

GOD'S REVIVALIST

April 2005

and Bible Advocate



God's Bible School and College
- FOUNDED 1900 -

On the 10th, God's Bible School, College, and Ministry Training Home first opened its doors on September 27, 1900, and has a rich, proud, higher education, centered in Italy, Virginia and shaped by devoted servants. Its founder, Thomas Smith Hays, was a Methodist preacher and writer whose passion for Christian education combined with the school's commitment to evangelistic experience, international global perspective, and social service. From this unique combination flows the "Mission of Ministry" philosophy that aims to carry part of the world to Jesus and then back to Christ's church, carrying the world's needs. "The Sun Shines on the Windows of God's Bible School."

To the glory of God, whose institutions has sustained God's Bible School through 100 years, and in loving memory of all its students who have labored here, this monument is hereby dedicated.

CENTENNIAL FOUNDERS' DAY
- 1900 -

the editor's view



LARRY D. SMITH

THE DISEASE AND THE CURE

Gideon Ouseley was a stouthearted young Irishman, gifted, jubilant, and outgoing. But he was also stubborn and hot-tempered, and once he had lost an eye during a drunken brawl. About the year 1788 he encountered devout Methodists among the soldiers quartered in his village, and the Spirit used their exuberant singing and fervent praying to bring him under deep conviction. While earnestly seeking peace and pardon, Gideon was "soundly converted," then entered into the experience of "perfect love." Everyone knew that he walked in close and constant fellowship with God.

Many years later he recalled his summons to the ministry. While he was praying, the Lord said, "Gideon, go and preach the Gospel." But the young man knew his limitations and so replied, "How can I go? O Lord, I cannot speak, for I am a child." But the Lord persisted, "Do you not know the disease?" "O yes, Lord, I do!" responded Gideon.

"And do you know the cure?" the Lord asked. "Indeed, I do, glory be to thy holy name!" said Gideon, remembering the grace that had transformed him. Then came the divine call: "Go then and tell them these two things, the disease and the cure! All the rest is nothing but talk!" Ouseley obeyed that call and became one of the most effective Wesleyan evangelists in Ireland. Near the end of his colorful and courageous career, he summarized his ministry, "And so here I am, these forty years, just telling the disease and the cure."

"Go, then and tell them these two things, the disease and the cure!" Stated pointedly and concisely, this is God's commission to us today as surely as it was to Gideon Ouseley two centuries ago. For as He said to Gideon, "All the rest is nothing but talk!" All our labored attempts to unlock the divine mysteries and unfold the sacred (p22) ➡

CONTENTS

April 2005
Volume 117 No. 3

FEATURES

- Jesus' Call To Inner-City America** **5**
by Eric C. Himelick

DEPARTMENTS

- The Editor's View** **2**
The President's Page **3**
Letters To The Editor **4**
The World To Win **4**
2nd Thoughts **6**
News From The Hilltop **10**
Revivalist Family **10**
Dear Phil **14**
World Pulse **15**
Alumni Spotlight **16**
Revivalist Pulpit **17**
Mending Nets **21**
Thoughts For The Quiet Hour **23**

EDITOR

Larry D. Smith

STAFF

Andrew Street, *production manager*

Kevin Moser, *art director, managing editor*

Jon Plank, *graphic designer, webmaster*

God's Revivalist and Bible Advocate (ISSN 0745-0788) is published nine times a year for \$10.00 per year (\$11.50 in Canada and foreign countries) by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God's Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

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

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

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

God's Bible School and College can be reached by telephone at (513) 721-7944 (Revivalist Press, ext. 296); by fax at (513) 721-1357; by E-Mail at revivalist@gbs.edu or admissions@gbs.edu. Visit us online at www.gbs.edu or www.godsrevivalist.com.



the president's page

YOU CAN KNOW YOU ARE SAVED

by Michael R. Avery, president

The Reformers contended that a man can know that he is justified by grace through faith in the atoning work of Jesus Christ. Samuel Wesley's dying words to his sons John and Charles were "the witness, son, the witness; that is the proof of Christianity." Wesley's own heartwarming experience at Aldersgate convinced him that a man can have a clear knowledge of the salvation experience. In his sermon, "The Witness of the Spirit," Wesley defines the testimony of the Spirit as "An inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given himself for me, and that all my sins are blotted out and I, even I, am reconciled to God." Wesley later in life, after many years of developing thought on the subject, made it clear that the objective witness of the Spirit may dim or fade in relation to a person's mood, emotions or physical condition. However, he contended to the very end that a man can know that he is saved, and that justifying faith will bring a sweet calm to the heart, enabling the believer to rest in the arms of Jesus. Hence, historic Methodism still has at its heart the truth that "all men can know they are saved."

On one occasion, when Wesley was visiting Bristol, the bishop of Bristol, Joseph Butler, endeavored to stop Wesley from preaching. Their dispute centered around the doctrine of assurance. The bishop contended such a doctrine was not true to the Scripture or the teachings of the church. This happened sometime in the late 1730's. Thirteen years later, as the bishop lay dying, he approached his death without the assurance of salvation. He called for his chaplain and told him that he was afraid to die. The chaplain encouraged him with the thought that Christ is our Savior, but the bishop plaintively asked, "How can I know that Christ is my Savior?" Some forty years later as Wesley lay dying, the words that fell from his lips were these, "The best of all is, God is with us."

Bishop Kern notes the startling contrast between these two dying men. There is the "sunlit certainty of Wesley's experience and the shadowed insecurity of a bishop's soul." The bishop "could prove the existence of God by analogies from nature but did not know Him in the peace of an inward mystical and redeeming fellowship."

I'm so grateful that I can sing with Wesley, "My God is reconciled; His pardoning voice I hear, He owns me for His child, I can no longer fear; With confidence I now draw nigh, and 'Father, Abba Father' cry." Can you sing that verse with me? ■

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.

KNEELING FOR PRAYER

[We] want to say how we appreciate your editorship of *God's Revivalist*. We believe it to be the premier "holiness periodical."

You are right that kneeling for prayer is almost totally absent from our circles ["Fix the Foundation," Editorial, November 2005], even some of the largest conservative camps. Isn't it strange that the Roman Catholics and Episcopalians still kneel and yet we "holiness folk" find excuses not to.

I was happily surprised to see the article in the November issue by my father. It was a wonderful article on practical holiness. My father proclaimed and lived a life of holiness without many of the extremes claimed by some preachers of another day.

HAROLD II AND CAROLINE SCHMUL

SUNDAY OBSERVANCE

Thanks so much for the sermon on the keeping of Sunday [Allan P. Brown, *The Revivalist Pulpit*, Winter *Revivalist*] It certainly is one of the areas that so many who "profess" seem to disregard the importance thereof. I am looking forward to part 2.

DAVE FREELAN

Email

Editor's Note: "The Sabbath and the Christian—Part II" was printed in the March issue. The third and final installment can be found on page 17 of this issue.

CONCERNING OBESITY

Dr. [Philip] Brown's approach to this complex problem ["Is Obesity Sin?" October, 2004; "More On Obesity: The Sins of the Fathers," December, 2004] is a simplistic and opinionated view that dismisses medical research as "humanistic" and relegates obesity to a "deep spiritual problem" expressing itself in gluttony. as noted in the medical research (that was so summarily dismissed) obesity is a complex medical problem. Many obese persons are not gluttons, but (p21) ➡

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.

BRAZIL. "[There] was a time of rejoicing in our Monte Pascoal church as 280 people gathered to dedicate the new wooden church building to God. At this time three of the men in Monte Pascoal were dedicated to special duties in the church—Brother Arlison, elder, Bro. Agnei, evangelist (house-to-house visitation), Brother Isaías, deacon. Monte Pascoal has seen a number of teenagers come and begin to serve the Lord." —*Rod and Cora Wells, Newsletter*

CHINA. "We [have] received the good news that Brother Jiang Wenxiong is to be released from the prison in Ningbo in May. Brother Jiang has been in jail for going on five years now for the crime of printing up Christian literature in Zhejiang Province, China. For the last year and a half he has been able to have monthly visits by his wife, but has not once seen his daughter in these past four and half years. Please continue to pray that God will richly, abundantly, above what we could think or ask, bless this dear Chinese Brother in Christ. Local house church Christians have been financially caring for Brother Jiang's family." —*John Knight, Far East Prayer Letter*

GRENADA. "Most of our churches in Grenada had at least some [Hurricane] damage, some being quite severe. While roofs were being torn off some buildings, others, like our church in Gouyave, got an extra roof—from a nearby house! The church in Mt. Moritz was hit really hard. It lost most of the roof structure and the back wall was left leaning out. The St. Georges church, which had been remodeled recently, was also heavily damaged. The whole roof, roof structure, and windows are gone. The church at Grand Mal lost its entire roof, and the church at Grand Bacolet is completely demolished. (p6) ➡

Jesus' Call to inner-city america

By Eric C. Himelick

"Do you want to buy a dog?" This large African-American man in his early thirties had a pit bull puppy.

"He looks like a good one," I said, "but I'm not sure I need a dog today. What are you selling him for?"

"Whatever I can get. He's actually not mine. A friend of mine said that I could have whatever I could sell him for. I'm actually trying to get enough to get something to eat," he said.

