

GODS REVEALIST

November 2012

and Bible Adornate

Holiness and Social Concern

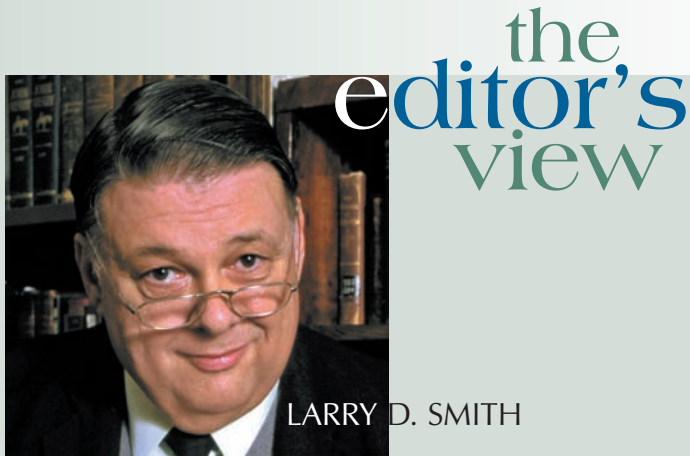
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The Face of Human Trafficking

by Jo Anne Lyon, page 7



THIS ISSUE: A Call To Social Witness



the editor's view

LARRY D. SMITH

NEVER, NEVER, NEVER, NEVER!

“When the Spirit of God has been generated in a human being, it must not be shut up in the prayer meeting or church building, but turned on the saloons, the gambling houses, the haunts of shame!” This vigorous call to evangelical social witness was issued in 1897 to the Women’s Christian Temperance Union by its president, the indomitable Frances E. Willard. Over a century later, it remains a vigorous call to us.

As historian Jean Miller Schmidt explains, Willard “had consecrated herself completely to God during holiness meetings led by Phoebe Palmer and her husband Walter.” She loved prayer meetings and church buildings, to be sure, for they were foundational to that warmhearted piety that must shape all godly character. But, as she also insisted, that piety could never be confined to religious structures, for, enflamed by the Spirit, its inevitable thrust was through the walls to Christianize the culture.

This is why Frances Willard joined thousands of others in a vast crusade to bring Christ’s law to America’s social fabric, Christ’s mercy to its degraded masses, and Christ’s judgment to its cesspools of evil – “the saloons, the gambling houses, the haunts of shame.” After all, she was a devout Methodist, and like so many Methodists in that vast crusade, she was committed to her church’s originating mission “to reform the continent and spread scriptural holiness over these lands.” Stated thus in twofold form, that mission is really only one, for as we have always said, holiness in the sanctuary must become holiness in the public square.

SOCIAL WITNESS AFFIRMED

All this is affirmed in Article IX of “A Call to the Conservative Holiness Movement.” Its authors are emphatic that the command of Jesus “to take up the cross and follow Him is a call to Christian social witness, for (p21)➡

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STAFF

- Kevin Moser, *art director, managing editor*
- Shane Muir, *assistant graphic designer*
- Jon Plank, *assistant graphic designer, webmaster*
- Larry D. Smith, *editor*

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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.

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the president's page



HOLINESS AND SOCIAL CONCERN

by Michael R. Avery, President

Today over a billion people in the world live on less than a dollar a day. That means over a billion men and women face a daily struggle to find food, water, and shelter with less money than you would spend for an order of fries or your favorite donut. More than 24,000 children die every day from preventable causes like diarrhea (contracted from unclean water); while more than 16,000 die from starvation.

The average American finds it hard to grasp this kind of poverty. Especially since the hardest struggle many face in their daily routine is fastening their pants. Yet not all Americans are blessed by being average. More than 16 million children live in households that struggle to put food on the table. There are almost 14 million single parents (84% single moms) endeavoring to raise 26% of America's children and half of them live in poverty.

Over one-third of America's elderly live below the poverty line. Thousands of panhandlers and homeless people beg on the street corners and sleep over the warm grates of every major city. Multiplied thousands of the working poor have homes in need of repair or

cars in need of maintenance that can't and won't be fixed because there is neither the money to have it done nor the skill to do it themselves. Many of these folks sit in a pew next to you.

Should This Really Bother Me?

Bob Pierce often prayed, "Let my heart be broken by the things that break the heart of God." All serious Christians pray this prayer. They also go further. They strive to learn what breaks the heart of God and then act on what they learn. Fortunately for us, God's view on the subject is not hidden. In the laws given to the developing nation of Israel, He addresses every segment of society that needs to hear a voice of compassion: the widows, orphans, strangers (aliens), the injured, the hungry, women, those who have been enslaved by debt, the marginalized, the disenfranchised, and others who are oppressed or disadvantaged in some other way (Leviticus and Deuteronomy).

He makes it clear that honoring these laws is so close to His heart that the Jewish nation's peaceful and continuing existence in the land is conditioned on obedience to these laws (Jeremiah 7:5-7). The prophet Amos gives us a glimpse into both God's attitude toward and His judgment upon those who ignore justice for the distressed and exploit the poor.

The New Testament speaks loudly on behalf of this same group of people. Jesus communicated his concerns pow-

A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

IX. A CALL TO CHRISTIAN SOCIAL WITNESS

Our Lord's call to take up the cross and follow Him is a call to Christian social witness, for everywhere the Master went He ministered to both the spiritual and physical needs of people. We have been created in Christ Jesus for good works (Eph. 2:10), indeed, saving faith works through love (Gal. 5:6), first in meeting the needs of fellow believers, and second in doing good to all men. Love for our Lord and passion for holiness should impel us to minister compassionately to the sick, the suffering, and the forsaken, and to resist courageously societal structures that oppose divine purpose and degrade human dignity. "Whenever the Christian lives an authentic life, the world around is permeated with God's presence..." as Dr. Leon Hynson has written. "[He] raises the quality of life, makes social justice, equity, and integrity work. The pure in heart not only 'see' God, but become the letters through which society sees Him."

Unfortunately, we have sometimes withdrawn from that society into the cloistered walls of a narrow and narcissistic piety. But this was not the pattern of our spiritual forebears who raised Christian consciousness in all the forums of public life and who filled their land with works of grace and mercy. Their stated mission, "to reform the continent and spread scriptural holiness over these lands," asserted God's sanctifying purpose to transform lives and in consequence to transform culture.

We call therefore for renewed commitment to Christian social witness. This means that we will lovingly and forcefully proclaim Christ's power to liberate from sin, both public and private, asserting the claims of His Kingdom against all that militates against it. This commitment will also lead us to minister compassionately in His name to the imprisoned, the needy, and the oppressed. ■

erfully through such parables as The Rich Man and Lazarus (Luke 16:19-31), The Rich Young Ruler (Mark 10:17-22), The Good Samaritan (Luke 10:25-37), and The Sheep and Goats (Matt. 25: 31-46). The newly-formed Church appointed a group of deacons just to care for the widows (Acts 6). When the Jerusalem Council gave Paul and Barnabas the right hand of fellowship and commissioned them to go to the Gentiles, it was with the admonition to, "remember the poor" (Gal. 2:10).

The Apostle John, who may have known the heart of Jesus better than any other, spoke these words, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). James tells us that pure religion and true faith are validated by how we respond to those in need (James 1:27, 2:15-17).

"There Is No Holiness But Social Holiness"

The above quotation is not from John Wesley but from Mike Avery! Yes, Wesley made that statement, but he was talking about "Lone-Ranger, separated-from-the-body" religion, not social action. But I am referring to social concern and action. Why? Because social concern is where the central issue of holiness – love – meets the road! If the heart of holiness is centered in loving "with all thy mind and thy neighbor as thyself," then holiness is inextricably linked to the way one treats his neighbor.

It seems to me to be quite impossible to claim a heart full of love for God yet offer a hand empty of compassion toward my neighbor. Dag Hammarskjöld was correct in saying that the road to holiness passes through the world of action (1 John 3:17).

Calling the CHM to Social Concern!

Article IX of "A Call to the Conservative Holiness Movement" states that the CHM to a great degree has turned its gaze away from society's neediest people toward the "cloistered walls of a narrow and narcissistic piety." It further states that by doing so the CHM has forsaken the pattern of her spiritual forefathers who not only declared the gospel verbally but demonstrated it visibly by building orphanages, establishing homes for unwed mothers, and planting Gospel missions on every skid row in every large city of America. To them taking the gospel to the "least of these my brethren" was the only way to fulfill the command to "preach the gospel to every creature."

