

GOD'S REVIVALIST

May 2005

and Bible Advocate



the editor's view



LARRY D. SMITH

PEERING INTO AN OPEN COFFIN

Italian archaeologist Augusto Janoldo has recounted an amazing story. As a boy, he helped his father explore an ancient Etruscan tomb. With difficulty they removed the heavy lid from the stone coffin, then lifted their flickering torches to peer inside. As Jandolo declared, what he saw was to “remain before my eyes as long as I live.” Lying before them was not a withered skeleton, but “the body of a young warrior in full military panoply with helmet, spear, shield, and greaves...complete in all limbs, and stiffly outstretched as if freshly laid in the grave.”

For a moment the past seemed to come alive, but “then everything seemed to dissolve in the light of the torches. The helmet rolled to the right, the round shield into the now sunken breastpiece of the armor, and the greaves suddenly collapsed flat on the ground, one to the right, one to the left. The body that had remained untouched for centuries had suddenly disappeared into dust when exposed to the air...a golden dust was suspended in the air about the flame of the torches.”

What a parable this is of form without content, of shadow without substance—yes, of religion without reality! In the dancing flames the young warrior’s body seemed as lifelike “as if freshly laid in the grave”; but all along it was only an empty, brittle shell. Lifting the coffin lid destroyed the vacuum that had preserved that shell, and the rush of air that would have refreshed a living man crumbled a dead man into nothing.

So also the Christian Church is plagued by dead men—and dead women, too—who are only empty and brittle shells. These merely pretend to follow Jesus, and they are spiritually dead, though they often go to great lengths to appear to be spiritually alive. St. Paul tells us that such religious frauds will come in “the last days”—“having a form of godliness but denying the power thereof” (2 Tim. 3:2–5).

But every generation has had its “seeming saints” who have paraded about in pious camouflage over (p22)➡

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the president's page

CATECHISM-IC FAILURE

by Michael R. Avery, president

The findings of the recent National Study of Youth and Religion in America offer the Church some amazing insight as well as a significant challenge. The good news of the survey is two-fold. First, teens like church. Seventy-five percent of the teens surveyed wanted to attend more religious services than they do. Second, teens overwhelmingly admire and seek to practice the religion and faith of their parents. Both of these findings buck the conventional wisdom about teens.

However, the good news is overshadowed by what I call “catechism-ic failure.” In spite of teens’ positive attitude toward religion, almost no teenager from any religious background could articulate the most basic beliefs about their faith. Only four percent of those involved in one-on-one interviews mentioned repentance in connection with their faith, while forty-two percent described their faith in terms of “personally feeling or being made happy.”

The alarming news is that the majority of these kids are excited about a faith that is neither Biblical nor saving. They are being “destroyed for a lack of knowledge.” The blame does not lie with them, but with those who lead them. The church has offered a program of fun and fellowship and has neglected to catechize their teens in the fundamentals of the faith. Catechism was at one time an integral part of religious training. Now far too many youth programs are a hodgepodge of sporting events, videos and pizza.

Today’s overarching concern seems to be that our youth enjoy themselves. I’m not suggesting that we take away the fun and fellowship. Youth need healthy social times as a part of their spiritual development. But I am suggesting that we put some serious Bible teaching back into our Sunday school curriculums and teen ministries. Most Sunday school classes are viewed as a total waste of time, and much of the Sunday school lesson material is poorly written and lacks any serious approach to indoctrination. Fortunately some churches are taking on the challenge of developing Sunday school classes and their own curriculum to meet this challenge. In these classes, teens are not only learning, but excited about learning.

The work of catechizing young people is not solely the job of the church. Parents must get involved in teaching their children the fundamentals of God’s Word. The Bible makes it clear that the ultimate responsibility for catechizing our children rests in the hands of the parents.

It appears that the Church is being given a sacred opportunity, one that we cannot afford to miss. If we fail to seize this opportunity, it will perpetuate another generation that can’t give a “reason for the hope that lies within them.” It will also perpetuate a faith that is not saving. The eternal consequences of that will be catastrophic. ■

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, 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. 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.

GREAT PREACHERS!

I am glad that Dr. Avery's pen "refused to write on the subject at hand" ["Great Preachers," The President's Page, March 2005]! What a beautiful synopsis of great preachers! Having known, worked with, or at least heard most of the names he mentioned, he is very accurate in his conclusions (and yes, Larry Smith, I have both purchased and read your book [*When Steeples Are Falling*, Revivalist Press/Schmul Publishing]—excellent work indeed). Ben Durr again hit a much-needed note of emphasis ["Affirming the Timothys Among Us"]. My children and I are from the Timothy line. Great job!

JIM BREWER
Email

I have read your recent article "Great Preachers"...at least three times. It has brought tears to my eyes as I recall the different men you have referred to and their lives. How true you were about each preacher. I have had the privilege of hearing most of the men that you wrote about, and I was a student at GBS (1956–1960) when Brother Wilcox was dean.

WILLIAM ROSENGREEN
Alberton, Montana

THE SABBATH DAY

My wife and I always enjoy the *Revivalist*. We especially appreciate the article about the Sabbath Day and the Christian by Dr. Allan Brown. [It is] very applicable to our culture today.

BOB AND DAWN WOODARD
Cincinnati, Ohio

(continued on page 21 ➡)

the world to win

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.

AFRICA. "Thornton and Bertie Merrifield (AWMC) send a thrilling report of traveling a mountainous dirt road to where it ended at the village of Semonkong, crossing a 10,000 foot mountain pass. 'These mountains are full of people eking out a humble existence with their gardens and animals. If they are to hear of a Savior who can save from all sin, someone will have to go to them on foot or horseback, on donkey, or maybe motorcycle. The smoke of distant villages beckons you to come and tell them about your Savior and the Gospel you have known for so many years. Come on over and help us!'—*Ropeholders*

"The tragedy of HIV/AIDS.... Every 14 seconds a child is orphaned by AIDS. Three million people die every year; 57,533 die every week; five people die every minute. By 2010, there will be approximately 20 million children in sub-Saharan Africa who will have lost one parent to HIV/AIDS, bringing the total number of orphans in the regions to 42 million.... WATS seeks to address the threat of HIV/AIDS in Lagos, Nigeria, the largest black city in the world...." —*"HIV/AIDS River of Hope Campaign," West Africa Theological Seminary*

ERITREA. "Persecution in Eritrea is worsening. Recently children and their teachers from an Orthodox church were arrested. When ordered to recant their faith, the children intoned a song of faith as authorities looked on." —*Missionary Herald*

GHANA. "We have just returned from a difficult journey to the north. The spiritual needs of the people are almost overwhelming. I spoke to a large group under a huge Baboa tree. I asked if there were any here who are worshipping idols and disregarding Almighty God. All of their hands went up. The majority of them wanted (p6) ➡

EVANGELISTIC FAITH MISSIONS CELEBRATES A CENTURY OF SERVICE

By Leonard Sankey

On January 21, 1905, Lewis and Viola Glenn, their son Hermon, and two women, Della Hugill and Marietta Simpson, boarded a steamship in New York City and set sail for Egypt, the land where God had called them. They landed in Alexandria, Egypt, February 6.

This marks the beginning of the work now known as Evangelistic Faith Missions (EFM). It is a tale of missionary endeavor of heroic stamp. Facing culture shock in Arabic-speaking Egypt and encountering opposition and persecution as they pushed inland from the Mediterranean, the Glens, Miss Hugill, and Miss Simpson stepped with steadfastness in the path God had traced for them, carrying the message of the Christ of Calvary.

Some of the difficulties of beginning mission work a century ago can be encapsulated by noting that six EFM missionaries are buried in Egypt. Two of the Glenn children (Hermon and Ruth) are also buried under the constantly shifting sands of the Sahara. I remember reading that when one of their children died, Lewis Glenn requested permission of the town officials to bury that child in the local cemetery. But because it was a Muslim burying place, the authorities would not allow a Christian burial there. So Lewis had to go to the edge of town, where desert and city met, and dig a hole in the Sahara, where his child could be buried. Another EFM missionary is buried at Gibraltar, where he died en route to the Egyptian field.

The original 1905 missionary group began their work in the area of Fayoum; but facing extreme difficulties there, they made their way to the Girga/Sohag district and founded a mission work that continues to this day.

Evangelistic Faith Missions finds its fountainhead in the passionate heart of Vivian A. Dake. Dake was a warm-hearted and devout minister and follower of Christ who in 1885 initiated an evangelistic outreach ministry within the Free Methodist Church. The name that Dake gave to this ministry was the Pentecost Bands. As people were saved in Dake's revivals, he would form them into "bands" and send them out to begin new churches, which were then brought into the sphere of the Free Methodist Church.

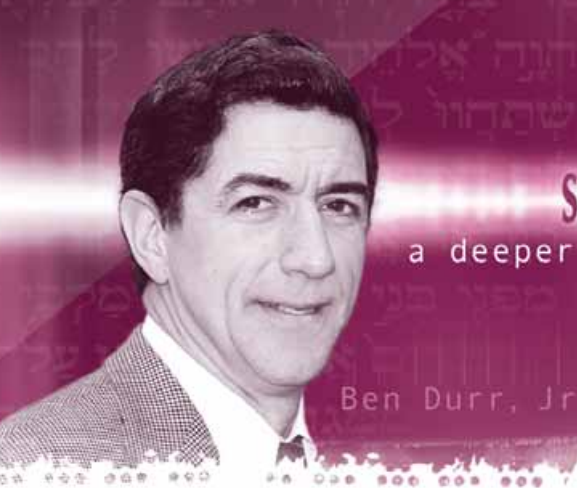
The Pentecost Bands were marked by fervency of worship, prevailing prayer, and zeal in winning people to the Lord. Rising up through the Bands movement, Viola Light and Lewis Glenn eventually met, married, and were soon on their way to "the land of Ham," as Lewis Glenn expressed it.

