” in the sense that Jesus provided its full and intended meaning? However a person interprets the phrase, we should not understand “fulfill” to mean that Christ came to liberate us from God’s Law. He said, “Do not think that I came to abolish the Law” (Mat. 5:17). It was not Christ’s intention to invalidate or repeal the Law. Nor did he intend to add to or “perfect” it, for it was already perfect (Ps. 19:7; Rom. 7:12). Nor was He intending to add a more spiritual or inward dimension to the external demands of the Law as some assert. The Old Testament already commanded internal obedience (Deut. 6:5-6; Ps. 51:10).

What did Jesus mean when he warned that anyone who says it is all right to do away with even the least of the Old Testament commands is committing sin (Mat. 5:19)? Is He implying that nothing in the Law would change? The answer to this question must be “No,” for Jesus personally introduced much change. But the change did not nullify any principle of divine truth. The change was only from “type” to “substance,” from “earthly illustration” to “heavenly reality.” Therefore, Jesus is warning against anyone who would eliminate from the Law those principles and practices that God meant to be permanent. The person who recognizes the permanent abiding principles of the Law and lives by them, and teaches others to do so, will be “called great in the kingdom of heaven” (Mat. 5:19).

In His “Sermon on the Mount,” was not Jesus changing Old Testament teachings when He said, “You have heard it said...but I say unto you”? Again, the answer is “No.” Jesus was not contradicting what was *written* in the Law. He was contradicting what was *said* in the “traditions of the elders” which was contrary to God’s genuine Law (see Mat. 5:21, 27, 33, 38, 43; also 15:3, 6, 9). In all His teaching ministry, Jesus did not add to or detract from any abiding principle of the Law. He explained and clarified its real meaning.

In order to emphasize the seriousness of obedience to the abiding principles of God’s Law, Jesus closed the “Sermon on the Mount” by pointing out why many

professing Christians will be rejected at the day of judgment: “I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’” (Matt. 7:23, NASB). It is only those who hear His sayings and obey them that will enter heaven (Mat. 7:24).

As Christ honored the principles of the Law, so are His followers to honor the principles of the Law. Thus, when Jesus speaks of His purpose “to fulfill the Law,” He is emphasizing the continuing validity of the Old Testament for His people.

B. In what sense is Jesus the “end” of the Law? (Rom 10:4).

When Jesus said, “I have not come to destroy the Law or the Prophets, but to fulfill,” he is speaking of himself as the teleological conclusion toward which all of God’s Law is headed. As Paul puts it, “Christ is the end of the law for righteousness to every one that believeth” (Rom. 10:4). The term “end” (*telos*) in this context does not mean “end, termination, cessation,” but rather the goal toward which the Law is directing us; Christ is the end of the law in the sense of being the “goal” of the Law for righteousness.¹ Everything in the Law illustrates some truth about Christ. And since Christ is the exact image of the Father (Col. 1:15; Heb. 1:3), everything in the Law is a revelation of the character of our unchanging God. Therefore, when Paul says “Christ is the end of the law,” he is saying that if you don’t understand Christ from the Old Testament, you have missed the whole point. It is as Jesus said, “the Old Testament scriptures testify about me” (John 5:39).

III. The Law Lies at the Very Heart of the New Covenant.

In Jeremiah we find the crowning truth about the New Covenant. God says, “I will put My law in their minds, and write it on their hearts” (Jeremiah 31:31-33). The New Covenant was put into effect with the establishment of the Lord’s Supper just before the crucifixion of Christ. We live today under the New Covenant administration of redemption and are reminded of that every time we partake of the Lord’s Supper.