Has the CHM Failed?

It is not as easy as it might seem to evaluate the extent to which the present-day conservative holiness churches are engaged in social action ministries in their local communities. There are many cases in which individuals are involved in volunteer work, give significantly to fund these types of ministries, or directly assist indi-

viduals who are needy, though the CHM church itself has no formal participation in any social ministry. For example, I found a situation in which two men are supporting a single mom and her two children, providing housing, Christian school tuition, a vehicle to get her to work, etc. Since this is not a structured ministry, it would not show up in a list of such ministries operated by a church. Nevertheless it is the very kind of social action that the Bible addresses and clearly reflects a passion for social concern. I am hopeful that this example is a norm rather than an exception.

I found a few cases in which a church chose to give a small amount of financial support to organizations that specialize in some particular area of ministry to the needy rather than directly engage in these ministries themselves. Organizations like LAHIA, The Salvation Army, regional food banks, Habitat for Humanity, city missions, Christian clearing houses, and a host of others specialize in social outreach and do a good job on the local level.

The question remains as to the movement at large. Is the CHM failing in the area of social concern as a whole? The only way I had to find an answer to this question was a less-than-perfect method of just looking at the number of actual ministries operated and funded by conservative holiness churches. I did not include ministries that were federally or state funded with the exception of food banks. Out of approximately 3,000 churches identified as CHM churches I was able to locate: five prison/jail ministries, three rescue missions, six food distribution ministries, two free clothing ministries, and one home for unwed mothers. I am quite sure there are other churches with ministries that I did not discover. Nevertheless, even if the numbers above were doubled or tripled, the ratio of ministries to churches would still be quite small. I will let my readers draw their own conclusions.

I also contacted world mission organizations that identify with the CHM to see what they were doing to provide care for orphans, clean water for villages, medical care for the destitute, and food for the hungry. According to *Rope Holders* (missions newsletter) there are approximately 31 organizations that serve the CHM as foreign mission agencies. We were able to get responses from 29. With the one exception of work among Native Americans, all responses involved work outside the US. The table below

shows the percentage that answered in the affirmative to various categories of social ministry:

Care for orphans.....	17%
Food provided daily	27%
Education for the poor.....	48%
Clean water	20%
Medical clinic	20%
Medicine for preventable causes	34%

What is being done by *individuals* within the CHM is being done, as it should be, without knowledge to others, so there is no way to draw any valid conclusions. If you look at what the CHM is doing *organizationally* in America and overseas, one can draw his own conclusions. However, there is one conclusion that can be drawn that may not be as obvious as others but needs to be pointed out nonetheless. The CHM has clearly lost the full measure of the social conscience that gripped our forefathers. Our Methodist holiness forefathers filled their cities and towns with acts of mercy. It is estimated that John Wesley gave over 30,000 pounds (over \$4,000,000 in today's value) to other people during his life. He opened the first free dispensary in England for medical aid to the poor. He organized a society to aid strangers in need. He supported education for the poor, opposed the slave trade, and encouraged prison reform.

Succeeding Methodists battled slavery, alcohol, ignorance, poverty, gambling, racism, political corruption, abortion, and sexual degradation. Phoebe Palmer, known for the Tuesday Meeting for the Promotion of Holiness, may have done some of her best work through her Five Points Mission. Many of the Nazarene and the Pilgrim Holiness churches had their origins as rescue missions. Many, if not most, of the early Bible schools located in large cities so they would be near those who needed help in both soul and body. Martin Wells Knapp pushed God's Bible School to the forefront of the "soup, soap, and salvation" work in Cincinnati. Lela McConnell saw the need outside the cities and carried the same passion for acts of mercy to the Appalachian poor in the mountains

Social concern is where the central issue of holiness — love — meets the road. Holiness is inextricably linked to the way one treats his neighbor.

of Eastern Kentucky. As Larry Smith would say in reference to our history, "We Wesleyans have punched holes in the darkness."

Reasons or Excuses?

It would be simplistic and irresponsible not to acknowledge the many problems associated with undertaking many of these ministries. For example, the regulatory role of government through federal and state agencies has made it next to impossible for small denominations or churches to operate any type of facility for those who need both Christian compassion and professional care.

Furthermore, government's involvement in the whole arena of care for the needy has created such a "welfare culture" that, for many individuals, it has taken the heart out of helping the less fortunate. Many are turned off by a generation of poor who not only expect help but demand it. However, this is not sufficient reason to face our communities with a closed fist.

There is also a very real danger that we allow social concern to become an end in itself. Our attempts to help society will not make a society with better men. It is the power of the gospel that changes hearts, thereby making better men who will in turn make better societies. On the occasion of William Booth's 80th birthday he wrote to his officers these words, "But while you strive to deliver them from their temporal distresses, and endeavor to rescue them from the causes that have led to their unfortunate condition, you must seek, above all, to turn their miseries to good account by making them help the salvation of their souls and their deliverance from the wrath to come. It will be a very small reward for all your toils if,

after bringing them into a condition of well-being here, they perish hereafter."

Many have sought to alleviate the sufferings of someone in need, only to find they had been duped by a professional con artist. I truly understand this dilemma. Since I travel a lot I am often asked for help with fuel when I stop at a service station. Of course I am skeptical, but since I have no way of knowing if the need is real or not, I often help by putting fuel in the tank of

those professing need, never money in their pocket. I do not believe we should foolishly give money away or subsidize laziness, addictions, or sin. But I believe it is better to help a hundred fakes than to close my heart to humanity and end up failing to help the one truly in need.

You may excuse yourself from helping others by claiming you can't find any real needs or that you are too poor yourself to help someone else. You may not feel wealthy or think you are, but if you have running water, a shelter over your head, clothes to wear, food to eat, and some means of transportation (public or private), you are in the top 15 percent of the world's people of wealth. It has been my experience that those with less means are generally more willing to help than those with great means. The same is true with churches. Generosity is not controlled by one's bank account but by one's heart! Rich churches who neglect the poor are not the communities of God, just as rich people who neglect the poor are not the people of God!

What Can We Do?

First, start with becoming a Christian who takes the Bible seriously! Our lives should be a living witness against a worldly church that has become self-satisfied with its affluence and privileged position. We should be a living reproach to the nominal Christian who cares more about the number of shopping days left until Christmas than he does about the poor. We should simplify our lives so that we can share with those who truly need our help both in our own community and around the world!

Second, care enough to be informed. Educate yourself about global issues such as preventable disease, clean water, hunger, sex trafficking, the plight of the unborn, and education. Find out what is happening in your own sphere of influence and do something about it. Commit to practicing the law of love. Develop a systematic approach to helping others that follows the Biblical admonition to care first for one's own family (1 Tim 5:8), then fellow believers (Gal 6:10), and then to every human being possible (Gal 6:10; James 1:27-2:26; cf. Rom. 13:1-10).

Third, give your financial support systematically and thoughtfully, not just emotionally. It should be noted that the early church used great care in discerning who should receive their support. For example, a widow was to be put on a list for permanent, life-time support only if she met certain criteria. Paul sets these (p19)➡

Government's involvement has created such a "welfare culture" that, for many individuals, it has taken the heart out of helping the less fortunate.

in His image:

THE FACE OF HUMAN TRAFFICKING

by Jo Anne Lyon

She was an 18-month-old rescued on the Thai-Cambodian border. Yes, this 18-month-old was in the process of being sold for the harvesting of her eyes. This is Human Trafficking!