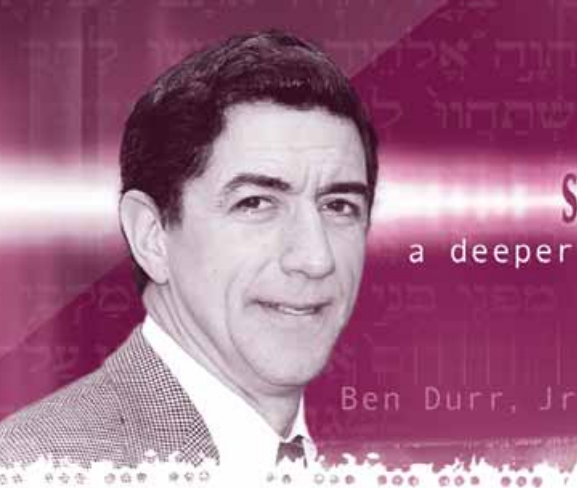
"My name is Eric," I said smiling, "we're out in the community today sharing the love of Jesus."

"That's cool. My name is Stan." Do you live around here?"

"Well, sort of. I'm staying with a friend over on Oakland right now," he paused, and then his story came like a cloudburst, (p7) ➡

A young missionary to the inner-city of Indianapolis challenges us "to abandon the power of position and the materialism of this age to live redemptively in dark places where the light is needed."





SECOND THOUGHTS a deeper look at Scripture

Ben Durr, Jr.

**“We live if you stand fast.”
(1 Thess. 3:8)**

WHEN MINISTRY HURTS

Pastor, have you ever felt “washed out” on a Sunday night after a grueling day of ministry? Do you ever think about resigning in frustration on Monday morning, only to be energized around mid-week by an encouraging phone call or some other breakthrough, however, small? Or maybe you’re a Christian school teacher who could testify that a graph of your emotions resembles the gyrations of the stock market—especially after a discouraging day with a problem child is followed by a promising turnaround in his behavior.

Ministry can drain us emotionally, mentally and physically. And, of course, there is always a “spiritual warfare” component that is difficult to calculate but that accounts for a fair amount of exhaustion as we struggle to advance the Kingdom of God in our corner of the world.

But I notice that many exemplary leaders in Scripture also experienced the pendulum swing of emotions in the midst of their ministry. Moses’ moments of impatience and weariness come to mind. Elijah’s discouragement is another notable example. And, how could we omit the volatile Jeremiah from this list, or even Jesus who wept over Jerusalem and who on another occasion expressed frustration at His followers’ dullness (Jn.14)?

What has occurred to me as I study these characters is that emotional expenditure in the midst of ministry is a good indication that our heart is truly in what

we are doing. People who hurt are people who truly care. Think about the reverse situation. What logical conclusion could we draw if we saw a teacher walk away from an under-performing student with only a casual shrug? What would we think of the pastor who never fretted over a dismal Sunday morning turnout or a sparsely-attended prayer meeting? How would we react to a missionary who never sighed over seemingly impossible challenges? Would this not indicate a heart detached from the work of God?

I’ve been reading over Paul’s letter to the new believers in Thessalonica, and I’ve noticed it is littered with emotional words and phrases. “When we could stand it no longer, we sent Timothy” (3:1). “I was afraid that the tempter might have tempted you and our labor would be in vain” (3:5). “Night and day we pray most earnestly” (3:10). And, of course, Paul opens wide his heart in the confession, “Now we really live, if you are standing fast in the Lord” (3:8). In other words, Paul’s very life—that is, something of himself, was literally wrapped up in these people.

Does ministry hurt? Does it exhaust you? Do problems and threats to the work cause anxiety and frustration? Do you find yourself inwardly disturbed and sometimes desperate? You’re not alone. You stand in a long and noble company of heaven’s ambassadors whom God has stationed throughout His Kingdom to represent Him and to do His great work! And remember, the inward depletion of emotion and strength is a vital sign that you are a true shepherd and not a hireling. ■

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

➡(p4) The St. John’s Christian Secondary School received some major damage also. The roof on the annex either blew out or caved in. The walls in that part of the school are also down except for a couple of rooms. Part of the roof and some windows are gone in that part of the building.

“We can only imagine the impact that Hurricane Ivan has really had on this little island in the Caribbean—fear, sadness, a complete disruption of ‘normal’ daily life, scarcity of food, no building supplies to even begin repairs, looting, and the list could go on and on.” —Becky Schenck, *The Flaming Sword (Bible Holiness Church)*.

SOUTH AMERICA. “Out of our Leticia, Columbia, base we accepted an invitation to work in Caballow Cocha, Peru. From this city we have developed other missions further up river toward Iquitos. Then we expanded south along the Amazon to Nauta. To reach [indigenous people in the frontier of Peru/Ecuador] we would need to go west-northwest from Nauta to reach the Rio El Tigre, then west to the Rio Corriente.” —*Newsletter, Flying World Mission, Inc.*

UNITED STATES. “From various corners of the Native American harvest field comes an appeal for prayer for the heart-rending problem of suicide. A feeling of helplessness among the younger [Native Americans] and alcoholism among the adults are contributing factors. Pray for those who labor among them that they may be anointed to give a message of hope to the hopeless. Jeff Siscoe (SIM—South Dakota) and David Russell (Bloodvein, Manitoba) write of this sad situation. Harvey Fiskeaux (Nome, Alaska) writes, ‘The last of several recent suicides was a 15-year-old boy who ended his life with an overdose of pills. Thank God we were able to schedule a three-day workshop on this critical subject.’” —*Ropeholders* ■



When our time at the Care Center came to an end, God opened another door at the East 10th Street United Methodist Church. We clean and help with the upkeep of the building in exchange for use of the facility.

➡(p5) “See, I was in jail a few months back, and they gave me a STD test. I had tested positive for HIV. I’ve got a wife and three kids. When she found out, she told me to get out and never come back. I left, but I really didn’t have any place to go. My T-cell count is way down, and I just don’t know how much longer it’s going to be. Sometimes I just wish it would hurry up and end. You know what I mean?” I felt blown away by the pain in his eyes and the hopelessness of his situation.

“Have you read the Bible much?” I asked.

“Yea, I did while I was locked up.”

“What did you get from it? What do you think is the basic message or ‘big idea?’”

“I guess probably a list of rules that you are supposed to follow—stuff you should and shouldn’t do,” he responded almost as if he were asking a question.

“Would you mind if I showed you what I think is the basic message of the Bible?” I asked.

“Sure!” he responded, “go ahead.”

I shared with him the basic gospel message, talked with him, and prayed with him that God would get a hold of his heart. His story is just one of many. Our world is full of people with different stories but with the same basic need.

A passion for God and a love for people like Stan have launched us on this journey. This is a story in progress. It is a daily adventure of faith with no promise of prestige or success.

We did not start out intending to start a church. Many events led us here, but it started in earnest with “Freedom Outreach Indy,” an old-fashioned camp meeting held in a modern, inner city park. Several people were saved, and when we did it again in August 1999 the response was even more pronounced. People came right off the streets to pray. It became increasingly clear that we could not just come once a year. We started meeting each Sunday morning in Willard Park around the picnic benches.

After a year in the park, the door opened for us to meet in the gym of the Care Center, a battered-women’s shelter. As we met there for the next three years, our congregation grew numerically and spiritually. During that time, we began to examine some key, formative questions: What does it mean to be the church? What does it mean to take seriously being the Body of Christ and members together of one another?

While at the Care Center, I graduated from Union Bible College. Then my wife Rachele and I bought a repossessed house, fixed it up, and moved into the city. For the past two and a half years, we have lived by faith, supported as full-time, inner city missionaries.

This is not just my ministry though, for it is a team effort. We have a team of fifteen people (though many other people, churches, and organizations participate to make everything happen), and we have two other full-time missionaries.

John Whiteman, a former missionary to Belize and alumnus of GBS, is a blessing to us all as a vocational missionary. Working on a single mother’s car, fixing a leaky sink, rebuilding an old, broken-down house, and all the while sharing Christ—that is his life. His pulpit is often a ladder, and he preaches mostly (p9)➡



VIP Day

at God's Bible School
and College

April 22, 2005



At God's Bible School & College, we want to help you avoid a life of boredom. Come to VIP Day '05 and you'll get the opportunity to see how attending GBS can help you do just that, while you experience the campus in a personal way.

While you're visiting, we want to help you catch the vision of a life of ministry. At VIP Day '05, you'll be able to see how important taking advantage of the ministry opportunities at GBS could be.

Ministry is life...get one at GBS!

- No registration fee
- Food & housing provided
- Bring: sleeping bag, towel & washcloth, clothes for sports, clothes for banquet (casual), Bible, questions.

For more information about VIP Day, visit us online at www.gbs.edu/vip

GOD'S BIBLE SCHOOL & COLLEGE
800-486-4637 ext. 217
gbs4u@gbs.edu | www.gbs.edu/vip
1810 Young Street, Cincinnati, Ohio 45202

*IT IS
BY ACTS
AND NOT
BY IDEAS
THAT
PEOPLE
LIVE.*

—ANATOLE FRANCE

MINISTRY IS LIFE...GET ONE

➡(p7) in jeans. Kneeling with brake dust on his hands, he doesn't just tell the Gospel, he lives it.

Marcos Garcia, a graduate of the FEA Hispanic Institute, came by faith four years ago with no promise of financial help. He started the hard work of building a Hispanic congregation from scratch. He has become not just the Hispanic pastor but also my close friend.

By God's grace, we plan to build a community of faith that will live redemptively in Indianapolis and that will disciple and train others to do the same. We are currently renovating our first duplex. When finished, an established host family will live in one side and disciple a needy guest family that will live on the other side. In time, the guest family will become the next host family, and a community of established Christians will begin to form. As it grows, this community of faith will have the capacity to extend hospitality to people in need and to care for The Body of believers. This is not a short-term fix or commitment. To buy and build in a community means we are casting in our lot with those to whom we minister. Isn't that what Jesus did? "The Word became flesh and dwelt among us?"

