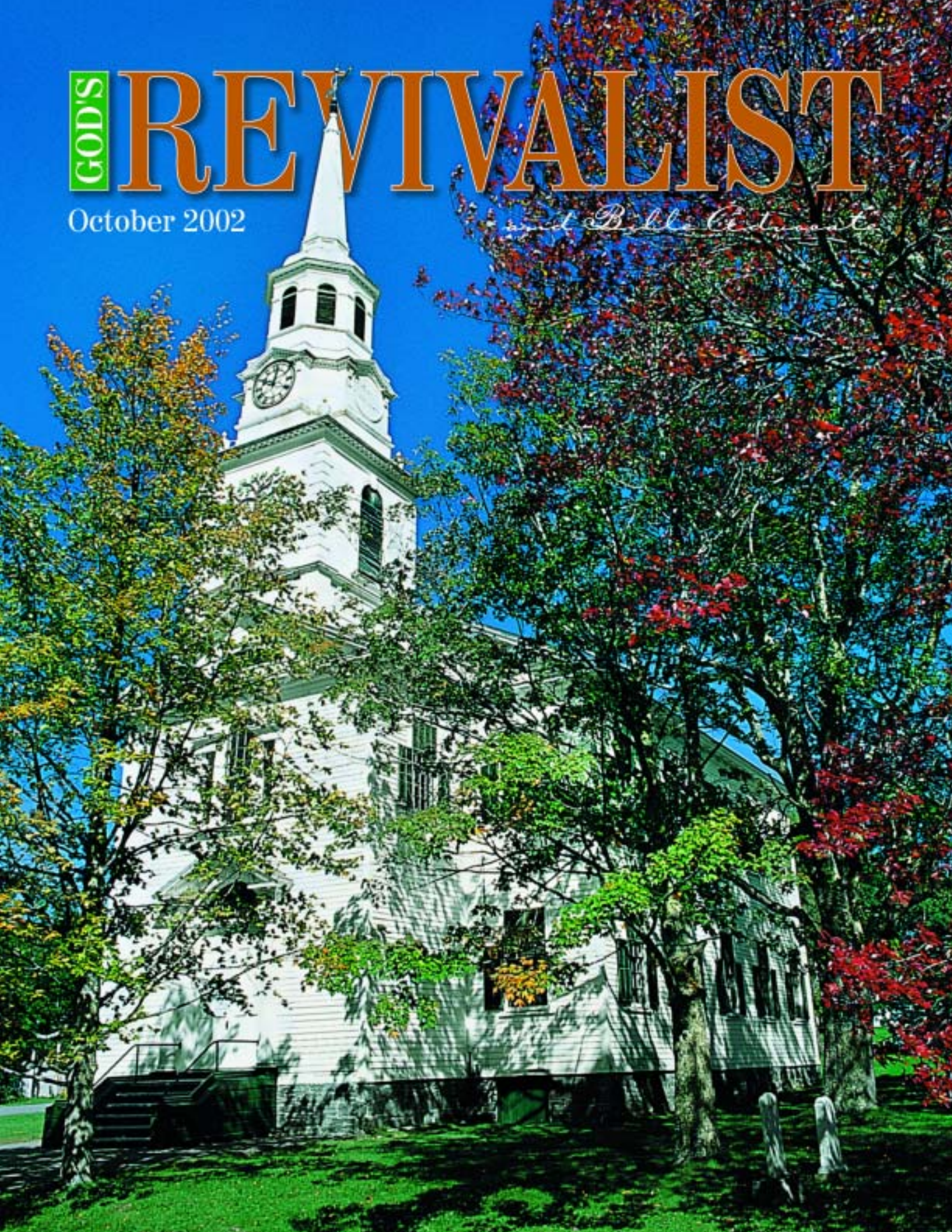


GOD'S REVIVALIST

October 2002

and Bible Commentary



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October 2002

Volume 114 No. 7

EDITOR

Larry D. Smith

STAFF

Myra Brown, *production manager*

Kevin Moser, *art director*

Jon Plank, *graphic designer*

Ron Shew, *pressman*

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

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Steeple is probably the most pervasive architectural symbol of Christianity. Ours is a striking neoclassical version rising above a small church, probably in New England. Autumn foliage gives dramatic contrast to the white clapboards and graceful spire.

WHAT'S IN IT FOR ME?*by Michael R. Avery, president*

Over the years I have interviewed a number of people for ministry positions, some as potential pastors and missionaries, others for a position here at the college. I've made it a practice to listen very carefully for some form of the question, "What's in it for me?" I have found this to be a pivotal question that often reveals the kind of persons who give themselves only if there is an equal return to them. They aren't prepared to invest themselves in the lives of others for the sheer joy of making a difference. They lack the servant spirit.

What this question reveals is becoming increasingly important as our American culture becomes more and more obsessed with materialism. The quest for the larger house, the faster car, and the more expensive wardrobe has become the preoccupation of not only the general population but many in Christian ministry. Given the fact of our economic prosperity, the pressure of contemporary culture, and the natural pull of a sinful heart, it's easy for a person today to become a creature obsessed with security and comfort, incapable of throwing himself into a higher cause.

This dilemma is as old as sin itself. Adam and Eve thought there was something more for them. Lot's lust for real estate in the Jordan Valley cost him more than he ever wanted to pay. Paul addressed this problem from his jail cell in Rome. He warned the Philippian Christians about those who preach Christ "out of envy and strife" (Phil. 1:15). The word translated "strife" does not literally mean strife. It's the Greek word *eritheia* and basically means a payment made to advance a person's own interest. Paul was describing those who preach the gospel for their own gain. He told the Philippian church that the antidote to this self-seeking was to have the mind of Christ—the attitude of soul that does nothing out of selfish ambition but finds joy in the opportunity to pour out one's life for others.

Does the gospel offer deliverance from this self-serving focus? It did for Timothy. Paul told the Philippians that Timothy would "naturally care for your state" in contrast to those who seek their own interest. It did for Paul. Paul's word to the Corinthian church was this: "...I am not in this job for what I can get out of it, but for what benefits I can bring to the many, that they may be saved" (Barclay's translation).

Can grace so "re-orient" our hearts until we no longer seek our own but the good of others? Can we be truly cleansed of the question "what's in it for me?" I know so. As a matter of fact, I believe that it is a fundamental part of the Biblical call to a holy life. ■

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 45202, or e-mailed to revivalist@gbz.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.

RESPONSES TO 'WHAT HEAVEN LOVES'

Thank you, Brother Smith, for the clarion call to authentic Christian worship and living in the editorial, "What Heaven Loves" [editorial, summer *Revivalist*]. Also the youth emphasis issue was a wealth of ministry/preaching material. I was enriched by Dr. Brown's offering. We love the *Revivalist* and GBS.

MARK SANKEY
E-mail

I really enjoyed what Larry Smith wrote about in "What Heaven Loves." I have been struggling with many of the issues for some time, and I believe I have found my answer...God bless your school and staff for a continued stance for holiness. We look forward to seeing your choir every year! What a blessing they are!

KIRK HAWES
E-mail

LIGHT TO SPIRITUAL GROWTH

I am so thankful my friend gave me your magazine several years ago. It is truly "Light" to my spiritual growth. I wish the Methodist people I knew as a child would have told me about Christ as personal Savior.

MRS. LAVERE WOOD
Yakima, Washington

INTERESTING AND UPLIFTING

I find your paper *God's Revivalist and Bible Advocate* very interesting and uplifting. May the Lord enable you to continue with your great work.

KENNETH GOTH
Richmond, Ontario



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.

GUATEMALA

"We have prayed for some time about going to Peten to open another district. The church desperately needs a pastor, and we feel it is time to go. We have found a house about five minutes from the church...but there is not good phone service in the area, and the nearest town of any size is about 45 minutes in either direction..." —*Stephen and Janet Geise*, Pioneer Missions in Guatemala

PHILIPPINES

"We set a goal...to see all five Metro Beguio Wesleyan churches with at least one cell fellowship within the first year. Last week, the fifth cell began...Now ten groups meet weekly: seven with Kay and me, and three led by cell leaders. Pray for deepening spirituality and widening vision in the lives of cell members and also for more pastors and church members to commit themselves to discipleship." —*Robert and Kay Bickert, Philippine Report.*

RUMANIA

"Andrea Whiteman asks us to pray for Costica, the treasurer of the church she attends. He had brain surgery in March. Andrea says, 'Will you join me in praying that God will restore this man? Our little group needs all the good men it can get.' Pray also for Andrea as she meets regularly with a group of teens, training, counseling, praying, and giving them opportunities to develop into instruments God can use." —*Ropeholders*

ZAMBIA

"It took us six days of travel from our home in South Africa to reach the town of Chililabombwe...We were enabled to preach and teach holiness in every service except one...Zambia is probably the most spiritually impoverished country we have seen. Now is the time for a holiness missionary to go to Zambia. The doors are open!" —*Rev. Thornton Merrifield*, Allegheny Wesleyan Methodist ■



BEHOLD THE LAMB

by Larry D. Smith, editor

The following in condensed form is a sermon preached by your editor at a homecoming service, Sunday morning, August 4, at the historic Salem Swedish Methodist Episcopal Church, Axtell, Nebraska.

Behold the Lamb of God which taketh away the sin of the world" (John 1:29) Here is the favorite text of those Methodist circuit-riders who claimed the American frontier for Jesus Christ. At least that is what Peter Cartwright suggests, and he was one of the best of them. Very likely this was also the text used by another member of that famous mounted brigade, the Rev. J.A. Gabrielson, in a sermon preached to your great-grandparents 119 years ago. Those sturdy Swedish Christians had just organized

the Salem congregation; but since they had neither land nor building, they had gathered in a rural schoolhouse five miles from where you are now seated. How many were present we can only guess; but before the month was over, the roll of charter members stood at 42.