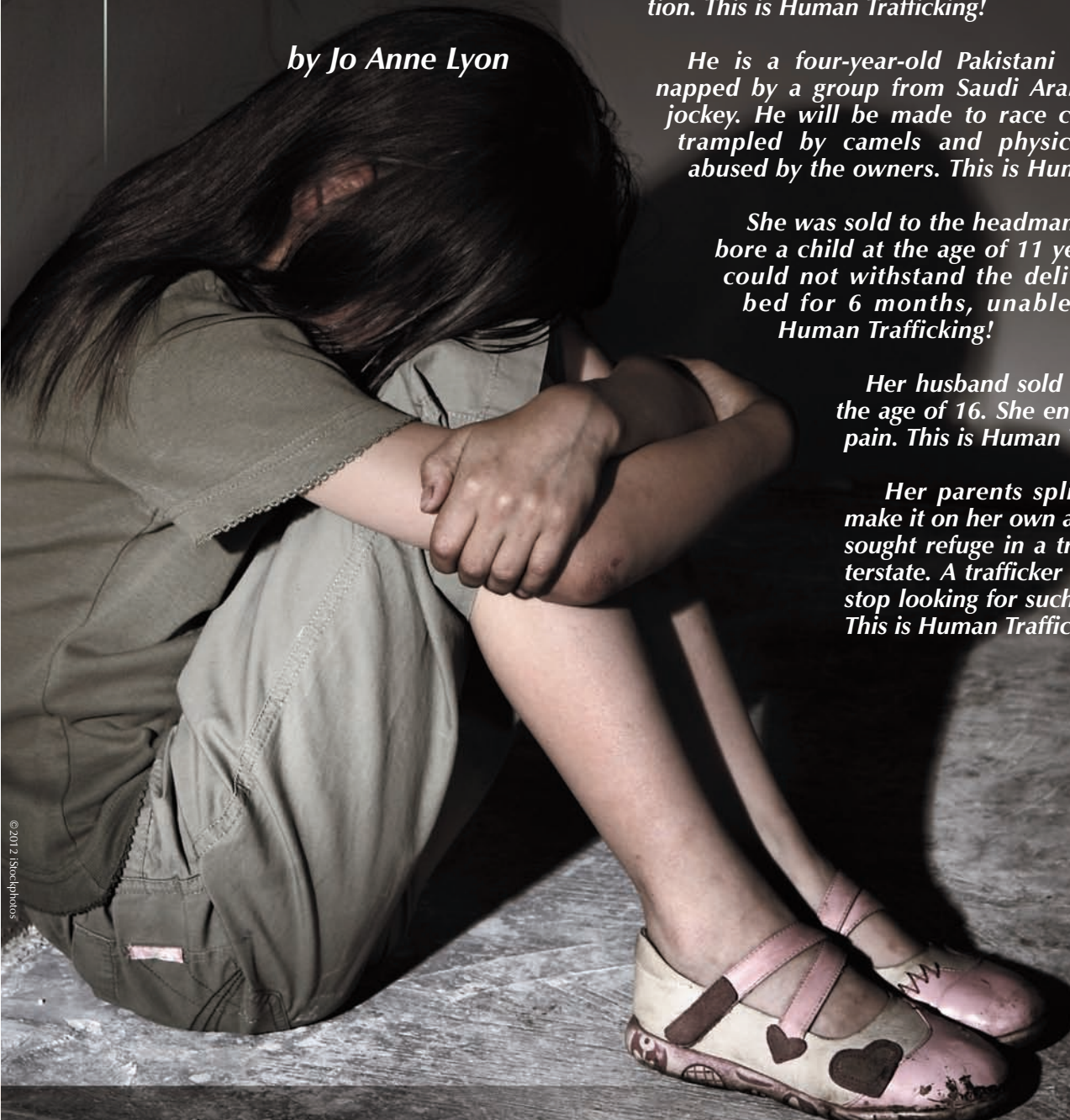
He lived in a remote village in Cote d'Ivoire (the Ivory Coast). A man came to the village offering free education to the bright young boys in the community. Parents who are eager for their children to have a better future quickly respond. The bright young boys are taken to the cocoa fields, far from their village, made to work many hours a day, enduring physical abuse and absolutely no compensation. This is Human Trafficking!

He is a four-year-old Pakistani boy. He was kidnapped by a group from Saudi Arabia to be a camel jockey. He will be made to race camels. He will be trampled by camels and physically and sexually abused by the owners. This is Human Trafficking!

She was sold to the headman in the village and bore a child at the age of 11 years old. Her body could not withstand the delivery. She lay in a bed for 6 months, unable to walk. This is Human Trafficking!

Her husband sold her to a brothel at the age of 16. She endured unspeakable pain. This is Human Trafficking!

Her parents split up. She tried to make it on her own at the age of 15 and sought refuge in a truck stop on an interstate. A trafficker lurked in the truck stop looking for such girls and sold her. This is Human Trafficking!



These are true stories of real people. I have connected with these people, either personally or through another person. The first vestiges of this evil trade began to surface in the early 1990's, as heartbreaking stories from outside North America began to emerge in major newspapers. The National Association of Evangelicals began an initiative to bring awareness to the greater church in the mid-'90's.

My first face-to-face encounter was in Cambodia in 1996. I had read a few articles, but it all seemed so very remote and far away. But on a cloudy day in Phnom Penh, the resident missionary said to me, "Jo Anne, you need to go out with me to see this area. A few years ago there were only 3,000 young women and girls here, but today they tell me there are some 15,000." As we made our way down the dusty road lined with small wooden structures on either side, I could barely believe my eyes. On the front of each of these rotting wooden structures was a small porch with plastic chairs, and in each chair

was a young girl – for sale. My heart could not accept what my eyes and brain were seeing. I snapped a few pictures to make sure I was accepting what I was seeing. There were four of us on that walk that sunny morning. We never made it to the end as truly the end was not in sight. Finally, we stopped on a corner with incredibly burdened hearts joined hands and prayed. We were not a very powerful group: three women (not young) and one male missionary who was in transition. There we simply opened our hearts, minds, and selves to God to use in whatever way he chose to value the highest of His creation...HUMAN BEINGS MADE IN HIS IMAGE.

I was not prepared for the "streets" of learning to which this prayer would lead. Since that time the terms *Modern Day Slavery*, *Human Trafficking*, and *21st Century Abolitionist* have all become common terms describing this horrific selling of flesh. Human Trafficking has been defined by the United Nations in the following manner:

It is ONLY the people of God who can finally see this evil eliminated, because it is only freedom in Christ that sets the victims and perpetrators free.



UN Protocol to Prevent, Suppress, and Punish Trafficking in Persons, especially Women and Children

“Trafficking in persons” shall mean:

- The recruitment, transportation, transfer, harboring, or receipt of persons
- By means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deceptions, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person,
- For the purpose of exploitation.
- Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude, or the removal of organs....

Today it is estimated there are 27 million slaves in the world. These are people, primarily underage, bought and sold for the purposes of labor, sex, begging, and body parts. It is second only to drug trafficking. It has been stated by officials that human trafficking will soon surpass drug trafficking, because an ounce of cocaine can be sold only once but a human being can be sold over and over.

I had heard this statement many times but did not grasp it in human terms until the Director of the World Hope International Assessment Center in Cambodia emailed me with a report stating, “Today we received a 13-year-old girl in our center. She has never been to school but speaks five languages. When she was sold to a brothel in Cambodia at 10 years old, Vietnamese was her first language. So in Cambodia she learned Khmer. She was then sold to a brothel in Thailand where she learned to speak Thai. From there she was sold to a brothel in Malaysia. Here she learned Malay and Russian.” In Malaysia, somehow the International Office of Migration was able to free her and repatriate her back to her home country of Cambodia. Here she was brought to an island of healing in all areas of her life. I will

never forget the Sunday I saw her in the worship team – face beaming....I thought, “This is what Redemption looks like.”

As the people of God eliminated the slave trade in the 19th century, the same power of God is available to eliminate this evil in the 21st-century. Isaiah 59 describes the work of God and His care about injustice. I am always struck when I read verses 15 and 16, “The Lord looked and was displeased that there was no justice. He saw that there was no one, he was appalled that there was no one to intervene” (New International Version).

In fact, I believe it is ONLY the people of God who can finally see this evil eliminated, because it is only freedom in Christ that sets the victims and the perpetrators free.

Since that 1996 experience, I have been to Cambodia many times and have seen hundreds rescued and redeemed, as well as hundreds prevented from being trafficked. I have seen traffickers and brothel owners prosecuted. I have also seen laws change in the country.

But I had not returned to the street of 1996 until two years ago. To my amazement and joy there was not one brothel, one porch, or one child for sale. Further, the most vile brothel in the area had been transformed into a church and community center! I wept as I sat there that afternoon with the young people from the community, now evangelists, hearing their stories of redemption. As I listened to the pastor share how he knew he needed to move into that community no matter what the consequences, even if it meant his life, I was humbled. As I listened to the stories of the transformation of traffickers I rejoiced. God is no longer appalled but is pouring out His Spirit on those who will courageously follow Him in bringing His light to the darkest places on the planet.

I believe God is calling a new generation of radical believers – sanctified holy to “loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke” (Isaiah 58:6). ■

Dr. Jo Anne Lyon, the General Superintendent of The Wesleyan Church, is a 1958 graduate of the GBS high school. Her compassion for human suffering led her in 1996 to found World Hope International, “a Christian relief and development organization working with vulnerable and exploited communities to alleviate poverty, suffering, and injustice” (www.worldhope.org). Dr. Lyon’s husband, Rev. Wayne Lyon, is also a GBS alumnus.