The mission field is no longer just overseas; it has come home. Any major city has people from nearly every country in the world. Besides that, 50% of Americans live in the top fifty cities of our nation. What better place could there be to win people to Christ? Our vision is to reach out to these cities.

As we wrestle with issues and problems, we are rediscovering many historical and Biblical truths. We are discovering again what it means to be the church, to love God with all our heart, to love our neighbor as ourselves, and to be authentic Christians.

We are discovering that ministry is life, and we are all ministers. God was in Christ Jesus reconciling the world unto Himself, and He has given to us the min-

istry of reconciliation. Jesus did not do evangelism projects while residing in heaven. He entered into the flow of humanity, into the struggles of society. We must follow in His steps. For those following Christ's example, ministry is not an occupation; ministry is life.

As we face incredible needs, we have asked many questions. What would happen if every Christian would use the resources that God has entrusted to him for eternal purposes? We say everything belongs to God, but if the riches we call "God's" were really used for His work, would missionaries, pastors, and Bible colleges struggle as they do?

In frustration I have wondered, "Doesn't God see the needs that we are struggling daily to meet? Why couldn't we have more of the money that those suburban churches have?" As I have struggled through these emotions, I realized that perhaps it is a blessing that we don't have it.

The dangers that go with strength far out weigh those that go with weakness. If we did have money and power, would we need to call on God? If we did have strength, could we really identify with the weakness of the people to whom God has called us to minister? If we were to become "increased in goods and have need of nothing," would we not in eternity's eyes be poorer than ever before? God's wisdom is not revealed in a crown but in the cross. It is through weakness that God has always done His work. Because it is there that no flesh can glory.

We believe that God is calling many Christians into the cities of our nation. He is calling them to abandon the power of position and the materialism of this age to live redemptively in dark places where the light is needed. He is calling them to follow Him into these bastions of evil and to trust Him completely. He is calling them to deny themselves, take up the cross and follow Him. He is calling; are you listening? He may be calling you. ■



Interchurch Holiness Convention

April 19-21, 2005

Dayton Convention Center, Dayton, Ohio



STRATEGIC PLANNING RETREAT PLANS NEXT THREE YEARS

After chapel, Friday, March 11, the GBSC bus was waiting to take participants to a day-long Strategic Planning Retreat. Thirty people were invited from a cross section of various internal



constituent groups: administrators, faculty, staff, students and board members.

We were greeted at the YMCA Resource Center by Rebecca Kelley, Director of Development for the local YMCA. Attorney Kelley also chairs the GBSC self-study committee charged with "Planning for the Future" and had graciously consented to serve as the facilitator for the planning sessions.

After a welcome and challenge from President Avery, the group spent the first session in evaluating GBSC's last strategic plan and its success. Results of a recent survey which asked respondents to discuss strengths and challenges of GBSC and what the institution should focus on for the future were discussed. Then Ms. Kelley led us through the process for the remainder of the day.

Following a working lunch, we broke into eight small groups to plan the next three years for GBSC. Pairs of small groups addressed the following areas: mission

impact, growth, organizational capability, and financial health. These pairs then merged and discussed their common ideas and concerns and their differences.

After a break, the entire group reconvened; and each of the four areas gave its report, followed by a question/discussion period. Each committee member was encouraged to contribute feedback on each sub-committee report. Every committee member left the session with a sense that valuable work had been accomplished and with a renewed sense of ownership in the future of the institution.

The next step in the process is to develop a draft of a new Strategic Plan and circulate it for comment. The final product will be voted on by the faculty, administration, and the Board. —Dr. Kenneth Farmer, Vice President for Academic Affairs

GBS COMMENCEMENT SERVICE MOVED TO MAY 21

The Commencement Service for this year's graduates has been moved up one week. The new date for this service is Saturday, May 21.

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 Eric and Carol (Winkler) ('88 HS) Clevenger, Washington, Pennsylvania, a son **Joseph Luke Clevenger**, born December 21, 2004.

Maternal grandparents are the Rev. and Mrs. Joseph L. Winkler. Mr. Winkler is a staff member at GBS.



To Robbie ('88 HS; '93 BA) and Rachel (Downs) England, Jonestown, Pennsylvania, a son, **Isaac Mitchell England**, born March 11, 2005.



To Rob ('99 BA) and Stephanie ('99 BA) Ryan, a daughter, **Kristin Elizabeth Ryan**, born February 20, Cincinnati, Ohio.

CORRECTION: Rod and Melinda (Getz) Bartman, Allentown, Pennsylvania, are the adoptive parents of **MyaKay Hope Bartman**, born May 2, 2003. We apologize for our incorrect spelling of MyaKay's name in the December 2004 *Revivalist*. —Editor

DEATHS

Mrs. Garnet Lucile (Eakright) Martin, 88, died February 10, 2005, at

Although we updated the All-School Calendar, made the changes on our web site, and announced it several times to the student body, we are worried. About what? Well, we are worried that some relative did not get the change and will fly into Cincinnati one week late. We do not want that to happen!

Please make sure everybody knows that camp meeting is moved up one week and therefore the Commencement Service is also. Again, that service is 10:00 AM on Saturday, May 21. Thanks.
—Dr. Ken Farmer, GBSC Vice President for Academic Affairs

DAVID HARTKOPF FEBRUARY STUDENT OF THE MONTH

February GBS Student of the Month is David Hartkopf, a junior enrolled in the Division of Music. This award is given by the Office of Student Affairs to recognize students of exemplary Christian life and service.

“My conversion happened at the age of nine at a camp meeting to which my grandparents had taken me faithfully since I was three years old,” David recalls. He came to GBS at God’s call.



“During my senior year in high school I came to VIP day, and God was so faithful to speak to me very specifically about majoring in music at GBS rather than pursuing an engineering degree elsewhere.” He adds, “GBS has been the greatest learning experience of my life so far, as I have learned the Bible, interacted with Christian friends and prepared for the work God has for my life.”

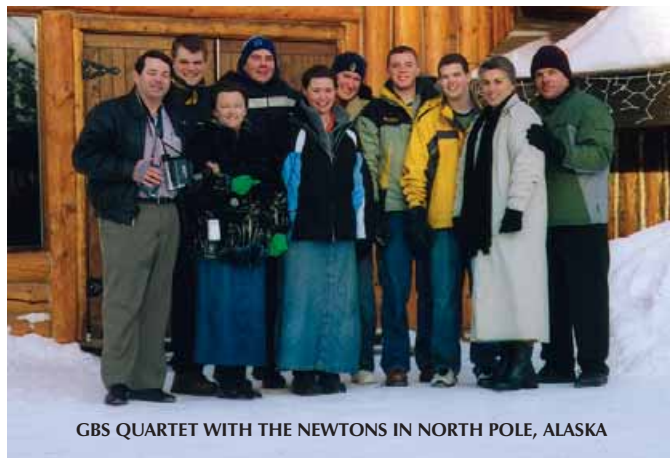
After graduation David plans “on doing graduate work in conducting and/or trumpet and then teaching high school or college music.”

MEN’S QUARTET GOES TO ALASKA

Assurance, GBS’s college men’s quartet flew to Alaska for a mid-winter tour in

early February. Traveling in a van provided by a local friend, the quartet’s itinerary began Thursday, February 3, in a service in Eagle River. This was a combined effort of various church groups and was sponsored by Pastor Matt Johnson of Greatland Bible Chapel, and hosted by Skyline Family Fellowship in Eagle River, Rev. Dr. Dale Shillington, pastor.

Weekend services were conducted 360 miles away at the North Pole Missionary Chapel where GBS alumnus Rev. Dwane Newton is pastor. Despite temperatures of minus 43 degrees ➡



GBS QUARTET WITH THE NEWTONS IN NORTH POLE, ALASKA



Brooksville, Florida. She graduated from high school at God’s Bible School in 1954 and also took the Christian Workers Course. It was at GBS that she met her husband, Edmond Martin (’53 ThB; ’55 BA), to whom she was married June 12, 1954. Their life together took them to mission work in Cincinnati, Chicago, and Miami, Florida. They moved to Wesleyan Village, Brooksville, where Edmond died April 30, 1999. Though childless, Garnet leaves behind many who, by her spiritual and self-giving ways, were touched for Christ. Funeral services were conducted in Brooksville, Florida, Dr. George Harris, officiating.

Rev. George Stepp, former GBS faculty member, died March 3, 2005. He was a retired minister of God’s Missionary Church and the first president of that denomination’s Penn View Bible Institute. He had

served as dean of the School of Theology at God’s Bible School 1964–1967 and as a faculty member 1963–1967 and 1969–1973.

He was preceded in death by his wife Aleda on February 3, 2005, and by a son Stephen in August 2004. He is survived by a son Robert and by grandchildren. Funeral services were conducted by the Rev. Joel Daniel, with burial in May Cemetery, New Prospect, Tennessee.

CORRESPONDENCE

“My dear mother, Margaret McKnight...is now deceased at age 104, having lived touching the 19th, 20th, and 21st centuries. She was a righteous and godly woman, and I will always bless the Lord for my mother. She always spoke well of your work and teachings, ➡

➡ during the weekend, the services were well-attended. The quartet also sang and Don Davison, GBS Director of Public Relations, represented the school at a morning broadcast over KJNP Radio. On February 7 the GBS team were guests at chapel services at Far North Christian School in Fairbanks.