The hundred years that have passed since the inception of EFM's work have been filled with steady advances resulting in new works (p13)➡



May 2005

05



SECOND THOUGHTS

a deeper look at Scripture

Ben Durr, Jr.

“...All that Jesus began to do and to teach...” (Acts 1:1)

AS THEY FOLLOWED CHRIST

Two of my best friends (and they know who they are) enjoy discussing the humanity and the deity of Jesus Christ. The question they raise is this: *just how dependent was Jesus on His divine nature as He ministered?* If Jesus was able to do the things He did because He was deity, then we may not expect to be able to perform those same things, because we certainly are not divine. However, if Jesus laid aside that advantage, even though he was the Son of God, and acted as a Spirit-filled human being, then that raises the expectation that we too might follow in His steps in a meaningful way.

The answers to these questions have important implications. On the one hand, we might admire the life of Christ from a distance, but dismiss it as a serious pattern for us to follow. On the other hand, we might frustrate ourselves and fall into discouragement if we are trying to attain to a life that was only possible for one who was divine. Just how much like Christ is it really possible for us to become, seeing that He was divine and we are not?

As I listen to my friends exchange ideas, desiring to add something of substance to their discussions, I may have found a helpful idea while reflecting on the book of Acts. In this book we observe the lives of those men and women who first followed Jesus, and as their stories unfold, we are impressed by the power and grace that flows out of their lives.

But notice that in the very first verse of Acts, Luke references his account of the Gospel and states that his “former

treatise” (the book of Luke) was a record of what Jesus began to do and teach. The implication is that the forthcoming material is an account of all that Jesus continued to do and teach, albeit through the witness of His followers.

In the classroom I propose that the book of Acts is simply the “Story of Jesus, Part II.” Although Jesus ascends to heaven, He does not depart from the story. His footprints and fingerprints are everywhere. It is a fascinating study to draw parallels between the words and teachings of Jesus and those of the apostles as recorded in Acts. Echoes and reflections of Jesus are found on nearly every page. This brings to mind a statement from James Stalker’s classic book *The Life of Paul*, in which he suggests that Christ was so perfectly formed in this apostle, that we might now study the life of Christ by studying the life of Paul.

My point is this. Setting aside the discussion about the divinity of Jesus and any “unfair” advantage that this may or may not have given Him, a pastor or Sunday School teacher would do well to lead his hearers to the level of Christianity actually experienced by the “fully human” apostles and leaders in the early Church. Who could argue that their lives, attitudes and actions are not repeatable?

To what extent is it possible to live like Jesus? Without setting unrealistic expectations on the one hand, and without dismissing inferior behaviors and attitudes on the other, it seems to me that the answer to that question unfolds throughout the book of Acts in the lives of Peter, Paul, Barnabas and their associates. ■

Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education at GBS.

➡(p4) prayer. After the service, they led me to an old man [who] is the keeper of all the village gods. I talked with him seriously about his soul and the souls of those he is in charge of. He said he [would] think on all that I said and I should return for an answer. The harvest is ripe. Who will go?” —*John and Chris Buntain, Ropeholders*

HAITI. “Missionary Helen Jacobson reports that political unrest continues in Haiti, mainly in the capital city of Port-au-Prince. Wesleyan missionaries and the Wesleyan hospital compound have remained safe. However, the hospital has suffered medication shortages because travel to Port-au-Prince is unsafe and transportation of supplies from North America has become more difficult.” —*Wesleyan Life*

INDIANA. Evangelistic Faith Missions will hold its Centennial Celebration, marking 100 years of missionary service, Saturday, June 25, at Bedford, Indiana. “At 10:00 a.m. and 2:30 p.m. gatherings, you will hear stories from current and former missionaries, see a Power-Point presentation, enjoy music from some of our mission fields, and hear testimonies from nationals whom Christ saved through our labors.” Those planning to attend should notify EFM, P.O. Box 609, Bedford, Indiana 47421-0609 by April 30. “This will help us plan for adequate facilities in which to meet.” —*Missionary Herald*

MEXICO. One of our faithful Mexican Bible Methodist national pastors, Bro. Sedferino, is dying with cancer. He is the grandfather of our Bible Institute president, Rev. Elias Balderas. This dear pastor needs our prayers—and his family, as well—as he suffers. Please pray for this dear family. —*John Parker (BM), email* ■

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 2005 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. 268
e-mail: ddavison@gbs.edu

JUNE

June 2-12 **Jefferson County Holiness Association Camp**, Columbus, IN. Evangelists: John White & David Dicken; Singers: Don & Valerie Qualess family; Information: Donald Shearer 812-375-1119

June 3-12 **Carolina Christian Camp**, Thomasville, NC. Evangelists: Gary Brugger & Rick Maloyed; Singers: Jerald Davis family; Information: Mike Wetherald 336-472-2630

June 6-10 **Alabama Bible Methodist Youth Camp**, Pell City, AL. Evangelist: Michael Avery; Information: Doug Eads 205-928-1521

June 9-17 **ICHA Camp Meeting**, Greenfield, IN. Evangelists: Coy McGinnis & Rob Bolois; Singers: Fuller family; Information: Buddy Perry 765-623-1852

June 13-17 **Bible Methodist Youth Camp of Tennessee**, Knoxville, TN. Evangelist: Frank Heidler; Singers: Bible colleges; Information: Dwayne Martin 540-392-5757

June 14-19 **National Association of Holiness Churches Camp**, Muncie, IN. Evangelist: Chad Searls; Singers: the Randolph family; Information: Arlace L. Duncan 219-924-3354

June 20-24 **Central Friends Youth Camp**, Muncie, IN. Evangelist: Rick Maloyed; Information: Jonathan Covert 937-608-1270

June 20-24 **Holiness Heritage Youth Camp**, Fairmount, IN. Evangelist: Eric Himelick; Singers: Bible colleges; Information: Craig Dahler 317-773-1541

June 20-24 **Pilgrim Holiness Youth Camp**, Greenfield, IN. Evangelist: Mike Wetherald; Singers: Penn View Praise; Information: John Zeigler 812-473-0531

June 21-26 **Bedford Holiness Camp**, Bedford, IN. Evangelists: Coy McGinnis & Steve Cassidy; Singers: Steve & Nicole Cassidy; Information: Leonard Sankey 812-275-2119

June 21-26 **Beulah Grove Ohio Bible Methodist Camp**, Mendon, OH. Evangelists: Allan Brown & Albert Barr; Singers: Larry Thomas family; Information: G. Clair Sams 937-855-6956

June 21-24 **Rock Lake Bible Methodist Youth Camp**, Vestaburg, MI. Evangelist: Jim Stroup; Information: Doug Derscheid 231-734-2159

June 23-July 3 **Belsano Holiness Camp**, Belsano, PA. Evangelists: Robert England; Michael Williams; Singers: Tim Cooley, Jr. family; Information: Robert Thornton 724-479-9515

June 23-July 3 **Brushton Interdenominational Holiness Camp**, Brushton, NY. Evangelist: Randy Neville; the Neville family; Information: Timothy Montgomery 315-769-2129

June 24-July 3 **Pilgrim Nazarene Church National Camp**, Greenfield, IN. Evangelists: Tony Ross & Leonard Sankey; Singers: Dan Batton family; Youth Minister: Troy Truitt; Children's Worker: Terri Sandidge; Information: Larry Pettit 317-856-0324

June 28-July 3 **Wesleyan Fellowship Camp**, Lucasville, OH. Evangelists: Harold Cox & Arthur Jennings; Singers: Kenneth Burchett family; Information: Thelma Bloomfield 740-353-1741

June 30-July 10 **Victory Grove Camp**, Albany, NY. Evangelists: Rick Hutchison & William Snider; Singers: Lucas & Hannah Shroud; Youth Minister: Lucas Shroud (July 4-8); Information: Donald Myers 814-354-2945

JULY

July 1-10 **Fellowship Camp**, Hanover, PA. Evangelists: Paul Dragoo & John White; Singers: Chad Searls family; Information: John Fisher 717-632-4090

July 1-10 **Pilgrim Holiness Church Camp**, Marion, IN. Evangelists: Rollin Mitchell & Paul Kaufman; Singers: Jerry Glick & others; Information: James Southerland 317-407-9229

July 4-8 **ICHA Youth Camp**, Greenfield, IN. Evangelist: Chris Cravens; Information: Barry Whitaker 812-354-6389

July 4-10 **Brown County Holiness Camp**, Gnaabone, IN. Evangelist: James Keaton; Singers: Craig Bell family; Information: Albert Hendershot 812-988-9039

July 4-10 **Pell City, Alabama Bible Methodist Camp**, Pell City, AL. Evangelists: Daniel Stetler, G.R. French, & Edsel Trouten; Singers: George Vernon family; Youth Minister: Mark Potter; Children's Ministers: Bary Mason family; Information: Rev. Walter Hedstrom 205-338-2743