NEWS

from the Hilltop

LORETTA (BREWSTER) HOLLINGSWORTH SCHOLARSHIP AWARDED

General Superintendent of the Church of the Nazarene, Dr. Stan Toler, recently felt compelled to write and thank God's Bible School and College for impacting his life as well as that of his two brothers, who are also ordained elders in the Church of the Nazarene. The three

siblings were blessed with a godly mother, Loretta, who found Christ when she attended GBS in 1948.

In fact, so fond was his mother of GBS, that upon his birth Dr. Toler was named after the former GBS president, M.G. Standley. In honor of the occasion of his mother's 80th birthday, Dr. Toler along with his wife Linda generously gave the Loretta (Brewster) Hollingsworth Scholarship in the amount of \$1,000 as an unrestricted scholarship to be awarded to students with financial need. This scholarship was awarded in equal parts to Carissa and Cassandra Linville, both freshmen studying in the General Studies Division at GBS. —*Faith A. Avery, Director of Institutional Advancement*



Faith Avery presents Linville siblings with scholarship

CHRISTMAS PROGRAM DECEMBER 7, 8, 9

This year's GBS Christmas program, a play entitled, *The Place of New Beginnings* by the Rev. Ben Durr, Jr., will be staged in the Adcock Chapel on December 7 at 7:30 PM; on December 8 at 3:30 PM; and on December 9 at 6:00 PM. A 115-voice choir, a 40-piece

REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the "Revivalist family," and brief news notes from across the Holiness Movement.

BIRTHS



To **James (GBS '00-'01) and Jodi (Weingard) (GBS HS '92; BA '97) Randel**, a son **Jonas Matthew Randel**, born September 6, 2012, Delta, Colorado. He joins his siblings Josiah, Jeralyn, Jeshanah, Jeshariah, Joashleiah, and Jerabeth. Jodi is a former GBS employee (head cook '97-'01); James is a welder. The Randels live in Cedaredge, Colorado.

DEATHS

Rev. Edwin D. Messerschmidt, 94, of Tuscaloosa, Alabama, died June 15, 2012. While a GBS student, he

went to Georgia and brought back the first "Blue Bird bus" the school ever owned. He graduated with a BA degree in 1945, and served briefly on the GBS faculty in the 1940's. His first wife, Edna Erle Brothers Messerschmidt, also a GBS faculty member, was the founder of the school's child evangelism program. She died in 1958. Three years later he married Ruth Bergert, who, after 47 years of marriage, also preceded him in death. In 1999 Edwin and Ruth established a permanently endowed scholarship at GBS in honor of Edna.



During nearly 80 years of service, Edwin taught in Bible colleges, led mission organizations, and pastored several churches. He and Ruth also traveled around the globe preaching in churches and prisons. In his later years, he ministered in the local jail and prison. He was a soul winner, desiring all he met to come to know the Lord Jesus. With Paul Billheimer, he co-authored the book *Destined for the Throne*.

orchestra, and a cast of actors come together in this musical production.

Overview of the Play. Douglas Edwards, a rather disagreeable widower, is asked to teach the youth Sunday school class. Douglas reluctantly agrees to do so, but only if a permanent teacher can be found soon. As months pass and no replacement is found, his agitation grows, and it shows. As Christmas nears, he discovers it is his responsibility to direct the annual Christmas program performed by the youth, and this irritates him even more. His increasing harshness causes rifts in his relationships and becomes a stumbling block to several of his students.

As with Scrooge in Charles Dickens' famous drama, Douglas receives three visions from the angel Grace in which he is shown his past, present, and future. When confronted with the end results of a life consumed with bitterness, he is forced to make a choice.



Ticket Information. Each family may request up to five free tickets, available beginning October 12, for one night only. After the fifth ticket, the cost is \$5 per ticket. Please send payment with your order. Phone/email orders will not be accepted. All orders must be sent to the school with a self-addressed, stamped envelope. Include the date you prefer and the number of tickets needed. Please contact the

ticket coordinator at (513) 721-7944 if you do not plan to use your tickets. Orders should be addressed as follows: *Christmas Program Ticket Request, God's Bible School and College, 1810 Young St., Cincinnati, OH 45202*

No seats may be saved at any time. Latecomers and those re-entering the auditorium will only be admitted with the assistance of an usher. Prelude music will begin thirty minutes prior to each performance. Child care will be provided. A freewill offering will be taken at the close of each performance. Persons wishing to place an advertisement in the program bulletin should contact the Music Division at (513) 763-6546. ■

He is survived by a foster daughter, Faye Carlson; three grandchildren; and six great-grandchildren. A memorial service was held at Grace Church, Tuscaloosa.

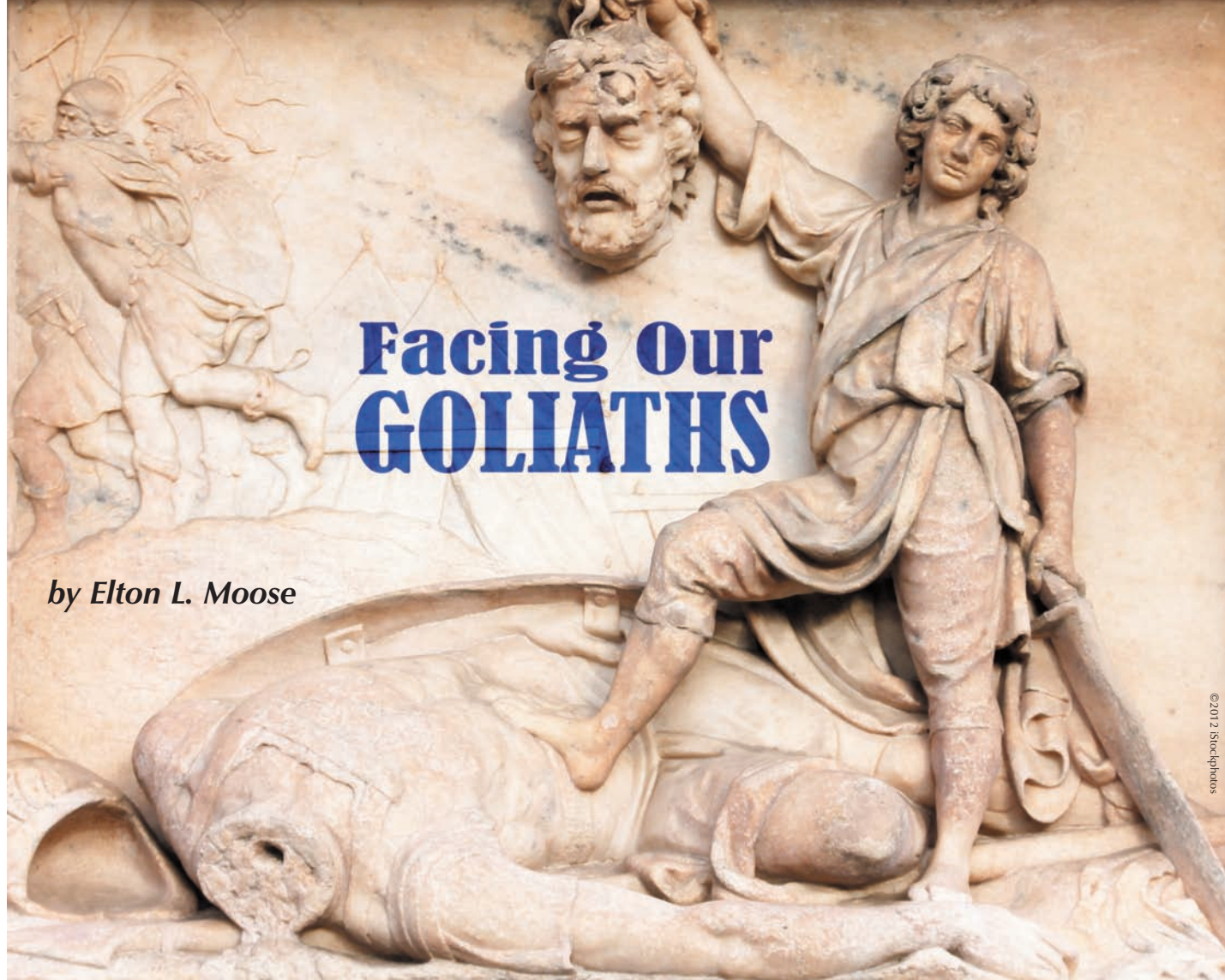
NOTICES

Pastor Needed: An independent holiness church in Ohio with a Christian school and small bus ministry is in search of an experienced, loving pastor. Please note that our pastor is not responsible for daily school administrative duties. Interested persons should contact Dick at (740) 375-6718 or e-mail resume to richardmcllinsey@aol.com.