GBS ADMINISTRATORS ATTEND FLORIDA CONFERENCE

Six GBS administrations attended the joint meeting of the Association of Biblical Higher Education (ABHE) and the Association of Business Administrators of Christian Colleges

(ABACC) held in mid-February at Orlando, Florida. GBS administrators included three teams with two members each, representing academics, finance, and distance education.

Each year ABHE gives an Enrollment Growth Award for four categories based on the percentage increase in full-time equivalency (FTE). Our cohort group is FTE 200-399 and included 28 institutions. Although only 11 in the category had an increase, overall there was an average increase of 1.4%. Since we experienced a 19.1% increase in our FTE, we thought we would be up around the top of the group, but did not realize how close we

would be. We were second only to Circleville Bible College whose winning growth rate was 23.3%. Congratulations, Circleville!

It was good seeing colleagues from our sister schools. We are always interested in the head count (HC) and full-time

equivalency (FTE) of some of the ABHE schools within our sister school cohort.

Also in attendance were representatives of Union Bible College and Penn View Bible Institute. Additionally, Kansas City College and Bible School established an affiliation with ABHE this year.

Pray that God will bless all our Bible colleges. —*Dr. Ken Farmer, GBSC Vice-President for Academic Affairs*

GBS NOW A MEMBER OF ECFA

God's Bible School and College is now a member of the Evangelical Council for Financial Accountability (ECFA), according to Jack Hooker, Vice President for Advancement. ECFA is an accreditation agency dedicated to helping Christian ministries earn the public's trust through adherence to seven "Standards of Responsible Stewardship." Founded in 1979, it is comprised of over 1,100 charitable, religious, missionary, social, and educational tax-exempt, non-profit 501(c)(3) organizations. ECFA's "Standards of Responsible Stewardship" focus on

	HC	FTE
<i>Allegheny Wesleyan College</i>	57	50
<i>Circleville Bible College</i>	431	392
<i>God's Bible School and College</i>	301	274
<i>Hobe Sound Bible College</i>	156	124
<i>Kentucky Mountain Bible College</i>	85	74
<i>Vennard College</i>	67	63

REVIVALIST FAMILY continued



GBS Alumni Reception at IHC

Wednesday, April 20
4:00 pm – 5:30 pm
Dayton Convention Center, Dayton, Ohio
Rooms 302 – 304

➡ and I am sure she prayed for GBS daily." —*David D. McKnight, Midland, Michigan.*

"When I was a seven-year-old girl, my daddy, Jerry Hodge, rented a little store building in Cumminsville,

Ohio, to begin a mission. Some young ladies from God's Bible School came to help with the children's services, and I was one of the children who got saved. Our family always looked forward to the camp meeting and attended regularly.

"Because of this influence, I wanted to attend God's Bible School after finishing high school. My parents did not have the money to send me. However, when I applied to work in the office of Sister Mattie Perry [former faculty member], I was accepted and served as her secretary for three years. I felt fortunate to work with her in the office, and in the summer time I got to travel with her as she conducted services. I did child evangelism and sang. Recently you had an article about Edwin Messerschmidt in the *Revivalist*. It was a privilege to work with Edwin and Mrs. Edna Brothers, all a part of Mrs. Mattie's staff.

board governance, financial transparency, integrity in fund-raising, and proper use of charity resources. Hooker adds, "Our membership is a stamp of approval of the commitment by the Board of Trustees and Administration to financial integrity."

CHOIR TOUR TOUCHES EIGHT STATES

The College Choir traveled to eight states February 24 through March 6, holding 14 services. Three days were spent in Florida, where a total of 2500 people attended three different services. The tour offerings exceeded \$50,000. Tour personnel included Don Davison, Tour Director; Garen Wolf, choir director; Deanna Wolf, assistant director; Martha Miller, accompanist; and John Lum, bus driver. This staff has a combined tour experience of 77 years. Hooker adds, "it is so encouraging to sense the good will and support of our friends throughout the Southeast. God definitely used our young people to uplift Christ in a dynamic way."

BRIEFLY NOTED: GBS faculty and students participated in the Inter-Church Holiness Outreach and Bus Convention, March 8–10, at Union Bible College, Westfield, Indiana. Workshops presented various approaches to win the lost to Christ.... **Kevin Moser, Revivalist managing editor and art director, was recently acknowledged during a concert by Christian recording artist Steve Green** for working with his ministry for nearly 15 years. Moser has prepared (p19)➡



"In 1952 I married Rev. G.W. Harrell, a Nazarene minister; and we have served the Lord together now for 53 years in pastoral ministries and evangelism. We have continued in His service since retirement in 1997. Thanks for the lasting influence God's Bible School has had on my life." —Alpha Hodge Harrell, Sumter, South Carolina.

"P.S. Andy Parriman [current GBS dean of men] is my great-nephew, and we also praise God for the influence God's Bible School has had on Andy."

"Infirmities have kept us away from camp meeting for several years. I'm 91 and Jeanette is 86, and we are 'winding down.' Jeanette was saved and sanctified at GBS in the fall revival of 1946, and it is still good today! I was saved there March 10, 1947. Praise the Lord! We are happy for the expansion going on at GBS." —Gene and Jeanette Davidson, Stanwood, Washington 📌

JOB OPPORTUNITIES AT GOD'S BIBLE SCHOOL

1. We will have a need in our high school department when Ron Sedlacek retires at the end of this current year. He has taught in two areas—science and math. Therefore, we are looking for someone to teach in one or both of those areas. We prefer someone with a graduate degree but would accept a candidate with a bachelor's degree if there is a willingness to pursue a master's degree. There may be some opportunity to serve concurrently as an adjunct professor in the college.

2. Also we have plans for moving our current high school history/social science teacher into another department, and we therefore would entertain applications for teaching in that area. Again, we prefer a graduate degree but would accept candidates with a willingness to pursue their education.

All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202 or by e-mail to kfarmer@gbs.edu or fax to (513) 721-3971.

Investing in Tomorrow's Christian Leaders



Examples of Single-Life Gift Annuity Rates

Age of Donor	Rate of Return	Age of Donor	Rate of Return	Age of Donor	Rate of Return	Age of Donor	Rate of Return
60	5.7%	68	6.3%	76	7.2%	84	8.8%
62	5.9%	70	6.5%	78	7.6%	86	9.9%
64	6.0%	72	6.7%	80	8.0%	88	10.6%
66	6.1%	74	6.9%	82	8.5%	90+	11.3%

- **Lifetime Income**—at attractive payout rates for one or two people.
- **Tax Savings**—a large part of your amount is a deductible charitable gift.
- **Tax-Free Income**—a large portion of your annual payment is a tax-free return of your principal.
- **Capital Gains Savings**—when you give appreciated securities for a gift annuity, you minimize any taxes on your "paper profit."
- **Special Blessing**—in securing the future of God's Bible School & College.

GOD'S BIBLE SCHOOL & COLLEGE
 OFFICE OF ADVANCEMENT
 1810 YOUNG STREET • CINCINNATI, OHIO 45202
 PHONE: (513) 721-7944, EXT. 223



Dear Phil

TITHING

Dear Phil:

Does God require New Testament believers to tithe? Isn't the New Testament principle that everything belongs to God and we should want to give more than

Old Testament 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?

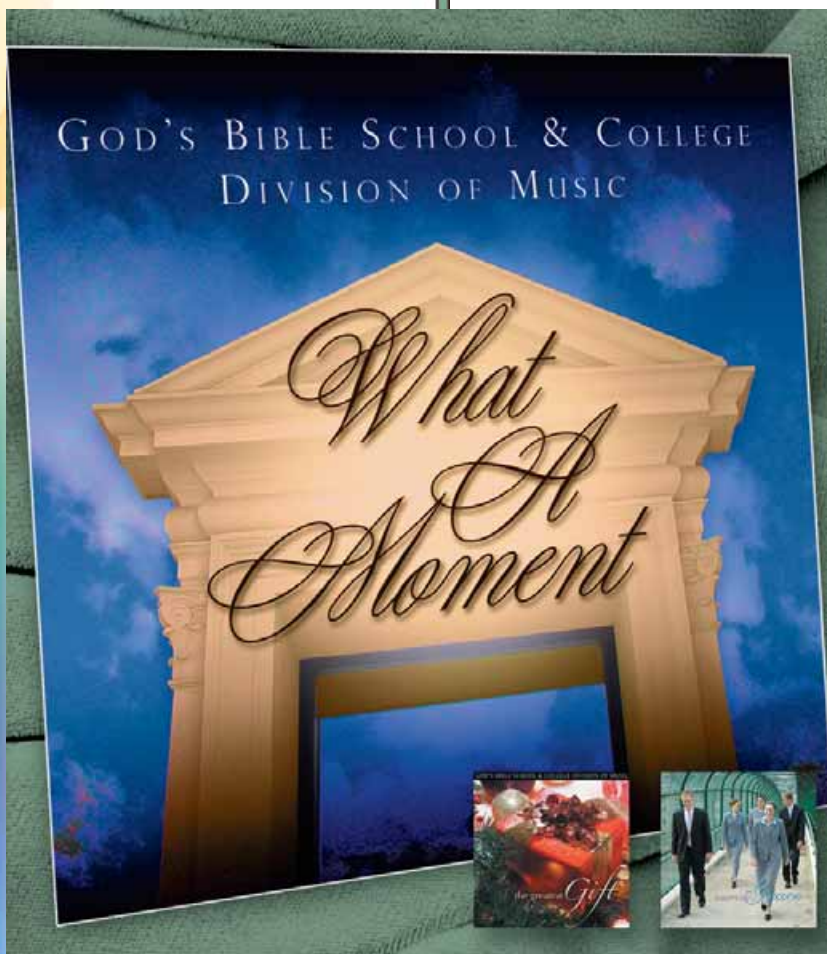
—Jim

Dear Jim:

First things first, and the first thing that has to be addressed in response to your question is the relationship between the Old and New Testaments. Despite the vexed nature of this question, I am convinced that the principle that best states this relationship is this: *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.* You've probably heard the exact opposite: "Nothing in the Old Testament applies to us today unless it is repeated in the New Testament." I believe this idea is unbiblical for two main reasons.