July 5-10 **Berean Bible Camp**, Centerville, TX. Evangelist: Mick Yancey; Singers: Lyndell Durr family; Information: Pat Courtney 281-442-3840

July 6-17 **Wilmington Holiness Camp Meeting Association**, Wilmington, NY. Evangelist: Jay Trainer; Singer: Kevin Fish; Information: Martin Bausman 518-946-2434

July 8-17 **Fern Creek, Kentucky Wesleyan Camp Meeting**, Fern Creek, KY. Evangelist: Dr. Marlin Hotle; Singers: Mark Dubbeld family; Children's Worker: Barbara Deation; Information: John Basham 772-546-4654

July 8-17 **Letts Camp**, Letts, IN. Evangelist: Ray McCrary; Information: Jim Terry 812-346-5178

July 8-17 **Newberrytown Holiness Camp**, Eppers, PA. Evangelists: James Plank & Mark Cravens; Singers: Billy & Becky Herron; Information: John Whitaker 717-637-6827

July 11-15 **Ochelata Youth Camp**, Ochelata, OK. Evangelist: Dan Durkee; Information: Kevin Weinand 913-342-7489

July 15-24 **John T. Hatfield Camp**, Cleveland, IN. Evangelists: John White & Daniel Stetler; Singers: Larry & Ladonna Thomas; Information: J. C. Phillips 317-632-3436

July 15-24 **Pine Ridge Holiness Camp**, between Tylersburg & Lickingville, PA. Evangelists: Noel Scott & Robert England; Singers: Chad Searls family; Information: Donald Myers 814-354-2945

July 15-24 **Rock Lake Bible Methodist Camp Meeting**, Vestaburg, MI. Evangelists: Wingrove Taylor & Jack Hooker; Information: Blake Jones 989-427-3178

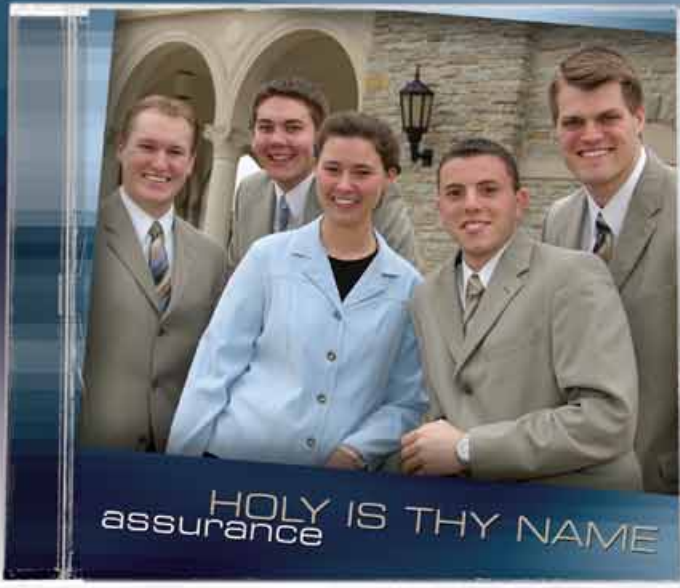
July 11-16 **Nazarene Christian School Band Camp**, Beech Grove, IN. Band Director: Garen Wolf I; Information: Dennis Joslin 727-463-8776

July 18-23 **Ohio Bible Methodist Youth Camp**, Mendon, OH. Evangelist: Mark Cravens; Singers: Bible colleges; Information: Deron Fourman 419-732-2426



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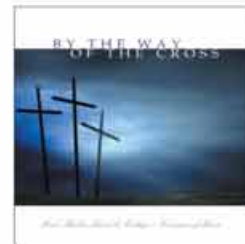
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Newest Choir Release



July 18-24 **Heartland Holiness Camp**, Tryon, OK. Evangelists: Leonard Sankey & Allan Brown; Singers: Daniel Edwards family; Information: H. C. Emmert 405-491-8594

July 20-24 **Athens Youth Camp**, Athens, MI. Evangelist: James Plank; Singers: Rick Maloyed family; Information: Doug Damon 269-781-9634

July 21-31 **Vermontville Holiness Camp**, Vermontville, NY. Evangelists: Edsel Trouten & Robert Thornton; Singers: Steve & Nicole Cassidy; Information: Daniel Shumway 518-891-3178 (before camp) or 518-891-4330 (during camp)

July 25-29 **Appalachian Youth Camp**, Roxbury, PA. Evangelists: Ben Durr, Jr.; Information: Keith Waggoner 208-442-0460 or www.ayconline.cc

July 25-29 **Wesleyan Youth Camp**, Lucasville, OH. Evangelists: Luke Hurst & Ben Crawford; Singers & Children's Workers: Rev. & Mrs. Tim Bender; Information: Thelma Bloomfield 740-353-1741

July 26-31 **Carthage Holiness Camp**, Carthage, KY. Evangelist: Don Davison; Singers: Henry Miller & Don Davison families; Information: Henry Miller 205-338-7118

July 28-Aug 7 **Armstrong Holiness Camp Association**, Kittaning, PA. Evangelists: R.G. Humble & Sheridan Rainey; Singers: Rev. & Mrs. Thomas Haight; Information: Russell Blystone 724-726-0222

July 28-Aug 7 **Athens Family Camp**, Athens, MI. Evangelist: Joe Smith; Singers: Bill & Crystal Kellogg; Information: Betty Malone 269-781-5743, or Doug Damon 269-781-9634

July 28-Aug 7 **Bethel Holiness Camp**, Marion, OH. Evangelists: Marshall Smart & Leland Allmone; Singers: The Smarts; Information: Bob Jones 740-382-5640

July 28-Aug 5 **Kansas State Holiness Association Camp Meeting**, McPherson, KS. Evangelists: Mark Avery & Earl Newton; Bible Teacher: Larry Grile; Song Evangelists: Rev. & Mrs. Rodney Loper; Information: Eileen Comfort, 805 Williams Ave., Miltonvale, KS 67466

July 28-Aug 7 **Pierce County Holiness Association**, Tacoma, WA. Evangelist: Daniel Stetler; Singers: Steve & Kay Vernon; Information: Paul Taylor 253-529-5460

July 30-Aug 7 **Pilgrim Bible Camp**, Carson City, MI. Evangelists: Rick Hutchison & Mark Cravens; Singers: Phil & Dorcas Bishop; Information: Knox Bullock 616-696-1021

AUGUST

Aug 1-4 New York **Pilgrim Holiness Youth Camp**, Binghamton, NY. Evangelist: Marc Sankey Information: Perry Case 315-465-6761

Aug 2-7 **Ontario Interdenominational Holiness Assoc. Camp Meeting, Pefferlaw**, Ontario. Evangelists: Walter Hedstrom & Joe Smith; Singers: The Whittaker Family; Information: Joel Byer 519-683-2093

Aug 4-14 **Bible Holiness Camp Meeting**, Christianburg, VA. Evangelist: Rev. Don Walden; Singer: Mrs. Don Walden; Information: Dwayne Martin 540-382-9403

Aug 4-14 **Camp Sychar**, Mt. Vernon, OH. Evangelists: George Holley & Tom Murphy; Bible Teacher: Paul Blair; Singer: David Grout; Information: Gary Campbell 740-392-5475

Aug 4-14 **Hancock County Camp Meeting**, Findlay, OH. Evangelist: Allan Brown; Singers: Steven Cassidy & Larry Thomas; Information: Richard Shaferly 419-387-726

Aug 4-14 **Lower Light Camp**, Petersburg, MI. Evangelists: Albert Barr, Knox Bullock & David Maley; Singers: Barry & Monica Whitaker; Information: Dave Linville 734-529-2555

Aug 4-14 **Pleasant District Holiness Association Camp**, Bruceton Mills, WV. Evangelists: Randy Neville & Terry Newman; Singers: Craig Line family; Information: Thomas West 724-388-4071

Aug 5-14 **Binghamton Camp**, Binghamton, NY. Evangelists: Paul Kaufman & B. J. Ward; Singers Jerald Glick family; Information: Donald Myers 814-354-2945

Aug 5-14 **Central Yearly Meeting of Friends Camp**, Muncie, IN. Evangelist: Noel Scott; Information: Jonathan Edwards 765-857-2347

Aug 11-21 **Portage Holiness Camp Meeting**, Portage, OH. Evangelist: J. Eldon Neihof & Nick Vernier; Singer: Ken Osborne; Information: Samuel Suman 419-264-3045

Aug 11-21 **Richland Holiness Camp**, Richland, NY. Evangelists: Paul Pierpoint & William Snider; Singers: The Victory Trio; Information: Doug Canfield 315-592-8064

Aug 12-21 **Lebanon Valley Holiness Association Camp**, Ono, PA. Evangelists: Mark Cravens & Dan Durkee; Singers: Dan Durkee family; Information: Bradley Spitler 717-933-5635

Aug 12-21 **Port Matilda Holiness Camp**, Port Matilda, PA. Evangelists: Earl Newton & Melvin Beecher; Singers: Derek & Alanna McIntire; Information: Rev. James Cooper 814-692-7452



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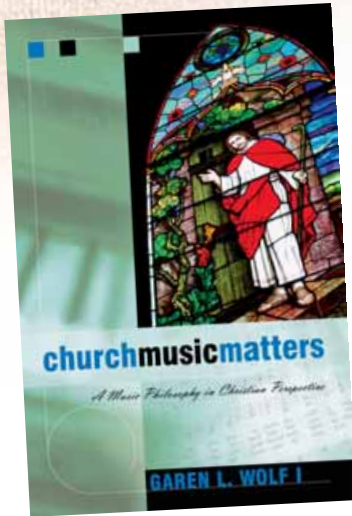
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PROFESSOR WOLF AUTHORS NEW BOOK

Garen L. Wolf, GBS's veteran "music master," is author of *Church Music Matters: A Music Philosophy in Christian Perspective*, which as he says, is "a book for pastors, parents, and lay persons who have an interest in music." Professor Wolf, chair of GBS's



Division of Music for the past 28 years, is author of an earlier book *Music of the Bible in Christian Perspective* published in 1996. Both books are released by Schmull Publishing Co., Salem, Ohio.