Pastor Needed: The Pilgrim Holiness Church of Griffith, Indiana, is seeking a pastor. Ours is an independent conservative holiness church, located 35 miles from downtown Chicago in northwest Indiana. We have a beautiful, three-bedroom, two-bathroom parsonage with two family rooms and a three-car garage across the street

from our church facility. We are seeking a pastor and his family who are interested in rebuilding our church and who have a passion to help the lost and encourage the saints. Interested candidates should have at least three years of pastoral experience and a track record of getting involved in the community and church growth. Contact Dave Gumbiner at either (219) 730-2493 or dave.gumbiner@elluican.com.

A special retirement service was held on August 4, 2012, during the Penns Creek Camp Meeting, to honor Leroy and Myrtle Adams for their many years of missionary service. Their retirement from Evangelistic Faith Missions came in the wake of Brother Adams' serious health issues. As EFM Director J. Steven Manley has noted, the Adams "have had an uncommon commitment to Christ. All of their married lives they have worked together as a team to win lost souls to Jesus Christ. They have served in many places and in many ways as they have promoted the cause of missions." ■



Facing Our GOLIATHS

by Elton L. Moose

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When Adam and Eve sinned against God, the human race lost its connection with Him. Every human being born after that was born with a sinful nature. Satan, God's archenemy, had supposedly won a victory. Satan's purpose was and is to destroy all that is good. This was the beginning of the conflict between good and evil. That conflict continues today.

CONFLICT RAGES THROUGHOUT HISTORY

History provides evidence that this conflict has occurred repeatedly since the beginning of the human race. Christ died on the cross for our salvation, and this broke Satan's power. Jesus established the Church to proclaim His message to the world, but false teachings began to infiltrate the church before the end of the first century. The Epistles were written to counteract those false teachings.

The church still faces false teachings that try to infiltrate it. Those who reject God's revealed Word continue to lose the Church's message. Satan was not able to stop the spread of the Gospel through persecution. He realized the best method was to entice the church to

compromise truth. When a church's power declines, God calls people to bring it back to its original purpose.

REFORMERS CALL US TO REVIVAL

Some of those reformers who did this were Martin Luther, John Calvin, John and Charles Wesley, and George Whitefield, among others. These reformers were able to bring the Church back into a vital relationship with God. This resulted in many conversions to Christ. God raised up many evangelists and pastors to proclaim holiness to revitalize the churches. Nine great revivals have occurred since Pentecost with many local revivals. With these revivals, the church was renewed, and many in society were influenced to come to God.

When spiritual fervor within the churches wanes, the door is opened for compromise. When Christians begin to compromise their faith, the Church has less and less influence over society. Jesus said the church is to be salt and light. Salt is both a preservative and an enhancer of flavor, while light provides a clear message of truth. When people lose the salt and light out of their lives, it is easy for them to begin to think as the secular world

thinks. When believers depart from believing the Bible to be the inerrant Word of God, the door is open for many false doctrines to creep into the life and practice of the church. That allows modern theories to influence believers and reduce the effectiveness of the Church.

THE CHURCH FACES ITS GOLIATHS

So Christ's Church has always faced its Goliaths – in other words, those who oppose God's truth. Today there are several ideologies that believers need to understand in order to refute them. David Barton in his book *The Jefferson Lies* (published by Nelson Publishers; see pp. 193–215), details those ideologies that face the Church today. Some of these Goliaths that confront us are Deconstructionism, Poststructuralism, Modernism, Minimalism, and Academic Collectivism. When these ideologies are allowed to infiltrate the thinking and reasoning of Christians, the Church's influence begins to diminish.

So how does the Church refute these ideologies? First, believers must become knowledgeable of them in order to refute them. But being able to refute a teaching is only part of winning the battle against evil. Many times it is impossible to out-argue those who teach false beliefs. What is needed is for the Christians to live a Spirit-filled life. The power of the preaching at Pentecost got the attention of unbelievers. In order for revival to

occur, the church must repent of its sins of unbelief, lethargy, and waywardness.

REPENTANCE BRINGS RENEWAL

Yes, those in the Church must get on their faces in repentance and surrender their will to God. When believers are held captive to the world's beliefs systems, their witness is compromised. But the joy of the Lord is restored after repentance, and many in the world will be convicted of their sins and turn to God.

Paul the Apostle was converted after he witnessed Stephen's stoning. I believe that Paul was not able to forget what he had witnessed when Stephen was stoned to death. The church needs to return to being salt and light! When Christians live a holy life before an unbelieving society, they are bound to have an effect. Even in the face of persecution and death, the early Church grew because people saw Christ lived out in the believers' lives. 2 Chronicles 7:14 is still the call of the hour. People are attracted to a fire. When the church becomes spiritually on fire for God, people will be convicted of their sins and come to God in repentance and faith.

In these ways we must face our Goliaths! ■

Elton L. Moose, PhD, (GBS '58 ThB; '59 BA) is a clinical pastoral counselor licensed by the National Christian Counselors Association. He resides in Springfield, Ohio.



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student focus

MEGACHURCH WORSHIP BRINGS A "SPIRITUAL HIGH"

"Researchers from the University of Washington recently argued ...that megachurch worship creates a spiritual 'high' that draws participants back again and again," according to a report compiled by Ruth Moon and posted on a *Christianity Today* website. "Interviews with 470 attendees at 12 churches revealed a common sense of euphoria; lights, video cameras, and projectors contributed to the experience."

Katie Cordan, a sociology PhD student at the University of Washington, said, "Worship services are addicting because worshipers believe they are experiencing God, and the megachurch worship service is a primary means by which they do so." James Hart, president of the Robert E. Webber Institute for Worship Studies, added, "Ecstatic worship can be positive, nurturing the emotive side of God's relationship with us. But when ecstasy begins to dictate theology, or suggests normative behaviors, we risk falling off the plateaus of orthodoxy and orthopraxy."

IRANIAN PASTOR'S LAWYER IMPRISONED

According to the *Christian Post*, there are reports "that Mohammad Ali Dadkhan, the human rights lawyer responsible for defending Iranian Pastor Nadarkhani, has started serving a nine-year prison

sentence for allegedly acting against national security and spreading propaganda." The article notes that Tiffany Barrans, International Legal Director for the American Center for Law and Justice (ACLI), which has monitored the pastor's legal problems, has said, "In a world where persecution on the basis of faith is escalating, we must also stand with those who defend our fundamental freedoms." Amnesty International has "also released a statement...urging Iran to immediately release Dadkhan."

We urge our readers to pray for Mr. Dadkhan. Christians around the world joined in prayer for Pastor Nadarkhani, and their efforts doubtless helped secure his release by Iranian authorities. —LDS

FRANKLIN GRAHAM: GOD WILL JUDGE AMERICA FOR ABORTION AND SAME-SEX MARRIAGES

"Franklin Graham...says that America is on the fast road to 'God's judgment' if it continues to support [abortion and same-sex marriage]." The *Christian Post* also reported in the same article that famous Pastor Rick Warren has "told his church members that they should vote in line with a Christian worldview, which includes protecting the unborn, viewing sex as holy, and protecting traditional marriage." "If you call yourself a Christian," Warren declared, "you need to line up with what God says is the original intent of all three of these things." ■

KATRINA BEHM was born and raised in beautiful Lebanon County, Pennsylvania. Growing up in a family that loved God, she recounts that church has always been a big part of her life. She was a Christian presence in her large public high school and always wanted to attend Bible college. She was unsure which school was a good fit, but after some positive interactions with several alumni, she ventured to Cincinnati for a campus visit. Despite her reservations about moving to a metropolitan area, she was impressed by both the campus and the city. She began to feel that God was leading her to God's Bible School.

