

The background of the cover is a photograph of a rustic wooden mill with a large water wheel, situated on a rocky bank next to a waterfall. The scene is set in a forest with vibrant autumn foliage in shades of orange, red, and yellow. The mill is a two-story structure with a gabled roof and several windows. The waterfall flows over large, dark rocks in the foreground, creating a soft, blurred effect. The overall atmosphere is peaceful and scenic.

GODS REVIVALIST

November 2006

and Bible Aduscate

the editor's view



LARRY D. SMITH

GIVE US BACK OUR SUNDAY MORNINGS! Recovering Our Missing Jewel

Give us back our Sunday mornings! This plea may be startling, but it is prompted by an urgent desire for God's greater glory. From the beginning, Christians have cherished Sunday as "the Lord's Day," which is our "little Easter," the weekly festival of Jesus' resurrection. For centuries, it has been on Sunday mornings that we have gathered around the Holy Book and the Holy Table to hallow the name of God. This is corporate worship—the united "common" worship of Christ's visible body; and it is the very life, heartbeat, and supreme purpose of both the Universal Church and of every congregation. To adore the Lord God of Hosts is the noblest act which we can perform; and that is why there is nothing more foundational or more significant than what we do on Sunday morning.

But, alas, "worship is the missing jewel of modern evangelicalism," as Dr. A.W. Tozer once observed. "We're organized; we work; we have our agendas. We have almost everything...but we're not cultivating the art of worship." What is true of evangelical churches generally is also true of holiness churches specifically. Of course, we have "preaching services," "testimony meetings," and "song services." But how little we know of God-centered, warm-hearted, and deeply reverent worship of the Holy, Blessed, and Undivided Trinity.

At the heart of the problem is the disturbing reality that we have placed the focus upon ourselves, our "experiences," and our emotional responses rather than upon God, His character, and His mighty acts. This churchly humanism—for that is what it is—has stripped our public assemblies of the joyful, yet majestic, sense of the Eternal One who jealously upholds His own infinite worth and who has warned that "no flesh should glory in His presence." How tragic is the loss of worship—our "missing jewel." "It's the one shining gem that is lost to the modern (p22)➡"

CONTENTS

November 2006
Volume 118 No. 8

FEATURES

- The Christian Year** **5**
by Larry D. Smith
My End-Of-Life Ministry **7**
by Bob Leach
Our Missions Division—"Amazing Growth" **9**
by Ken Farmer

DEPARTMENTS

- The Editor's View** **2**
The President's Page **3**
Letters To The Editor **4**
The World To Win **4**
Faculty Forum **6**
Called Unto Holiness **8**
News From The Hilltop **10**
Revivalist Family **10**
Dear Phil **14**
World Pulse **15**
Alumni News **16**
Revivalist Pulpit **17**
We Believe **21**
Thoughts For The Quiet Hour **23**
Keeping Our Focus **24**

EDITOR

Larry D. Smith

STAFF

Kevin Moser, *art director, managing editor*
Jon Plank, *graphic designer, webmaster*
Zachary Steinbrook, *production manager*

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 seeks to glorify God and to serve His Church by providing higher education centered in Holy Scripture and shaped by Wesleyan conviction, thus preparing faithful servants to proclaim Jesus Christ and spread scriptural holiness throughout the world.

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.

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 296); by fax at (513) 721-1357; by email at revivalist@gbs.edu or gbs4u@gbs.edu. Visit us online at www.gbs.edu or www.godsrevivalist.com.

the president's page



SEEKING HIM!

by Michael R. Avery, President

Here on the Hilltop, we have taken the scriptural language of “Seeking Him” as the theme for this school year. The language is found in a number of biblical passages, but we have chosen Psalm 24:6 as our special passage. The staff and student body has committed themselves to daily seeking the face of the Lord for personal and corporate revival. Each Wednesday chapel is dedicated to a sermon that develops the theme of seeking Him. I began the Wednesday series with the passage from Hosea 10:12 that says, “Sow for yourselves righteousness; Reap in mercy; Break up your fallow ground, For it is time to seek the LORD, till He comes and rains righteousness on you.” I found two important truths that I wanted to share with the *Revivalist* family.

First, there is a process in seeking Him. In the language of farming, Hosea says there is plowing, then planting, and then the exercise of patience. Plowing is the deepest and most painful part of revival. The hidden must be exposed—the hard ground broken up and softened. Planting is the most instructive and enjoyable part of revival. It can be simply glorious to fill our prepared hearts with the good seed of the Word, prayer, and faith. Patience is the most challenging part of revival. We can be highly engaged in the first two steps, but only God can send the rain and the ultimate harvest.

Evan Roberts, the human instrument in the 1904 Wales revival, gave the following steps as a process for seeking revival: (1) confess all known sin to God; (2) deal with and get rid of any “doubtful” area of your life; (3) be ready to obey the Holy Spirit instantly; (4) confess Christ publicly. This was a good process, as over 100,000 people were led to saving faith in Jesus Christ during that move of God in Wales.

Second, there is a promise in seeking Him. The Bible is very clear that God delights to respond to His children. James 4:8 says, “Draw nigh to God...and He will draw nigh to you.” The prophet Isaiah told us that He would “pour water upon him that is thirsty...” (Isa. 44:3). The Apostle Paul gives the most encouraging word of all when he tells us that “all the promises of God in him are yea, and in him Amen, unto the glory of God by us” (2 Co 1:20). God longs to say “Yes” to the earnest cry of His children for a fresh outpouring of His Spirit.

This truth is illustrated in an event that happened over two centuries ago. President Thomas Jefferson and a group were traveling across country on horseback when they came to a river which had left its banks due to a recent downpour. The swollen river had washed the bridge away, so each rider was forced to ford the river on horseback; and the swift currents posed a life-threatening situation. A man traveling by foot was standing aside at river’s edge.

He watched each of the riders in turn plunge in and finally make it to the other side. When Jefferson was the only rider left to cross, the man asked the president if Jefferson would ferry him across the river. The president agreed without hesitation. When safely on the other side, another rider asked the man, “Tell me why you selected the president to ask this favor of?” The man was shocked, as he didn’t know that it was President Jefferson to whom he had made his request. “All I know,” he said, “was that on your faces was written the answer ‘No’; but on his face was written the answer ‘Yes.’”

Written on the face of God is the answer “Yes” to the cry of His children who long for and seek after a personal revival. ■

Letters

TO THE EDITOR

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

MISS BRECHBILL'S "THE QUIET HOUR"

In the wake of Anita Brechbill's announcement that she will be retiring as writer of our devotional column, "Thoughts for the Quiet Hour," she has received various notes of commendation. We include the following:

Just want to tell you that your page in *God's Revivalist* has been a great blessing to me, more than I can ever tell you.

WAVALENE PERDUE
Lake Wales, Florida

I have been so blessed and lifted up by your contribution to the *Revivalist* magazine.

DORIS CHRETIEN
Conestoga, Pennsylvania

Your column on "My sheep know my voice..." touched me so much.

NINA OXFORD
Holladay, Tennessee

I read of the coming closure of the column, "Thoughts For The Quiet Hour." I've enjoyed every one of them.

PASTOR PAUL WHITE
Ransom, Illinois

Editor's Note: Sister Brechbill writes, "I am making progress physically, but strength is still in short supply. I am enjoying my new residence. 'Where Jesus is, 'tis heaven there.'" We hope that she may still be able to make contributions to "Thoughts for the Quiet Hour" and we do not intend to end the column—LDS

(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.

BELIZE. "Pray that God will supply the need for land for a church in Esperanza, Belize. The congregation there has been meeting in a tent. [This work is connected to the] Evangelical Holiness Church with Robert Thompson." —*Ropeholders*

BRAZIL. "Our Monte Pascoal church was started in 2002. One of the first men to be saved was a man named Agnei. He has an evangelist-type personality. In fact, God uses him and his wife, Cidia, in this capacity. He has witnessed to a number of people, brought them to church and has seen them come to the Lord. One of the people whom Agnei won to the Lord was his brother, Arilson. Arilson and his wife grew very quickly in the Lord. They became workers in the local church, he as assistant pastor and she as Sunday school teacher and helper to Dona Rute, the pastor's wife. What a blessing they became! Bro. Arilson began to attend our Bible Institute. He is a very diligent and serious student. It has been a delight to watch him grow consistently and steadily in the Lord." —*Rod and Cora Wells (NYPHC), Menaus.*

COLUMBIA. "Out of those who attend our church in Corinto, there are varied histories. A former prostitute who lost a child. A family forced to flee their home because of war. A woman dying of cancer. A lady who lives in half of a house because the other half slid down the mountain in a mudslide. A paramilitary. And many others who need prayer, holiness, and much discipleship. Please pray for laborers.... Presently, there are often car and bus bombings. This weekend it was not safe for us as Americans. Amparo covered for us Sunday, and we had to stay, especially since our churches are right in the middle of (p19) ➡

The Christian Year 2006–2007

For the enrichment of devotional life and for pastors planning the themes of Sunday worship, we list the following special days and seasons of the new cycle of the Christian Year, which begins on Advent Sunday, December 3. Several important dates from the American civil calendar are also included.