We know that Gabrielson's sermon topic was

"The Paschal Lamb," and it was all about the Lord Jesus, whose sacrificial death delivered us from the slavery of sin, just as the sacrificial death of the passover lamb delivered Israel from the slavery of Egypt. There is no verse in the New Testament which points more dramatically to Jesus as our "paschal lamb" than John 1:29, and that is why our text this morning may also have been the text of that long-ago sermon which was Salem's original mission statement.

IT IS NOT
ONLY WHAT
JESUS DOES
FOR US, BUT
ALSO WHAT HE
DOES IN US
THAT MAKES
US FULLY
CHRISTIAN.

Picture your ancestors around a red-hot, pot-bellied stove that Sabbath morning, January 14, 1883. They were strong, hard-working, and serious-minded pioneers who lived in dug-outs and sod-houses—homes which they had made from the earth turned with their horse-drawn plows. They knew all about poverty and privation—drought, cholera, grasshoppers, dust storms, blizzards, failed crops, empty bellies, sudden death, and shattered dreams.

But they were also men and women of heroic Christian faith who had been drawn together by those roving evangelists whose preaching had gripped this community. Their congregation had grown so rapidly that only a few months before, the conference had appointed the Rev. Carl Charnquist as their first full-time pastor; and now their dreams for a Methodist church had been fully realized. (p25)➡

KEEPING OUR HOLINESS HERITAGE ALIVE



Attracted by inspirational music, challenging speakers, fascinating seminars, and the excitement of each other's company, over a thousand of our young men and women will converge October 24-25 for Youth Challenge 2002. Executive director of this burgeoning convention is Tim Dotson, a vigorous young Pennsylvania pastor and 1991 graduate of God's Bible School and College. In this interview with Revivalist editor Larry D. Smith, Dotson explains Youth Challenge and its ministry.

Your Editor Talks
with Tim Dotson
about Youth
Challenge and Its
Commitment to the
Holiness Message

Tim, exactly what is Youth Challenge and the philosophy behind it?

Youth Challenge is an organization which plans and hosts a youth convention each fall. We primarily target ages 16-25 and the issues which concern them. Our mission statement puts our operating philosophy like this: *"The mission of Youth Challenge is to keep our holiness heritage alive by **leading** today's youth into a personal relationship with Christ, **challenging** them to live a holy life, **strengthening** their beliefs in biblical principles and **unifying** them for effective Christian service."*

Could you briefly sketch its history? How many conventions have you held?

During my college years I began sensing the need for a convention focused on youth. I talked with a few people about the idea and in 1995 shared the vision with GBS's newly-elected president Michael Avery, who offered to host it that fall at the school. I quickly approached a couple of talented guys, Dan Durkee and Dan Coy, and Youth Challenge was born in the spring of 1995. We held our first convention that fall at GBS and had an overwhelming response.

For three years GBS hosted Youth Challenge. Then in 1998, because of our need for more space, we moved to Higher Ground Conference and Retreat Center, near Harrison, Indiana; and we've been there ever since. Last year we saw our attendance exceed 1400. This fall will be our eighth convention.

Who really directs Youth Challenge?

Our Executive Board is made up of seven members. As executive director I serve with *Dan Coy*, creativity director; *Dan Durkee*, convention director; *Troy Keaton*, financial director; *John Manley*, communications director; *Jonathan Heath*, promotions director; and *Keith Waggoner*, music director.

Since the beginning, we've also had an advisory board for counsel, accountability, and credibility. Presently on that board are Michael Avery, Joy Budenseik, James Keaton, Sr., Mark Lemon, M.R. McCrary, Donald Myers, Jim Olsen, and Daniel Stetler. (p9) ➡



Youth Challenge

HOLINESS CHURCHES

remembering who we are

by Barry W. Hamilton

Wesleyan scholars can spend hours dicker over what a “holiness church” is. Most would trace its roots to John Wesley and the Evangelical Revival in 18th century England. Some would include George Whitefield and the Calvinistic Methodists, while others would trace the roots farther back in church history. But all would agree that the Holiness Movement was born in revival, and that for most of its history, revival stood at the center of the movement for the special promotion of holiness. Anyone who reads historical Wesleyan materials—Wesley’s “Works,” the biographies of Methodist saints like John Fletcher, the works of holiness evangelists from Phoebe Palmer to Martin Wells Knapp, from William Carvosso to Bud Robinson—would agree that the Holiness Movement was in essence a revival of New Testament Christianity.

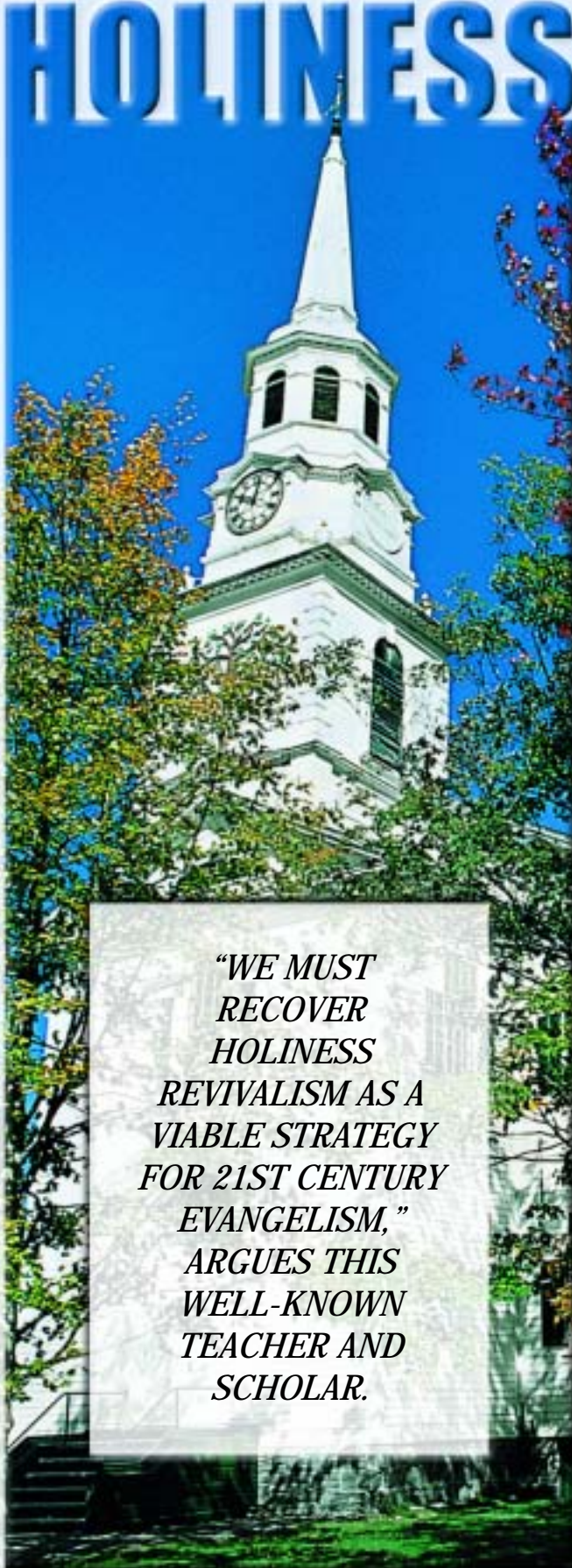
REMEMBERING AND FORGETTING

Even thirty years ago, if someone walked into a holiness church, in most cases revival would define the essence of the religion found therein. Altar services were common, and Sunday morning worship often ended with “seekers” down front, praying for conversion or for entire sanctification. And if the church were located in a small town, the holiness church was often widely recognized for its distinctiveness. If it were true to its heritage, the holiness church did not preach a private mysticism, but a “practical holiness” with a public witness.