A. The Old Testament Law has a continuing role in the New Covenant.

Notice the phrase, “I will put *My law* in their minds.” In the New Covenant, God does not do away with His Law. Rather, God empowers us by His Spirit to live in harmony with His Law (Rom. 8:4). The Hebrew word “new” (*hadash*) expresses both the idea of “new” and the idea of “renew.” For example, the “new” moon is only a “renewed” moon. And it is in the sense of “renewed” that Jeremiah uses the word “new.” The New Covenant is the same covenant made with Abraham, Isaac, Jacob and David, but with some new additions. It is a *renewed* covenant. Both the Old Covenant and the New Covenant reflect the same basic root—God’s Law. Those who analyze the elements of the New Covenant, “will find that over 50% of the items mentioned are citations from the promise given to Eve; the promise given to Abraham; the promise given to Jacob; the promise given to David.”² The “New Covenant” is simply a renewal of these ancient promises with some new additions. The New Covenant brought in a new inclination of heart to obey the commands that were already stated in the Old Covenant.

➡(p7) intention to enroll at the Apostolic Holiness University at Greensboro, North Carolina. None of the family offered to help. He arrived at the school penniless and began working five hours a day to meet expenses.

After only two months he was called home because of the illness of his brother. He received no pay for the winter's work, and no help was offered when he prepared to return to school; but the Lord supplied his need in a most unexpected way.

Trying to make up for lost time, Richard worked seven hours a day and carried seven subjects besides preaching on Sunday at a Friends church, holding two street meetings on Saturday night, and conducting jail services on Sunday afternoon. His health broke, and he returned home where the doctors said that it was "only a matter of time." The diagnosis was advanced tuberculosis.

"One of the men who came to pray for me said that God was able to heal me. That night I looked up from my bed and asked God to take my case. Five nights later Jesus Christ entered my bedroom and touched my lungs."

Richard Flexon returned to school and began working in the printing office seven hours a day. This paid for board and tuition but not for clothes and school supplies. Stubs thrown away by other students were his pencils, and paper for school work came from the waste can. Clothes were dyed and mended. "The going was not easy but God helped me."

Widening Responsibilities

The attraction between Richard Flexon and Emma Hunter began when he testified in a tent meeting where she was the organist. Her faithful friendship steadied him in the hard years of estrangement from his family. Shortly after their marriage, they were assigned to pastor a newly-organized church. The parsonage was a two-room butcher shop behind a store-room, and the salary—\$10.00 a week! World War I was on, and prices were high. One Monday morning they

found themselves with no groceries and no money, as their salary had not been paid. The only food in the house, a loaf of bread and some cocoa, was rationed throughout the week. Saturday morning Richard and Emma each had a half slice of bread and a glass of water. "We thanked the Lord, got blessed, and ate it like we had a full meal. Before night some neighbors brought us a basket of vegetables."

After several years of pastoring and evangelistic work, the Flexons were asked to go to Shackelford, Virginia, to pastor a strife-torn church and rescue a school that was struggling to survive. They sold their furniture and borrowed the \$10.00 they still needed for moving expenses. The accommodations that greeted them were bleak indeed.

"The room in which they placed us had no window or door casings, not a curtain at the windows, not a rug on the floor. Furniture consisted of an old iron stove and a chair, each with one leg, and an old enamel bed minus most of the enamel. Wife placed baby Beatrice on the corn shuck mattress and began to cry, 'You will have to take me out of here at once.' We stayed twelve years."

Holy Aggressiveness

Within one year Richard Flexon was installed as president and began to "push" for the school. A holy aggressiveness characterized him. In three years, boarding school students increased from fourteen to eighty-seven. A new dormitory was built, and they were beginning to turn out workers for the Virginia District of the Pilgrim Holiness Church. Richard and Emma Flexon were both teaching in the school. He was acting as president as well as pastoring the local church, operating a small farm and a good-sized broom factory, and serving as superintendent of the Virginia District. For this the Flexons received room and board at the school, plus \$10.00 per week! In their twelfth year at Shackelford, a fire destroyed the school. Nothing was insured. The Great Depression of the thirties had

begun. Certain debts remained; and since no one else seemed able to do so, the Flexons assumed responsibility.