First, neither Jesus nor any other New Testament writer even hints that He viewed the Old Testament in this way. In

fact, the New Testament writers freely quote the Old Testament and Mosaic Law as being directly applicable to us (e.g., 1 Pet. 1:15-16; Eph. 6:1-3). Perhaps the most abused text on this subject is the Jerusalem Council decision in Acts 15. Most people fail to observe the reason the apostles limited their injunction to only four commands, three of which had to do with food. The apostles did not say that the only things from the Law that the Gentiles have to keep is that they don't eat food offered to idols, abstain from sexual immorality, and don't eat anything strangled or eat blood. They mention these four items only because "Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath" (Acts 15:21). In other words, the Council did not need to spell out all that God required of the Gentiles. The Gentiles had plenty of access to the synagogue and could learn what God required of them from the Old Testament, (p19)➡



**The New GBS
Recording**

Price: \$12

Package with any 2 other CDs for \$25 plus \$3 S.&H. To order, call Faith at (513) 721-7944 ext 222 or order on the web at www.gbs.edu



ANGLICAN LEADERS DISCIPLINE EPISCOPAL CHURCH

Thirty-eight primates—top national bishops in the 77 million-member world-wide Anglican Communion—meeting in North Ireland in late February disciplined the American and Canadian churches for their rebellion against Anglican teaching against homosexual practice. According to a *Christianity Today* report, the primates made three requests: (1) “a self-imposed moratorium on same-sex blessings and gay bishops...” (2) “a three-year ‘voluntary’ withdrawal” by the American and Canadian churches “from the Anglican Consultative Council, a key elected governing body...”; (3) “a promise from conservative Third World prelates not to ‘encourage nor to initiate’ meddling in North American affairs, while also creating a panel to ensure that ‘the legitimate needs’ of dissident conservatives are met.”

Whether the action will prevent open division with the Anglican Communion is uncertain. Conservative bishops in the Global South—primarily from Africa and Asia—have strongly denounced the American Episcopal Church for its ordination of a gay bishop and both the American and Canadian churches for their approval of “same-sex blessing rites.” The primates noted that there “remains a very real question whether the North American

churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion.”

GREAT BRITAIN ALLOWS GAY “CIVIL UNIONS”

“Great Britain will soon join the handful of western European countries that legally recognizes civil unions, according to an announcement made by the government... Separately, in the most liberal province in Canada, officials introduced a new bill that would provide religious exemption to those clergy members who wish not to ‘marry’ homosexuals but will also amend 73 marital laws to make it gender-neutral. Under Great Britain’s Civil Partnerships Bill, same-sex couples will be entitled to most of the tax and pension rights given to married heterosexual couples.” —*The Christian Post*

MORE AMERICANS THINK ABORTIONS ARE “BAD FOR WOMEN”

A new nationwide poll conducted by the polling firm Wirthlin Worldwide shows a huge shift in public opinion regarding abortion is taking place. A significant majority of Americans believe that abortion is ‘almost always bad’ for women. —*Wesleyan Life*

FORMER MUSLIM NEW DEAN OF LIBERTY BAPTIST THEOLOGICAL SEMINARY

Dr. Ergun Caner, a converted Sunni Muslim and the son of a Muslim scholar, became dean of Liberty Baptist Theological Seminary, located on the campus of Liberty University. Dr. Caner, 38, who for two years has been professor in Liberty’s School of Religion, replaces former dean Dr. Danny Lovett, who has accepted the presidency of Tennessee Temple University in Chattanooga, Tennessee. Caner is a Turkish immigrant who became a Christian convert in 1982. He has become known as a convincing speaker, an articulate author, and a skillful debater in controversies with Muslims, Buddhists, Hindus and Bah’ai leaders on more than 50 college and university campuses.

“We will develop the seminary into the leading evangelical institution for training Christians for a new generation,” Dr. Caner comments. “As I often say, God said go to all the world and preach the Gospel. By and large, we didn’t, so He brought the world to us. It is no longer sufficient to simply train graduate students in theory and abstract; we must challenge them to reach a world with 140 major religions, many of whom inhabit our shores. LBTS will set the standard for Global Apologetics on a world stage.”

TWO WELL-KNOWN METHODIST EVANGELICALS DIE

Dr. Edmund Robb, Jr., and Dr. Bill Hinson, both leaders in evangelical United Methodist circles, died in December. Dr. Robb had served the church for more than 50 years as pastor and evangelist and had assumed positions of leadership in various renewal movements. Dr. Hinson had served as pastor in Georgia and Texas and had published numerous books and articles. Both were trustees of Asbury Seminary. ■

ALUMNI

spotlight

OBEDIENT TO THE HEAVENLY VISION

By Rev. Jack Hooker

The year was 1953. A young man lived on the Island of Haiti, 600 miles from Miami in the Caribbean Sea. Through the miracle of radio, he sat by his AM receiver and listened to gospel music from WCKY, a 50,000-watt station in Cincinnati, Ohio. As he listened, the voice of God would speak and ultimately change the direction of his life. For Ernst Cassy heard God say; "One day I want you to go to a Bible school in Cincinnati."

Ernst put that encounter in the back of his mind. He diligently studied accounting. In 1956 he was prepared to accept a job offer at the National Bank of Haiti in the capital city. At that time a friend talked to Ernst about a deeper commitment to Christ. He said, "Ernst, I would give all my life to Christ." His friend could discern God had something special for the young man, his life and future—something far more special than a career in banking. Behind the scenes, his father had been praying that one of his sons would take his place in the ministry. Little did Ernst know God would answer that prayer through him.

Soon after the encounter with his friend, Ernst became ill—so ill that he moved to a small village to recuperate. It was there that members of a church heard about his plight and visited him. They prayed, and God miraculously healed him. God was working in the life of this young man. In 1957 a minister with the Churches of

Christ in Christian Union, Dean Sheets, asked Ernst about God's plan for his life. He related his encounter with God and the command to attend a Bible school in Cincinnati. For the first time, Ernst heard about God's Bible School and College. He immediately began to make plans to attend.

In 1958 that young man from Haiti stepped on the Hilltop to train for the ministry, and in 1961 he graduated, ready to follow the heavenly vision. Ernst was so far away from home, but he recounts how warm and friendly everyone was to him. He especially remembers Nettie Peabody, L.R. Day, and Samuel Deets. Ernst recalls, "There is not a better place than GBS to prepare for missions." While he was here on campus, Ernst recalls another encounter with God. He was in the library studying and meditating. He breathed a quiet prayer, "Lord, show me your plan for Haiti." The Lord answered back and gave Ernst a vision of spreading the gospel through orphanages. It was this vision that would bear much fruit for years to follow.

Ernst left GBS with a heart on fire for God. He founded the Evangelical Mission in Haiti. In 1963 he founded the Good Shepherd Orphanage with one child. Today he superintends two orphanages and three schools, relieving suffering and bringing the message of grace and hope to this needy island. Recently, Ernst Cassy returned to the campus for the first time since his graduation in 1961. As he recounted his story to the students and staff in chapel, this one statement summed up his life: "There is joy in serving God." This motto characterizes GBS alumni around the world, faithfully spreading the gospel of Jesus Christ. ■



Left: Ernst Cassy in 1961 and today
Below: The Happy Heart School



Do you have a love song to sing to your Savior and Lord on the Sabbath? Since most of us are not very good at writing our own love songs, why not use a poetic love song God Himself inspired for such an occasion? The Bible's love song for the Sabbath is Psalm 92. Come, every Sunday, and join in with Christians all around the world and sing to God Psalm 92—the love Song for the Sabbath.

CONCLUSION

There is good evidence from the New Testament that Sunday quickly became known as the Lord's Day and was regarded as a special day of meeting for the church. This evidence, combined with that of second century Christian writers who indicate that the early church recognized and practiced a transfer of the principles of the Old Testament Sabbath from the seventh day to the first day, provides a compelling argument that the Lord's Day is the Christian Sabbath.

The church is a new creation and is given a new day to observe as its birthday and as its Sabbath: the first day of the week, Sunday. We remember the Sabbath to keep it holy and honor God when we honor Sunday as the Christian Sabbath. The principles for the proper observance of the Christian Sabbath are those that guided the Creation Sabbath and the Jewish Sabbath: reserved by God for man, a day of rest and worship, a day of remembrance of our deliverance from the bondage of sin and our quickening to new life, and a day of honoring God by ceasing from ordinary pursuits (Isa. 58:13, 14). When the new heavens and earth come, the Sabbath will be honored weekly (Isa. 66:22, 23).

Jesus, our resurrected and reigning Lord, is still the Lord of the Sabbath. The Sabbath is to be a delightful day—the Lord's day. According to Psalm 92, it is to be an occasion for instrumental music—a time of exuberant celebration. It is to be a time of reflecting on the goodness of God and rejoicing in His handiwork (Psa. 92:1-4). May we never view it as an intrusion upon our schedules or an interruption to our lives. Rather, let us view the Christian Sabbath as Ignatius exhorted—the Queen and Chief day of the week—and may we learn how to take pleasure in it by learning to take pleasure in our risen Savior.