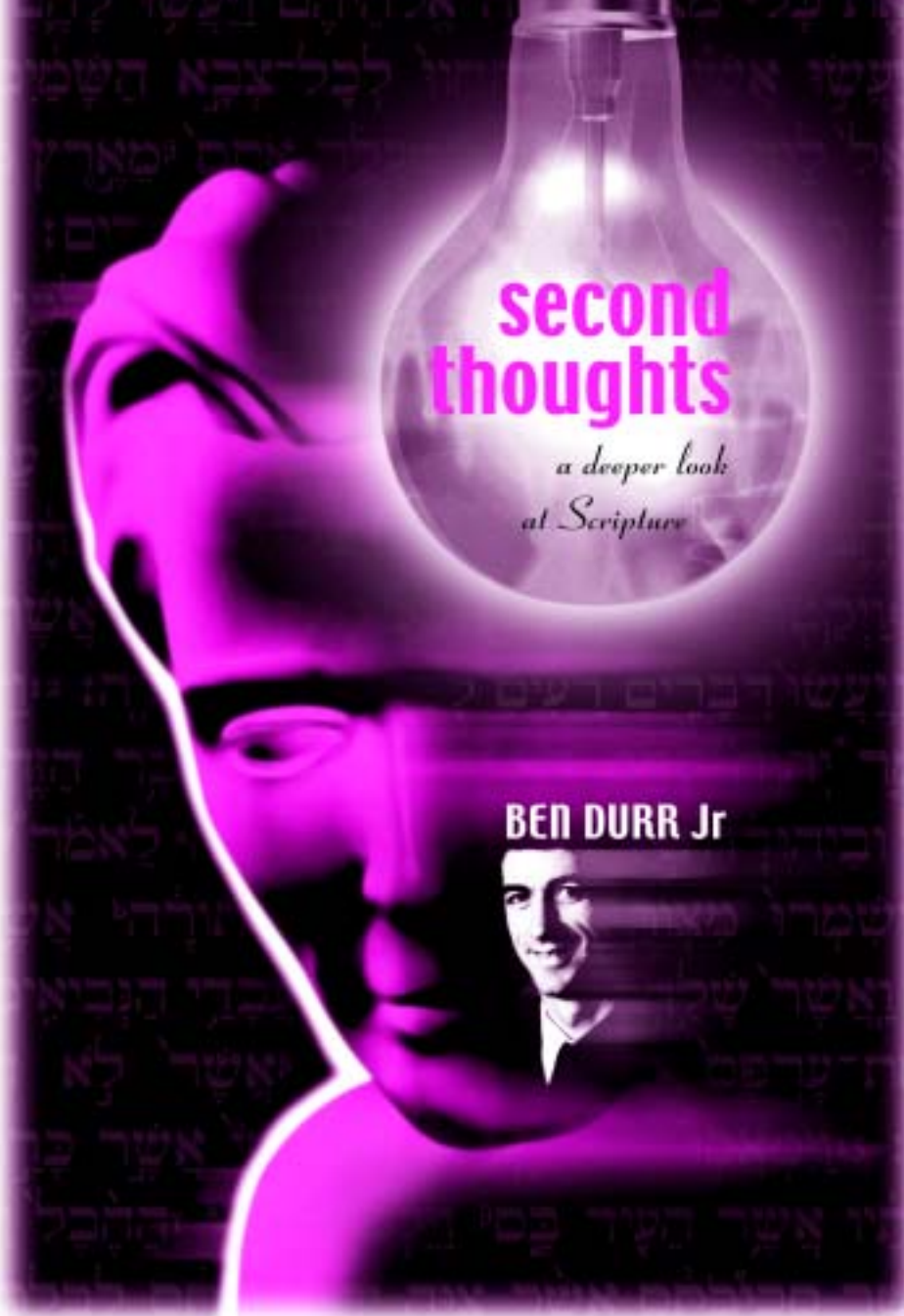
However, during the past three decades holiness churches have experienced steady transition away from their heritage. Some holiness denominations have encouraged a type of “historical amnesia” in which selected “respectable” figures like the brothers Wesley, Adam Clarke, or Phoebe Palmer are held in esteem. Those who founded and led denominations are given the highest honors, and one denomination even sent sketches of its highest-ranking denominational leaders—from the earliest to the most recent—to each and every minister in that denomination. While few would question the propriety of these honors, it does raise questions of how holiness churches approach their heritage. What does the Holiness Movement choose to remember about its past? And just as important—what does the Holiness Movement choose to forget?

WHAT ABOUT REVIVALS?

Holiness periodicals often respond to historical interests by publishing articles on Wesley, Fletcher, or (p27) ➡



“WE MUST RECOVER HOLINESS REVIVALISM AS A VIABLE STRATEGY FOR 21ST CENTURY EVANGELISM,” ARGUES THIS WELL-KNOWN TEACHER AND SCHOLAR.



jar: “This product is to be used in conjunction with a program of regular, vigorous exercise.” I wondered, in my dry-humored way, what food supplement *wouldn’t* increase muscle size and tone in conjunction with a regular, vigorous exercise program!

When Paul instructed Timothy to “exercise himself unto godliness,” he used a word that suggests the constant, intense and purposeful disciplining of his mind and spirit, much like an Olympic athlete might rigorously train his body for competition. Most of us would prefer to achieve Christlike character by drinking a glass of “spiritual transformation” and going on our way. However, I have concluded that there is simply no better method of strengthening and developing personal godliness than the daily, methodical application of the means of grace to my life, as tedious and monotonous as that may seem.

This is not to depreciate or ignore the change conversion and entire sanctification produce. Nor, on the other hand, is it a call for a morbid asceticism that fixates upon self-denial. It is, however, an affirmation of our forefathers’ insistence that there is a method to developing in godliness. For good reason they were called “Methodists.”

Though I will never be the man on the label, I can be the man Paul challenged Timothy to be. But I know that it won’t happen by accident—by drinking a glass of “instant godliness.” Rather, it will be the result of many years of complete and methodical submission of my mind, emotions, will and affections to the established means of grace, under the direction of the Holy Spirit. And Paul assures me that this pursuit, in the end, is “more profitable.” ■

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

**“Exercise thyself unto godliness.”
(I Timothy 4:8)**

In a corner cabinet of my kitchen, behind the chicken noodle soup and cereal, is a rather large round container. On it is a picture of a man that—at least for one impulsive moment a few months ago—I wanted to look like! His massive shoulders and well-developed biceps intimidated me, even though he was safely confined to a paper label glued onto a plastic jar!

I don’t know what possessed me, but I found myself “coughing up”

about thirty bucks for what I thought would be a jug of instant physical transformation. Back at home I brought out the blender, poured in some milk, added heaping scoops of the magic powder and even threw in an egg for good measure. The stuff tasted absolutely horrible, but what did that matter if it would morph me into the likeness of that man on the label?

Days passed into weeks. There was no transformation, except for an increasing sense of discomfort when I tried to fasten my trousers! Then I read the fine print on the back of the

NEWS FROM THE HILLTOP

SCHOLARSHIPS AWARDED AT OPENING SERVICES

In a stirring roll call of GBS heroes, President Michael Avery evoked the school's 102 years of valiant history at convocation services, Sunday, August 25, inaugurating the 2002-03 school year. Climaxing days of freshmen orientation, student enrollment, and social activities, the services have become a GBS tradition immediately prior to the first day of classes each fall. In the morning worship service, President Avery called students to renewed commitment to Christ's cause, reminding them of the sacrifice and heroism of such Hilltop worthies as Nettie Peabody, Lillian Trasher, Lulu Schmeltzenbach, and Charles and Lettie Cowman.

In the same service he congratulated the recipients of scholarships awarded by Dr. Kenneth Farmer, vice president for academic affairs. Scholarships and recipients for the 2002-03 school year are as follows:

(1) *Crawford Family Scholarships*, \$1,200, Mark Foster and \$1,200, Nathan Weaver; (2) *Myrtle Jessup Ministerial Scholarship*, \$250, Jack Burkett; (3) *Marvin Jewell Ministerial Scholarship*, \$250, Mark Marriott; (4) *Frank Little Scholarship*, \$750, Andy Parriman; (5) *David and Clare Martin Scholarship*, \$800, Heather Gates; (6) *C. Helen Mooshian Scholarship*, \$800, Mary Bevin; (7) *Rhyne Memorial Scholarship*, \$450, Theresa Campbell; (8) *H.E. Schmul, Sr., Scholarship*, \$1,700, Mary Hollenbach; (9) *Vaughn Somers Memorial Scholarship*, \$100, Eric Englund; (10) *Meredith and Florence Vance Scholarship*, \$750, Steve Roberson; (11) *Mr. and Mrs. K.W. Wong Scholarship*, \$900, Brian Consley; and \$900, Amanda Whitmer. (12) *Ethel Belle Baughey Scholarship*, \$100, Joe Mears; (13) *Elmer C. Farmer Pastoral Scholarship*, \$1,000, Darrell Stetler and \$1,000, Ryan Colson; (14) *Rev. William E. and Hazel C. Jackson Christian Service Scholarship*, \$75, Jennifer Fikes; (15) *Dr. Leslie Wilcox Scholarship*, \$200, John Ayars; (16) *Edna Erle Brothers Messerschmidt Memorial Scholarship*, \$700, Julie Bowman; (17) *Merle D. Wolf Memorial Scholarship*, \$100, Heidi Wetherald; (18) *Nathaniel Joslin Memorial Scholarship*, \$500, James Haddix; (19) *Stanley Kendall/Stanton Christian School Scholarship*, \$750, Bridgett Littleton; (20) *Aubrey Elam Indoor Camp Scholarship*, \$500, Timothy Makcen; (21) *The Carl Victor and Bessie Hedstrom and Alvin and Gertrude Hedstrom Memorial Scholarship*, \$300, Joe Reiman; (22) *The Chester C. Elliot and Leliah E. Roberts Elliot Scholarship*, \$600, Chad Cowherd; (23) *The Hazel (Trouten) Scheid Memorial Scholarship*, \$50, Curtis Going; (24) *The John O. (Mickey) and Annie E. McGuire Memorial Scholarship*, \$500, Pam Nisely; (25) *The Leonard and Janet Sankey Scholarship*, \$200, Andrew Street; (26) *The Delwyn Speth Scholarship*, \$250, Kelly Coleman; (27) *The Baughey Memorial Scholarship*, \$500, Heidi Holmes, \$500, Amanda Ballard, \$500, Joshua Peck, \$500, Belinda Anders; (28) *The McClain Scholarship*, \$1,000, Amy Morris; (29) *The Missions Student Scholarship*, \$1500, David Cassity, \$600, Jaron Bovard, \$235, Clarissa Atchley. In total 37 students received scholarships totaling \$22,760.

In addition to the above endowed scholarships, GBS divisional scholarships were presented: These are four-year tuition scholarships, and include the following: (1) *The Charles Cowman Missions Scholarship*, Division of Intercultural Studies and World Mission, Jennifer Key; (2) *The R.E. McNeill Music Scholarship*, Division of Music, Amy Jamison; (3) *The Mom White Children's Ministry Scholarship*, Division of General Education, Julie Bowman; (4) *The Nettie Peabody Teacher Education Scholarship*, Division of Christian Teacher Education, Danielle Reynolds; and (5) *The Martin Wells Knapp Ministerial Scholarship*, Kurtis Lewis.



scholarship recipients



Kurtis Lewis receives the Martin Wells Knapp Ministerial Scholarship.