"Digging out" Churches

Sixteen new churches were organized in the ten years of superintending the Virginia District of the Pilgrim Church, and twenty-seven were "dug out" in the seven years Flexon served the Pennsylvania / New Jersey District. Reflecting on his home life in the midst of these strenuous labors, he opens his heart:

"You do not sit at home and dig out twenty-seven churches in seven years. In the seventeen years I served as district superintendent, I had been home only 365 days. Though my wife's life was a very lonely one, she never complained but urged me on in the work of the Lord."

A striking occurrence during these years of pioneer evangelism helps to explain the intensity of his ministry. While en route to a meeting in Philadelphia, he was taken violently ill and returned home immediately. The doctor's verdict was, "We can give you temporary relief, but you will never preach again." His oldest sister heard the doctor's words and prayed, "Lord if Thou wilt take that disease from my brother's body and place it in mine, I am willing to die in his place that he might go on preaching the Gospel." God touched Richard Flexon, and he rose from his bed a well man. Six months later his sister died with the same disease.

"When I looked at her dead face in the casket, I said, 'O God, if Thou wilt help me, I'll never live another day, nor preach another sermon but for the salvation of lost humanity.'"

A couple who were newly converted heard him preach in a camp meeting in the coastal woods of Virginia in those early years. To them it seemed he "roared like a lion" as he pled for men's souls!

"For Such a Time as This"

In 1946 Richard Flexon became Foreign Missions Secretary of the Pilgrim Holiness Church (now (p25)➡

evangelists

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- Bell, Rev. and Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.
May 17-26..Bible Methodist, Robbins, NC
May 28-June 2..Bible Meth, Brandenburg, KY
June 4-9...Pilgrim Holiness, Cynthiana, KY
June 14-23..Heaven Sent Camp, Princeton, IN
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225.
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- Bullock, Knox** 132 Geneva Lane, Elida, OH 45807. (419) 339-7314.
- Cargal, Hoyt** 7720 NW 30th St., Bethany, OK 73008-4446.
- Chalfant, Rev. Morris** 1465 Timber Ridge Court, Kankakee, IL 60901. (815) 935-8573.
- Cheatham, Rev. Robert E.** (evangelist), 119 Oliver Ave., Franklin, IN 46131. (317) 736-8063.
- Collingsworth, Phil and Kim**, P.O. Box 461, Burlington, KY 41005. (859) 689-7424. www.philandkim.com
Apr 12 ..Evangelistic Tabernacle, Cooperstown, PA
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- Emert, Rev. and Mrs. William** (evangelist and spiritual counselor), 1030 E. Main St., Roaring Spring, PA 16673. (814) 224-2487.
- England, Rev. Robert Sr.** (evangelist), 30205 Carey Rd., Salem, OH 44460. (330) 537-3993.
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- Humble, Richard G.** 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (740) 477-3052.
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- Light, Rev. and Mrs. David** (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163.
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May 3-June 2..Bible Methodist, Morristown, TN
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- 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.
June 13-23 ..Morristown Camp, Morristown, OH
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- Scott, Noel and Betty** (evangelist and singers), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Cell (317) 727-3029; Fax (417) 644-2363.
- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647.
May 10-19 ..Wesleyan Holiness, Dayton, OH
May 24-June 2..Pilgrim Holiness, Lansing, MI
June 10-14 ..Wesleyan Holiness Youth Camp, Anderson, IN
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455.
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June 6-16.Jefferson Co. Holiness Camp, Lexington, IN
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- Webb, Rev. Orlow and family** (evangelist and singers), Rt. 3, Box 1206, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.
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- Wilson, Rev. and Mrs. ERMAL L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.



The Flexons at Home in Indianapolis, Indiana

➡(p23) The Wesleyan Church), a move which opened the door to one of the greatest contributions he was to make to Kingdom building. His vision was far-reaching. The next twelve years were to reveal the depths of the commitment reflected in the statement that characterized his life,

"I care not where I go or how I have to live, nor how I have to suffer, just so I can win souls for Jesus Christ."