Katrina is actively involved in a number of ministries and is grateful for the opportunity to participate in a community where people in her same age demographic can worship, learn, and grow together. As a sophomore in the Division of Teacher Education, Katrina is looking forward to working with elementary students both in the classroom and in the church. ■

Seventy-five percent of our students receive some form of financial aid which enables them to attend GBSC. If you would like to support Katrina or a student like her, you may send a gift to:

Student Fund
God's Bible School and College
1810 Young Street
Cincinnati, OH 45202

or give online anytime at
www.gbs.edu/givenow



Classics

HOW A CHRISTIAN SHOULD DRESS

by *Tertullian*

Handmaids of the living God, my fellow servants and sisters, the right of fellowship that I share with you emboldens me to address you in the matter of modesty of dress, not only for women but also for men. As the Holy Spirit has said, we are all the temple of God, and modesty is the guardian of that temple, which is to allow nothing unclean or profane to be introduced into it for fear that the God who inhabits it should be offended and forsake that polluted place.

Most women, unfortunately, seem to live as though modesty consisted only in being barely chaste and in turning away from actual sexual sin. Let those women beware, therefore, who do not hold fast to the whole good but easily mix evil with what is right. Turn aside from such women.

You must know that in the eye of Christian modesty, carnal desire is to be loathed by you; first because efforts to wrongfully enhance personal attractiveness, which we know is an invitation to lust, does not come from a sound conscience. Why, therefore, excite that evil passion? Second, because we should not open a way to temptations which by their urgency sometimes result in wickedness which God expels from those who are His. We ought to walk in such holiness and with such entire devotion of faith as to be confident and secure in regard to our own conscience.

But why are we a source of danger to our neighbor? Why do we import lust to him? For as soon as he has felt lust after your beauty and in his thoughts has committed immorality, do you think that you are free from the actual crime? Are we to immodestly adorn ourselves that our neighbors may perish? What about the command, "Thou shalt love thy neighbor as thyself"? Not only must you not adorn yourself with show and pretense, but even your natural beauty must be concealed sufficiently. For, though it is true that physical beauty is not to be criticized, it has great danger if it is used to entice others to sin. Let a holy woman, if naturally beautiful, give no occasion to carnal appetite.

These suggestions are not made to you, of course, to encourage crudity and wildness of appearance, nor are we recommending squalor or slovenliness, but carefulness and restraint in the cultivation of your appearance. There must be no overstepping of that line to which simple and sufficient refinements limit their desires in a way that is pleasing to God. It is the work of the devil to get you to put on an elaborate or artificial appearance. Clothe yourselves with the silk of uprightness, the fine linen of holiness, the purpose of modesty. Thus adorned, you shall have God as your Lover. ■

Quintus Septimius Florens Tertullianus (Tertullian) (c.160–c.225 AD) was an early Church father and a prolific writer from Carthage. He wrote the earliest extant formal exposition of Trinitarian theology in Latin.

6. It is crucial that neither person accuse, berate, or belittle the other person. Expressions such as “you never” or “you always” are inappropriate. Do not ridicule the other person or in any way be sarcastic or scornful. Love is always kind and well-mannered (1 Cor. 13:4, 5).
7. When the second person is finished talking, he or she must say, “Okay, it’s your turn.”
8. After both persons have expressed themselves and still will not change their minds, then each one must seek to place himself or herself in the other person’s reality. Ask yourself, “If I believed or felt the way my spouse does about this issue, what would I want the other person to do or change?”
9. Each person is to choose only one item for the other person to work on for the following week.
10. Schedule weekly check-up meetings for further communication and follow carefully the above techniques for having a meaningful conversation with your spouse.
11. Close your conversation with a short prayer. In the prayer, each spouse should thank God for the other person, asking God to bless, encourage, and comfort them. In the prayer, each should ask God for His help and grace to know how to be willing to make the requested changes.
12. Pray privately each day for your spouse that God would help you both to be kind to each other and that God would help you both to learn how to solve problems without attacking or hurting each other.

In closing, let me suggest five questions you need to answer before you seek to communicate with your spouse.

1. *Will what I say draw us closer or drive us apart?*
2. *Will it build our relationship or tear it down?*
3. *Will it bring about a positive response or a negative response?*
4. *Would I want her or him to say this to me?*
5. *Does it express my love and loyalty to my partner or does it reveal my self-centered individualism?*

One of the ways to love your spouse more effectively is to understand the challenges of communication and determine not to allow miscommunication to hinder you in your attempt by God’s grace to love your spouse with a pure heart fervently.



—sermon by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE
IN PREACHING”



WHY COMMUNICATION IS DIFFICULT: Challenges For Marriage

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

“See that you love one another with a pure heart fervently” (1 Peter 1:22b).

This command of Peter is addressed to the Christian community. Even in the midst of persecution Christians were to love one another and not allow the flames of their love to be extinguished by the winds of adversity. Further, their love was to be *fervent*, an athletic term meaning “striving with all of one’s energy.” In other words, we must work at this continually, just as an Olympic contestant has to work at developing and maintaining particular skills.

It is sad that this type of love seems lacking among many professed followers of Christ who are not only willing to believe negative criticism about other believers but feel no hesitation in sharing it with others. Perhaps they don’t really understand the nature of Christian love.

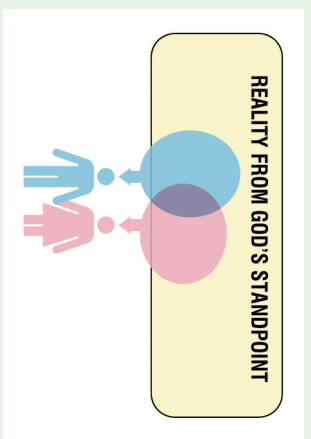
According to Paul, Christian love, described in 1 Corinthians 3:4-7, demonstrates itself by patiently enduring unpleasant circumstances and people. It is gracious and kind to all and is never jealous of the natural abilities, spiritual gifts, or successes of others. It does not parade one’s own abilities, successes, or sacrifices; it is not boastful, trying to impress others, nor is it conceited or arrogant. Christian love is never rude or unmannerly. It does not insist on having its own way, and it is not self-seeking. Christian love does not pursue selfish aims. It keeps no score of wrongs. Love bears no malice, nor is it resentful. It takes no pleasure in bad news, is never glad when others have problems, and finds no pleasure in anything that is wrong. Christian love knows no limit to its endurance.

Peter’s command to “love one another with a pure heart fervently,” demonstrating the characteristics of that love as portrayed in 1 Corinthians 13, applies to all Christians, but especially to husbands and wives. They

must work hard at developing and maintaining their love for one another in spite of all the challenges the world, the flesh, and the devil may use to discourage them and divide them (see Ephesians 5:25-27). One of the chief impediments to such love is the problem of miscommunication.

After working with couples in both premarital and postmarital counseling, after teaching for many years in a Christian college, and after evaluating my own experiences in marriage, I have concluded that much unhappiness occurs because people, for various reasons, fail to express wisely what they think, feel, and want to do. How shocked a person feels when a spouse reacts negatively to what was intended as an innocent statement. Have you ever accidentally triggered a “time-bomb” and got emotionally wounded by the verbal and emotional shrapnel of the explosion?

One of the key factors we must consider when thinking about wise communication with our spouses is the fact that no two people live in the identical world of reality. Let me illustrate with the chart below.



The yellow box represents reality from God's point of view. Anything outside the box is not authentic reality. The two figures represent a man and wife in marriage. Their corresponding circular sets represent each person's reality. Notice that only where the circles overlap are the two persons experiencing identical reality. Where the circles do not overlap, these two people will have different perspectives and different viewpoints. Ideally, it is easiest to communicate effectively with a person with whom you share the greatest degree of reality overlap.

Here are some questions to diagnose the shape of your reality. *What is polite? What is rude or inconsiderate speech or behavior? What is devious? What is honest? How much of what a person knows must he or she reveal in order to be honest? What is generous? How you answer these common questions reveals your perception of reality.* Someone can say, "You were very rude," and you can be shocked at the accusation!

What factors create a person's reality? Let me suggest that some of the more obvious influences are family background, home and school environment, birth order and place in the family, and role models in our lives. Factor in one's education, one's temperament, and how we process information, and we have some of the many factors that shape a person's reality.

Each person is unique. Have you noticed that people can experience the same event and yet have very different opinions and memories of it?

Part of the reason for this is because many of us are not as keen observers as are some other people. Further, all of us experience sensory overload daily. We are inundated with all kinds of sounds, smells, and visual data. Part of our coping mechanism is to "tune out" some things, to ignore other things, and to simply not see or hear other details.

Consequently, when we talk about an experience, we are sharing our own perceptions and memories. When another person who shared that event contradicts us, we react with a variety of responses, ranging from unconcern to shock that the other person is contradicting our personal memory or experience.