December 3, 2006, First Sunday in Advent (Advent Sunday), beginning the season of Advent, the season of preparation for Christmas. Advent continues through four Sundays to Christmas Eve.

December 25, Christmas Day, Christmastide, the season of Christmas, continues through January 5.

January 6, 2007, Epiphany, the revelation of Christ to the Gentiles, beginning with the coming of the Magi to Jesus. The season of the Epiphany continues through February 20.

February 21, Ash Wednesday, the beginning of Lent, the solemn and penitential season of preparation for Easter. Lent continues through April 6.

April 1, Palm Sunday, Our Lord's Triumphal Entry into Jerusalem. Palm Sunday is the beginning of Holy Week, which focuses on Jesus' passion and death.

April 5, Maundy Thursday, Jesus's institution of the Lord's Supper as the sacrament of our redemption.

April 6, Good Friday, Jesus offers up His life on the cross as the atoning sacrifice for our sins.

April 8, Easter Day, Jesus rises in triumph from the dead. The season of Easter continues until May 27.

May 17, Ascension Day. Jesus ascends to heaven in glory.

May 27, Pentecost, the Holy Spirit descends upon Jesus' followers; the birthday of the Christian Church. The season of Pentecost continues through December 1.

May 13, Mothers Day

May 28, Memorial Day (Observed)

June 3, Trinity Sunday, focusing on God's revelation of Himself as One God in Three Persons: Father, Son, and Holy Spirit.

June 17, Fathers Day

July 4, Independence Day

October 29, Reformation Sunday, commemorating Martin Luther's Ninety-Five Theses and the Reformation of the 16th century.

November 1, All Saints Day, reminding us of all the faithful and godly believers throughout history.

November 11, Veterans Day

November 22, Thanksgiving Day

November 25, Christ the King Sunday, emphasizing Jesus as Lord of time and eternity, the beginning and the end.

December 2, First Sunday in Advent 2007–08

GOD'S BIBLE SCHOOL & COLLEGE DIVISION OF MUSIC



The GBS Christmas CD

Price: \$12

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



NOVEMBER 2006

faculty



forum.

BARRIERS OR BRIDGES?

by Rev. Richard Miles

I left in plenty of time to drive to my preaching appointment, but two barriers hindered me. First, I was caught in the Sunday afternoon pro-football-game traffic, and then I came upon a barricade with the sign "Road Closed." I made it to my preaching appointment, but only in the nick of time. Frankly, I wished that there had been a bridge over the closed road and the football traffic.

Spiritually speaking, people also need bridges to cross the barriers that hinder them. That's why each of us should ask this question, "Am I a bridge for others to come to Christ or a barrier that hinders them?" We must be honest in answering that question.

Examine Romans 14 and 15, for these chapters demonstrate the difference between bridges and barriers in the church. For example, when "barrier Christians" see weakness or disagreement, they criticize rather than help (14:1). They judge others over differing religious practices (14:2-6) rather than trust God to do the judging (14:7-11).

On the other hand, "bridge Christians" are slow to judge others but quick to judge their own relationship with God (14:12). They understand that the One we worship is far more important than our religious activities (14:6-10), and they are more interested in others

getting to know Him than in critically scrutinizing them. Bridges do not use even good rules in a manner that turns people away from Him (14:13-16). Remember how Jesus condemned the Pharisees because they forgot that God's rules on the Sabbath were not to hurt people but to benefit them (Lu. 2:23-28).

It's startling to think that our religious carelessness can actually damn souls whom Christ loved and for whom He died. Thus, we become enemies both to Him and to those souls whom we hinder (14:15). In contrast, a bridge Christian realizes that however important the rules and observances may be, they must always center in "righteousness, and peace, and joy in the Holy Spirit," for these are the essentials of God's kingdom.

Bridges please God and people, because they love and value both. "For he that in these things serveth Christ is acceptable to God and approved of men" (14:18). Never are they in the business of increasing others' stress but in promoting peace. Always they build others and do not tear them down (14:19-21).

"Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way" (14:13). If a person violates his conscience in anything, he is condemned, even though a

stronger Christian may do the same thing with a clear conscience. This same principle applies to a believer who does something that does not violate his conscience, even though other Christians may think that what he is doing is sin.

In 1 Cor. 8:9-13, St. Paul warns us against using our liberty to embolden a weaker brother to betray his conscience, for in doing so, we may cause him to "perish, for whom Christ died." Remember that bridge Christians are never superior religious bullies who beat up on the weak; but rather they help to rescue them (15:1). They sincerely want what is best for others (15:2).

All of this we do for people we view as weak, confused and erring, because all of this is what Jesus does for us. Our mission is to act and think like Him (15:5). Seeking harmony instead of division pleases Him (15:6), for like Jesus, we are to accept one another. If ever we are tempted to take a "superior" position to divide and to condemn, we must forget it. "Wherefore receive ye one another, as Christ also received us to the glory of God" (15:7).

How shocking it is to think that through our spiritual carelessness or judgmental attitudes we might cause someone to perish everlastingly! This is why we are commanded so clearly, "Whether therefore ye eat, or drink [whatever you practice or don't practice], or whatsoever ye do, do all to the glory of God (1 Cor. 10:31).

People matter first to God and also to Christians! Let's build bridges and tear down the barricades. ■

Rev. Richard Miles is Vice President for Student Affairs at God's Bible School and College.

MY END-OF-LIFE MINISTRY

By Rev. Bob Leach

Hospice is an organization which cares for the terminally ill and dying who have been given six months or less to live. It consists of a team of professional people with each one working in his or her own area of expertise. I am a Hospice chaplain, helping to provide spiritual care to those people who are nearing the end of life's journey.

I have encountered all types of situations with those who are staring into the face of death. Some people are gravely ill, and thus I have very little time to work with them regarding spiritual issues. Let me share some of my encounters. The names have been changed, of course, for confidentiality purposes.

Dave was a patient who lived for one year after being admitted to Hospice. He told the social worker, "Don't send the preacher out here." We must honor our patients' wishes, and therefore I did not visit him. But our Hospice team did work together to come up with a way for me to visit with him. We found out he liked to read and enjoyed talking about guns. Those were some of the same things I liked. So I asked the social worker to ask him if I could come see his collection of guns and books. He agreed. Knowing I had to win him to myself, I dressed in jeans (he was a farmer) and made my first of many visits to see Dave.

We talked about his guns, books, hunting, fishing, family, and farming; and then I left. I made several trips before I even mentioned the Lord to him. Finally on one visit I said, "Dave, would you mind if I had prayer with you before I leave?" He replied, "Well, I guess it won't hurt anything." After that, each time I would visit and then get ready to leave, he would always remove his hat, expecting me to pray before I left. The Hospice nurse assigned to Dave began to tell him that physically he was losing ground and needed to think about where he was going after death. Her efforts added greatly to my being able to explain to him the plan of salvation and how to pray for forgiveness. A few days before his death, I said, "Dave, have you asked the Lord to forgive you?" He said, "Well, that's what you told me to do, wasn't it? And I did!" Within a few days he had reached the end of his life's journey.

Jean was a patient with whom we had very little time to work. The nurse called me to explain that she was having horrible nightmares and hallucinations. We called the home where she was being cared for to set up a time to visit. When my wife (who is also involved in Hospice) and I visited Jean, we realized that she had very little time left. She told us that when she got better, she was going to attend church to take care of her spiritual need. I remarked to her, "You do not have to be in church to get saved; He makes house calls."

She was very open regarding spiritual issues but obviously did not know (p9)➡

NOVEMBER 2006



— Called Unto Holiness —

In this space we use writers both past and present to discuss various aspects of Christian holiness.

GOD REQUIRES REAL HOLINESS

by Benjamin Titus Roberts

The holiness which God requires is real and not imaginary. It does not consist in a belief that because Christ is holy and because we believe in Him, God will consider us holy, even though we are most unholy. This delusive but damning doctrine is quite popular. Sin is no fiction. It will be punished in everyone in whom it is found. Holiness is not an imaginary, but an actual, attribute of God's children. How clearly is this expressed by the Apostle: "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). *Every man*—this takes in everyone who professes to have a hope in Christ, no matter what may be his creed or church! If the hope is well founded, it results in personal purity. Reader, have you this hope?

ENTIRE SANCTIFICATION IS BY FAITH

At Denver, Colorado, while waiting for the train, we conversed with a young man who had been to Fountain to attend the conference. We knew that he had been seeking the blessing of entire sanctification. So we inquired:

"What blessing did you receive?"

"I hardly know," he replied. "I was very much blessed."

"Were you clearly justified when you went forward?"

"Yes."

"What did you ask for?"

"For the blessing of entire sanctification."

"You received something?"

"Yes, a great blessing. But I am afraid to say it is the blessing of entire sanctification lest I be deceived."

"If you asked your grocer for sugar and paid him the price of it, you have no hesitation in saying you had it, though you did not see it put up. Christ says, 'Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them.' Believe that you

receive them. Not something—not an imitation, but the *precise things* for which you ask. When, then, being clearly justified, we pray for entire sanctification and receive a great blessing, we should believe that we receive what we pray for. We dishonor God by doubting it. If we are indefinite in our profession, we shall soon be uncertain of our experience."