According to GBS President Michael Avery, Wolf's new volume "has filled a vacuum in music literature. While many books deal with the fundamentals of music, they fail to give a music philosophy within a Biblical perspective. This book does just that. His thoroughness and scriptural detail will make it a standard text in Bible colleges for years to come."

Total price of the book is \$29.20, which includes \$4.40 shipping and handling. Checks should be made payable to Mr. Garen Wolf, Music Division, 1810 Young Street, Cincinnati, Ohio 45202.

SUMMER MISSIONS TEAMS TO REPRESENT GBS

Below are listed missions teams composed of GBS faculty and students who will visit various parts of the world this summer:

NEW MEXICO. Led by Vincent and Elizabeth Tyler, this team will assist in the operation of a youth



camp for Navajo teenagers begun by Rev. and Mrs. Calvin McCasland five years ago and sponsored by Rock Springs Navajo Mission, Torreon, New Mexico. Team members will consist of Jonathan Bartolomeo, Robert Beaubien, Josh Cook, Elizabeth Davis, Rebecca Pierce, Cerys Tyler, Elizabeth Tyler, Seth Tyler, and Vincent Tyler.

REVIVALIST FAMILY

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. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.

BIRTHS



To **Jason and Rebecca (Stearns) Tyler** (GBS '97 BA), Akron, Ohio, a son **Liam Burke Tyler**, born March 16, 2005. Jason is also a former GBS student.

DEATHS

Mrs. Jeanette B. Dautermann, 91, Farmington Hills, Michigan, died February 6, 2005. According to her husband, Klaus B. Dautermann, "Jeanette B. Purchis and I met at God's Bible School in 1936 [and] married in 1940. Jeanette

spoke often about GBS and how much it meant to her at a time in her life when stability and love were most needed. She was a member of a women's radio quartet, 'The Sunshine Four,' and was a work student. She was completely devoted to her Lord and His work." She is survived by Mr. Dautermann; a son, David; two daughters, Donna and Barbara, nine grandchildren and 11 great-grandchildren. Funeral services were held at St. Clair Shores, Michigan.

MARRIAGES

Garen Wolf II to Crystal Reece, April 9, Cincinnati, Ohio. Garen is a GBS

UKRAINE. Led by missions chair Dan Glick, this team will visit churches and conduct interviews in ten Ukrainian states from May 26 through



August 18. This project, encouraged by the country's largest evangelical denomination, will finish Mr. Glick's doctoral studies. Team members will preach, sing, and assist with research and include Jaron Bovard, Andrew Glick, Beverly Markman, Alisa Street, and Alona Handzyuk, the latter of whom is from Ukraine and will serve as the interpreter.

SOUTH AFRICA. From May 28–July 14 students will distribute over 6,000 Bibles in the “bush” of South Africa, Botswana, Zambia, and Namibia. Under the supervision



of South African pastor Peter Marais, team members will include Belinda Anders, Clarissa Atchley, Mitch Bishop, and Aaron Price.

MEXICO CITY. Though plans are incomplete for this venture, GBS students Josh Cook, Adrienne Wakefield, and Steve Harms plan to visit this



major world metropolis for tract distribution and personal witnessing.

PHILIPPINES. This team will spend two weeks giving medical assistance, holding children's services, conducting adult evangelistic meet-



ings, and producing a media presentation for the ministry they will be serving. Members include Aaron Herring, Brenda Herring, Dana Englund, Krista Blair, Maria Hunsaker, Andrew Street, David Cassity, Jonathan Bartolomeo, Andrew Parriman, and Dixie Parriman.

KENYA. Speaking at a ministerial conference in Nairobi, Kenya, to 800 pastors, June 3–5 will be the following: Dr. Michael Avery, Rev. Richard Miles, Rev. Rick ➡



alumnus and the son of Garen Wolf I and Sheila Wolf, both longtime professors at GBS. Crystal is a GBS alumna and elementary teacher in GBS's Aldersgate Christian Academy.

CORRESPONDENCE

“I worked in the mailing room two years as a work student way back in the 30's. [Those were] days I'll never forget. I thank God for the Christian training I

received there on ‘the Hill.’” — Gertrude (Fish) Stanley (GBS '33 HS), Dayton, Ohio

NOTICES

The family of the late Rev. Dr. Kenneth Powell, former GBS Vice President for Administration, wishes to obtain copies of any video or audio sermons or lectures of his that are available. They will pay costs of duplication, shipping and handling. Please contact Miriam E. Powell, 1117 Hickory Road, Charleston WV 25314; phone (304) 345-2205; or email mpowel@baileyglasser.com; or

Stephen M. Powell, 303 89th St., Marmet, WV 25315; phone (304) 610-1496; email, psteve118@aol.com.

Rev. Leonard Sankey, IHC General Secretary, writes: “I want to express appreciation to those who prayed with us and for us when it was made known that a truck and IHC trailer were stolen after the last service of the annual convention. Rejoice with us that both vehicles have been recovered, with minimal damage to the truck, and nothing missing from the trailer.” ■

➔ Hutchison, Dr. Robert Bickert, Dr. Allan P. Brown, and Dr. Philip Brown. The conference is being



underwritten by GBS college and academy students and is hosted by GBS student Denis Odhiambo.

DR. BRUCE CAMPBELL TO BECOME AWC ACADEMIC DEAN

Dr. Bruce Campbell, Chair of the Division of General Education, has informed us that he will leave God's Bible School and College at the end of the present



term to become Academic Dean at Allegheny Wesleyan College, Salem, Ohio. He has been divisional chair for the past four years

and a member of the GBSC faculty for the past twelve years.

Somewhat Bruce has found time to do more than just teach and run his department. He has also conducted research, given presentations, and served as an adjunct professor for the Adult and Graduate Studies program at Indiana Wesleyan University. He has been an active member of the Burlington Bible Methodist Church, where he has served on the board and taught Sunday School as needed. In the midst of all these activities and responsibilities, he has never forgotten that he was also a husband and a father. Bruce is a real family man!

So it is with a strange mixture of sadness and pride that we bid him

farewell. We are proud of what Bruce has become over the 12 years of service here. GBSC has a history of supplying great workers to our sister schools, and we know he will do a great job for AWC. In a sense he is returning home, for he did his undergraduate work there in the 1980s and has retained a connection to its sponsoring denomination. Many times he's been asked if he were ever going to return, but the timing never seemed right. But this time it is different, and he has a sense of peace about returning to his alma mater. We are sad, of course, because he is leaving us.

We will miss Bruce Campbell, his professionalism, and his heightened sense of humor (albeit quite dry at times!). We shall remember him always pecking away on his laptop as he took notes at faculty meetings and committee meetings.

Rather than viewing this as losing Bruce to AWC, I would rather think that AWC loaned us Bruce for twelve years. For that we are grateful. Thanks, Bruce—and Godspeed! —*Dr. Ken Farmer, Vice President for Academic Affairs*

GBS REPRESENTED AT MEETING OF HIGHER LEARNING COMMISSION

Seven GBS faculty and staff members recently piled into Van 4, headed to Chicago for the 110th annual meeting of the Higher Learning Commission of the North Central



Association of Colleges and Schools. They joined over 3,500 other faculty, staff, and administrators from colleges

and universities from 19 states for this three-day convention.

In addition to plenary sessions, 172 workshops were held on such topics as efficient outcomes assessment, financial ratios as indicators of institutional health, adult-focused program reviews, and electronic student portfolios. We brought back several good ideas which we will try to implement.

In addition to being a very profitable time, it was also fun. It was good just being together apart from the classrooms and offices at the school. We enjoyed a picnic lunch at Lincoln Park, a visit to Moody Church, and several good meals together.

"I felt that our hard work and effort on our 'Self-Study' was affirmed by the workshops," Dr. Allan P. Brown commented. "We have been doing the right things. Plus, we gained some insights and tools to help us become an even better college." —*Dr. Ken Farmer, Vice President for Academic Affairs*

TERESA ELLIOTT, APRIL "STUDENT OF THE MONTH"

"God and the music program" brought Teresa Elliott, April's "Student of the Month," to GBS. A native of Howard Pennsylvania, she is a junior pursuing an Associate of Arts degree in General Studies.



Raised in a Christian home, she cannot remember "the first time that I asked Jesus into my life, but I do know that ever

since I can remember, I've always wanted to live for Him and fulfill His purpose in my life." She adds that her time at GBS has been "exciting, being with friends and having others my age to hang out with. But at the same time it's been very challenging. I know I have learned so much, and through this challenging time, God

has been working on me, to give me a heart just like His." The Office of Student Affairs selects recipients of the "Student of the Month" on the basis of their Christian life and witness on campus.