The truth is that no one's reality is identical to another person's. Nor are all memories created equal. Marriage partners need to understand this, then seek to work with each other's reality in a harmonious manner. For example, to tell your spouse, "That is not what I said" does not convince the other person you did not say what he or she believes you said. To tell your spouse, "That is not the way it happened," is a "put-down" and unhelpful comment. Here is the challenging question: How can I politely disagree with my marriage partner without hurting that person, denying his or her reality, or ending up fighting? Perhaps statements like "What I remember is... or "I thought I heard (or saw)..." or "It seems to me..." would be more acceptable than statements that sound like accusations.

Let me suggest some techniques for having a meaningful conversation concerning issues about which you disagree. The goal ought to be to seek not only to have the other person understand your point-of-view, but also to try sincerely to understand that person's point-of-view.

1. Pick a time to communicate that is mutually agreeable to each of you.
2. Choose a place that will be conducive to keeping your voice soft. Usually a public place is best if one partner tends to raise his or her voice.
3. Each person should come prepared to demonstrate that he or she is really listening to the other person. The use of paper and writing instruments can convey each person's commitment to listen to and attempt to understand what the other person says and feels.
4. Choose the person who will share thoughts and feelings first. The other person must not interrupt or in any way show disagreement while the first person is speaking. When the first person feels he unburdened his heart, he must say, "Okay, it's your turn."
5. It is now the opportunity for the second person to respond, disagree, refute, explain, correct, or seek to clarify what the first person said and to express fully his own opinion and feelings on the subject matter.



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.

ENGLAND. "We have returned from London, where we were privileged to participate in the Olympic event of truth-telling – passing out 500,000 books with a challenging testimony about the life, missionary work, imprisonment, and death of Olympic champion Eric Liddell.... Handing out those little books and witnessing to people from all over the world was the greatest experience of our Christian life. There in London, where millions of people from all over the planet were gathered, we saw thousands respond positively to the gospel." —Richard and Judy Grout, newsletter

FRANCE. "France has been very open and welcoming to Filipino immigrants who now make up a community of more than 50,000. One of our Filipino women, Daisy Comilang, went to France for employment... [and] found the opportunity to minister to the Filipino immigrant workers. Paris has almost no form of conservative evangelical worship and certainly nothing within the holiness tradition. Daisy stepped into that void and filled it with weekly services. In a \$25-an-hour rented room, the church has grown from a handful to almost 70 in attendance. The church provides a Bible study, worship, preaching, and a fellowship meal every Sunday during their five-hour service. On Wednesdays they meet in cell groups in various homes around the city." —Tim Keep, *The Bible Methodist*

HONDURAS. "Eric and Hannah Kuhns in Honduras request prayer for a group of candidates for baptism who have finished their discipleship training.... Eric also asks prayer for himself. He feels the need of a fresh outpouring of the Holy Spirit in order to continue...leading the work there." —*Rope Holders* ■

➡(p6) down clearly in 1 Timothy 5:3-10, insisting that she must be at least 60 years old, "left alone" without family or presumably any other means of support, a woman of prayer, married only once, and having a reputation for good works, among other things. In contrast, Paul admonishes the Thessalonians to withhold their social care to those unwilling but able to work, remarking, "if anyone will not work, neither let him eat" (2 Thess. 3:6-15). Giving should always be done in a way that doesn't support bad behavior or subsidize addictive habits or close the door for the Gospel. Give wisely but give. This also includes being wise in your giving to mission organizations and agencies that care for orphans and feed the hungry. Do some investigation into any organization that you plan to support. Ask for a public audit or go online and read the audit. Ask how much of your money actually goes to the need and how much stays in the local office for administrative overhead. If no answer is forthcoming, find another organization that will give answers. Legitimate ministries are more than willing to share any information that will help you give confidently and generously.

Fourth, pray. The giving of your time and treasure may be small but the offering up of your prayers can be large! We cannot take up every kind of injustice or concern in the world – to even try to do so would do us in. But we can enter the arena of social concern on the wings of prayer. Prayer is necessary if the forces of darkness and the demonic principalities that are behind the institutional structures that are responsible for so much poverty and suffering are to be defeated.

Everett Hale said, "I am only one, but still I am one. I cannot do everything, but still I can do something; and because I cannot do everything, I will not refuse to do the something that I can do."

I cannot cut the ropes that bind the little girls of Thailand as they wait to be sold to some vile monster, but I can pressure my government to get involved, support the organizations that do, and be faithful in my prayers to defeat the demonic forces that hold this corrupt system in place. I can't save every child that dies in the Sudan, but I can support a missionary who braves the risk of working there. I can't alleviate all the suffering in Cincinnati or even all that is found on the street where I live, but there are some things I can and must do! I will probably never feel that what I did was quite enough, even though it was my best. I may always feel a little skeptical as to whether the ones I reached out to really needed my help or truly appreciated my efforts. But I am always comforted and motivated by these words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). ■



— Called Unto Holiness —

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

CONSCIOUS ONENESS WITH CHRIST

by Hannah Whitall Smith

All the dealings of God with the soul of the believer are in order to bring it into oneness with Himself. This divine union was the glorious purpose in the heart of God for His people before the foundation of the world. It was the mystery hid from ages and generations. It was accomplished in the death of Christ. It has been made known by the Scriptures; and it is realized as an actual experience by many of God's dear children.

But not by all. God has not hidden it or made it hard; but the eyes of many are too dim, and their hearts too unbelieving for them to grasp it. It is therefore for the purpose of bringing His people into the personal and actual realization of this that the Lord calls upon them so earnestly and so repeatedly to abandon themselves to Him, that He may work in them all the good pleasures of His will.

All the previous steps in the Christian life lead up to this. The usual course of Christian experience is pictured in the history of the disciples. First they were awakened to see their condition and their need, and they came to Christ and gave their allegiance to Him. They followed Him, worked for Him, believed in Him; and yet how unlike Him! Seeking to be set up one above the other; running away from the cross; misunderstanding His mission and His words; forsaking their Lord in time of danger; but still sent out to preach, recognized by Him as His disciples, possessing a power to work for Him.


Then came Pentecost, and these same disciples came to know Him as inwardly revealed; as one with them in actual union, their very indwelling life. Henceforth He was to them Christ within, working in them to will and do of His good pleasure, delivering them by the law of the Spirit of His life from the bondage to the law of sin and death under which they had been held. No longer was it between themselves and Him a war of wills and a clashing of interests. One

will alone animated them, and that was His will. One interest alone was dear to them, and that was His.

And surely you can recognize this picture, though perhaps as yet the final stage of it has not been fully reached. You may have left all to follow Christ. You may have believed on Him and worked for Him and loved Him. Allegiance to Him you know and confidence in Him you know, but not the deep union with Him which I describe. There are two wills, two interests, two lives. You have not yet lost your own life that you may live only in His life. Once it was "I and not Christ." Next it was "I and Christ." Perhaps now it is even "Christ and I." But has it yet come to be "Christ only," and not I at all? Let me urge you now to take the definite step of faith which will lead your soul out of self and into Christ, and you will be prepared to abide in Him forever and to know no life but His.

Dear friend, I make the glad announcement that the Lord is in your heart. Since the day of your conversion He has been dwelling there. Will you now invite Him into your innermost chambers and say "Yes" to His longing for union with you? With a glad and eager abandonment will you hand yourself and all that concerns you over to His hands? Will you consent to all this? The steps are but three: first, we must be convinced that the Scriptures teach this glorious indwelling of God; then we must surrender our whole selves to Him to be possessed by Him; and finally we must believe that He has taken possession and is dwelling in us. Christ left all to be joined in this divine union with us. Shall we not also leave all to be joined to Him? ■

*Hannah Whitall Smith (1832-1911) was a well-known author, evangelist, and advocate of Christian holiness known both in the United States and England. This selection is condensed and edited from her popular book *The Christian's Secret of a Happy Life*, which is regarded as a classic devotional volume.*



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.

A CALL TO THE CHM

Let me commend you on the great work you have done over the years, but especially more recently with the exceptionally meaningful conversations to all of us who are "conservative" believers convinced of the deeper work of the Spirit. I believe you are addressing many matters long "taboo" in our circles but desperately in need of honesty and openness. I hope it will help to secure the next generation and help long-standing error to be carefully considered and corrected, not so much in doctrine but in priorities. The *Revivalist* is clearly a distinct and unique periodical. I am always glad to get it.