"I see it," he exclaimed. "I have the blessing of holiness. God does sanctify me wholly." He praised the Lord in the depot and went on his way rejoicing.

Many doubt away the blessing that they receive in answer to prayer until they form such a habit of doubting that it seems next to impossible for them to hold on to what God does for them.

IF YOU HAVE LOST THE BLESSING

If you have lost the blessing of entire sanctification, there is just one way to regain it. That is, by repentance and confession and faith in the Lord Jesus Christ. You will never get it by any reformation of conduct. You may do just right now, and act as if you had never lost it, but you will not regain it in that way.

You must confess to the Lord your loss, and ask him to restore unto you the joy of His salvation. It is not enough to seek more power. That will do but little good. You must be willing to humble yourself before God and acknowledge that you have grieved His Holy Spirit. Any confession that He lets you see you should make to any person or in public, you should make. The Bible way to get up is to go down. "He that humbleth himself shall be exalted." ■

Rev. Benjamin Titus Roberts (1823–1893) was a Methodist minister and founder of the Free Methodist Church. These selections from Pungent Truths, a collection of Roberts' editorial writings, are edited by LDS.

WHY OUR MISSIONS DIVISION RECORDS "AMAZING GROWTH"

Dr. Ken Farmer, Vice President for Academic Affairs

We thank God that GBSC's Division of Intercultural Studies and World Missions has recorded amazing growth during the past five years! When Dan Glick became chair of the division in 2001, it was weak and without a sense of community. Today it is vibrant and growing, with 2006 fall enrollment standing at 53. That is a 241% growth! What caused the revival of this mission-critical division?

First, the division was given a sense of place. The creation of the Gale Center classroom with its missions library and study area for ISWM students, together with the adjoining division office, made a big impact. Moreover, Dan gives credit to "the improvement of the program curriculum" and "the flexibility of the program." Indeed he is right. For the program offers a core of missions courses that are foundational, dynamic, and up-to-date.

They introduce students to the theology and history of the Christian world mission. Other courses acquaint them with current trends and methods in missions, as well as the practicalities of missionary life. ISWM majors are also able to choose a cognate in almost any academic area offered by other GBSC divisions, including ministerial, teacher education, music, children's ministry, or business. Even nursing classes completed elsewhere (Christ Hospital, for example) can be transferred in as a completed cognate.

Another positive for the division is the wealth of missionary opportunities that are available. This past summer, students completed their internships in countries like Guatemala, Papua New Guinea, and Haiti. Even



during the school year, students take trips to New York City, Chicago, and elsewhere to see how missionary principles can be effective in urban centers.

However, there is something else that has caused the division's growth—Professor Glick himself! Dan is quick to reach out to the student in need. Often you will find him with students at Starbucks or just relaxing somewhere, talking to them. Although he downplays this aspect, I am convinced it was and is crucial to developing a sense of community within the division. Dan connects with students, for he sees them "as people." They are his colleagues in the learning process. Students respond to this attention and this respect. They stick around. They tell others about ISWM, and their enthusiasm is catching. You soon get the picture.

Thanks, Dan, for the great job you are doing in your division! God has blessed us with young people who have real vision and passion for ministry. But you help them get a clearer picture of what that means. As one senior put it: "After I enrolled here, my concepts about the necessity and importance of missions started to take shape."

Please pray for Dan and all the ISWM students whom God brings to GBSC to expand His Kingdom and to carry His name to peoples and nations all around the world. ■

➡(p7) how to get saved. But Jean listened attentively as we explained the plan of salvation. Afterwards she repeated the sinner's prayer as we guided her in doing so. She then testified she felt peace. After our praying, my wife sang "Amazing Grace," to which she responded, "That is my favorite song!" Tears were abundant among the family members when we told them about Jean finding Jesus. Her nightmares and hallucinations ceased, and in two days she reached the end of her life's journey.

Carl's mother had reared her children in a holiness church. He had been gloriously saved as a teenager and made plans to attend

God's Bible School. But Carl was tripped up by the devil and married outside of God's will. For years he was a backslider and lived a very sinful life. Cancer had invaded his body, and death was imminent. He asked for the Hospice chaplain. I went to visit him and heard his sad story as he told of leaving Jesus out of his life for many years. He desperately wanted to come back to Jesus. I asked him, "What were your chances of requesting a chaplain and receiving a holiness one?" I wanted him to understand it was God's providential hand moving in his behalf. Miraculously, Carl found God again; and in just a few weeks,

the cancer won, taking him to the end of his life's journey.

Not all patients I work with have the time nor the desire to become Christians. It is disheartening to me when I am not able to lead them to the Lord. Spiritual success is often realized as the entire Hospice team works together in behalf of the patients. Hospice is a wonderful organization of which I am honored to be a part. ■

Rev. Bob Leach is a Hospice chaplain, as well as a retired Pilgrim Holiness pastor. He lives in Madison, Indiana



NEWS

from the Hilltop

GBS MARKS TRANSITION ON BOARD OF TRUSTEES

God's Bible School and College salutes Paul Mills and Betty Kendall, both of whom retired from its Board of Trustees May 22, and welcomes Mrs. Viola Miller Durr, elected to the Board on the same date. Pictured at right, Board Chair Leonard Sankey presents plaques of appreciation to Mills and Kendall.

Rev. Paul Mills, North Vernon, Indiana, had served on the Board of Trustees for 26 years. He was a stu-

dent at GBS in the early 1950's; and after completing the college's two-year Christian Workers Course, began a career in ministry that has stretched over a period of 51 years, 47 of which have been in the full-time pastorate. Since 2001 he has been pastor of the Wesleyan Church in Scottsburg, Indiana.

Miss Betty Kendall, Selma, Alabama, holds a bachelor's degree from the University of Louisville and a master's from the University of West Alabama. She has been a successful teacher, four years at the junior/senior high level, and 23 years on the college level. She has been a volunteer with the American Cancer Society and also with a hospital auxiliary, including two terms as auxiliary chaplain.

New Board member Mrs. Viola Miller Durr lives in Cincinnati, Ohio. She has spent 30 years in the field of health care with experience



in staff nursing, management, and education. She is an alumna of GBS ('78 BA), and has also received an RN Diploma in Nursing in 1974 and

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 **Philip and Marianne Brown**, Cincinnati, Ohio, a son, **Daniel Mark Brown**, born September 19, 2006.

Both parents are faculty members of God's Bible School and College, as are the paternal grandparents, Dr. Allan and Dr. Nadine Brown.

To **Eric (GBS, '05 BA) and Megan (McCall) (GBS '06 BA) Nichols**,



Maryville, Tennessee, a daughter, **Olivia Loraine Nichols**, born August 30, 2006. Eric serves as pastor of the local Pilgrim Holiness church there.

DEATHS

Rev. Paul R. Collins, 72, died July 2 in Louisville, Kentucky. He pastored five churches during his ministerial career. A charter member of the Bible Methodist Connection's Heartland Conference, he will be remembered for his faithful service at Barberton Rescue Mission, now New Destiny Treatment Center, Clinton, Ohio. He served there from 1973-75 and from 1983-2005. He and Lillian, his wife for over 50 years, were rewarded with five daughters, sixteen grandchildren, and one great-grandson. Funeral services were held at the New Destiny Treatment Center chapel.

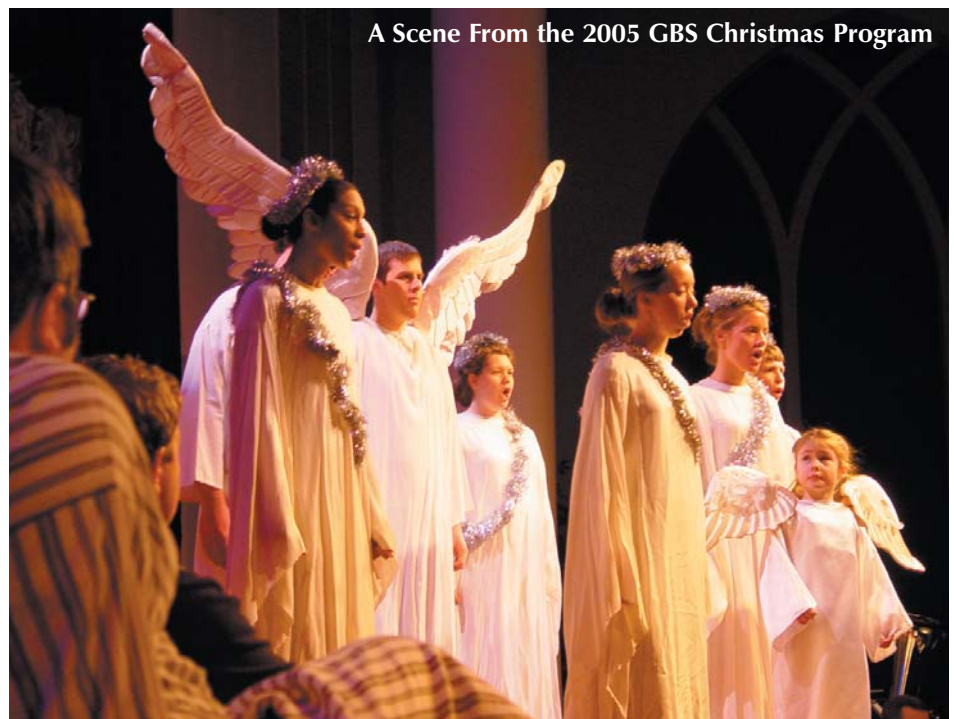
Marian Elizabeth Lorenz, 92, New Philadelphia, Ohio, died October 2, 2006. After attending God's Bible School and

a master's degree in Education from the University of Cincinnati in 1980. From 1980–1989 she taught science and education classes at GBS; and for four years of that period she also served as college registrar. She is currently Senior Education Specialist in Corporate Educational Services Design with a major health-care provider in Cincinnati. Her husband is the Rev. Ben Durr, Sr., pastor of the Kenwood Bible Methodist Church, Cincinnati, and proprietor of the GBS campus bookstore.