BRIEFLY NOTED.... Sixteen students, accompanied by GBS's missions divisional chair Dan Glick, his wife Martha, and three of their children, visited Chicago, February 5-6. On Saturday, they visited Pacific Garden Mission, toured its facilities, and watched a taping of the mission's radio broadcast "Unshackled"; and on Sunday they attended services at the Moody Memorial Church. ■



FORMER GBS STUDENTS:

Did you previously attend God's Bible School and College? Did you complete your degree? Since 2001, GBS has been offering an AA in Bible and Theology and a BA in Ministerial Education by Distance Education. The new program called Aldersgate Distance Education Program (ADEP) offers correspondence study and two one-week on-campus seminars a semester to help you reach the goal you have always had. Call the Aldersgate Office at God's Bible School and College, 1-800-486-4637, Ext. 122 or e-mail us at Aldersgate@gbs.edu. We need your current address to send you material on this new, exciting program.

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EVANGELISTIC FAITH MISSIONS CELEBRATES A CENTURY OF SERVICE continued

➡(p5) being started in various nations around the world. It is my pleasure to tell the readers of *God's Revivalist* the story of Evangelistic Faith Missions and to congratulate this missionary enterprise on the centennial that it will soon celebrate.

After its initial outreach into Egypt, nearly fifty years were to pass before another mission field was entered. Some of this delay may be attributed to poor communication, miserable travel conditions, and, perhaps, lack of vision for other places that might be reached. When Victor Glenn assumed the presidency of EFM in 1941 upon the death of his father Lewis, one of his deepest concerns was to keep the Egyptian field open, to keep supporters informed of the works, and to enlist their continuing support.

In 1949, missionaries from Egypt traveled southward to Eritrea, Ethiopia, and Sudan to investigate the possibility of opening a work there. They sensed God's leadership to begin missionary activity in (p19)➡

GBS's CONTRIBUTION TO EVANGELISTIC FAITH MISSIONS

God's Bible School and College has made a considerable contribution to the worldwide ministry of Evangelistic Faith Missions. According to information available to us, the following GBS alumni have served as EFM missionaries:

Marteena W. (Ahart) Armour	Helen (Leigh) Reiff
Meredith Armour	Nell (Thornton) Reiff
Rachel Arndt	Margaret (Rogers) Robbins
Christopher Fleck	Ronald Robbins
Marjorie Fletcher	Eileen (Montgomery) Sanders
Isabelle (LaRoche) Henry	Wayne Sanders
Pauline Keith	Janet (Ferguson) Sankey
Orvan Link	Leonard Sankey
Virginia (Harper) Link	Judith (Neely) Schwantz
Irene Maurer	Keith Schwantz
Hannah (Kaufman) McDowell	Sharon (Schwantz) Thompson
Rex McDowell	Marietta Simpson
Sharon McKnight	Amos Tillis
Thomas McKnight	Ruth (Allman) Tillis
Lynan (Coker) Redman	Doris Warren
Glen Reiff	Mary Anne (Smith) Wheeler



Dear Phil

TITHING part II

Does God require NT believers to tithe? Isn't the NT principle that everything belongs to God and we should want to give more than OT believers gave? In other words, is a tithe all God requires

from us in our giving? Or should we be giving more than the tithe?

—Jim

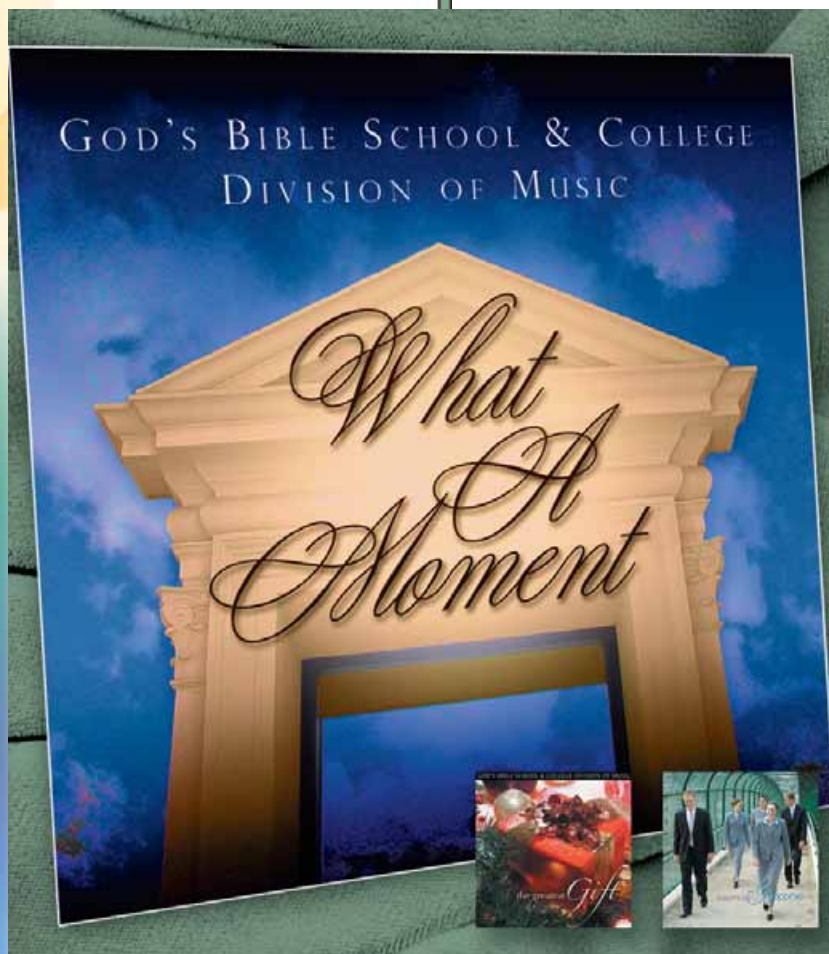
Dear Jim,

In my last column I argued that (1) everything God required of His people in the Old Testament applies to us today either directly or in principle unless He has stated or implied that it does not; (2) tithing appears to be a practice God instituted prior to the Mosaic Law; (3) tithing acknowledges God's ownership of everything and expresses our gratitude for His blessings.

Perhaps a quick overview of OT tithing regulations will further clarify why God wants us to tithe. God set up a seven-year agricultural system in Israel. On years one, two, four, and five, the non-Levites were to tithe the increase of their harvest and of their livestock to the central sanctuary, i.e.,

the Tabernacle/Temple (Lev. 27:32; Deut. 12:5-7, 17-19; 14:23; 26:12). Upon arriving at the central sanctuary, they were to use their tithe to hold a meal for their family, their servants, and the Levites living near them (Deut. 12:17-18; 14:23-27). This meal was to celebrate God's blessings upon them (Deut. 12:18; 14:26). The remainder of the tithe, which would have been most of it, was then given to the Levites for their support since they worked at the central sanctuary (Num. 18:21-24). If a person lived so far from the central sanctuary that he could not transport his tithes there, he was to sell his tithe, take the tithe money, journey to the central sanctuary, provide a feast as previously described, and then give the remainder of the money to the Levites (Deut. 14:24-27).

On years three and six, the Israelites were to bring their tithes into their local towns to provide for the local



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Levites, resident aliens, orphans, and widows (Deut. 14:28-29; 26:12). On the seventh year they would tithe only their livestock since they were not to plant or harvest anything that year (Lev. 25:4-7). The Levites, on the other hand, were to give a tenth of the tithe they received to the Aaronic priests every year (Num. 18:28-29). This was how the priests received their support.

In addition to providing for the support of the Levites and priests, the tithe provided an opportunity for God's people to eat and rejoice in how He had blessed them (Deut. 12:7, 18). It also provided for the poor, the orphaned, the widowed, i.e., those who could not provide for themselves. The reason the Lord required His people to tithe was "so that you may learn to fear the Lord your God always" (Deut. 14:23), and "that the Lord your God may bless you in all the work of your hand which you do" (Deut. 14:29).

Unfortunately, God's people often failed to pay their tithes. The results were disastrous: since the Levites did not receive the support they needed. Thus they had to work and could not properly care for the Temple (Neh. 13:10-12). As a result, the spiritual well-being of the nation suffered. Further, God considered Himself robbed and permitted "the devourer" to destroy their crops (Mal. 3:8, 10). Yet God graciously called His people to renew their love for Him and test His bountiful goodness by tithing. He promised to open the windows of heaven and pour out an overflowing blessing upon them (Mal. 3:9).

I will conclude my discussion of tithing in the next issue of the *God's Revivalist*.

Sincerely,
Philip Brown ■

Dr. A. Philip Brown II is a member of the ministerial faculty of God's Bible School and College. He may be contacted by e-mail at pbrown@gbs.edu.



ALABAMA EPISCOPAL CHURCHES DIVIDE

Montgomery's Church of the Ascension, third-largest Episcopal church in the Diocese of Alabama, divided in early April, with its pastor, the Rev. John-Michael van Dyke, and many of its 1600 members leaving the Episcopal Church USA. Christchurch, the new parish, led by van Dyke, will temporarily conduct Sunday services at a Presbyterian church.

This is the second Episcopal congregation in Montgomery to split this year. In January the Rev. Doug McCurry, priest of the 250-member Christ the Redeemer Church, resigned and took most of the congregation with him to begin Legacy Church, a new parish affiliated with an African bishop through the Anglican Church in America. Both new churches were formed by Episcopal conservatives protesting the national church's ordination of an openly homosexual bishop.