NOTES

- 1 Philip Schaff, *History of the Christian Church*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1910, I, 476-478.
- 2 *Ibid.*, I, 478.
- 3 *Ibid.*, I, 478, 479.
- 4 See Ellen G. White, *Last Day Events*, p. 224; *Maranatha*, p. 211.
- 5 *Codex Justinianus*, book 3, title 12, 3 trans. In Schaff, *History of the Christian Church*, 5th ed. (New York: Charles Scribner, 1902), vol. 3, p. 380, note 1.
- 6 H. H. George, *The Sabbath: The Day and How to Keep it*. (Louisville: The Pentecostal Publishing Company, n.d.), 14, 15.
- 7 Richard M. Davidson, *A Love Song for the Sabbath*. Hagerstown, MD: Review and Herald Publishing Association, 1988, p. 7.



—sermon outline by DR. ALLAN P. BROWN

"COMMITTED TO
EXCELLENCE IN
PREACHING"



THE SABBATH AND THE CHRISTIAN

Part III

Scriptures: "Remember the Sabbath day, to keep it holy" (Exodus 20:8)
"But we know that the law is good, if a man use it lawfully" (1 Timothy 1:8)

INTRODUCTION

In our last two messages we sought to answer several questions. "What does the Bible teach about the Sabbath and the Christian?" "Has God changed the day of worship from Saturday, the seventh day of the week, to Sunday, the first day of the week?" "If so, did the early church recognize a transference of the Old Testament principles of Sabbath observance to Sunday?" In other words, as we might ask, "Did Sunday become the Christian Sabbath, or has God removed the requirement to keep the Sabbath day holy for New Testament Christians?"

In Parts 1 and 2, we began a discussion of these questions and listed twenty-two biblical and historical facts every Christian should know about the Sabbath. In this message, we conclude our study by listing additional facts that are central to our discussion.

23. The Lord's Day (the Christian Sabbath) was recognized by the early church as the replacement of the Jewish Sabbath.

Dr. Philip Schaff, author of the authoritative eight-volume *History of the Christian Church* and recognized as the "dean of American Church historians," writes:

"The Lord's Day took the place of the Jewish Sabbath as the weekly day of public worship. The substance remained, the form was changed.... The day was transferred from the seventh to the first day of the week, not on the ground of a particular command, but by the free spirit of the gospel and by the power of certain great facts which lie at the foundation of the Christian church. It was on that day that Christ rose from the dead; that he appeared to Mary, the disciples of Emmaus, and the assembled apostles; that he poured out his Spirit and founded the church; and that he revealed to his beloved disciple the mysteries of the future. Hence, the first day was already in the apostolic age honorably designated as "the Lord's Day." On that day Paul met with the disciples at Troas and preached till midnight. On that day he ordered the Galatian and Corinthian Christians to make, no doubt in connection with divine service, their weekly contributions to charitable objects according to their ability. It appears, therefore, from the New Testament itself, that Sunday was observed as a

day of worship, and in special commemoration of the Resurrection, whereby the work of redemption was finished."⁷¹

"The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice. Such observance is the more to be appreciated as it had no support in civil legislation before the age of Constantine, and must have been connected with many inconveniences, considering the lowly social condition of the majority of Christians and their dependence upon their heathen masters and employers. Sunday thus became, by an easy and natural transformation, the Christian Sabbath or weekly day of rest, at once answering the typical import of the Jewish Sabbath, and itself forming in turn a type of the eternal rest of the people of God in the heavenly Canaan. In the gospel dispensation the Sabbath is not a degradation, but an elevation, of the week days to a higher plane, looking to the consecration of all time and all work. It is not a legal ceremonial bondage, but rather a precious gift of grace, a privilege, a holy rest in God in the midst of the unrest of the world, a day of spiritual refreshing in communion with God and in the fellowship of the saints, a foretaste and pledge of the never-ending Sabbath in heaven."⁷²

Dr. Schaff's conclusion is: "Next to the Church and the Bible, the Lord's Day is the chief pillar of Christian society."⁷³

24. **The Seventh-Day Adventist Church denies that Sunday is the Christian Sabbath. They teach that anyone who rejects Saturday as the true Sabbath and worships on Sunday will be part of the Antichrist church and ultimately be damned.**

The Seventh-Day Adventist Church, officially organized May 21, 1863, is an example of those who believe that Saturday is the true, biblical Sabbath and continue to worship on the seventh day. They officially teach that the Christian Church kept Saturday, the Jewish Sabbath, as the day of worship until Emperor Constantine decreed that Sunday would be the day of worship in the fourth century AD. Further, Ellen G. White, one of the early leaders of the SDA movement whose writings are considered authoritative, taught that the Sabbath will be God's final test of loyalty for Christians living in the last days before the second coming of Christ. She taught that those who worship on Sunday will, in the last days, receive the mark of the beast and incur the wrath of God.⁷⁴

In response to the first charge concerning the practice of the early church, one should remember that Emperor Constantine did not make his decree until the fourth century (March 7, 321 AD.). The writings of the early church Fathers, dating from 50-165 AD, show that the Christian Church universally had been practicing Sunday worship since the second century. Sunday worship was not the idea of Constantine. *It was the practice of the early church long before Constantine was born!*

What Constantine did was introduce the first civil legislation decreeing that all work should cease on Sunday, except that farmers could work if necessary. Constantine's edict reads: "On the venerable Day of the Sun (*verena-bili dei Solis*) let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits."⁷⁵ This decree provided time for people to worship God on Sunday, the Christian Sabbath. Constantine's edict

did not institute Sunday as the day of worship for the Christian church. The Christian church had been worshipping on Sunday for over 200 years before Constantine was born.

In response to the second charge that any who worships on Sunday will receive the mark of the beast and incur the wrath of God, there is nothing in Scripture to support such a serious charge.

25. **In the New Covenant, the transference of the Sabbath from Saturday to Sunday commemorates an event greater than creation—the celebration of a finished atonement and the resurrection of Jesus Christ.**

Each of the four gospel evangelists are guided by the Holy Spirit to record the fact that Jesus rose from the dead on the first day of the week (Mat. 28:1; Mk. 16:1, 2, 9; Lk. 24:1, Jn. 20:1, 19). Why this exact record of the day of the week on which Jesus rose from the dead? The day of His birth is not so recorded, nor His baptism, nor His first appearance in the Temple, nor His transfiguration.⁷⁶ It seems that the exact date of Jesus' resurrection was recorded as a memorial of the greatest event that ever occurred on earth. He who was Creator (John 1:1-3), and who selected the seventh day as the memorial of its creation, observed the seventh day as the Sabbath during His sojourn on earth prior to His atonement and His inauguration of the New Covenant. However, Jesus Christ is also the Lord of the Sabbath and has the sovereign right to select Sunday as the day He rose from the dead, the day He inaugurated His Church, and the day He wishes His church to celebrate as the Christian Sabbath.

26. **The Christian Church has honored Sunday as the Christian Sabbath for the last nineteen centuries.**

The Christian Church around the world has faithfully preached and practiced the belief that Sunday is the Christian Sabbath. It was not until the twentieth century, with the rise of dispensationalism, that portions of the Christian church began teaching that the Sabbath was no longer binding upon New Testament Christians. This view contradicts the teaching of the Christian Church for the last nineteen hundred years.

27. **The Sabbath is a day of remembering deliverance from bondage.**

Just as the Old Testament believer was to remember his deliverance from bondage of slavery in Egypt on the Sabbath (Deut. 5:12-15), so the New Testament believer should remember his deliverance from bondage to sin and quickening to new life when he celebrates the resurrection of his Lord on the Lord's Day.

28. **God desires His people to regard the Christian Sabbath as a weekly celebration of His love for us and our love for Him.**

One of the great privileges of the New Covenant is to have joyous intimate personal fellowship with God the Father, God the Son, and God the Holy Spirit (1 John 1:3, 4; Phil. 2:1). Most of us conceptualize this fellowship only on an individual, personal level. We should remember that Jesus views all believers collectively as His "bride." He has made special promises to the collective assembling of His people and urges us not to forsake "the assembling of ourselves together" (Heb. 10:25). "God longs to celebrate with us a love relationship more intimate than anything human lovers have ever experienced. He loves us so much that He can't wait a whole year or even a month for special time with us. So every week He has set aside a whole day, a Sabbath, for intimate fellowship—an all-day date with us, His beloved."⁷⁷

Have you fallen in love with Jesus, the Lord of the Sabbath? Has Sunday, the Christian Sabbath, become to you a day of joy? Do you delight in meeting weekly with your beloved and betrothed Lover (2 Cor. 11:2)?

A BIBLICAL RESPONSE continued

➡(p14) especially from the Mosaic Law. The Jerusalem Council gave the four specific commands they did for two reasons: (1) to highlight the issues most likely to cause problems between Jews and Gentiles—eating blood, things strangled, or food offered to idols, and (2) to warn against the Gentiles' most frequent temptation: sexual immorality.

Second, since God does not change in His character, what pleased Him in the past will still please Him in the present. What displeased Him then will displease Him now. Therefore, anything that God desired and required His people to do in the past applies to us today either directly or in principle, unless He has told us differently.

When it comes to tithing, Scripture implies that, long before Moses, God had revealed that it was appropriate to tithe—that is, give a tenth of one's increase to God. Abraham reflects this in his tithing to Melchizedek (Gen. 14:20), as does Jacob in his manipulative vow in Genesis 28:20-22. When God gave the gracious gift of His law to Israel at Mt. Sinai, He included this already revealed principle of tithing there as well.