TICKETS MUST BE ORDERED FOR CHRISTMAS PROGRAM

"I Choose Jesus," GBS's 2006 Christmas program by the Division of Music, will be presented at 7:00 P.M., December 8, 9, and 10, in the



Adcock Memorial Chapel. The program will present the nativity story with music and drama and will feature the combined college and high

school choirs and orchestra. Each person may receive five free tickets, all of which must be for the same evening. Those desiring tickets ➡



College and graduating from another Bible school in Colorado Springs, she taught in Christian schools in Ohio, Colorado, and Pennsylvania. In 1963, she went to Guatemala as a missionary. Miss Lorenz was active in Emmanuel Church, New Philadelphia, and will be remembered for her gentle spirit and simple obedience to the faith that sustained her over the years. She is survived by two sisters, one brother, and other relatives. Funeral services were held in New Philadelphia with burial at Stone Creek Cemetery.



Joyce A. Marshall, 59, Lake Placid, New York, died September 6, 2006. A graduate of Hobe Sound Bible College, Hobe Sound, Florida, she served from 1990–1994 and again in 1998 at GBS, where she "was a joy to have on the high school faculty," according to former Principal Paul Clemens. "She was an incredible team player as well as a remarkable lady. Her classroom teaching was second to none and her influence far

exceeded that of the classroom." Mrs. Marshall had also taught classes at Christian Center Academy, Saranac Lake, NY, and Penn View Bible Institute. She is survived by her husband, Charles "Chip" Marshall, also a former GBS employee; her three sons, Charles, Aaron, and Joel; her grandchildren; her mother, Bertha Hoch; and other relatives and friends. Funeral services were held at the Adirondack Community Church, NY, the Rev. Donald Myers, officiating. Burial was in the North Elba Cemetery.

"We are deeply grateful for the service that Joyce Marshall gave to God's Bible School, and with her friends and family, we mourn her passing. She was a faithful Christian and outstanding educator who made a significant sacrifice to work on our campus. Her influence for God and His Kingdom will continue to enrich eternity. May He bless her memory!" —Michael R. Avery, President, GBS.

R. Dean Truesdale, 50, Mason, Ohio, died Sunday, October 1, 2006. He was a graduate of GBS ('74 High School; '80 BA) and also held the degree MEd from ➡

➔ should send a self-addressed, stamped envelope, together with name, phone number, night preferred, number of tickets desired, and \$5.00 payment for each ticket over five. Contact GBS Division of Music, 1810 Young Street, Cincinnati, Ohio 45202.

JOB OPPORTUNITIES AT GOD'S BIBLE SCHOOL AND COLLEGE

God's Bible School and College is always interested in quality people in a wide range of fields—teaching at various levels, office work, etc. We are very forward-looking in our approach to hiring. Even with good planning, sometimes there are specific needs that require immediate attention. So please do not hesitate to give prayerful consideration to employment at GBSC and send us your resume.

We have an immediate need in our college department in the following area: *Director of Admissions/Office Manager for Student Recruitment*. The applicant needs to have some basic computer and office skills. He/she also needs to be able to relate well to prospective students. This is a twelve-month position.

All interested parties are encouraged to send a resume to: Jack Hooker, 1810 Young St., Cincinnati, OH 45202; or email to jhooker@gbs.edu; or fax to (513)721-3971.

ABHE ACCREDITATION TEAM WELCOMED TO THE HILLTOP

Dr. Ken Farmer, Vice President for Academic Affairs

“What an upbeat, positive report from the team visit! Even at a distance, my ‘pride’ at being a part of the current GBSC package was noticeable.” In these words, Dr. Leonard Sankey, chair of our Board of Trustees, summarized his reaction to the ten-year affirmation visit to our campus September 25–27 by educators from the Association of Biblical Higher Education (ABHE), with whom the college has long been accredi-



Dr. Farmer Thanks the ABHE Team Members

REVIVALIST FAMILY continued

➔ Xavier University. He was the founder of Liberty Bible Academy, Mason, Ohio, and remained its administrator until his death. Dean was an earnest Christian and faithfully attended the Kenwood Bible Methodist Church, where he served as head usher. He is survived by his wife of 30 years, Ona (nee Kuhnle) Truesdale; his parents, Robert D. Sr., and Betty Truesdale; his sisters Vicki and Collette; his brother Dan; and other relatives and friends who mourn his passing.



Funeral services were held at the Montgomery Assembly of God

Church, Cincinnati, the Rev. Ben Durr, Sr., officiating. Dr. Ken Farmer gave a tribute and read a letter from GBS President Michael Avery. Interment was in the Rose Hill Cemetery, Mason, Ohio.

“Dean was a distinguished alumnus of God's Bible School and College. When a student on our campus, he had a love for the Lord that was radiant, a walk with the Lord that was careful, and a commitment to God's Word that was unquestionable. As a Christian educator, his work was marked by integrity and excellence. His night is now passed, and he now lives in the light of God's eternal day.”
—Michael R. Avery, President, GBS.

ANNOUNCEMENTS

Inspirational Piano CD by Jessica Smith, GBS senior piano



A WORD ABOUT THE GBSC FACULTY

Dr. Ken Farmer, Vice President for Academic Affairs

ed. It's true, the visit went very smoothly; and I think it was because our faculty and staff were well-prepared and, therefore, relaxed. The visiting team was also very professional and easy to host.

Its members consisted of Dr. Charles Bethel, Vice President for Academic Affairs, Appalachian Bible College; Dr. James Estep, Christian Education Professor, Lincoln Christian College and Seminary; Mr. Robert Schriek, Library Director, Somerset Christian College; Mr. Steven Witter, Director of Advancement and Constituent Services, Emmaus Bible College; and Mr. Tom Sass, Vice President for Financial Affairs, Free Will Baptist Bible College

They were very positive about GBSC, its leadership team, faculty, and staff; and Dr. Bethel, team chair, commented that this was one of the most "comfortable visits" he has ever made. He presented four recommendations, all of which we have already identified and are addressing. They are as follows: (1) give full attention to developing a comprehensive assessment and planning document; (2) give heightened attention to salary increases in the strategic plan; (3) seek to bolster unrestricted giving levels; and (4) add an integrated electronic library system and address library staffing.

Faculty quality varies widely among Bible colleges. Sometimes the advertised majors in a catalog appear impressive, but a closer look reveals that the institution does not have the faculty with the proper credentials to justify its listing. At GBSC, the percentage of faculty with terminal degrees or with experience in their areas of teaching reflects GBSC's commitment to attracting and retaining qualified faculty members. Ninety-two percent of full-time faculty possess a master's degree or higher and 54% have doctorates. Of the current part-time and adjunct faculty, 86% have graduate degrees and 24% have doctorates. But we're concerned with more than just the graduate degree. Every faculty member develops a professional development plan which is approved by his/her supervisor. Faculty members involve themselves in peer consultations where they visit each other's classrooms and share their insights and make suggestions for improvement. Faculty quality is a continuing, dynamic process at GBSC. ■

In addition, the ABHE team members left the following suggestions which they believed would be helpful:

(1) Board of Trustees should develop a membership rotation system; (2) each administrator should have a comprehensive annual performance review; (3) information on financial-aid award packages should be given to new students earlier; (4) a more developed spring New Student Orientation should be developed and implemented; (5) a separate Faculty Handbook should be created; (6) the statements on Freedom of Inquiry and Academic Freedom should be (p19) ➡

major and part-time staff member. Cost is one for \$15 or two for \$25 with free S&H. Order from Jessica Smith, 1810 Young Street, Cincinnati, OH 45202 or jsmith@gbs.edu. Songs include: *I'd Rather Have Jesus, Be Thou My Vision*, and *'Tis So Sweet to Trust in Jesus*. Perfect for Christmas presents or stocking stuffers!