His was not to be an "arm-chair" missionary administration. In Africa, South America, the Caribbean, and the Philippines, he subjected himself to the rigors of primitive conditions on the front lines of missionary advance. Richard Flexon was not strong physically. Lesser men would have pleaded inability to stand the hardships to which he subjected himself. He suffered silently, but he never turned back. A passion for souls consumed him, and the grace of God sustained him.

God brought R.G. Flexon into leadership of Pilgrim Holiness Missions at a crucial time. Interest in world missions grew rapidly after World War II. Doors were opening all around the world, and he believed God

intended they should be entered. Armor D. Peisker, who served as assistant to Flexon for eight years, quotes in his memoirs from *An Historical Survey of Pilgrim World Missions* by Bill Thomas: "The war unleashed economic forces that scattered Christians to new places. Missionaries and native Christians were coming into contact with unevangelized groups." He recalls words from Flexon's message to the General Conference which revealed the key to his outlook on the harvest field, "God does not open doors for naught, but to be entered. He has promised to underwrite whatever we will undertake by sincere faith, for He has declared, 'According to your faith, so be it unto you.'" Peisker observes that in the years 1946–1954 Pilgrim Holiness missionaries opened ten new fields, at the same time extending their borders on established fields. ■

—Continued next month.

Anita Brechbill, a freelance writer and editor of Ropeholders, lives in Mifflinburg, Pennsylvania

LOOKING AHEAD AT GBS

MAY

12	Mother's Day
19	Pentecost Sunday, <i>the Descent of the Holy Spirit, creation of the Church and sanctifying of believers</i>
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) defensive response, disciplined restraint, and determined resistance to our innate tendency to lethargy, cowardice, and worldliness. It also suggests constant vigilance and sometimes unpleasant confrontation. At the same time, however, its results are entirely positive, for “holding the horses” is as essential to the spiritual health of any movement as it is to that of our personal lives. In every case, it must be approached with sanctified courage and holy love—all saturated in intense prayer, extraordinary kindness, and keen sensitivity to the Spirit, for otherwise it will become painful nitpicking, sour negativism, and harsh recrimination. But as mother Methodism and dozens of other spiritual movements have shown us, we will either “hold the horses,” or they will pull us to our death as a throbbing evangelical body.

“I have been a casual observer for some years of the rise and fall of denominations,” wrote Arnold L. Cook in a thoughtful study presented to the Christian Missionary Alliance in 1984. “It seems that all follow this inevitable curve: *man, movement, machinery, and monument.*” In time “a group reacts and breaks away to recapture the original vision and thus begins its own predestined curve. In fact, church history could be diagrammed as a series of semicircles. The old bishop must have observed this pattern when he suggested: ‘Every denomination should be scrapped every one hundred years, except the ladies’ missionary prayer circle.’”

Our Lord has built His Church upon Himself and ensures that the gates of hell shall never prevail against it. Revival comes, often in the most unlikely places, as He breathes new life into its faltering efforts and raises up a leader who sounds an uncompromising call to repentance and renewal. Around this leader forms a dynamic fellow-

ship, gripped by blazing love for Jesus and radical commitment to His cause. Holy purpose thrills those who enlist beneath its banner, and they prepare to make any sacrifice, accept any challenge, and submit to any discipline. As “pilgrims” en route to New Jerusalem, they renounce the “vain pomp and glory of the world,” which is the sham value system of this evil culture which crucified Our Lord and militates against everything for which He stands. Often there is opposition, even persecution.

But the first generation is followed by those who profoundly respect their predecessors’ piety but who woefully lack their passion. They and those who come after them set out to institutionalize the movement, supplying it with all the organizational machinery of respectable religious life. Careful stewardship and patient frugality brings increasing wealth, comfort, and a more positive public image. This seems inevitable, and to an extent, desirable, for well-heeled, middle-class people can minister to well-heeled, middle-class people.

There is a trade-off, however, for social approval often means spiritual surrender. Once the movement stormed the citadels of secular culture and religious compromise; but now it makes its peace with the first and becomes a part of the second. Its old distinctives seem embarrassing, and so they are prudently shelved in the archives, except for rare commemorative occasions, when they are dragged out and dusted off. Though there is still talk of discipleship and commitment, it is mostly in terms of tepid generalities; and nobody denounces the world any more, because the movement is now indistinguishable from it.