KANSAS BANS SAME-SEX MARRIAGE

In early April, Kansas became the 18th state to adopt a state constitutional amendment banning same-sex marriage, with seventy percent of voters endorsing the action. Since 1867 there has been a state law banning same-sex marriages, but supporters of the constitutional amendment argued that it was necessary to

protect traditional marriage from activist judges. Tony Perkins, president of Family Research Council, who endorsed the vote, commented, "The beat of the American heartland is clearly for marriage as it has always been defined—between a man and a woman."

OPPOSITION TO DENYING DISABLED PERSONS FOOD AND WATER

In the wake of Terri Schiavo's final suffering and death, a poll by Zogby International on behalf of the Christian Defense Coalition, found "that 80 percent of likely voters believe a disabled person who is not terminally ill and with no written directive should not be denied food and water."

PAPAL TOMB OPENED TO THE PUBLIC

Vatican authorities have opened the grottoes beneath St. Peter's Basilica to allow pilgrims access to the tomb of Pope John Paul II, who died April 2 at the age of 84. In one of the largest funerals in history, hundreds of thousands from around the globe paid tribute to the Polish pontiff, who will be remembered for his world travels, his opposition to Communism, and his conservative stands on such issues as sexual morality. ■

ALUMNI

spotlight

NO TIME TO RETIRE!

By Rev. Jack Hooker

It has been my privilege to visit a number of our older alumni. Many of them share a life of Christian service that continues well into their "golden years." Such is the case with **Rev. C. Dexter Westhafer** who trained on the Hilltop from 1935-1938. Here is his story in his own words:

"After forty-six years of rewarding work as a full-time pastor of seven congregations in the Churches of the Nazarene in Ohio, Indiana, and Ontario, Canada, I accepted retirement on June 6, 1986. In May 1987, I first became a chaplain in a 160-bed nursing home for nine years three times a week. I then moved to another nursing home with 100 beds and served one day per week. I immediately found a rewarding challenge in facing senior needs that were both emotional and spiritual in nature.

"I expect to see hundreds of souls in heaven to whom God gave me the opportunity to minister, but I would like to share some special highlights of my experience with two men. A little over four years ago, I stepped in a room to meet a 78-year old man. Don was a successful CPA with a real estate portfolio that included properties in Indiana and Florida. I told Don I was a minister and a chaplain in the nursing home. Wow! Don let loose on the ministry. 'All you want is our money.' I quickly assured him that that had never been part of my ministry. I said, 'Don, I am here to help you and others in any way that God will allow.' Hearing his next sentence, I began to understand Don's level of frustration. He said, 'I am sentenced to spend the rest of my life in that wheelchair and cot, and I'm not able to get from one to the other by myself.'

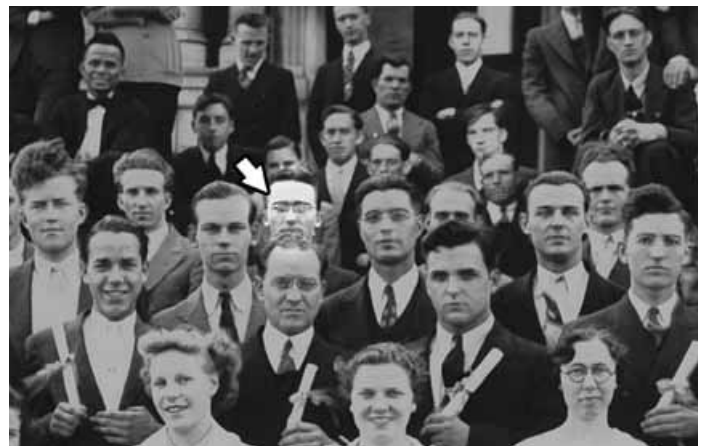
"He had been stricken down by two strokes that left him mentally alert but physically helpless. I visited him regularly, praying with him each time. God was drawing near to Don. When my wife Susan had a terminal illness, she was admitted to the nursing home where I was chaplain and where she spent her remaining twelve days. At one point during her stay, I met Don. He said, 'Dexter, may I have prayer for you and your wife?' With tears in my eyes I said, 'You certainly can.' Don prayed from his heart a very beautiful and sincere prayer. I appreciated his prayer, but even more, his changed attitude and his changed heart. Don died two months later.

"About seven years ago, Bill came to the nursing home followed closely by his wife. Bill was ninety years old and blind. He was an avid fisherman, and we subsequently had many interesting talks sharing fishing tales. My first concern was to talk with Bill about a personal relationship with Christ. He was very open and honest with me. One day, Bill prayed a sinner's prayer and found everlasting peace. Sometime later Bill's wife also came to know the Lord as her Saviour. When Bill died, his family asked me to conduct the funeral. They said, 'You knew him and helped him so much, and he wanted you and no one else to conduct his funeral.' During the funeral I was able to share Bill's conversion and the wonderful hope he enjoyed.

"These are just two of the life-changing experiences that I enjoyed during my seventeen-year ministry as a geriatric chaplain. I have had sixty-four years in pastoral ministry and chaplaincy. I expect to see a great multitude in heaven to whom the Lord has allowed me to minister. To God be the glory!"

Rev. Westhafer has recently established a scholarship in memory of his wife, Susan McNeill Westhafer and his father-in-law, R.E. McNeill, founder of the GBS Division of Music. This scholarship will benefit GBS music students. For more information please call the Office of Advancement at (513)721-7944 or email jhooker@gsb.edu. ■

Dexter Westhafer in a group of GBS students, 1937.



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

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

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

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

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

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

—Sermon outline by Dr. Allan P. Brown



"COMMITTED TO EXCELLENCE
IN PREACHING"

FIVE ESSENTIAL COMPONENTS OF HOLINESS

Scripture: 1 Peter 1:13-16

Introduction:

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

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

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

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

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

A. To be holy one must be CONNECTED to God—the source of holiness.

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

B. To be holy one must be SEPARATED to God as His possession. When

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

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

C. To be holy one must be SEPARATED from the common (ordinary). The

third element of holiness involves separation from the common or ordinary (some translations use the word "profane"). Here we learn the important concept that God often requires his people to separate from things not necessarily sinful, just things that if purged from the life will strengthen the Christian's walk with God. To emphasize this element of holiness, God divided everything into two basic categories: holy and common. He then subdivided the category of common (or ordinary) into two divisions: clean and unclean. That which is clean can be devoted to God and become holy. That which is unclean, after the proper cleansing procedure, can become clean and could be devoted to God and become holy. That which is permanently unclean can never become holy. The terms "clean" and "unclean" have nothing to do with cleanliness. They are religious categories designed to emphasize that God has a standard of moral and ethical right and wrong that is as clearly distinguishable as are the categories of clean and unclean. That God gave the food laws to teach His people how to discern between the unclean, the common, and the holy, and not to teach health principles, is made clear in Deuteronomy 14 which is a summation of the food laws given in Leviticus 11. If health were the primary issue, God can be charged with not caring about the health of Gentile peoples. To the Israelites He said, "Do not eat anything you find already dead. You may give it to an alien living in any of your towns, and he may eat it, or you may sell it to a foreigner. But you are a people holy to the LORD your God" (Deut. 14:21, NIV). He did not tell the Israelites to sell the "unclean" meat to foreigners in order to damage their health. Clearly, God cares about the health of all nations! Further, when Jesus was asked about the proper observance of the food laws, he replied that the primary purpose of these laws was to teach a person how to discern right from wrong. He said that what a person eats cannot defile him. What defiles a person is improper thoughts, attitudes, and actions that spring from the heart. Then he declared all foods clean (Mark 7:18-23) That God expects His people to be able to distinguish clearly between holy and unholy, and between clean and unclean, is emphasized in Leviticus 10:10. One of the major charges God made against the priesthood, as Israel began to backslide was, "her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane (common), neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them" (Ezek. 22:26; 44:23). The same problem exists today. Carefulness to separate from common things which are not inherently sinful, just because God has called for this personal separation, is becoming rare. If we don't joyfully follow God's gentle promptings to separate from the non-sinful "common" because we and others' declare, "There is nothing wrong with it!" we forfeit the delight of His presence and are soon in confusion. We then end up like the people during the period of the Judges when everyone simply does what is right in his own eyes (see Jud. 17:6; 21:25; and espe-

➡(p13) Keren, Eritrea; and the John Peel family moved there in 1950. The decision to enter this new field was not lost on Mary Carrie Boyer, who had sensed the call of God to Eritrea some time previously through a vision of a map of that country. Carrie, along with many other courageous souls, was soon involved in opening works in this new area; and the missions advance spread to Addis Ababa, Ethiopia, in 1966.

Dennis and Emma Reiff and their sons Paul (Mary) and Glen (Nell), approached Victor Glenn about the possibility of EFM adopting the work in Guatemala in which the Reiff family had been involved since 1947. The origin of the Guatemalan work goes back to 1917. In 1960, this field was added to the countries in which EFM was involved. By the time EFM accepted the Guatemalan field, the Reiff family had been joined by missionaries Orvan and Virginia Link.

In 1962, outreach was begun to El Salvador; and in 1964, Glen and Nell Reiff moved from Guatemala to Santa Ana, El Salvador, to open yet another new work. Leonard and Janet Sankey had arrived in Central America in November of 1962 and had lived in both Jalapa and Monjas, Guatemala, during their first term and the beginning of their second. The Sankeys left their ministry in Monjas to begin a new work in San Pedro Sula, Honduras, in December of 1967.