CORRESPONDENCE

"I want to thank you for the copies of *I Believe* and *The Journey* that GBS has graciously provided for our pastors. Our college is now using *I Believe* for our

freshman "Foundations of Faith" class, and the students are really learning. Our pastors are so appreciative as well for they see in these books truth both solid and practical. I even saw one pastor this past Sunday carry his copy of *I Believe* to the pulpit! Thanks to all who wrote and worked and made this resource available." —*Tim Keep, missionary to the Philippines*

HITHER AND THITHER

Succeeding the Rev. James Keaton, who had resigned earlier for health reasons, Rev. Daniel Stetler, president of Hobe Sound

Bible College, was named General Chairman of the Bible Methodist Connection at its General Conference, June 13–15. Other general officers include Rev. Walter Hedstrom, Vice-Chairman; Rev. William Snider, Secretary; Rev. Deron Fourman, Business Manager; Rev. John Parker, Missions Secretary, and Rev. G. Clair Sams, editor of *The Bible Methodist*. "A great time of fellowship was enjoyed by delegates from the three conferences, Alabama, Heartland, and Great Lakes," according to Jack Hooker, reporter. ■

Dear Phil

BAPTISMAL REGENERATION

“My coworkers have been asking me about baptismal regeneration. They have been taught that a person is saved by being baptized. How can I help them to see that salvation is by faith alone, while at the same time acknowledging the importance of baptism?” —Tim

Dear Tim,

You’ve asked a challenging question. Truth out of balance is always more difficult to correct than complete error.

Let me begin by affirming that I believe Scripture teaches the importance of baptism. Jesus’ commission in Matthew 28:19-20 identifies its importance. Jesus commanded His disciples (and us by implication) to make disciples of all nations by teaching them and by baptizing them in the name of the Father, Son, and Holy Spirit. From his command, we can infer that baptism is a required step of obedience for a disciple, that is, a person who is already saved.

Baptism is not, however, a required step to receive salvation. To help your coworkers see this, you have to show them that the Bible teaches that faith **alone** is necessary for salvation. Once you demonstrate that faith alone is necessary for salvation, then it logically follows that baptism is not necessary for salvation.

Romans 3:21-5:11 and Galatians 2-5 are the two places in the NT designed to teach us what is necessary for salvation. Paul argues in Romans 3:28 that “A man is justifi-

fied by faith apart from works of the Law.” He expands this argument in Romans 4 by demonstrating that both Abraham and David were saved by faith alone (Rom. 4:1-11). Paul’s opponents were arguing that faith plus circumcision were the necessary conditions for salvation.

This is the same argument used by those teaching baptismal regeneration when they say faith plus baptism is necessary for salvation. Paul’s point is that salvation has always been by faith alone and nothing else, including circumcision. Since Abraham and David serve as examples of what is necessary for NT believers to be saved, we can safely say that baptism is not a necessary condition for salvation.

Paul also develops this argument in Galatians 3. The Galatians received the Spirit (3:2) by the hearing of faith. In the rest of the chapter, Paul argues from Habakkuk 2:14, “The just shall live by faith,” that faith alone is the basis for justification.

Admittedly the phrase “saved by faith alone” is not found in Scripture. However, neither is the term “trinity.” Nonetheless, both are not only legitimate inferences, but I

would argue that they are both necessary inferences from Scripture.

Several biblical stories support this conclusion. In all the following cases, people were declared justified or saved, without any indication that they were baptized: the repentant tax collector (Luke 22:18-19), the woman at the well (John 4), and the thief on the cross (Luke 23:43). There are more examples like this, but I think this is sufficient to make the point. Key point: don’t use these stories without first arguing for justification by faith alone; otherwise, you are just arguing from silence without providing positive proof for your position.

On the other side of this issue, the most common error that baptismal regenerationists make is the fallacy of the negative inference. For example, “if you were born in the US and are a resident of Ohio, then you are a US citizen,” does not imply “if you were born in the US but are not a resident of Ohio, then you are not a US citizen.”

Baptismal regenerationists read Mark 16:15, “If you believe and are baptized, you shall be saved,” and wrongly infer the negative, “If you believe but are not baptized, you will not be saved.” This conclusion is a classic example of the negative inference fallacy. They commit the same fallacy regarding Acts 2:38 and 1 Pet. 3:21.

In conclusion, let me highlight the fact that dealing with theological errors requires a good working knowledge of logic, as this article demonstrates. This is an important reason why the study of logic ought to be a part of every child’s education. ■

Blessings,
Philip

Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God’s Bible School and College. For more articles by Dr. Brown, visit his website: www.apbrown2.net.



CHRISTIANS REACT TO INDONESIAN EXECUTIONS

Reaction has been largely negative in the West to the execution of three professed Christians in Indonesia, September 22, for their alleged role in leading attacks on Moslems six years ago which, according to police, left over 70 people dead. According to the *Christian Post*, Jeremy Sewell, “a Washington-based International Christian Concern policy analyst,” declared, “I am deeply saddened at the news, and ask all concerned Christians to pray for the families of these men. This is a tragedy. This is not justice.”

Fabianus Tibo, 60, Marinus Riwu, 48, and Dominggus da Silva, 42, were put to death by firing squad September 22 in Palu, central Sulawesi province, Indonesia. To the end, the three men—described as “poor, uneducated farmers”—denied leading the attacks. Indonesian Christians in the largely Muslim nation have vigorously protested the executions.

LIFTING UP THE “C” IN YMCA

“You may know it stands for ‘Christian,’ but I wouldn’t be surprised if you didn’t,” writes famous author, prison-ministry director, and columnist Chuck Colson in the *Christian Post*. “The YMCA has come far from its founders’ intent when it was organized in 1844—so far that many peo-

ple have forgotten its roots as a Christian organization established to disciple young men. Today, as John Alexander of the Danville, Illinois, YMCA says, ‘Unfortunately, people look at us and just see a swim and gym.’”

Noting that the organization moved at first from “narrow evangelistic goals” to a focus on the “developing the whole man,” Colson charges that the YMCA “has abandoned its religious programs and focused on the physical,” thus neglecting its original purpose. He adds, however, that there are still “those who battle for the soul of the YMCA,” in spite of opposition. “Take this as a cautionary tale and support those who are trying once again to ‘lift up the “C” in the YMCA.’”

TROUBLE OVER RICK WARREN’S APPROACH TO CHURCH

“In April, 150 members of Iuka [Mississippi] Baptist Church voted to kick Charles Jones off the deacons’ board,” according to Suzanne Sataline in an article posted in *The Wall Street Journal Online*. “The punishment followed weeks of complaints by Mr. Jones and his friends that the pastor was following teachings of the Rev. Rick Warren, the best-selling author and church growth guru. After the vote, about 40 members quit the church to support Mr. Jones.”

According to Sataline, “the purpose-driven movement is dividing the

country’s more than 50 million evangelicals.” She adds that opponents “say it’s inappropriate for churches to use growth tactics akin to modern management tools” and that it “encourages simplistic Bible teaching.” The article details congregational divisions, declaring that despite “successes elsewhere, the exodus in some churches adopting the purpose-driven approach has been dramatic,” citing, for example, the Brookwood Church, Burlington, North Carolina, where attendance is down from 600 to 275 (though the pastor expects college students this fall to add another 70).

“Mr. Warren preaches in sandals and a Hawaiian shirt, and he encourages ministers to banish church traditions such as hymns, choirs, and pews,” the article explains. “He and his followers use ‘praise team’ singers, backed by rock bands playing contemporary Christian songs. His sermons rarely linger on self-denial and fighting sin, instead focusing on healing modern American angst, such as troubled marriages and stress.” Despite vigorous criticism of Warren’s methods, many evangelicals affirm them as necessary to update Christian witness and speak effectively to today’s culture.

GAY MARRIAGE ISSUE DEAD IN AMERICA?

“A coalition of 250 authors, activists, intellectuals and celebrities recently released a major statement, ‘Beyond Same-Sex Marriage: A New Strategic Vision for All Our Families and Relationships,’” according to Jeff Gannon, who says, “the statement is “more of an admission of defeat in the battle over gay marriage.”

He adds that “44 states have laws that restrict marriage to the union of one man and one woman. Nineteen states have constitutional amendments banning gay marriage—16 of those enacted since 2003. Six more states have constitutional bans on the November ballot that are expected to pass.” ■



*coordinated by Rev. Jack Hooker,
GBS Vice President for Advancement*

FROM RUBBLE TO REJOICING

September 11, 2004, was a day of destruction for the residents of Grand Cayman Island. Hurricane Ivan, a category-four storm, hit this tropical paradise with winds up to 150 mph. With an eight-to-ten foot storm surge and torrents of rain, there was a time when every inch of the island was covered with water. In the aftermath of this terrible storm, nearly one-half of all structures were destroyed or had suffered major damage.

One of those structures was the Wesleyan Holiness Church in West Bay. This church is pastored by one of our alumni, Rev. John Case ('67). On his staff at the church and the academy are several GBS alumni. The church was a total loss. Thankfully, the parsonage, new academy building, and staff residences suffered only minor damage. The residents of the island endured over a month without electricity and several weeks without running water. But through it all, Pastor Case and his people were determined to rebuild the church that has been such a lighthouse overlooking the West Bay.

It took a year to get all the plans approved before construction could begin. Then miraculously the new church was completed in one year.

It is a beautiful, nearly hurricane-proof complex that seats 600 people. From the stained glass windows to the beautiful offices, this building is a testament to a congregation that would not let a storm defeat them.