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 45202; or revivalist@pbs.edu.

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CORRESPONDENCE

"As a teenage girl raised in a home that knew nothing of religion, my mother, Ora Lunsford (Dunn), came across a copy of *God's Revivalist*. The story she read broke her heart, and so she got down on her knees and asked God to show her where to go and promised that she would give Him her heart. God answered that prayer, and she was converted at Lifeboat Mission at Covington, Kentucky, served by the students of GBS. Mother then attended GBS and was a telephone operator there, perhaps in the 1920-25 period.

"She dearly loved the school. She and her cousin Matilda Lunsford (Steele) then left the school and went into evangelistic meetings as the 'Lunsford Girls.'" Mother married my Father, Floyd E. Dunn (who passed away in 1990 at the age of 93), and they entered the ministry of the Pilgrim Holiness Church. They served together for 66 years. Mother passed away in 1993. My parents attended the GBS camp meetings through the years, and this was a great blessing to them. The *Revivalist* was always present in our home. I am still receiving it." —*Betty Ruth Dunn, Connersville, Indiana.*

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ALUMNI INTEREST



Dr. Henry L. Smith (GBS '69 HS; '73 BRE) has been appointed as provost and vice president for academic affairs of Mount Vernon Nazarene University, Mount Vernon, Ohio. Since 1997, he has served as vice president of the

institution, which has recently gone through the transition from college to university. In an official news release, the school emphasized that Dr. Smith "will continue to serve as chief academic officer. However, he will also now serve on the President's Cabinet as a 'first among equals' with several key expanded responsibilities."

"Dr. Smith has repeatedly shown he has the necessary gifts and maturity to be an outstanding provost," according to Mt. Vernon president, Dr. E. LeBron Fairbanks. "He has shown his wise judgment on difficult issues; he is collaborative in style, an effective communicator, and is respected by the various college constituencies."

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ANNOUNCEMENTS

HARVEST PRAYER CALL.

"Convicted of our negligence in obeying the specific command of the Lord of the harvest that He would send forth laborers into His harvest, MISSION HELPS and ROPE-HOLDERS Holiness Missionary Prayer Band are calling for volunteers to unite in a year-long prayer campaign in obedience to this command. If you are interested in more details, write immediately to Mission Helps/Rope-Holders, 203 Mifflin Place, Mifflinburg, PA 17844. Phone (570) 966-1978; e-mail: ropeholders@certainty.net."

Editor's Note: We are pleased to publish the above at the request of Anita K. Brechbill, Editor, Ropeholders.

Relax in Amish country! With the exception of weekends and holidays, Dan Glick and his family live in Cincinnati, where he serves GBS as chair of the Division of Intercultural Studies and World Missions. **Therefore their home in Wayne County, Ohio, is available for those who would like to spend a few days relaxing in Amish country for \$35 per night for a couple.** Their home is located eight miles from Holmes County, which has the largest Amish settlement in the United States. There are many fine restaurants and interesting sites nearby. To contact



Dan or Martha Glick, call (513) 241-3492 or email them at dglick62@aol.com.

“Stepping Stones in the Garden of Marriage” will be the theme of Marriage Matters’ fourth annual retreat, which will be held February 24–25 and 26–27, Carlisle Village Inn, Walnut Creek, Ohio. For further information, contact the Rev. Roger Stearns, (330) 877-8584 or check out the website, marriagemattersretreat.org.

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BIRTHS



To Craig (GBS HS '86) and Alisa (Spitler) Brown, a son, Parker Craig Brown, born September 11, 2002, Cincinnati, Ohio.

Paternal grandparents are Joe Brown, former GBS academic dean, and his wife Carol Brown, Circleville, Ohio. Maternal grandparents are H. Glenn and Carlene Spitler, Lebanon, Pennsylvania.



To Joel and Jen Byer, Tupperville, Ontario, a son, Jeffrey Lewis Byer, born June 2, 2002.

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DEATHS

Submissions to this column should not exceed 100 words and should be within a reasonable time of the death of the subject.

MAURICE M. ARCHER, 64, Zanesville, Ohio, died February 22, 2002. His late parents were the Rev. John Archer, prominent evangelist, and his wife Frances. He was the owner of Archer Masonry Contractor. An earnest Christian, Mr. Archer was a member of the North Terrace Allegheny Wesleyan Methodist Church, where he served as

lay minister and Sunday school teacher. He is survived by his wife, Audrey E. Archer, to whom he was married June 9, 1960; his children, Lelsie, Catherine, and Maureen; seven grandchildren, and other relatives. Funeral services were held in Zanesville, Ohio, with burial in the same city.

DORIS ADELINE (CROWSON) BECERRA-MORSEY, 69, of Carmichael, California, died April 13, 2002. She graduated from the Christian Worker’s Course at God’s Bible School and College in 1953. For two years she served as a missionary in Cuba, where she met her first husband Sergio Becerra, who preceded her in death. She is survived by her husband Donald Morrissey, her daughter Connie Kaufman, three grandchildren, and other relatives.

LEROY H. MASON, born November 25, 1900; died July 12, 2002. Funeral services were held in the Church of the Nazarene, July 15, with the Rev. James L. Mason, officiating. Burial was in the Bradford, Pennsylvania, cemetery.



Dr. Steven Gibson was inaugurated as director of Kiev Wesleyan Bible College, Kiev, Ukraine, May 25, succeeding Leroy Adams, KWBC director for the past three years. “Dr. Gibson has served as the college academic dean for three years,” according to a news release. “Apart from his development of the college program, he has done a lot of publishing and writing work. He was the

editor of *The Essential Wesley*, a book that was published in both English and Russian.” At graduation exercises, nine graduates were honored for finishing the school’s two year program, while seven others were awarded the degree BA in Christian Education.

On June 21 the Rev. Hubert Harriman was formally inaugurated as fifth president of World Gospel Mission, one of the oldest holiness missionary organizations in the United States. “I never dreamed I’d be at this point in my life,” he said at the announcement of his appointment. “But Sarah and I are at peace that we are in the Lord’s will.”

First Covenant Fellowship Retreat of The Covenant Fellowship, recently formed by the Francis Asbury Society, was held September 30–October 2 at Danville, Kentucky. According to FAS, the new structure is composed “of people who share the same concerns about the moral decay of our country and the apparent inability of many churches to bring about real change in the moral and ethical lives of their people.” Members agree to renounce all known sin, live in accountable relationship with one another, and be faithful in prayer and scripture reading. Each month members receive a taped lecture by FAS founder Dr. Dennis Kinlaw.

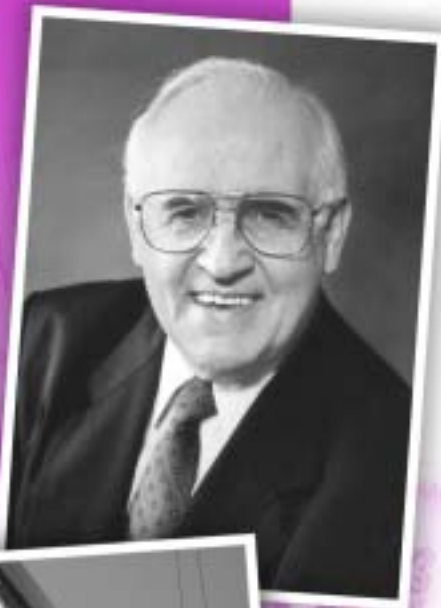
“The myth of the virgin birth was not intended as historical fact but was employed by Matthew and Luke in different ways to appoint poetically the truth about Jesus as experienced by the emerging church.” **In these words United Methodist Bishop Joseph Sprague, speaking at Iliff School of Theology in Denver, denied the actual virgin birth of Our Lord.** Sprague, president of the North Central Jurisdiction of College of Bishops, also denied Christ’s physical resurrection and declared, “I must dissent from Christocentric exclusives which hold that Jesus is the only way to God’s gift of salvation.” ■

INVESTING in ministry



by Jack Hooker

Dr. Leonard Sankey



Andrew Street
receives the Leonard
and Janet Sankey
Scholarship for the
2002-03 school year



For nearly 25 years God's Bible School and College has benefited from the leadership and spiritual influence of Dr. Leonard Sankey. For the past several years, Dr. Sankey has served as our chairman of the Board of Trustees. His leadership continues to have a great impact on this institution. But Dr. Sankey's ministry has had a much greater impact than just here on the Hilltop.

Ministry became top priority in the Leonard and Janet Sankey's life after he graduated from GBS in 1960. A commitment to full-time Christian service led them to the pastorate and then to missionary service in Guatemala and Honduras. They now enjoy a long-term pastoral ministry as senior pastor of the Faith Mission Church in Bedford, Indiana. Dr. Sankey has shared his life of service with a number of organizations, including the Society of Indian Missions, Evangelistic Faith Missions, and Florida

Evangelistic Association. Dr. Sankey is probably best known today as general secretary of the Inter-Church Holiness Convention. Through his leadership, the IHC hosts several thousand attendees each year at its annual convention in Dayton, Ohio. This also affords him preaching opportunities across the country and in foreign countries as well.