Dr. and Mrs. Dale Yocum were sent to South Korea to establish a working relationship with a group of holiness churches that had made an initial contact with the Interchurch Holiness Convention (IHC) in 1967. The Yocums arrived February 28, 1968. In 1971, the Korean work became a field of EFM.

Faith Hemmeter had received a call to Bolivia, South America, as a teenager. However, because EFM did not have work in Bolivia in the early 1960's, Miss Hemmeter went to Eritrea. When Communist aggression made it impossible for missionaries to function in Eritrea, she accepted the responsibility for opening a new work in Bolivia, arriving there in 1980. She was joined by Miss Irene Maurer in 1982.

In 2001, a merger between Friends of Missions and Evangelistic Faith Missions was successfully completed. With the merger, Costa Rica, the Dominican Republic, and an outreach into Cuba, were added to the EFM mission fields.

Through the Elverne Asbury family, EFM has had ministry opportunities into mainland China, centering on Elverne Asbury teaching English in Chinese universities. The Asburys' ministry continues in the United States as they work with Chinese students attending universities in central Indiana.

In addition to those mentioned above, EFM has reached out into other countries. For example, an EFM

missionary worked along the Mexican border in the mid-1940's. EFM also sponsored ministry in Australia for three years among Egyptians who had moved to Australia and had asked for mission assistance. Paul and Martha Trotzke worked with EFM in Dot Lake, Alaska, for several years. EFM also maintained a working relationship with Montezuma Indian Schools in Cottonwood, Arizona, for seven years.

In 1950, Victor Glenn began what was to become one of the better known aspects of the work of EFM when the first radio broadcast was transmitted over an Anderson, Indiana, radio station. At its greatest extent, the *Missionary and Evangelistic Broadcast* was heard on over 50 outlets in the United States and around the world via short-wave radio.

Through the years, EFM has ministered through orphanages (Egypt and Eritrea), schools (elementary, secondary, and Bible schools), radio (two stations in Honduras, plus 35 stations which carry the English broadcast in the USA, and around the world via three short-wave stations; the Bolivian field also has two weekly broadcasts), medical clinics (Ducumbia, Eritrea, and, San Luis, Honduras), extensive work among children and women, continuing education for pastors, and literature in the Spanish, English, Arabic, Korean, Amharic, Aymara, and Quechua languages. Literacy programs, Bible studies by correspondence, evangelism, open-air campaigns, church planting, camp meetings, revival services, prayer conferences, etc., are also used to bring the gospel to as large a part of the population as possible, and to confirm believers in their faith.

The Missionary Herald is the official magazine of EFM. It has been published in Bedford since 1916, but it has antecedent publications which stretch back to the beginning of the 1900's. The magazine reached its peak in subscriptions in the 1950's and '60's, and even today has one of the largest subscription lists of any conservative holiness magazine.

Evangelistic Faith Missions is publishing a printed history of the work during the Centennial Year of 2005. A public celebration of the 100th Anniversary of EFM will be held in Bedford, Indiana, on Saturday, June 25, with the morning service being held in the sanctuary of Faith Mission Church (which has been associated with EFM since 1916) and the afternoon meeting in a public venue in the city. ■

The Rev. Leonard Sankey is chairman of the GBS Board of Trustees, general secretary of Interchurch Holiness Convention, and pastor of Faith Mission Church, Bedford, Indiana. He and his wife Janet are former EFM missionaries to Guatemala and Honduras.



Rev. E.R. Trouten
Evangelist



Rev. James Plank
Evangelist



Dr. Wingrove Taylor
Evangelist

Camp Meeting

God's Bible School & College - Cincinnati, Ohio



Dr. Michael Avery
President, God's Bible School & College

May 17-22, 2005

Music by God's Bible School & College Division of Music

Children's Services: GBS Students
Prison Epistles: Dr. Philip Brown
GBS Commencement:
Saturday, May 21, 10 AM

Rooms Available
Contact God's Bible School Camp
Meeting—(513) 721-7944.

Schedule of Services:
Prayer and Healing—7:30 am
Breakfast—8:00 am
Heart Talks—9:00 am
Morning Worship—10:30 am*
Children's Meeting—10:30 am
Lunch—12:00 pm
Supper—5:00 pm
Evening Service—7:00 pm*

*Nursery service provided during the main services

(continued from page 4)

MISS LUELF'S COMPANION

We received our *God's Revivalist* today, and we always enjoy reading it. However I do feel that the article entitled, "Called to God's Bible School" [Alumni Spotlight, March 2005] needs some clarifying. Helen Luefl did not go to the mission field and pioneer the work alone. She had a very dear companion, Zola Mae Rich. They went to the mission field together and also pastored the Bible Holiness Church in San Bernardino, California, [together]. They both returned to Independence, Kansas, where six months later Zola died.

NAME WITHHELD BY REQUEST
Email

OUTSTANDING TRUTH

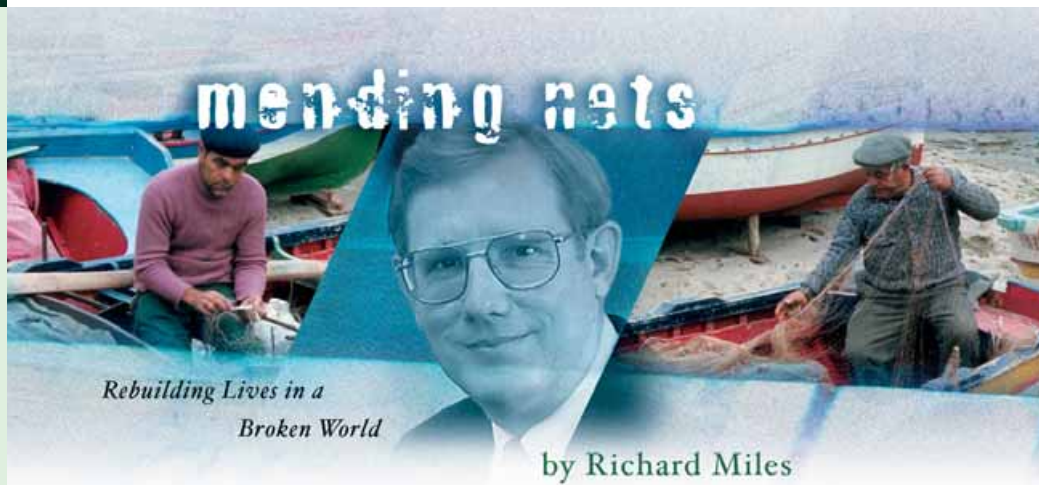
May I say how much I enjoy each issue, but the winter issue I just finished reading is outstanding truth. Brother L. Smith, as always, is exciting and heartwarming. Brother M. Avery—what can I say? Then there are the Browns—Philip and Dad. Last, but not least, the [article] from Dean Waldt was and is the way it is!

PFC ROY L. BATES (RET)
Winchester, Kentucky

A SUPERB MAGAZINE

You have a superb magazine. I do enjoy each issue. Thanks for being true to the Word of God. Keep publishing until He comes.

DR. WILLIAM C. (BILL) ELLIS
Scott Depot, West Virginia



LEADING EFFECTIVE CHANGE

I am not sure if the problem lies with me, others or both; but as a pastor, I am having trouble getting people to cooperate. They seem to get their feelings hurt or get angry. I am questioning them and me. Are they being carnal and not submissive to pastoral authority; or do I just not know how to pastor?

Remember that the ingredients leading people to change is a blend of science, art, and miracle. Any and all of your suggestions could be the problem, but because you and not your parishioners are writing to me, I will respond to you with some practical skills for influencing people to change.

Except for God's crisis interventions, change rarely occurs instantaneously. Whenever He does want change, He expects our cooperation in the process. Ordinarily, however, this corrective process takes time, and often it is painful; but I assure you, it is also healthy. God regularly instructs us through His Word with principles on how to interact with others, and we are responsible to Him to learn and apply those principles in all our relationships.

People will not submit to correction if they are proud and self-absorbed. Intercessory prayer and faithful, loving preaching of the Word of God seem to be the means to affect change in the proud, self-centered individual. A crisis is required.

Paul of Tarsus effectively led change in his congregations. To the troublesome Corinthians, he expressed the following:

- Confidence and correction
- Disappointment and faith
- Rebuke and acceptance
- Discipline and restoration

Paul talked to the Corinthians honestly and plainly. He called them "carnal babies" that had to be fed mother's milk instead of eating meat because they had never grown up spiritually (1 Cor. 3:1-3). His purpose, however, was never to shame them but to help them (1 Cor. 4:14). He challenges all of us to help the weak, even if it means giving up our rights and privileges (1 Cor. 8). Paul's discipline was redemptive. He wanted to restore, not crush (2 Cor. 2:6-8).

We can never facilitate change in others unless we have first created trust. Others must trust our character, and they must trust that we care for them even when we correct them. They need to trust (p23)➡

➡(p2) sinful, shabby lives. Judas Iscariot, who betrayed Our Lord with a kiss, was one of them; and so was Simon Magus, who “thought that the gift of God could be purchased with money” (Acts 8:20). Ananias and Sapphira were also among those early Christian counterfeits, for they lied to the Holy Spirit. How many have lied to the Holy Spirit in the ages since!