On September 17, 2006, over nine hundred people filled the sanctuary for a time of dedication and thanksgiving. A number of governmental officials, including the governor, were in attendance. Dr. Michael Avery, President of GBS, gave the dedicatory address. Rev. Carlston Christie, the Superintendent of the Caribbean Wesleyan Holiness Church, offered the dedication prayer. It was truly a time of rejoicing and praise to God for His provision. I saw the pictures of the old church as it lay in ruins. Now, I look at the pictures of the new church and marvel at the goodness of God and the dedication of His people. Congratulations to the people of West Bay, Grand Cayman, and our GBS alumni serving there. ■

We wish to feature more alumni on this page each month. You can help us by submitting events and happenings in your life. You may submit them by mail to the Office of Advancement at the school address, by email at alumni@gbs.edu, or on the web at www.gbs.edu/alumni. Please send us pictures as well. We want to know what is happening in your life and ministry.



[Give an example: "Suppose someone were trying to steal your hub caps"—you can substitute any item relevant to the person to whom you are talking—"and you catch them. The offender says, "I'm sorry. Please don't call the police. I won't ever do it again." So you have mercy on him and let him go. But what would you think if you caught him the next night doing the same thing? Would you believe that he had really REPENTED?" Wait for a response.]

5. "Repentance toward God is the same way. You must purpose in your heart and mind that with God's help you will stop doing what you know is wrong. Now let me show you our last verse."

SCRIPTURE NUMBER 5: Rev. 3:20. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

[Open to it; do not quote it. Let him/her see it as you read it and watch as your index finger points out the place you are reading.]

1. "Bill, Jesus is knocking on your heart's door, and He wants you to open the door and let Him in. But, Bill, the door knob is on the inside. Only you can open the door. He is a gentleman and will not come in unless you open the door and invite Him in."

2. "Bill, IF YOU REALLY WANTED TO, is there anything in your life that would keep you from opening the door of your heart and inviting Him in?"

[Wait for response. If his response is "Yes," ask if there is anything you could do to help him to be able to open the door. Ask carefully, "Is it something I could help you with? Maybe something in the Bible you don't understand that is keeping you from opening the door?" If the response is "No," continue to step 3.]

3. "That's tremendous, Bill. Would you like to open the door to Jesus right now?"

[Wait for response. If it is "No," thank him for letting you share the Bible that lets him know for sure how God would welcome him into Heaven. Invite him to church. Ask if you could come back sometime in the future and visit with him again. Smile, and leave graciously. If the response is "Yes," continue to step 4.]



This will be continued in our next sermon, part 3 of this series.

—sermon outline by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



WHAT IT TAKES TO BECOME A SOUL WINNER

(part 2 of 3 parts)

By Dr. Allan P. Brown, Chair
GBS Division of Ministerial Education

Scripture: Romans 1:14-17

INTRODUCTION

In our last sermon, we observed that Jesus wants every Christian to be a soul winner. Sharing Jesus with others is part of our "job description." As we studied Romans 1:14-17, we learned that in order to become a soul-winner, there are three indispensable elements: (1) you must have a burden for the lost; (2) you must be bold in sharing Christ; and (3) you must have a Biblical-based belief about what it takes to become righteous in God's eyes.

As we thought about being bold in sharing Christ, I observed that the only way to get past personal barriers such as fear, timidity, and not knowing what to say, is to do what Paul did. He equipped himself to know how to share Christ. In like manner, we must equip ourselves to know to talk to others about Jesus.

In this message I wish to focus on learning how to share Christ with others. There are many methods, but here is the method I use. I practiced saying these truths before a mirror and with family members before I risked it with strangers. When I finally tried it with people I did not know, I found the Holy Spirit actively helping me and opening hearts of those with whom I dared to share.

Pray that God will make you sensitive to His appointments for you with others. If you get the chance to talk individually to a person, why not do the following.

ASK: "Do you mind if I ask you a personal question?"

LEADING QUESTION: "If this were to be the day that you would stand before God to give account of everything you have done in this life, do you have the assurance that He would welcome you into Heaven?" [Listen to the response. Whatever the response, you can ask this next question.]

SECOND QUESTION: "Has anyone ever showed you **FROM THE BIBLE** [while you say this, reach for your pocket New Testament and pull it out] how you can KNOW FOR SURE that He would welcome you into heaven?"

[Listen to the response. No matter what the person says, you can proceed to the next step.]

1. If he/she answers, "No," say, "May I share with you just five Scriptures that explain how to know for sure? It will only take a couple minutes of your time?" [Smile].

2. If he/she answers that he/she already knows, say, "Great! Would you mind if I just shared five short Scriptures with you by way of review? It's really great to know what the Bible says, isn't it?" [Smile and nod your head].

SCRIPTURE NUMBER 1: Romans 3:23. "For all have sinned and come short of the glory of God."

[Open to it; do not quote it. Let him/her see it as you read and watch as your index finger points out the place you are reading.]

1. "Bill (or Mr. Smith), this verse says that everyone has sinned. Do you think that you have ever sinned?"

[Wait for the response. Usually most people will say, "Oh, I know that I have sinned." If the person is not sure, show him or her what the Bible says sin is. "Sin is the transgression of the law" (1 John 3:4). Explain the law is God's Word as contained in the Bible. Name a couple of the Ten Commandments, such as "Thou shalt not lie" or "Thou shalt not steal." Then ask again if he has ever sinned. When he admits to sin, proceed as below.]

2. "You know, Bill, it is very important to know and to admit that you have sinned. Let me show you the second Scripture."

SCRIPTURE NUMBER 2: Romans 6:23. "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

[Open to the passage; do not quote it. Let the person see it as you read it and watch as your index finger points out the place you are reading. Then proceed.]

1. "Bill, this verse says that the wages of sin is death."

2. "Wages are something we earn. Every time a person sins, he is getting credit for what he is doing. The credit is in the form of wages."

3. "According to this verse, Bill, our sins are earning us the wage of death. And did you know that the DEATH mentioned here is not just phys-

ical death? Everyone dies physically, even the most holy."

4. "The death mentioned here is SPIRITUAL DEATH which is separation from a personal relationship with God now in this life and ETERNAL SEPARATION FROM HIM after death." [Do not pause here. Continue immediately.]

5. "But, Bill, notice what it says here. [Point to it.] God does not want us to be separated from Him. Instead, He is offering us a gift. The gift is ETERNAL LIFE, which is through Jesus Christ our Lord."

6. "Bill, eternal life is defined in Scripture in terms of having a personal relationship with God through His Son, Jesus Christ. God wants to enter into a personal relationship with you. [Show him/her John 17:3 if he/she wishes to see this definition. Otherwise proceed with the next statements].

7. "This is the gift He wants to give us. But, Bill, we have the choice to either accept or reject a gift." [Give an example.] "If I were to offer you this Bible, you could either accept it or say, 'No, thank you.' Right?"

8. "It is the same way with this gift of a personal relationship that God is offering through His Son, Jesus. You can say, 'Yes,' and accept it, or you can say, 'No,' to God, and reject it. Now let me show you the third Scripture."

SCRIPTURE NUMBER 3: Romans 5:8. "But God commendeth [demonstrated] his love toward us, in that, while we were yet sinners, Christ died for us."

[Open to it; do not quote it. Let him/her see it as you read it and watch as your index finger points out the place you are reading.]

1. "Bill, God loves you so much that He gave His own Son, Jesus Christ, to die for your sins. On the basis of what Jesus did for you by dying for your sins, God is offering you the gift of eternal life."

2. "Let me show you what is necessary in order to accept this gift of eternal life."

SCRIPTURE NUMBER 4: Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

[Open to it; do not quote it. Let him/her see it as you read it and watch as your index finger points out the place you are reading]

1. "Bill, wouldn't it be wonderful to know that every sin that you have ever committed would be blotted out by God, never to be remembered again?" [Smile, and slightly nod your head. Wait for response].

2. "Here is how it happens. We must repent of our sins."

3. "To repent means to be sorry for your sins and with God's help to stop doing what you know is wrong."

4. "Repentance is much more than just saying, 'Please forgive me of my sins,' and then going right back the next day and doing them again."

➡(p4) rebel paramilitary territory.” —*Phil and Heather Dickinson, Global Holiness Mission*

INDIANA. “Ureka, a single mother with three children and one on the way, was just evicted from her apartment. She is currently living in a shelter. She lost her job because of a lack of transportation. She has great potential. She recently made the decision to surrender her life to Christ, and she is now heading in the right direction. She needs help getting her license and a vehicle. She is signed up for a job training program for the homeless and has the hope of being able to get a job and get housing again soon. With school just starting, it is important for her children’s sake that she find a stable situation soon. We are working with her on these issues, but she is just one of many families in our congregation who need assistance.” —*Eric Himelick, Victory Inner-city Ministries, Indianapolis, Indiana.*

MONGOLIA. “God has called and is sending forth another co-worker into the fields of Far East Mission. Paul Finch from Alaska is now in the process of selling out so he can ‘come over into Mongolia and help us’ full time in service to the King of kings and the Lord of harvest. He has been working in Fairbanks for a number of years at a clinic serving as a registered physician assistant. His addition to our work force in Mongolia will be a boost not only to the operation of our homes, but also to the surrounding community. We ask that you would pray for Brother Paul and for his soon arrival in Mongolia. He, like all our other co-workers, will come, live and labor by faith in the ‘True and Faithful’ One.” —*John Knight, Far East Mission*