Janet Sankey has shared and partnered in her husband's life of ministry. She serves as an Adult Nurse Practitioner with the Internal Medicine Group at the Bedford Regional Medical Center. She leads the Women of Worth ministry, a part of the Inter-Church Holiness Convention. The Sankeys' commitment to ministry has been passed down to their offspring. All three of their children attended GBS. Their daughter Vonnie is a registered nurse and their oldest daughter Beth and son Marc are in full-time Christian service. (p15) ➡

LEONARD AND JANET SANKEY SCHOLARSHIP FUND

Yes, I would like to contribute to the Leonard and Janet Sankey Scholarship Fund.

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Mail to: God's Bible School and College Department of Advancement, 1810 Young Street, Cincinnati, OH 45202

gbs alumni spotlight

A LIFE OF MINISTRY

by Jack Hooker, GBS Vice President for Advancement

One thing that has characterized graduates of God's Bible School and College is their zeal for ministry. The story of **Edna Taylor** is a classic example.

Edna was born on June 9, 1923. Edna's mother dedicated her to the Lord even before she was born. At the age of eight, she went to the altar to invite Jesus into her heart. On February 5, 1939, Edna heard the preaching of evangelist C.E. Zike. In that revival she made a complete surrender to God that has lasted her entire life.

In that same year, through some amazing events of God's providence, Edna found her way to the Hilltop. She arrived on campus at 10:00 AM without even having sent in an application. By noon she was accepted and became a full work student. That was a good thing, because she had no money to pay her bill. When she went to the dining hall that day, Edna said that it seemed like she was walking a foot off the ground because she was so happy. Classes opened with prayer, singing, and testimonies. It was so different from what she had been used to that she would cry for joy and praise the Lord. At times the young people would gather for all night prayer meetings and times of prayer and singing. Oh, how she enjoyed that! It was at GBS that Edna learned how to overcome her timidity and witness for the Lord. From then on, personal evangelism became a way of life. Edna finished her high school diploma and then went on to complete the

Christian Worker's Course. Later she would complete her training to be a registered nurse.

Edna began to sense God had a special calling on her life. God opened the door in 1950 to go to Haiti as a missionary. She spent 21 years on that field ministering to the lost. In 1971 she returned from the field to care for her mother. But in 1983 she began to return to the field with short-term medical teams. Edna has only missed two years since that time, returning to the field, sometimes for several months at a time. These days she serves mainly as a translator for medical teams, but she is always looking for opportunities to lead someone to Christ. Almost everyday on her last trip in March, 2002, Edna saw one or more Haitians come to know the Savior.

Her life of ministry does not end when she returns to her home in Brooksville, Florida. Edna keeps busy as a hospital chaplain one day a week. She goes with others to three different nursing homes and six different prisons. She has recently started mentoring a couple of women in one of the prisons one day a week. What a life of service for someone nearly 80! Edna said this as she thinks back about her days at GBS: "I thank God for the time I spent at GBS. I feel it was there I got rooted and grounded spiritually and received a burden for personal evangelism." Edna Taylor is a wonderful example of a life dedicated to ministry. May God raise up many young people to follow in her example! ■

➡(p14) Through the generosity of some friends of the Sankeys, a new scholarship has been created honoring the lifetime of ministry the Sankeys have given to God's Kingdom. The Leonard and Janet Sankey Scholarship Fund was founded to aid ministerial and missions students here at God's Bible School and College. The fund's first award was given at the recent Convocation Service on August 25th. Our *Revivalist* family and many friends of the Sankeys may want to con-

tribute to this special endowment fund. By doing so you will honor lives of dedicated service and invest in the future of training young men and women for the harvest field. This would continue the Sankey's ministry for generations to come. ■

The Rev. Jack Hooker is Vice-President for Advancement at God's Bible School. He can be reached by phone at (513) 721-7944 ext. 223.

Archives

Knapp's Lithograph "Wrecked or Rescued" was 22x28 inches, printed in seven colors, and tinned for hanging. At the turn of the 20th century, the *Revivalist* advertised its price as "60 cents, securely mailed and delivered."

THAT HITS ME

While laboring in a town in northern Michigan, great interest, as usual, was shown in my large canvas chart of "the river of death." An official member, before I had preached from it, scanned it closely, marking the different sinful streams which swell the swift and fatal current of the main river, and the many fountains by which these are fed, until his eye caught the word "tobacco."

He then came to me, appearing much troubled, and said, "Bro. Knapp, I see you have 'tobacco' on that chart. I wish you would touch that very lightly, because that hits me."

He resisted the truth, and grumbled all through the meeting.

He was unlike another man I knew who said he needed hitting in so many places that he wouldn't give anything for a sermon that hit him nowhere.

Truth-seekers, not truth-dodgers, get the blessing. Men who, like the hypocritical lawyers of old, are always ready to exclaim, "Master, thus saying thou reproachest us also," are ever among the greatest hindrances to revival work. ■

—Martin Wells Knapp

RESCUED FROM THE RIVER



WRECKED OR RESCUED—WHICH?

TAKE TO THE LIFE-BOAT! SOON 'T WILL BE TOO LATE!

NEWS FROM THE HILLTOP...CONTINUED

CHAPEL PIANO TOTALLY REBUILT

Underwritten by a generous GBS donor last summer, the rebuilding of the grand piano in the J. Wesley Adcock Memorial chapel has added immeasurably to its usefulness and longevity. "The piano should be good for another 100 years. It's now in pristine condition," comments Garen Wolf, chair of the Division of Music. He explains that the project included the installation of a new sounding board and action, restringing the instrument, refinishing the wood case, and replating brass parts. The nine-foot Baldwin concert grand piano was originally given to GBS by the late Byron Crouse, formerly a member of the board of trustees and musician at GBS camp meetings.



refurbished chapel piano

ALDRSGATE "DISTANCE-LEARNING" PROGRAM IN SECOND YEAR

Aldersgate, GBS's cutting-edge distance-learning program, enters its second year with enthusiastic support from its participants. "The benefits of Aldersgate became immediate to me," writes Darin Gary, an Indiana pastor enrolled in the program. "After attending classes, I returned to my people with a new fervor for the ministry—indeed, with a renewed heart and soul. I have been spiritually refreshed every time I return from my visits on campus, for every class and every teacher has been inspirational." Coordinated by Lottie Tryon, Aldersgate seeks to help mature students already in ministry complete their degree programs in ministerial education.

Mrs. Tryon has released this year's Aldersgate schedule, which is as follows:

September 16–29 (First Semester A): *Christian Beliefs* (3), Dr. Allan Brown; *Cult Evangelism* (2), Dr. Mark Bird; *Doctrine/Practice of Prayer* (1), Rev. Ben Durr.

November 11–15 (First Semester B): *Speech* (3), Dr. Bruce Campbell; *Practical Ministries II* (1), Dr. Mark Bird; *Hermeneutics* (2), Dr. Mark Bird.

January 20–24 (Second Semester A): *Doctrine of Holiness* (3), Dr. Allan Brown; *Pentateuch* (3), Rev. Ben Durr; *Practical Ministries III* (1), Dr. Mark Bird.

March 3–7 (Second Semester B): *Advanced Homiletics* (3) Rev. Ben Durr; *Life of Christ* (3), Rev. Richard Miles; *Practical Ministries IV* (1), Rev. Richard Miles/Rev. Larry D. Smith.

May 19–23 (Camp Meeting): *Holiness Critical Issues* (2), Dr. Allan Brown.

In addition these independent study courses are offered through Aldersgate: *Church History I* (3); *Wisdom Literature* (3); *Acts* (3) *Pastoral Counseling* (3); *Psychology* (3); and *Sociology* (3).

"After serving the Lord in the ministry for the past thirteen years, I have become painfully aware that I am without the proper tools to help meet the needs of the people in my church and those in my community," adds Darin Gary. "Folks like you at God's Bible School help us realize that we can go back to school and finish. It's all because you made our transition so easy."

GBS MISSIONS TEAMS VISIT FOUR COUNTRIES

Ministering last summer in four different countries, GBS missions teams continued a long-established tradition of Christian service. Below are brief student reports of their activities:

MEXICO. "This past July a group of students traveled to Mexico City under the supervision of Craig Dahler. They completed the goal of distributing (p23) ➡



recent Aldersgate session



Mexico mission team

friends and demonstrate compassionate love. Then, as God opens the door, we need to encourage them to acknowledge their areas of need. With God's grace and with total honesty, they need to confront their problems (James 5:16). "Some people miss deep inner healing because they lack the courage to share deeply with another person."² Kindly and carefully, we need to help them accept their responsibility for their present attitudes and behavior. We must help them decide whether or not they really want to be healed. Some people prefer to hide behind their problems and use them to get sympathy from others, rather than sincerely seeking healing. Further, we need to urge them to forgive everyone who is involved in their problems. "No inner healing occurs until there is deep forgiveness."³ They must also forgive themselves for their past failures and sins. Unresolved guilt and self-loathing for sins of the past can surface in sarcasm, unreasonable demands, criticism, and low self-esteem. Further, we need to urge them to begin memorizing Scriptures which promise God's help and healing for their areas of need. Above all, we need to ask the Holy Spirit to show the person what their real problem is and then show us how to pray for them.

Becoming a bearer of the mat, by helping the emotionally wounded and spiritually handicapped among us, is never easy. It normally requires a lot of time listening to and praying with the needy person. But it also requires the participation and faith of many others who can see the need and then purposely offer words of encouragement and wise counsel. A lot of people working together can lighten the load for all.