The first reason God requires His people to tithe is to remind us that everything we have actually belongs to Him. We easily forget that we are only managers and stewards; He is the owner. He owns everything because He created it all (Gen. 1:1; Psa. 24:1). Everything we have comes from Him (1 Cor. 4:7). In fact, He even owns us (Isa. 43:1; 1 Cor. 6:19-20). Abraham gave a tithe to Melchizedek for this very reason. He recognized that it was God who had delivered his enemies into his hands, and it was God who had enriched Him (Gen. 14:20; cf. Gen. 24:35). God reminded

Israel of His total ownership of everything at Mt. Sinai—"all the earth is Mine" (Exod. 19:5), and again prior to entering the Promised Land—"The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me" (Lev. 25:23).

The second reason we should tithe is gratitude. Since all that we have comes from God (Jam. 1:17), we should gladly and joyfully express our gratitude for His goodness through giving to His work a tenth of our increase. This principle of gratitude and gladness in giving runs through the entirety of God's word. In Deuteronomy God commands His people repeatedly to bring their tithes with joy for all the blessings they have received: "bring...your tithes, the contribution of your hand, your votive offerings, your freewill offerings...and you and your households shall eat before the LORD your God, and rejoice in all your undertakings in which the LORD your God has blessed you" (Deut. 12:6-7, 11-12; 14:22-26). Paul reflects this OT principle when he writes, "The Lord loves a cheerful giver" (2 Cor. 9:7).

In my next column I'll finish my answer to your question, dealing with what we can learn about the OT practice of giving tithes and offerings and how it applies to us today.

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.

NEWS FROM THE HILLTOP continued

➡(p13) video tracks for Green's current concert tours.... **Pictured is Dr. Mark Bird of the GBS Division of**



Ministerial Education and GBS alumnus Rev. Edsel Trouten with Dr. Richard S. Taylor at the Wesleyan Theological Society meeting March 4, Seattle, Washington. At that time Dr. Taylor received the WTS "lifetime achieve-

ment award".... For the second consecutive year, **music groups from God's Bible School and College were invited to the annual banquet of the YMCA of Greater Cincinnati.** The event was held March 10 at the Westin Hotel in downtown Cincinnati. Kezia Morley played the harp for the President's Reception. Jessica Smith played the piano during the meal. Assurance Quartet opened the banquet with several vocal selections. This was another opportunity to acquaint members of the Cincinnati community with the ministry of GBS.... Chaired by Dan Glick, **GBSC's Division of Intercultural Studies and World Missions has 48 students enrolled for the spring semester 2005.** This marked increase in divisional enrollment accents

the mission program's continuing expansion. Pictured is Chairman Glick with GBSC students in his division. Approximately ten students are absent from the photo. ■





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

➡(p4) struggle daily with low metabolism, medication that causes weight gain, or genetic disposition. Conversely, many thin people eat much more, even to the point of gluttony, and show no weight gain. A person who has never struggled with obesity may find it easy to look disparagingly at those who do, but this is neither loving nor compassionate.

Dr. Brown has done a great disservice to those in ministry who struggle with [being] overweight by declaring them sinful. This unfair and judgmental position places a cloud of doubt upon their spiritual life and the positive influence of their ministry.

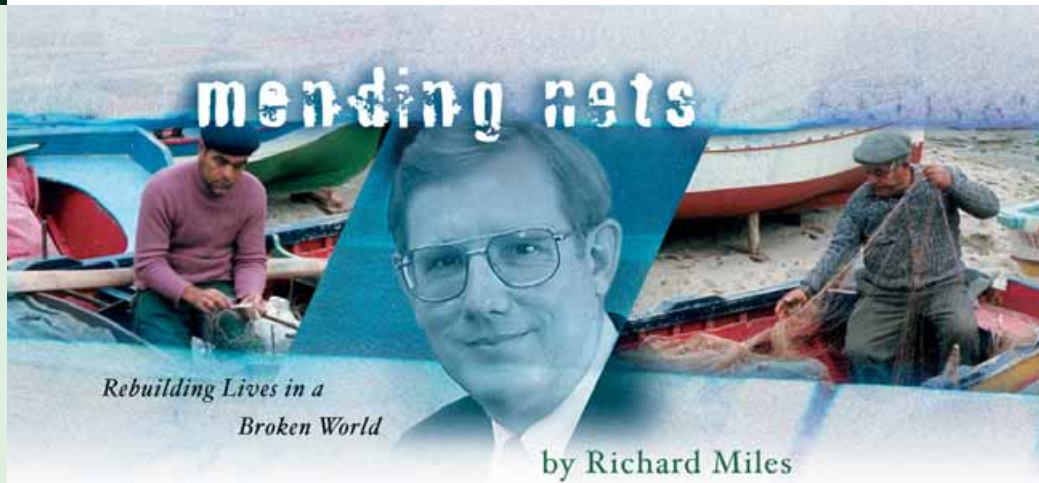
Simply put, Dr. Brown is wrong. Gluttony is sin, and *may* be evidenced by obesity, but obesity is not an evidence of a sinful life and a deep spiritual problem.

NAME WITHHELD BY REQUEST

Many thanks to Dr. Phil Brown for tackling the sensitive but pertinent issue of obesity. As an individual who has spent time on both sides of this debate, I was very pleased to see it handled in such a balanced and careful way. For many years of my life I hid behind slogans about genetics and metabolism while trying different (and unsuccessful) diets. It wasn't until I came face to face with my own mortality that I really took stock of how I ate on a regular basis. What I found was an underlying issue of self-discipline (the lack thereof). Since the Holy Spirit has taken control of my fork, other areas of struggle in my life have come into line as well.

I do believe, as Dr. Phil pointed out, that there are exceptions. But I also believe that these numbers are much smaller than many would like to admit. By calling ourselves exceptions, we free ourselves from personal responsibility. We become victims. Praise God that through His Holy Spirit we are no longer victims but conquerors. May God help all of us to listen to His voice on EVERY issue—not just the ones we choose.

SONJA VERNON
Cincinnati, OH



NO PEACE, NO CONTENTMENT

No matter how hard I try, it seems like nothing goes well. My relationships are not satisfying. It seems like I can never experience peace or contentment in my life.

Often our lack of success and our sense of inward unrest are caused either by distorted focus or misplaced priorities. Holocaust survivor Gerda Weissman Klein challenged us in a GBS assembly by her testimony. She learned through personal experience that when you have lost all things, you learn to value and focus on what you have, no matter how little it is. She spoke of her friend, Ilse, who found a smashed raspberry and shared it with her as though it were a gourmet meal—as, of course, it was to this deprived teenager! We often miss the blessings that we already have by looking right past them for what we do not have. Unlike Mrs. Klein, many of us would miss the whole raspberry patch if we lost one raspberry!

In her book *All but My Life*, Mrs. Klein remembers bringing smiles and laughter by the entertainment she organized in the concentration camp. This she believed was “the greatest thing she had done in life.” These events did not change the horror of the camp, but it changed the atmosphere, if only for awhile. Sometimes this is all we can do. But still it is a wonderful gift to others, as well as to ourselves, to brighten the darkness and to lift the heaviness.

Placing more value on lesser things and lesser value on greater things will also rob us of peace, contentment, and satisfaction. God uses people and things to bless and to build our lives, but none of these can fulfill our deepest needs apart from Christ. Because we are made for God, only God can meet our needs. Even the people closest to us cannot meet all our needs, even though those people may include a parent, spouse, child, or best friend. It is foolish to think we do not need other people, but God alone fulfills the cry of the human soul.

If you are trying to find contentment apart from God's will, it will never work. No one or no thing is capable of filling God's place. When God is our all-encompassing desire, all other desires are in perspective. They will become more meaningful when they are reflections of our love for God and of God's love for us, rather than replacements for Him. This is what Jesus taught in Matthew 10:37-39 and Luke 14:25-33. C.S. Lewis wrote of this principle in *God in the Dock*. The essence (p23)➡

➡(p2) texts are entirely beside the point if we fail clearly to diagnose the disease or urgently to prescribe the cure.

We know that sin is the all-pervasive disease that has left us shattered and bound in Satan's chains, while grace is the all-sufficient cure that will release us, then renew us in Christ's own image. Nothing is more certain than that we must acknowledge the extent and misery of the first before we can experience the healing and freedom of the second. This is why Dr Richard S. Taylor quotes John Wesley, "Know your disease; know your cure," then adds, "There is no knowing the cure if we make no effort to know the disease."

How graphically the Bible describes that disease which began in the treason raised in Eden and which has left us "deceitful above measure and desperately wicked." For sin has buried its tentacles deep within us; and as Our Lord has said, it is from within us that come "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness." "Inbred sin"—the legacy of Adam—prompts all "actual sin," translating itself into those shameful and evil deeds that blight every page of the human record and befoul every member of the human race. Everyone of us is guilty, for "all have sinned and come short of the glory of God."

But it is the faithful "office work" of the Spirit "to convict the world of sin, and of righteousness, and of judgment." Often He does this through the ministry of the Church, as its godly ministers also lift their voices to "convict of sin, and of righteousness, and of judgment." For the Church is "the pillar and ground" of the truth, appointed in this world as His representative. It speaks continually for Him by vigorously applying His Holy Law that condemns our sins in order to prepare us gratefully to receive His Holy Gospel that remits them.

This is why our pulpits must give no "uncertain sound" about the ugliness of sin—the treachery of its enticements, the bondage of its power, and the shameful of its guilt. For we are not called to excuse, justify, or cover evil, but to expose and to denounce it. Like a surgeon who must skillfully use his scalpel, Christ's ministers must lay bare the rotteness of our malignancy, probe beyond its symptoms to its source, and ruthlessly cut away the layers of its pretense and deceit. For the only way to apply the cure is to attack the disease.