ORIENT. “Just a few weeks ago I was in the Orient, another world and culture altogether. There in the midst of idolatry and materialism, HIM is on the frontline of one of the largest people groups on the face of the earth—China. Even though the island of Taiwan is only 242 miles long and 87 miles wide, it is home to over 23 million people. HIM has a growing mission work in Taiwan, which is in the heart of one of the most massive mission fields of all Asia. Chinese Outreach and its related ministries, along with the three established churches, are laying the foundation for a great harvest. —*Sidney G. Grant, Director, Hope International Missions*

PERU. [At Santa Rosa Del Canyo] young and old alike come to help in the work of building their church. [An] older gentleman came every morning on our boat where we had morning devotions. This man’s daughter came to us puzzled. Why was he helping in the building of a church? During one morning’s devotion, he looked very troubled. In his misery he earnestly sought the Lord. With tears coursing down his cheeks, he praised the God who came to save Him.” —*Flying World Mission Newsletter* ■

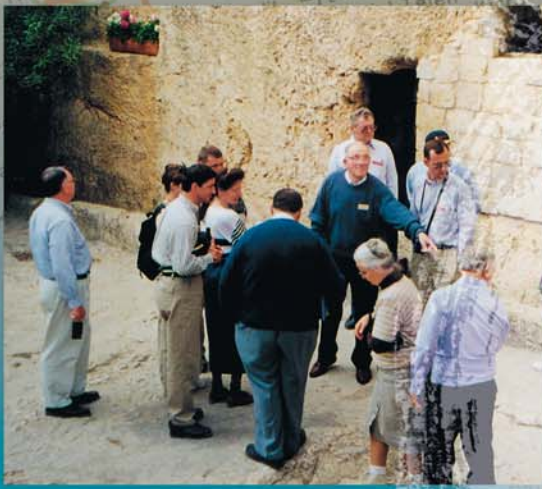
➡(p13) published in an official document; (7) library staff and the faculty should work together to develop information literacy plan; (8) more documentation should be included in the Catalog about ADEP; and (9) learning objectives should all be stated in terms of student outcomes.

Dr. Bethel listed these commendations from the ABHE team:

- There is a pervasive and deep commitment to and passion for the mission on the part of all institutional personnel.
- The president and administration have successfully advanced the institution and fulfillment of its mission. They are a strong leadership team.
- The physical plant is maintained beautifully, especially in light of the age of the buildings.
- The institution has made strong advancements in technological resources.
- All personnel are committed to assisting in student recruitment.
- Faculty is admirably involved in scholarship, community ministry and student ministry.
- There is strong administrative support for professional development.
- The librarian and library staff provide excellent patron services.
- There is strong faculty involvement in selection and maintenance of library materials.
- A biblical worldview is well integrated into the curriculum and in the cross-curricular concerns that the faculty track.

At President Avery’s summons, a campus-wide celebration was held the day after the team’s departure. After his remarks, a student, a faculty member, staff members, and an administrator shared reactions to their involvement with the visiting evaluators. A common theme was their pride in being a part of God’s Bible School.

It’s true, GBSC has come a long way in the last three years. Now we must turn to the tasks of the current academic year. The Grand Kickoff Meeting for our next HLC self-study is scheduled for October 19! In the meantime, we join Dr. Sankey in extending“ congratulations to the campus family for the extremely hard work in preparing for the team visit, for the arduous labors involved while they were there.” ■



JOIN GOD'S BIBLE SCHOOL FOR AN ELEVEN-DAY PILGRIMAGE TO ISRAEL

May 29 – June 10, 2007

Hosted by
Dr. Allan Brown

\$2,340
(plus tax, tips,
and fuel surcharge)



Tour Includes: Breakfast and supper; seven full days of sightseeing to all the major sites, plus new areas of interest, with all entrance fees included; one free day.

Airlines: EL AL Israeli airlines round-trip Chicago / Tel Aviv / Chicago.

Hotels: Dan Panorama, Tel Aviv; New Scots Hotel, Tiberias; The Grand Court, Jerusalem (all of which have websites that can be accessed online).

For more information, call (513) 721-7944 ext. 202 and ask for Brenda or visit our website: www.gbs.edu/israeltour.

GOD'S REVIVALIST and BIBLE ADVOCATE

20

(continued from page 4) ➡**GRATITUDE FOR THE REVIVALIST**

My wife and I want to express our heartfelt gratitude for the superb job you are doing as editor of *God's Revivalist*. Both Dr. Avery and you, along with others, have faithfully contributed scriptural and timely articles that have greatly encouraged our souls on numerous occasions over the past several years. We eagerly look forward to reading this premier of holiness periodicals. Your recent article entitled "Adding Beefsteak To The Sunday Menu" ...was a great inspiration.

JOHN AND YVONNE BETTERS
Far North Missionary Fellowship

HOLINESS INTEGRITY

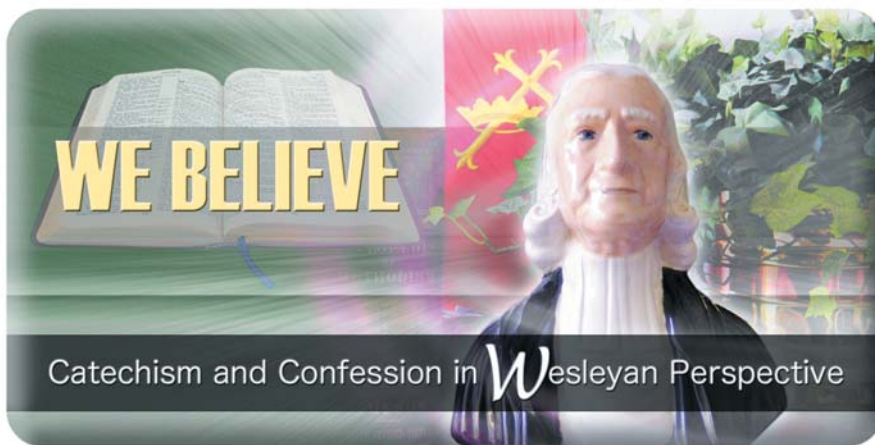
We're at Avon Park Holiness Camp during the winter months and have appreciated the [GBS] choir when they come to Orange Blossom Community Church. What is really interesting to me as I've read the *Revivalist* is how the school has kept its holiness integrity without compromising.

KENDALL ANDREWS
Reed City, Michigan

MEATY ARTICLES AND BEAUTIFUL COVER

Each month it is good to see *God's Revivalist* in our mailbox. The articles are always full of "meat" and uphold holy living, speaking to the needs of the Church in this time when holiness is persistently under attack. I enjoyed the beautiful cover this month [September]. I have spent much time with my horse in the beautiful Blue Ridge foothills of Virginia. I am looking forward to the coming issues and more beautiful covers!

REBECCA WRIGHT
Email



We continue our series of brief statements reasserting basic truths foundational to Wesleyan theological conviction.

VII. JESUS, THE INCARNATE SON OF GOD

Veiled in flesh the Godhead see!" we sing at Christmas. "Hail the incarnate deity!" In these words, Charles Wesley's familiar "Hark! the Herald Angels Sing" points to what Wesleyans—and, indeed, to what Christians everywhere—believe about Jesus Christ. For many scriptures teach that He is truly God, yet truly man. "In the beginning was the Word, and the Word was with God [the Father], and the Word was God...and the Word became flesh and dwelt among us" (John 1:1,14). To this John adds his testimony: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (1:14b). This glory was revealed when Jesus used the power of His deity to perform miracles, beginning at the wedding in Cana, where we are told, He "manifested forth his glory" (John 2:11).

"We believe in one Lord Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father." Thus the Nicene Creed confesses that Jesus is fully God, existing eternally with God the Father in a unique Father-Son relationship. Against heresies ancient and modern, the Creed declares that the Son was not created, but is rather "eternally begotten."

"For us and for our salvation he came down from heaven," the Creed continues; "by the power of the Holy Spirit He became incarnate from the virgin Mary, and was made man." The eternal Son of God became the Son of Mary without ever ceasing to be God. He did this to bring us salvation. Since we cannot be saved apart from the work of the God-Man, the doctrine of the Incarnation is so important that one who denies it cannot be saved.

Orthodox Christianity has always taught that Christ's divine and human natures are distinct, unchanging, indivisible, and inseparable for all eternity. Since His Incarnation, the eternal Son has lived and acted as one person, manifesting characteristics of both His divine and human natures—simultaneously.

As our mediator, Jesus came to reconcile humanity and God; but to do so, He had to represent each of the separated parties. He did this by His Incarnation, for thereby, the God-Man brought us and God together. "For us and for our salvation," God the Son became the Son of Man. —Mark Bird ■

➡(p2) church,” Tozer adds, “and I believe that we ought to search for this until we find it.”

To find our missing jewel, then, we must focus first upon God Himself! There is nothing more basic to authentic Christian worship. God Himself is the supreme glory both of Heaven and of earth; and He is the Object of all praise and petition. Indeed, at its very core, worship is not so much what we receive as what we give, because it is our “sacrifice of praise and thanksgiving” offered to God Himself.