V. The PRAISE God receives when people dare to exercise faith. (Mark 2:12)

Mark concludes his account of the healing of the paralyzed man with the statement, "all were amazed and were glorifying God, saying, 'We have never seen anything like this.'" (Mark 2:12)

The story is told of an old Jewish Rabbi who had a dream. In his dream he was given an opportunity to visit heaven and hell. As he entered the door to hell he was surprised. In his dream he saw a banquet hall lined with tables. In the middle of each table was a bowl filled with delicious food. Each person had been given a spoon and the only way they were allowed access to the food was by use of their spoon. The spoon was long enough to reach the food, but too long to put in their own mouths. The people sat there weeping and wailing as they starved. The horror of the scene was so great the old Rabbi asked to leave.

His next stop was heaven. As he entered heaven he was surprised again. It was exactly the same setting. He was in a banquet hall. People were sitting around tables and in the middle of each table was a bowl filled with delicious food. Again, each person had a spoon and the only way they were allowed access to the food was by use of their spoon. As he stood there watching, he observed the banquet hall was filled with laughter, and he could feel the excitement of the people. They were celebrating the privilege of feeding each other.

Jesus wants His followers to serve one another willingly and wholeheartedly. Let's become bearers of the mat!



—Sermon outline by Dr. Allan P. Brown

¹ David A. Seamands, *Healing for Damage Emotions* (Victor Books, 1981), p. 13.

² *Ibid.*, p. 21.

³ *Ibid.*, p. 22.

"COMMITTED TO EXCELLENCE
IN PREACHING"



BEARERS OF THE MAT

Scripture: Mark 2:1-12

"I was paralyzed, not with a physical paralysis, but emotionally and spiritually." These were the opening words of a seminary professor during a chapel service I attended some years ago.

He explained, "I seemed unable to grow and move freely in the life God planned for me. This sense of emotional and spiritual paralysis kept me defeated. I knew I needed help but didn't know how or where to find it. I realize now that I am indebted to many people, some of whom I can't even remember, for ministering to me in various ways. They saw my need, were willing to take time to speak a word of encouragement to me, to pray with me, and to offer Biblical wisdom to guide me until I was emotionally and spiritually made whole. I can't repay them but I can pattern their behavior—those who helped me to wholeness in Christ."

The speaker explained that he had come from a dysfunctional home and a life of deep sin. Because of these problems in his early life, he did not know how to relate to other people properly, let alone how to relate to God and other Christians. He desperately wanted to experience the joy, beauty, and freedom he saw in the lives of some of his Christian friends, but didn't know how. He saw his own life reflected in Mark's account of the healing of the paralyzed man. He felt that there was a parallel between the people who helped him find emotional and spiritual healing, and those who helped bring their paralyzed friend to Jesus for physical healing. These friends he called, "the bearers of the mat."

Let's turn to Mark 2:1-12, and consider the context in which this act of compassion is presented.

I. The PRIORITY of Jesus' PREACHING the Word of God. (Mark 2:1-2)

In the opening chapter of Mark's gospel, we learn that Jesus, accompanied by His disciples, visited all the Jewish synagogues in the region of Galilee (Mark. 1:38-39). The promised Messiah had finally arrived, and it became his practice first to preach the good news of the kingdom of God, then heal the sick in the crowd who had gathered around him. Soon His influence and popularity with the common people became so great that He could not openly enter the cities because the multitudes thronged Him.

In the opening verses of chapter two, Mark tells us that Jesus had returned to his home in Capernaum. The phrase, "it was noised abroad that he was in the house," can be translated, "the people heard that he had come home." Whether He was visit-

ing the surrounding towns or at home, preaching was a high priority. We read that when the crowds gathered to His house, “he preached the word unto them” (Mark 2:2). So many had gathered to hear Jesus that there was no room left in the house or even near the door. The place was packed.

II. The PARTICIPATION of concerned friends. (Mark 2:3)

This incidence is unique in the Gospel accounts of people who were healed by Jesus. Many times people in need were able to reach him themselves and ask for help. The woman who touched the hem of his garment was able to push through the press around him and received healing for a long-standing illness. The ten lepers, rejected by society and pitied and feared by friends, were able to intersect his pathway and appeal for cleansing. Even blind Bartimaeus was able to cry out loudly enough to attract Christ's attention and receive his sight. In other instances a concerned parent brought a sick or demon-possessed child to Christ's attention for healing or deliverance. Once a concerned Centurion appealed to Christ to have pity on a faithful servant, confident if Jesus would only speak the word, the sickness would be rebuked.

In this instance Mark tells us about a group of concerned friends who were willing to help a man who was incapable of helping himself. We are told that four people, carrying a mat upon which a paralyzed man lay, were trying to bring him to Jesus.

III. The PERSEVERANCE of concerned friends (Mark 2:4-12a).

We are not told how far these friends had been carrying the mat. No doubt they were weary by the time they reached the door of the house where Jesus was. There they found new hindrances. But they persevered in their joint cooperation. Perhaps they were even able to inspire others standing about the door to assist them in getting the man and his mat up onto the roof. I am sure this seemed a desperate measure, but sometimes desperate cases require desperate methods. They went so far as to open a large hole in the roof so they could lower the sick man on his mat, right down in front of Jesus.

Mark notes that Christ responded with approval “when he saw their faith.” The bearers of the mat were confident that if they could just get their needy friend to Jesus he would be able to heal him. They had a faith which was not to be defeated—a faith that persevered in spite of difficulties.

It is interesting that Christ Jesus used this opportunity to comment on more than just their persevering faith. He used it as a teaching opportunity to broaden the people's understanding of Himself. His role as Messiah, and His power. Instead of saying as He did on many other occasions, “Thy faith hath made thee whole,” he raised a new issue by saying, “Son, thy sins be forgiven thee” (Mark 2:9).

What do you supposed passed through the minds of the people when, instead of immediately healing the man, Jesus pronounced the forgiveness of his sins? Evidently Jesus discerned the root cause of the paralysis was sin. We know what some people thought. The Scribes thought Jesus had just spoken blasphemy by taking upon himself the prerogative of Deity, for only God can forgive sin (Mark 2:6-7). However, with Jesus' Messianic credentials came the ability to discern the thoughts of men's hearts (Isa. 11:2-3). He therefore turned to the Scribes and asked, “Which is easier: to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up, take your

mat and walk?’ But that you may know that the Son of Man has authority on earth to forgive sins.” He said to the paralytic, “I tell you, get up, take your mat and go home” (Mark 2:9-11). The healing was instantaneous. He immediately arose, took up the mat, and pushed his way through the stunned onlookers.

IV. The need to PARTICIPATE as a bearer of the mat!

I would encourage you to join the ranks of Christians who see another's need and are willing to get involved helping someone who cannot help himself. If Christ has done great things for you, your confidence in Jesus' ability to help others should galvanize you into action. There are people like the paralyzed man all around us. No, not necessarily physically paralyzed, but paralyzed emotionally or spiritually—people who want help but don't know how to move into the healing presence of the Lord. Unless we see them as they are, handicapped and needing our help rather than our criticism, we will not be motivated to become a “bearer of the mat.”

Let me tell you about a man named Ross. He had been a Christian for several years and faithfully attended church. When the men of his church went to Promise Keepers, he eagerly went with them. He watched his friends and others rejoicing in the Lord, and finding new freedom in Jesus. He wished for a similar experience but was left unmoved. He had also been on an Emmanus Walk. Again, he saw people renewing their walk with God and he tried to do the same, but felt no change. He longed for a vibrant relationship with God but didn't seem able to develop such a relationship. For all practical purposes he was spiritually paralyzed. His Christian wife had been dragging a corner of his mat. And his preacher had taken hold of another corner. But their efforts alone didn't seem to be enough to help Ross in developing his walk with the Lord. Where are the other Christians who, in faith, would take hold of a corner of the mat and help bring Ross into the healing presence of Jesus?

Sad to say, it is easier for many of us to dismiss people like Ross with a statement like, “If he really meant business with God, he wouldn't be in the condition he is in,” rather than to reach out and take hold of a corner of their mat. Unfortunately some preaching has made many of us embrace the mistaken idea that the new birth and entire sanctification (or “being filled with the Spirit”) will automatically cure all emotional problems. We are troubled when we see Christians struggling with emotional hang-ups and personality disorders. After a period of time, we tend to loose patience with Christians who behave in confusing and contradictory ways. We quote the verse, “By their fruits ye shall know them” (Mat. 7:16), but fail to realize that it is also true that “by their roots you shall understand, and not judge them.”¹

Have you ever met persons like Ross, who sincerely walked in all the light they had but struggled with spiritual or emotional handicaps? Through no choice of their own, they may have been scarred by child abuse or other tragic occurrences in life. Usually, these scars lie just under the surface layer of their lives. They try their best to conceal these problems with a protective mask. But problems like this can seriously hinder spiritual development, and need a special kind of understanding. Mat bearers must appreciate that beyond crisis experiences God wants to help His people by the “renewing of their minds.” This is a life-long process in which past patterns of thinking must be replaced by godly attitudes and reactions.

How can we help such people? May I suggest that first, we need to become their

*Old Friends...are like music
loved and heard after a long silence.*

Friends...let's get together!

*We'll talk, we'll laugh,
we might even shed a tear
As we recall our days on the Hilltop...
As we walk down memory's lane
one more time...together.*



God's Bible School and College invites you to
HOMECOMING 2002
October 11 and 12



Friday

7:00 PM—Keynote Concert featuring GBS Musical groups and Alumni Reunion Choir under the direction of Dr. John Enyart

8:30 PM—Dessert Reception, Homefest

Saturday

8:30 AM—Continental Breakfast

9:30 AM—Devotions with the President, Dr. Michael Avery

9:45 AM—Presenting "Faith In The Future," the Capital Campaign for God's Bible School and College

10:30 AM—Reunion and Reflection, Honoring graduates of 1952 and 1977

11:30 AM—Annual Alumni Elections and Corporation Meeting

12:00 noon—Buffer Luncheon

1:00 PM—Meet the Administration and Faculty, Campus Tours, Open Doms, and Fellowship Time



*You're a part of the family...
and it's time to come home.*

ISRAEL TOUR 1999

Relive the excitement of the groundbreaking GBS tour of the Holy Land, hosted by Michael Avery and Allan Brown! Videos are on sale now through the GBS Office of Advancement. Contact Jack Hooker at 513.721.7944 ext. 223.