Of course, it is not a movement anymore, but a monument to the “glory days,” which as everybody knows are long departed. The obvious successes of that early period are duly recalled, but its dismaying fervency and disciplinary strictness are selectively forgotten. There is occasional nostalgia for the old piety, but not for the old passion which nourished it. General superintendents churn out cleverly-named promotional devices, but their primary thrust is now to perpetuate institutional existence. Ad hoc committees struggle over “redefining our mission,” and make dutiful reference to the founder’s vision; but nobody has the courage to raise his uncompromising call to repentance and renewal. Frankly, the same “historical drift” which necessitated the origin of the movement has come full circle to destroy it!

Somewhere it was because somebody failed to “hold the horses.” “*Historical drift*’ is unavoidable due to the innate human factor in all organizations,” concluded the 1984 study, but “*the usefulness of a denomination or a movement can be greatly extended if strong, spiritual leadership is willing to confront and swim upstream against the current.*” But this is exactly where breakdown occurs, because there are too few Inskips and McDonalds among us who are willing to deal with the real issues as they arise, call worldliness by its rightful name, and throw up barriers to the little compromises which so quickly merge into total ruin.

Dr. Phillip Schaff, dean of American church historians, declares that next to the Bible, history is our most important teacher. If history has any lesson for us it is that spiritual decline may almost always be traced through the same distressing pattern. This pattern we should carefully consider as it was played out in Methodism and then apply its warnings to ourselves.

First is lost the emphasis upon definite, personal conversion and dynamic spiritual life. Every authentic Christian movement begins with profound focus on saving encounter with God through the Spirit and sanctifying relationship with Him thereafter. But in time, spirituality becomes mostly a routine of ritual acts, learned responses, and external patterns. In 19th-century Methodism, the time came when Methodist parents became more concerned that their children be catechized, cultivated, and confirmed than that they be “soundly converted” in the old manner; and Methodist pastors welcomed into the church vast numbers who had neither desire to forsake their sins nor evidence of new life in God.

Second is lost the disciplines of careful, holy living with their insistence on separation from the world. It was not until 1872 that the Methodist *Discipline* was amended to forbid gambling, card-playing, dancing, and theater attendance; but by then the legislation was too late. Earlier generations had not needed the specific rule, because their pastors and class leaders were very pointed about worldly amusements; and besides, everybody knew that earnest Christians did not resort to them. But as Methodists lost their zeal for intense religious experience and the warm “heart for God” which it assumes, they threw off the old restraints. The earlier emphasis on a careful, disciplined walk with God gave way to worldliness, not only in entertainment, but also in such areas as Sabbath-keeping, dress, and even the use of intoxicants.

Third is lost the integrity of doctrine. Deviation from Biblical teaching and then grievous heresy follow the decline of spiritual life and conscientious lifestyle. For a time much ado may still be made over holiness theology,

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but in the lives of most individuals and congregations, it has become a non-issue. Later the creedal landmarks themselves come under attack. By 1900, Methodist theologians were drawing from the wells of higher criticism and “scientific humanism,” learned in German seminaries; and when we are unsure of the reliability of Scripture and the resurrection of Our Lord, nothing is safe anymore.

“Only revival can actually turn back the hands of historical drift and extend our usefulness as a movement,” Arnold Cook told his denomination in 1984. “However, spiritual leadership at every level can certainly greatly curtail the inevitable toll...We must remind ourselves that denominations, seminaries, colleges, and missions do not drift—only people do.” Our task, then, is not to overlook the drift or to excuse it, but to label it for what it is and in Christ’s name to confront and overcome it. So how are we doing at “holding the horses”? ■

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		Baccalaureate								TBA
7:00 pm	Cravens	Cravens	Barr	Cravens	Barr	Cravens	Barr	Cravens	Taylor	Cravens