In due course, their false professions will be stripped away. For “we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10). Even there at “the awful tribunal of Jesus Christ,” many of these imposters will argue about the justice of their sentence. “Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?” But the Judge will say, “I never knew you. Depart from me, ye that work iniquity” (Matt. 7:22–23). Like the collapsing corpse in the Etruscan coffin, religion without reality will be revealed for what it is.

All of us face the peril of pretense. Think of those pastors who are little more than talking heads full of religious chatter; district superintendents who use hype and double-talk to manipulate the faithful; Bible teachers who explain holy mysteries but live unholy lives; lay people whose testimonies are betrayed by shady business practice. Consider those congregations whose passion for “straight preaching” is equalled by their passion for driving out their pastors; denominations who pad membership statistics and profess spiritual values they long ago abandoned.

Certainly God will deliver us from all of this, but only as we pursue clean and authentic lives, anchored in rigorous honesty with Him, with others, and with ourselves. This is why we must continually and conscientiously examine our inward purposes and our outward lives by the unyielding standard of His Word. Only this will keep us from thinking “more highly of [ourselves] than [we] ought to think,” deceived by flattery without and smugness within. For even the entirely sanctified must heed Our Saviour’s warning, “Beware ye of the leaven of the Pharisees, which is hypocrisy” (Luke 12:1).

We must commit ourselves to be “real Christians,” then—wholehearted and genuine, detesting all religious posturing or pretense. These pointed questions provide a much-needed “reality check” which will assist us in that fixed and holy purpose:

1. *Do you candidly face the truth about yourself, or do you hide behind spiritual-sounding talk, outward “standards,” or even your profession of “two works of grace”?* Remember that externalism is the constant enemy of genuine Christianity. As the old evangelists used to say, “take sides against yourself.” At whatever

cost, be honest. Let the Spirit probe you deeply, then “whatsoever He saith unto you, do it.”

2. *Do you guard constantly against your dispositional weakness and “besetting sin”?* Even the saints must vigorously fortify themselves against those specific areas where they are most vulnerable—areas such as greed, wrath, self-pity, spiritual pride, love of the world, intellectual superiority, and indecent sexual thoughts or actions. Ruthlessly confront those “dear, darling sins” that have taken you captive in the past, wage warfare constantly against them, and rely always on God’s promise and purpose to deliver you from them.

3. *Do you live a life of earnest devotion?* “Effective, fervent” prayer and diligent study of the Word, joined with fasting, the Holy Communion, and the other means of grace, will expose your deepest spiritual needs, quicken your desires for inward integrity, and strengthen your relationship with God. Don’t forget to wield your sharpest weapons against sin and Satan. As usual, Charles Wesley puts it in clear perspective: “Restraining prayer, we cease to fight;/ Prayer keeps the Christian’s armor bright;/ And Satan trembles when he sees/ The weakest saint upon his knees.”

4. *Do you always remember that every gift and grace belongs to Him who has lent it to you?* To each of us He has given a measure of His possessions, but He will soon require a strict accounting of their use. If He has enabled you to sing beautifully, preach eloquently, lead efficiently, teach memorably, or discern clearly, praise Him that He has so gifted you for His glory. It is the worst self-delusion to boast of any of these, for even when we have improved upon the talents He has lent us, they still belong to Him. Soon enough we shall all hear Him say, “Give account of thy stewardship, for thou mayest be no longer steward!”

5. *Do you trust your emotions to authenticate spiritual reality?* Granted, we are emotional beings, for God has equipped us with deep feelings and affections. Still, our emotions are fluctuating, fickle—and often unreliable. Never can we look to them to assure us of right relationship with God. Religious humbugs have often raided the church treasury or made sexual advances to the sisters while supposedly they were “getting blessed” or having “great liberty” in prayer. Be grateful if you enjoy exalted feelings; but do not imagine that they make you an authentic Christian.

6. *Do you make yourself accountable to those who will be honest about your faults?* As Matthew 18 makes very clear, we are all subject to the authority of the Church; and to ignore its judgment is to invite its discipline and even its expulsion. Structures of accountability are as essential in religious circles as in secular ones, for the exercise of power and influence is often corro-

sive and corrupting. How many church leaders have brought ruin to themselves because they surrounded themselves with “yes-men” and hand-picked board members who merely rubber-stamped their decisions. Money, power, and sex offer powerful enticements, and that is why we must always be ready to face the “hard questions” from those who love us enough to keep us honest.

7. *Do you examine your motives, as well as your actions, on a daily basis?* It was an old Christian custom to conduct a regular “examination of conscience,” often each evening before retirement. This is still a valid spiritual discipline. Use the Ten Commandments, the Beatitudes, or St. Paul’s listing of the “fruit of the Spirit” as tests of what you ought to be as an earnest Christian. This is not morbid introspection but simply healthy self-examination. Never excuse your sins or failures, but readily confess them to Him “whose property is always to have mercy.”

8. *Do you walk closely and carefully with God?* Perhaps this question is basic to all the rest. Deepening and expanding relationship with God is basic to all Christian life. This begins in true conversion and develops throughout all the sanctifying processes of the Spirit. It is maintained by constant sensitivity and immediate obedience to His voice, and it flourishes in an atmosphere of faith, hope, and love, those cardinal Christian graces that should increasingly adorn our lives and witness.

In the dancing flames, a young warrior’s body crumbled into nothing, because it was only an empty and brittle shell. Religion without reality is like that—form without content, shadow without substance! Certainly God will deliver us from all of this, but only as we pursue clean and authentic lives, anchored in rigorous honesty with Him, with others, and with ourselves. ■



By Anita K. Brechbill

THE PRAYER LINE

“I have set watchmen upon thy walls....” Isaiah 62:6

See how the enemy rushes in for the kill. But lo! he encounters the prayer line.

Watchers on the walls of Zion, take heart! Just when the need is greatest, the temptation is strongest to lay down the sword. The enemy presses hard against the gates. He grinds his teeth in rage, for as long as the pray-ers are at their posts, he cannot win the victory he most covets. His suggestions are subtle: cannot others come to the aid of those who have “borne the burden and heat of the day?” Victory seems long in coming; is our constant vigil worth the effort? If the veil were lifted and we could see just now the battle in the heavenlies! The outcome rests with the pray-ers! Give in? No way! Give up? Never!

“O watch! And fight! And pray! the battle ne’er give o’er
Renew it boldly every day, and help Divine implore!” ■

Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.

➡(p21) us to not reject or quit loving them when we attempt correction. They must trust that we are looking out for their good (1 Cor. 4:14).

Finally, as Mary D. Poole has said, “Leadership should be more participative than directive, more enabling than performing.” Leading is not bossing. Paul taught the Corinthians to follow him as he followed Christ (1 Cor.11:1). Lead by example. Be the person that follows and exemplifies Christ. You cannot make others follow you, but you can be someone in whom others can safely place their trust as you follow Christ. When they follow you, they should meet Him. ■

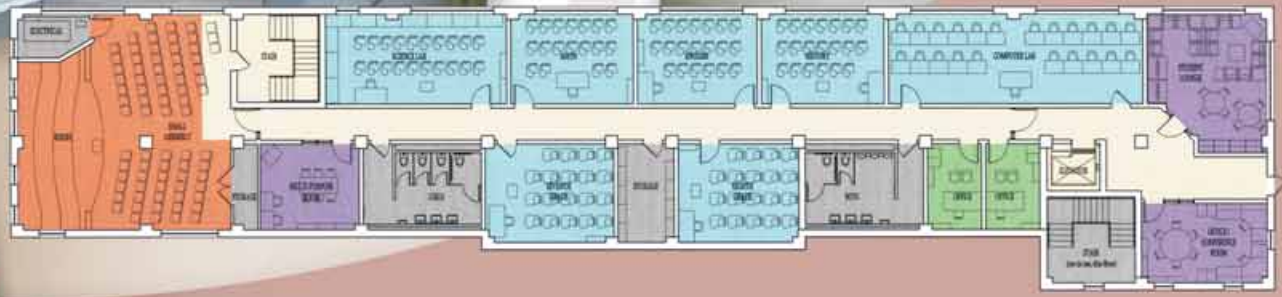
“Mending Nets” explores God’s readiness to “mend” the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. Send questions to be addressed in this column to Mendingnets@gbs.edu



Faith in the Future

Phase II: Academy Expansion

Work is well underway on the first Phase 2 project in the Faith in the Future Campaign. The old Revivalist floor has been completely gutted and new walls are under construction. This will effectively double the present classroom space. In this 8,000 square foot area, state-of-the-art math, science, reading, and computer labs will be installed. This will open up new opportunities to offer specialized teaching of advanced students as well as students with learning challenges. Presently, we have only \$20,000 to go to meet the goal. Naming opportunities are available if you wish to name a classroom in memory or in honor of a family member or friend. Please contact the Advancement Office for more information. You may do that by calling 513-721-7944 ext. 223 or by emailing jhooker@gbs.edu.



The Campaign For God's Bible School And College

"GBS is committed to bridging the gap between the Hilltop's past and its bright future, and that's one of my real interests. GBS has the rare ability to educate young people in a unique environment, while touching the world today through its students, alumni, and outreach efforts. I'm very excited to be able to contribute to the campaign."

—**Rebecca Kelley, Esq.**, Dir. of Financial Development, YMCA of Greater Cincinnati