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"From the cobblestone streets of Jerusalem to the tranquility of the Sea of Galilee, it was an honor to walk where the Savior walked." —Monte V. Stetler, Jr.

"The highlight of the trip came for me as we stood on the Mount of Olives near the place where the disciples sat and listened to Jesus teach. We also listened and were challenged to live holy lives. I am still listening, and the Teacher is still teaching." —Shane Ash

NEWS FROM THE HILLTOP...CONTINUED

➡(p17) one million tracts in a campaign begun about five years ago—then handed out 30,000 more! They made many new contacts and witnessed the baptism of new converts.” —*Christina Clemens*

SOUTH AFRICA. “We were able to pass out tracts in a couple villages, take Bible lessons to the school children, and visit an orphanage for HIV/AIDS babies. We also had the privilege of singing and preaching at several churches. What a wonderful opportunity to see mission work first hand!” —*Joy Alexander*

IRELAND. “We ministered in a number of places, and in each place the Lord truly blessed. It was very encouraging to see people coming to the services that we held, not simply because they felt obligated to come, but because they were hungry to hear from God’s Word.” —*Curtis Going*

UKRAINE. “The times spent talking with Ukrainian pastors, visiting and playing games with the village young people, and singing “Jesus is Lord of All” impacted my life forever. People were hungry for a relationship with Jesus, and it was an honor to share our faith through God’s Word, testimony, and song. We came home with a fresh desire to love Jesus more and with a new determination to learn what it really means to be a servant of others.” —*Dorcas Byer*

BRIEFLY NOTED: GBS’s **postal zip code has been changed** to the following: 45202-6838....Emphasizing both the horror of sin and the sufficiency of grace, the **Rev. Carl Eisenhart served as evangelist at opening GBS revival services, August 26–30.** Eisenhart, a Cozaddale, Ohio, pastor and GBS college graduate ('87), preached with great earnestness under the evident anointing of the Holy Spirit, and this was rewarded by a welcome response from the campus family. Fervent prayer and a sense of the conviction marked the services, and many knelt at the public altar, seeking God’s grace, forgiveness, and the fullness of the Spirit.

PRAY FOR GBS’S DIVISION OF MINISTERIAL EDUCATION

Pictured here are current ministerial students at God’s Bible School and College. Dr. Allan P. Brown, chair of the Division of Ministerial Education, continues his appeal for a thousand “prayer-warriors” to remember these students and their faculty daily in prayer. ■



Ireland mission team



Rev. Carl Eisenhart,



current GBS Ministerial students and faculty

evangelists

Direct all listings and inquiries about slates to Revivalist Press,

1810 Young Street, Cincinnati, Ohio 45210

- Bales, Rev. Fred** (evangelist and singers) P.O. Box 124, Friendship, OH 45630. (740) 858-6152.
- Barnes, William D.** 3464 Lazy Creek Rd. NE, Lanesville, IN 47136. (812) 952-3324.
- Bell, Rev. and Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.
Oct 15-20...Immanuel Holiness, Greenfield, IN
Oct 25-Nov 3God's Missionary, Delmar, MD
Nov 5-10.....Pilgrim Holiness, Bradford, OH
Nov 12-17.....Early Methodist, Carthage, IN
Nov 19-24Wesleyan, Union Hill, TN
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225.
Oct 15-20.....OPEN DATES
Oct 25-Nov 3.....Calvary Chapel, Millmont, PA
Nov 4-Dec.....OPEN DATES
- Brag, Rev. Bill** 11192 Crownover Road, Williamsport, OH 43164. (864) 855-2671.
- 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
Oct 13 AM.....Wesleyan, Keymar, PA
Oct 20.....Church of the Nazarene, Paris, KY
Oct 24-25Youth Challenge, West Harrison, IN
Oct 27.....Crossroads Church, Circleville, OH
Nov 3.....Faith Memorial, Lancaster, OH
Nov 8.....Nazarene, Indianapolis
Nov 15 Jefferson Cty Christian Sch, Mingo Junction, OH
Nov 24.....Central Wesleyan, Anderson, IN
Dec 1 ..College Grove Community Ch, Montgomery, AL
Dec 4.....Nazarene, Bedford, IN
Dec 5.....Evangelical Friends, Westfield, IN
Dec 6.....Nazarene, Columbus, IN
Dec 8.....Nazarene, Selinsgrove, PA
Dec 8.....CCCU, Mt. Pleasant Mills, PA
Dec 10.....Nazarene, Marysville, OH
Dec 11.....Nazarene, Ravenna, KY
Dec 13.....Nazarene, Colona, IL
Dec 15.....Wesleyan Methodist, Conneaut, OH
- Earley, Rev. Robert D.** (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.
- 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.
Oct 22-27.....AWMC, Salem, OH
Nov 1-10.....AWMC, Canal, PA
Nov 12-17.....Bible Holiness, Barberton, OH
Nov 21-Dec 1 ..Gospel Center Camp, Phoenix, AZ
Dec 3-8Brimer's Chapel, Dandridge, TN
- Fay, Kenneth and Eleanor** (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.
Oct 18-27Bible Methodist, Pell City, AL
Oct 30-Nov 10..Bible Missionary, Shreveport, LA
Nov 13-24Bible Missionary, Nyssa, OR
- Gallimore, Rev. Allen** (evangelist), 110 Harvey Ave., Oak Hill, WV 25901. (304) 469-3061.
- Glick Family, The Jerald** (song evangelists), P.O. Box 556, Westfield, IN 46074. (317) 758-5042.
- Grubbs, Rick** LIFECHANGERS "Redeeming the Time" Seminar Series, 275 Majestic Dr., Salisbury, NC 28146. (704) 279-5018.
- Hallaway, Rev. Dale** 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.
- Harrington, Rev. Milton** (evangelist), 107 Stone Brook Court, Taylors, SC 29687. (864) 848-9180.
- Haynes, Rev. Edward P.** (evangelist), 2336 Barnor Drive, Indianapolis, IN 46219. (317) 353-8861.
- Humble, Richard G.** 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (740) 477-3052.
Nov 15-20St. Louis, MI
- Jones, Rev. Philo** (evangelist), 6739 E. Speed Road, Milltown, IN 47145. (812) 633-4418.
Oct 15-20.....Wesleyan, Owensboro, KY
Oct 21-22.....Nazarene Retreat
Oct 23-27U.M., Bybee, TN
Oct 30-Nov 3.....Baptist, El Bethel, IN
- Light, Rev. and Mrs. David** (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163.
Oct 10-20Pilgrim Holiness, Linesville, PA
Oct 24-Nov 3..Community Holiness, Lancaster, OH
Nov 7-17Light of Life Chapel, Elida, OH
Nov 21-Dec 1OPEN DATE
- Miller, Rev. and Mrs. Bence C.** (evangelist), 2104 Pinewood Dr., Columbus, IN 47203. (812) 378-9614.
- Parker, Rev. Dan** (evangelist), 140 W. Hester Dr., Easley, SC 29640. (864) 850-2955.
- Peyton, J. B. "Juddie" and Eunice** (evangelist and singers), P.O. Box 983, Bedford, IN 47421. (812) 275-4068.
- Quales, Donald and Valerie** (song evangelists) 1911 E. Co. Rd. 650 N., Petersburg, IN 47567, (812) 354-6389.
Oct 15-20Twin Oaks, Petersburg, IN
Oct 22-27.....Wesleyan Methodist, Salem, OH
Oct 29-Nov 3 ..God's Missionary, Penns Creek, PA
Nov 4-10.....Green Ridge Ch, Alma, IL
- Russell, Mark** (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-7594.
- 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.
Oct 11-20Pilgrim Holiness, Venus, PA
Oct 22-27.....Pilgrim Holiness, Peebles, OH
Oct 29-Nov 3Pilgrim Holiness, Cordyon, IN
Nov 8-17 ...Christ Victory Ch, Bloomington, OH
Nov 19-24..Community Holiness, Bremen, OH
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455.
Oct 22-27...Lighthouse Chapel, Harkers Is, NC
Oct 29-Nov 3Graham, NC
Nov 5-10...Community Bible Ch, Spartanburg, SC
- States, Rev. Wayne** (evangelist), PO Box 104, Shirley, IN 47384. (765) 737-8114.
OPEN DATES
- Thomas, Larry and LaDonna** (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.
- Thornton, The Wallace Family** (evangelist and singers with travel trailer), 1134 Norwood Rd, Somerset, KY 42503-3874. (606) 423-3874.
- Tillis, Rev. and Mrs. William R.** (evangelist) Box 189 Penns Creek, PA, 17862. (570) 837-5859.
- Trouten, Rev. Edsel** (evangelist), 287 Dorchester Avenue, Cincinnati, OH 45219-3068. (513) 241-3055.
- Wagner, Fred and Viola** (evangelists and singers with several instruments-travel trailer), 129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290.
- Webb, Rev. Orlow and family** (evangelist and singers), Rt. 3, Box 1206, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.
- White, Rev. John F. White** (evangelist), P.O. Box 86, Penns Creek, PA 17862. (570) 837-2328.
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.