Granted, this will antagonize today's semi-pagan culture that denies any concept of moral accountability and exploits every selfish and perverted impulse. It will also antagonize today's diluted Christianity which trivializes sin and minimizes God's judgment against it. This is true in large areas of the former holiness movement where preaching serves primarily to dispense fluffy bits

of uplifting advice. Even in "conservative" circles, we hear few of the old appeals to separate from sin, forsake the world, and "flee the wrath to come." Many an early Methodist church was known as "brimstone corner" because of those appeals. Where could that term be applied to any of our churches today?

Thus, we must preach the horror of the disease, but we must also preach the splendor of the cure. For we crush all Christian hope and paralyze all Christian life if we major on the first and minor on the second. Sometimes we have done this, and then Christianity has become primarily a grim and embattled crusade against evil, often to the neglect of authentic "heart religion" which is its only corrective.

It is then that rigid forms of external piety replace the gladness of Christ's presence, while demanding codes deny the fullness of His "finished work." The Law becomes an end in itself rather than a prelude to the Gospel, and what we oppose seems far more important than what we affirm. Gloomy negativism enshrouds both pew and pulpit, dreary dirges drown out the charming songs of grace, and preaching becomes focused on the disease rather than the cure. We wallow in the "pessimism of nature" rather than lift up the "optimism of grace," which after all is the hallmark of Wesleyan theology and the chief glory of the Gospel.

"Where sin abounded, grace did much more abound!" These words underscore every sermon that we preach, every hymn that we sing, and every article that we write. Perhaps they also should be carved on all our altars and flutter on banners from all our steeples. For they sum up St. Paul's stirring reminder in Romans 5 that we have regained "much more" in Christ than ever we lost in Adam. *"For if by one man's offense death reigned by one; much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ."*

"Abundance of grace" is offered provisionally to all our race and personally to each of us who are its members—"not only in remission of sins but infusion of holiness," as Mr. Wesley explains, "not only deliverance from death, but admission to everlasting life, a far more noble and excellent life than we lost in Adam." If we Methodists have fiercely denounced sin in all its dimensions and its forms, we have also forcefully proclaimed the promises of Christ's deliverance in all their joy and power. In our finest hours, we have pressed those promises with such urgency that they have shimmered and sparkled with transforming hope, and we have offered Christ as perfect Saviour with such conviction that even the "uttermost parts of the earth" have echoed with His name. For as we insist, there are no sins that He cannot forgive; there are no chains He cannot break; there are no wounds He cannot heal.

For God has willed that all who turn from their sins and believe upon His Son “shall not perish but have everlasting life.” He has promised that “if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Here are the dimensions of the “great salvation” that He graciously provides and that we freely offer—*justification*, God’s great work *for us*, removing the guilt of sin; and *sanctification*, God’s great work *in us*, breaking the power of sin and recreating us in holiness and love.

“Go, then and tell them these two things, the disease and the cure!” This is God’s commission to us today as surely as it was to Gideon Ouseley two centuries ago. Ours is a day of vast knowledge and sophisticated technology, but it is also a day of vast despair and sophisticated sin. Never has the need been greater to declare both the destruction of the disease and the deliverance of the cure. This is what Gideon did so gladly all those forty years, for he was convinced as we are still convinced, that the cure perfectly heals the disease. “Where sin did abound, grace did much more abound!”

This is why we rejoice in those words sung so often in the distant days of my childhood:

From the cross there flows
a hallowed stream,
Full of power sinners to
redeem;
Let the world the blessed
tidings know
That Jesus’ blood can wash
as white as snow.

Millions there have washed
away their sin;
Millions more may freely
enter in;
To this fountain let the sin-
sick go,
Jesus’ blood can wash as
white as snow. ■



By Anita K. Brechbill

THE FUTILITY OF FIGHTING AGAINST GOD

“...the stars in their courses fought against Sisera.” Judges 5:20

There is no way to measure the futility of fighting against God. The shores of eternity are strewn with the memories of those who made the attempt. The universe is tuned to His will. The stars He flung from His fingertips in creation’s dawn are still perfectly aligned with the Divine Mind. A thought brings them instantly to attention. All their incalculable powers are at His command. All creation is at war with God’s enemies.

The decree went forth even before the battle, that Sisera, notwithstanding his nine hundred chariots of iron, should be “delivered into the hand” of the people of God. Sisera’s trust was in his chariots. Israel, outnumbered and unarmed, trusted in the Living God and gained a glorious victory.

The whole universe joined in the fray. “And the Lord discomfited Sisera:” his host was completely destroyed. “There was not a man left.” So shall it ever be. Take courage; numbers, strength and armor are not the essence of victory. “Be still, my soul, the Lord is on thy side!” ■

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

➡(p21) of what Lewis wrote was this: *Whenever we try to put second things into the first place position, we lose the joy of both God and whatever we are trying to replace Him with. Put first things first and we get second things thrown in. Put second things first and we lose both first and second things.*

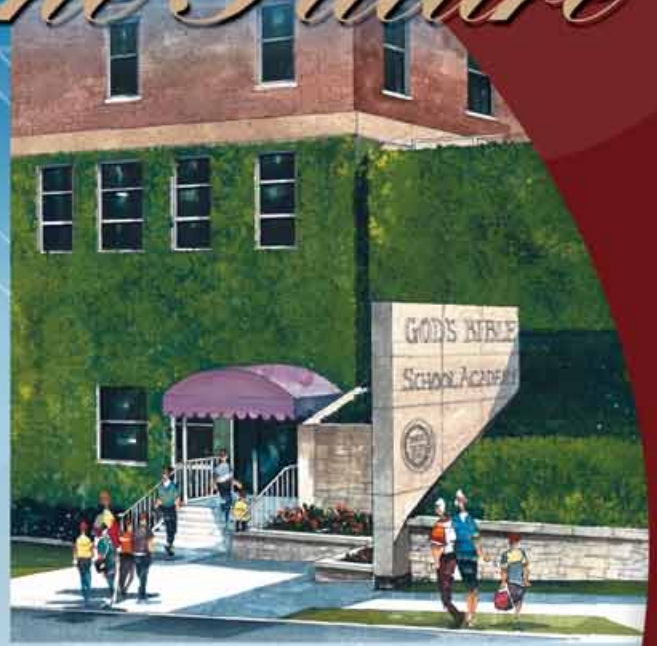
“Seek the Kingdom of God and his righteousness first, and all these things shall be added unto you” (Mt. 6:33). ■

“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

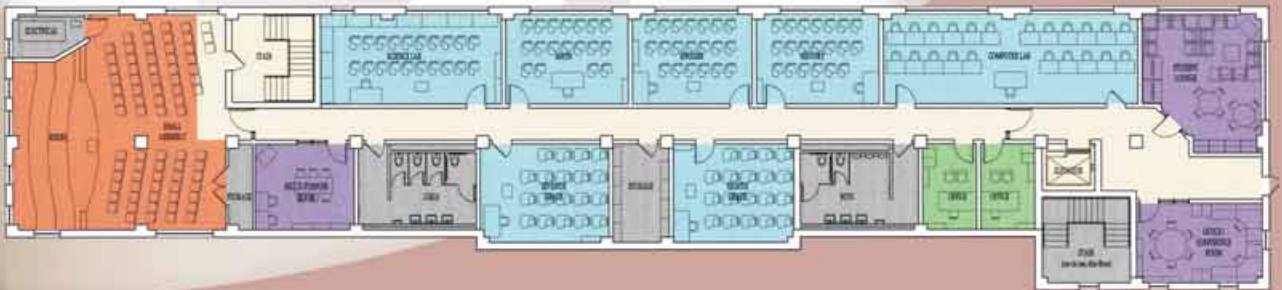
Phase II: Academy Expansion



The next project in Phase II is the expansion of the Academy. The project is progressing very well. To date we have committed nearly \$90,000. This leaves us with a little over \$60,000 to go. This area of our ministry is one of great potential and activity. The reason is that this educational ministry is where we most directly touch the city. One business leader asked this question. "How are you helping our city?" One answer to that question is that we provide a quality Christian education to residents of the city who cannot afford the upscale schools of the suburbs. There is over 40% racial diversity in our academy and high school. Over 50% are considered by government standards as low-income. Over 50% are residents of the city of Cincinnati. This means we are reaching our city with a great educational opportunity.

One campaign goal is to double the classroom space in the basement of the Revivalist Building. In this 8,000 square foot area, state-of-the-art math, science, reading, and computer labs will be constructed. This will open up new opportunities to offer specialized teaching of advanced students as well as students with learning challenges. Presently, our academy enrollment has been capped with a waiting list. Our high school has potential next year for significant growth. We must position ourselves to answer the growing call for Christian value-based education. The campaign will address these needs. Below is a floor plan of the new academy/high school floor. This will be a great addition to this growing ministry. Also, there will be some changes to the entrance to the academy with a new front and new signage. We presently have two rooms that donors have funded and named in memorial to family or friends. Please contact the Advancement Office for more information on naming opportunities.

Phone: (513) 721-7944, ext. 223; email: jhooker@gbs.edu.



"The capital campaign of God's Bible School is a bold and creative step into God's tomorrow. Its purpose is to improve our facilities and to increase our ability to meet the challenges of our youth, and indeed, the challenges of this generation. My wholehearted support goes to the capital campaign."

—**Dr. Leonard Sankey**

General Secretary, IHC
Chairman of the Board, GBS

The Campaign For God's Bible School And College