Listen to the chanting voices of angels and archangels in the heavenly devotion which even now swells around us and above us. “Holy, Holy, Holy, Lord God of Hosts,” they cry, as they veil their faces before the Ancient of Days so splendidly enthroned in glory. In these “lower courts,” all true worship is likewise centered upon Him who seeks us to worship Him “in spirit and in truth,” and whose Son has said that, if necessary, even stones will break forth to laud Him. “We praise Thee, O God; we acknowledge Thee to be the Lord,” sang Christ’s ancient Church continually, as it blended its voice with “all the company of Heaven,” chanting their eternal hymn.

But, as someone has observed, we’re more likely to sing, “O that will be glory for me.” Here exactly is our problem—we’ve switched the attention from *Thee* to *me*. So much of what we call worship on Sunday morning is subjective—it is mostly centered upon us rather than upon God. Our usual mixture of rambling “God-talk,” shallow music, and sentimental chatter is calculated to produce personal gratification, inspirational moods, and “warm, fuzzy feelings.” Worship certainly demands inner response; and there is no real adoration without emotional involvement, for the worship of the congregation is the personal offering of each worshiper blended together and inspired by the Spirit.

But the focus is always upon God. “Glory to God in the Highest!” we cry with the angels over Bethlehem. Here is the objective platform and recurring note of all our worship; for here is the unyielding truth about God based on what the Bible says about Who He is and what He does. “Lost in wonder, love, and praise,” we speak to God in hushed and reverent tones, as we rehearse continually before Him the marvels of His glory; the dimensions of His character; and the kindness of His mighty acts in Christ Jesus. Everything in His house—its furniture and its symbols; its ministers and its musicians; its prayers and its praises—must speak of God and holy things.

Thus, objective worship has little to do with singing a few “old favorites,” hearing about Aunt Maude’s arthritis, or being titillated by a preacher’s hair-raising stories. It has everything to do with God and the devout veneration which we owe to Him. And as we

offer that to Him, He will receive the sacrifice; and as we speak to Him, He will speak to us. Our hearts will be inflamed with His great love; and we will know that He abides in us and we in Him. This warm-hearted, evangelical, subjective note—*Christ is mine!* His blood avails for *me!*—is in response to objective truth and sometimes will bring the flowing tear and the inner mirth; and it assures us that, indeed, “there shall be glory for me.” But if it is genuine and not merely din and motion, this will come as we put God first and us second—not the other way around!

Second, we must bring order and reverence to our worship! Since the early 19th-century, our Sunday worship has been impacted by the free-wheeling and often unpredictable pattern of camp meetings and frontier revivals. This is compounded by sincere but sometimes manipulative attempts to “bring the glory down” and make our services “informal” and “consumer-friendly.” Remember, it was God Himself who explicitly gave this direction for public worship: “Let all things be done decently and in order.” “Decently” implies dignity, decorum, and reverence; while “order” means pattern, structure, and appropriate procedure. “In the presence of God, a sacred decorum is the rule of nature as of grace,” wrote Dr. W. B. Pope, greatest of Methodism’s systematic theologians. He then reminds us that in the ordering of divine service, these elements—set down in the model prayer which Our Lord has given us—should be included: (1) *Adoration* or the praise of Almighty God; (2) *Thanksgiving*, “the remembrance of His mercies”; (3) *Confession*, “the acknowledgment of unworthiness”; (4) *Prayer [or supplication]*, “the expression of dependence”; and (5) *Intercession*, “the oblation of charity.”

Our own heritage provides direction for reverent and balanced “public worship among us on the Lord’s Day.” Our spiritual forebears denounced “formality,” and they were sometimes known as “shouting Methodists” for their spontaneous exuberance in God’s presence. Yet they also knew the value of “form,” for their *Discipline* provided for the “morning service” to consist of singing, prayer (followed by the unison repetition of the Lord’s Prayer), scripture lessons from both Old and New Testaments, preaching, the “apostolic benediction” (II Cor. 13:14) to be “invariably used,” and “a doxology [to] be sung at the conclusion of each service.” Together with an offering and the sacraments, this simple, evangelical structure includes the minimal content which has shaped Christian worship since the apostles. Always we welcome the Spirit’s presence and rejoice when He is pleased to overflow and set aside the usual pattern. But if we will persistently cultivate the “decency” and “order” which He Himself requires, there will be a renewed sense of God “high and lifted up” among us.

Third, we must embrace both Word and Sacrament in our worship! God reveals Himself in written Word, which is the Holy Scripture; and God also reveals Himself in two great sacramental ordinances which Christ Himself established. Baptism, the initiatory rite of the New Covenant, is administered only once to us; but the Holy Eucharist—as the Lord’s Supper was known in apostolic times—is celebrated all throughout our lives “in remembrance” of Him who feeds us with His body and His blood. Thus, believers through the centuries have centered their worship around the Holy Book open for us, and the Holy Table set for us. By Word and Sacrament, God has ordained the triumph of His gospel; the spiritual formation of His people; and the common life of His Church. Christian worship is not complete without them both.

In the center of our chancels stands the pulpit, which represents the ministry of the Word. But where is the communion table which was once before it? If we’re serious about New Testament worship, let’s search behind the piano or in the furnace room, where the Holy Table sits, covered with dust and ancient Sunday school papers. Let’s carry it to its honored place and supply it often with the broken bread and the holy wine. With Christians of all the ages, we will find renewed grace in His sacramental presence; and lovingly He awaits us at the table. “Take, eat!” He still invites. “Take, drink,” He still commands.

“The Lord is in His holy temple; let all the earth keep silence before Him.” This is a “call to worship”—once used often on Sunday mornings—and it summons us to bow down and adore “God in three persons, Blessed Trinity.” This will not be easy. The secular spirit of our age militates against us; and many in the church will be loath to disci-



By Anita K. Brechbill

“...The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.” Romans 8:7

The presence of the carnal self in the citadel of the heart is part and parcel of our Adamic beginnings. To uncover its hiding place and cast it forth rends the very sinews of our nature. It is painful, but it must be done. Carnality belongs to the tribe of Agag, and the command is, “Destroy him utterly!” He often comes “delicately,” mouthing the speech that has gotten him out of many tight places, “Surely the bitterness of death is past.” But he must be hewed in pieces!

John Milton captures the essence of this enmity against God when he has Lucifer rally his fallen minions with the rebellious cry, “It is better to reign in hell than serve in Heaven!” When the issue of complete surrender is first presented to the soul, carnality recoils defiantly, “No! Unconditional surrender? No!”

There is a basic perverseness in our nature that nudges us, even in our best moments, in the wrong direction. A course of instruction will be useless. Removal of a basic flaw is demanded. “The ax must be laid to the root of the tree.” “For this purpose the Son of God was manifested....” ■

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

pline their love of clatter, entertainment, and folksy recollection. Yet “beyond the veil,” all the heavenly company beckons us to join them in “the mighty chorus/ which the morning stars began.” Among us there is a growing urgency to restore and to renew the worship of the Living God. To do that will bring glory to Him who in splendor sits between the cherubim. We shall

then recover our “missing jewel”; and we shall regain our Sunday mornings. Or better yet, we shall give them back to God! ■

—From time to time we republish materials that we believe remain relevant and significant to contemporary Christian life. This editorial first appeared in God’s Revivalist, August, 1996.

Keeping Our Focus

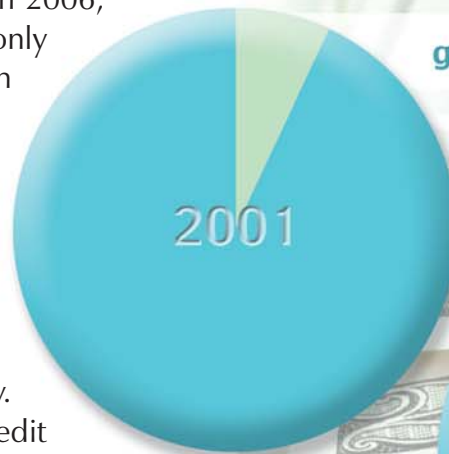
Rev. Jack Hooker,
V.P. for Advancement

For 106 years God's Bible School and College has been true to its mission of training young men and women for service in the kingdom of God. An overwhelming percentage of our graduates are involved in Christian service around the world. Obviously, it takes a sizable amount of money to finance this mission. Nearly 40 cents of every dollar used to operate GBSC must come through donations. Over the last five years, much has been accomplished, including many of the projects of the Capital Campaign. Through the campaign our debt has been eliminated, a new floor for our academy constructed, a number of properties acquired, and a new building begun.

But even though our total giving is up, the percentage of giving for general operation is down (see charts). In 2001, only 7% of all giving was specified. In 2006, 41% of all giving was specified, leaving only 59% of all giving that was available to run the day-to-day operation of this institution. I want you, our friends and supporters, to know that we appreciate all of your faithful giving. As we approach the end of this calendar year, would you please consider a gift for our general fund. This will be a great help in keeping our focus on our mission—training young people for ministry.

If you wish, you may give online by credit card. Go to www.gbs.edu and click on *About GBS*. You may also call in your gift toll-free at 800-486-4637. If you are interested in our direct withdrawal plan—by which you can have a monthly gift automatically withdrawn from your checking or savings account—please call me or email me at jhooker@gbs.edu. Thank you for your investment in the future of young men and women answering God's call to service. ■

—Rev. Jack Hooker
Vice President for Advancement



general fund donations

specified donations