➡(p5) We join them now around that roaring stove. Outside it is bitter cold; the prairies are glistening with snow; and the schoolhouse windows are cloaked in ice. Singing already has begun, and we open Andelt's old Swedish hymnbook to join in its soaring verses. Then we kneel on the unvarnished boards, as Pastor Charnquist pours out fervent petitions for the new congregation and its community. At last, we listen as Brother Gabrielson points to the very heart of the gospel—Jesus Christ, "The Paschal Lamb," crucified for our salvation.

"Behold the Lamb of God which taketh away the sin of the world!" Here is the essential focus of all Christian preaching which for 20 centuries has echoed around the world. It was John the Baptist who first declared it on the banks of Jordan at the beginning of Jesus' ministry. *"Here He is at last!"* cries John. *"Behold Him now—the Lamb of God! Look at Him attentively, reverently, and confidently. He is your sin-bearer, your deliverer, your hope!"* For to be saved is to look upon Jesus in faith and welcome; and to be lost is to look away from Him in disobedience and neglect. How gladly your great-grandparents beheld Him that winter morning! How gladly they beheld Him through all the years of their living and at last in the moment of their dying! How gladly we behold Him this morning!

Behold the Lamb! Yes, this was the central message which marked this church's origin; and it was also the central message which marked Methodist origins everywhere. But that central message did not stand alone, for it was supported by four subordinate themes. If we are to understand the dimensions of early Methodist witness, we must briefly consider each of these.

First, all need to be saved!

Early Methodism was very optimistic about God's grace, but it was very pessimistic about human nature. But so also is the Bible. *"We know...the whole world lieth in wickedness,"* declares I John 5:19; and Romans 3:23 is just as emphatic: *"For all have sinned and come short of the glory of God."*

Sin is our basic problem, basic to all the rest. Sin's *guilt* brings condemnation for our rebellion against God's law. Sin's *power* brings slavery to that ugly self-centeredness which has corrupted our nature. Sin's *penalty* brings death in all its horrid fullness—physical, spiritual, and eternal. Our condition is hopeless, except for Jesus who came to rescue us. *"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord"* (Romans 6:23).

This gift is offered to us freely, but we must freely accept it. Our conscience and our will, however, are hardened by sinful nature and sinful practice; and that is why Methodist preachers were so fervent and persistent. We must turn deliberately from sin, which is our disease, they declared, before we ever can receive grace, which is God's cure.

Second, all can be saved!

But If the disease is desperate, the cure is perfect. *"For*

Youth Challenge 2002

October 24-26

Higher Ground Conference & Retreat Center
West Harrison, Indiana

FEATURING

Troy Keaton • Michael Avery • Dwight Rine • Mark Potter
Marc Sankey • Darrell & Regina Steller • Jeff Keaton
Rachel England • Daniel Steller • Janelle Manley
Phil & Kim Collingsworth • DC Praise • Doran Ritchey

FOR MORE DETAILS, WRITE:
Youth Challenge, 6297 Lykens Valley Rd., Gratz, PA 17030
www.youthchallenge.net

BASIC TRAINING

God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." This "whosoever" of John 3:16 is the welcome promise of the gospel, and it was also the welcome promise of early Methodism. Since Christ's death is for all, His salvation is for all; and if we will respond as He invites, He will receive us, forgive us, and transform us. This is Christian conversion, which is not our decision to live a better live, but a dramatic new birth by the Holy Spirit.

Olaf Gustaf Hedstrom, the founder of Swedish Methodism in America, had experienced such a conversion. A young sailor stranded in New York City in the late 1820's, he was deeply moved by Methodist preaching on sin the disease and grace the cure. He fully gave his life to Christ; and then, as an historian informs us, "an old ship was purchased and fitted for a church and named 'The Bethel Ship.' In this floating temple Hedstrom preached for 22 years, and thousands were converted to God." Under his leadership and that of his two brothers, "Methodist churches among the Swedish people did soon spring into existence in Knox, Henry,

LOOKING AHEAD AT GBS

OCTOBER

14	Columbus Day
11-12	Homecoming
22-24	Missionary Convention
27	Daylight Savings Time Ends
28-Nov. 8	Second Semester Academic Registration

NOVEMBER

11	Veterans Day
26-Dec. 2	Thanksgiving Vacation
28	Thanksgiving Day

DECEMBER

1	First Sunday in Advent
13-15	College Christmas Program
19-Jan. 8	Christmas Vacation
25	Christmas Day
31	New Year's Eve

and Mercer Counties, Illinois; and from there the missionary work has extended through Iowa to Nebraska and further west."

Before you is the beautiful oak communion rail installed in this building when it was erected in 1898. As in all Methodist churches of that era, it was called the "altar," and it was here that spiritually-needy men and women knelt to begin new life in Christ. Only God knows how many have been converted in the 104 years since this rail became Salem's altar; but it remains before you, open as it always has been, to "whosoever" will believe on Jesus.

Third, all can know they are saved!

For those who trust in His dear Son, God replaces the guilt of sin with the joy of acceptance. *"The Spirit Himself beareth witness with our spirit that we are the children of God* (Rom. 8:16). All evangelical Christians believe this, but early Methodists put particular stress on knowing that we are saved. You have sung these familiar words: *"Blessed assurance, Jesus is Mine;/ O what a foretaste of glory divine."* Remember that they were penned by Fanny Crosby, a blind little Methodist lady who suffered greatly but rejoiced continually in the assurance of salvation.

Many of you are descendants of A.P. and Inga Falk, two of the founders of this church. In his memoirs, Pastor Charnquist remembered their inner spiritual strength. "Brother Falk and I traveled about in Phelps, Kearney, and Harlan Counties, calling on practically all the settlers,

singing and praying with them and witnessing about our Lord and Christ," he wrote. Inga, too, was "a genuine Christian; and though sixty years had placed its imprint on her brow, she was still youthful in spirit...her wholesome Christian character, together with that of her husband, proved to be a fine example and influence Godwards."

A.P. and Inga Falk knew that they were saved through Jesus Christ. It was God's promise of acceptance, written in His Word and confirmed by His Spirit, which sustained them and the other founders of this church in their worst adversities. In poverty, sickness, and even death, they knew they belonged to Jesus, and Jesus belonged to them; and that was what strengthened them to bear the unbearable.

Fourth, all can be saved to the uttermost!

Jesus is "able to save to the uttermost those who come to God by him," as Hebrews 7:25 declares; and your Methodist forebears put great stress on "uttermost salvation." For Christianity, as they insisted, is not a failing effort in self-improvement, but Christ's power enabling us to live Christlike, victorious lives. Jesus forgives our sins, but that is not all, for He also breaks its power. It is not only what He does *for us*, but also what He does *in us* that makes us fully Christian.

What He does in us is to make us holy. In the Bible, holiness means *separated, consecrated, purified*; and these terms speak of an inward spiritual condition in which both our outward acts and our inward motives are brought into absolute submission to God's will and into beautiful harmony with God's character. This was what your Methodist ancestors meant by "holiness of heart and life," and they lifted this lofty banner everywhere. For they were convinced that God calls us all to be committed, "altogether Christians," not faltering, half-hearted ones.

To "altogether Christians," God's love pulsates through every act and every purpose. For holiness is all about love—love for God and love for people. Everywhere this love has produced robust followers of Jesus whose winsome, unselfish lives have so reflected Him that others have called them saints. Though they would have protested that they were unworthy of the term, there have been such saints at Salem, saints whom you have known—saints who have radiantly lived the "Jesus life," which is God's purpose for us all.

"Behold the Lamb of God which taketh away the sin of the world! Your great-grandparents gladly beheld Him that winter morning 119 years ago when the Rev. J.A. Gabrielson pointed them to the "Paschal Lamb." We gladly beheld Him, too, this morning, as we shall behold Him through all the years of our living and at last in the moment of our dying. But we shall find, as they have found long since—that dying shall only be living—living anew and living forever in His Nearer Presence. And with them and with all others who have beheld Him here, we shall behold Him there—the Lamb of God who takes away the sin of the world! ■

MISSIONARY CONVENTION

October 22 - 24 2002
on the campus of God's Bible School

Workshop Titles: Evangelism and the Internet • Evangelism and Social Work • Evangelism in the Inner City • Evangelism Through Couples' Bible Studies • Evangelism in Asia • Evangelism Through the Local Church • Evangelism: Paying the Bill • Evangelism: Open-Air / Street Meetings

TUESDAY — October 22

7:00 p.m. Opening Challenge —
Rev. Gerald Bustin

WEDNESDAY — October 23

7:30 – 7:45 a.m. Workshop Introductions in Chapel
7:45 – 8:30 a.m. Workshop Session 1
8:40 – 9:30 a.m. Workshop Session 2
9:40 – 10:30 a.m. Workshop Session 3
10:45 – 12:00 noon Plenary Session — Rev. Gary Brugger
7:00 p.m. Plenary Session — Rev. Gerald Bustin

THURSDAY — October 24

7:30 – 7:45 a.m. Workshop Introductions
7:45 – 8:45 a.m. Plenary Session — Rob & Rachel England
8:50 – 9:35 a.m. Panel Discussion
9:45 – 10:40 a.m. Workshop Session 4
11:00 – 12:00 noon Closing Session — Rev. John Parker

"Global Evangelism"



LORENA GLICK

ERIC BRISCOE



GERALD BUSTIN

GARY BRUGGER



MELVIN ADAMS

JOHN PARKER

PHILIP BURCH



RACHEL ENGLAND

ROBBIE ENGLAND

ERIC HIMELICK

STEVE MANLEY

STEVE HIGHT

DAN GLICK