MELVIN ADAMS
Email

APPRECIATION FOR *GOD'S REVIVALIST*

I look forward to each issue and read it from beginning to end.... I enjoy the magazine and pass it on to a friend. Keep up this wonderful publication.

DELLA STRAIGHT
Jay, New York

This publication is my favorite of the many that I receive from various organizations.

THOMAS V. FANNING
Camden, New York

Thank you for the excellent editorial in the recent *God's Revivalist*. Thank you for your balanced and gracious example of Christianity.

CLAIR SAMS, Conference President,
Heartland Conference of the
Bible Methodist Connection of Churches,
Germantown, Ohio

EDITORIAL continued

➡(p2) everywhere the Master went He ministered to both the spiritual and physical needs of people." Thus, the first dimension of this vital ministry is positive – doing what is right, reaching out "compassionately to the sick, the suffering and the forsaken...." In contrast, the second dimension of Christian social witness, also defined in the Call, is negative, opposing what is wrong, impelled "to resist courageously societal structures that oppose divine purpose and degrade human dignity."

As we obey Christ's command, therefore, inspired by His example, we are summoned, first, to *compassionate philanthropy*, and, second, to *uncompromising protest*. One of the Call's most memorable statements is from Dr. Leon Hynson, who puts this all in clear perspective. "Wherever the Christian lives an authentic life," he writes, "the world around is permeated with God's presence...[He] raises the quality of life, makes social justice, equity, and integrity work. The pure in heart not only 'see' God but become the letters through which society sees Him."

"Faith working by love," Galatians 5:6, is the "theological formulation and foundation of Christian ethics," as Hynson continues to explain, as well as "the recurrent paradigm" of societal ministry in the Wesleyan tradition. This faith anchored securely in Christ's saving work brings us to personal salvation. But as it expresses itself thereafter in self-giving love, it becomes "intensely social," prompting us to follow Jesus "out into the world where economic slaveries, human indignity and oppression, poverty and disease, hold persons under purgations more severe than most of us are able to conceive."

SOCIAL WITNESS NEGLECTED

"Faith working by love" compels us, therefore, to challenge these hideous bastions of evil and to bring release in Christ to those imprisoned by them. At least, this is our respected historical position, though not always our consistent practice. For as Article IX asserts, "we have sometimes withdrawn into the cloistered walls of a narrow and narcissistic piety," centered in our own spiritual experience but divorced from the nastiness that lurks just outside those walls. "But this was not the pattern of our spiritual forebears who raised Christian consciousness in all the forums of public life and who filled their land with works of grace and mercy."

John Wesley was convinced that Christ's love was "the medicine of life," transforming rebellious sinners into robust saints. But as he also taught, this same love was "the never-failing remedy for all the evils of a disordered world." With what appeared to be "a fool-



hardy courage worthy of Jack the Giant Killer," he set out determined to apply that medicine everywhere to heal the unspeakable horrors of English culture

Thus, as historian Earle E. Cairns has noted, Wesley "gave 30,000 [pounds] during his life to other people. In 1746 he opened the first free dispensary in England for medical aid to the poor of Bristol.... He opened a Friends Society in 1785 to aid strangers in want. He wrote pamphlets against Methodists taking bribes for their vote, engaging in smuggling or swearing. He supported attempts at elementary education and the rise of Sunday schools. He opposed the slave trade and threw the support of the Methodists behind every effort to destroy it. His last letter was written to Wilberforce to encourage him in the fight against this trade which he called that 'execrable sum of all villainies.' He visited those in prison and encouraged John Howard in his work in prison reform."

Methodists and other "holiness people," who regarded themselves as Wesley's followers, committed themselves to his example. Nazarene scholar Dr. Timothy L. Smith documents how they united relentlessly with other evangelical Christians "to purge human society of all its ills [and] usher in Christ's reign on earth." In the greatest moral struggle of their times they rallied in a ferocious assault on slavery – an assault that shaped the origin of both the Wesleyan Methodist and the Free Methodist denominations. Later they threw themselves into the fight against the "demon rum," determined to "sweep away intemp'rance from the land," as one of their battle songs declared.

Nor was this all, for they entered the lists against ignorance, poverty, gambling, racism, economic inequity, political corruption, abortion, and sexual degradation. They operated rescue missions, established orphanages, and scrubbed and saved the "soiled doves" exploited by Victorian America. C.T. Studd didn't call himself a Wesleyan, but his famous lines sum up the fiery dynamic of our tradition. "Some wish to live within the sound of church or chapel bell; I want to run a rescue shop within a yard of hell."

But then "in the early 20th century," as I have written before in these pages, "came the 'Great Reversal,' as George Marsden calls it, when 'all progressive social concern, whether political or private, become suspect among revivalist evangelicals and was relegated to a very minor role.' This came primarily, as he believes, 'in reaction to the Liberal Social Gospel,' which had come to dominate mainline Protestantism.

"We never completely abandoned our heritage of Wesleyan social activism, but we certainly tempered our enthusiasm for it. Melvin Dieter thinks this came because we allowed our 'pietism' to overcome [our] Wesleyan perfectionism,' while Donald Dayton links our waning social activism to the loss of the old postmillennial optimism that activated reformers to prepare a kingdom for their King. Whatever its causes, we may agree that the 'Great Reversal' is really the 'Great Betrayal' of 'scriptural holiness,' as we have always understood it. As our forebears would have asked, 'How can "faith working by love" turn away from a world of empty bellies and shattered dreams?'"

SOCIAL WITNESS RECLAIMED

At every point, the Call is firmly conservative, urging us to be who we really are. This demands that we recover the riches of our past in order to invest them in the destiny of our tomorrow, first in reverent service to our God and, second, in relevant service to our world. Thus, Article IX calls us to "renewed commitment to Christian social witness," emphasizing again its essential dimensions, *compassionate philanthropy* – ministering in Christ's name "to the imprisoned, the needy, and the oppressed," and *uncompromising protest* – asserting the claims of His Kingdom "against all that militates against it." Granted, there are many in the CHM who are doing both of these, but what we need so desperately as a movement is to reclaim the throbbing passion that once sent us out everywhere to Christianize our culture. If we are to do this – and God grant that we shall – we must respond firmly to these imperatives:

Renewed hope. It's time to stop wringing our hands over the miseries of our time and determine by God's grace to do something about them. Our hope in Christ transcends the present evil and impels us to extend His hands to touch the hopeless. Church history shows that social wrong has often been far worse than it is today, but that faithful Christians, determined to be "salt and light," have turned back the tide. With God's help, we can do this again! After all, we serve God who promises to lift up His banner against the foe and fight beside us. So throw yourself now into the struggle. "All that is necessary for evil to triumph," warned Edmund Burke, "is for good men to do nothing."

Personal Piety. Social activism can never be an end in itself, but rather an essential by-product of deep Christian devotion, marked by faith, love, and obedi-

How can faith working by love turn away from a world of empty bellies and shattered dreams?

ence, and nourished by prayer, scripture, and the other means of grace. This brings a winsome and courageous love that is a powerful influence for righteousness. Remember, too, that your local church is a frontline battle station that you must strengthen and support in this great struggle against the darkness. For all of us, then, it's first to the altar in worship, then to the sidewalk in witness!

Active Involvement. Each of us in our little corner must light a candle to disperse the darkness, and those little flames flickering together will become a radiant light bringing cheer, hope, and renewal. Make up your mind to lift your candle now. Write a check to support a home for unwed mothers, volunteer to tutor a Mexican boy struggling with English grammar, join the neighborhood improvement association, reach out to a frightened unwed mother, help out in the local food pantry, become a police chaplain or a hospital aide. Write a letter to the newspaper, sign a petition, run for the local school board, let your Congressman know that you're for marriage as the Bible defines it.

Cautious Networking. In the social crisis now confronting us we must determine, as did John Wesley, to form a "league offensive and defensive with every soldier of Christ." This means reaching out to other Christians to do what we never could do alone. Granted, this demands cautious participation and determined purpose never to compromise our own distinctive principles. But there are all kinds of advocacy groups that we can support and even join in the struggle for right and against evil – abortion protests, political rallies, ministerial associations. Think too of Habitat for Humanity, the Salvation Army, World Hope International, the WCTU, and the Voice of the Martyrs.

Fierce Determination. Remember Wilberforce's lifetime thrown into the battle against slavery, Amy Carmichael's struggle in India to save little girls from forced prostitution, or Francis Willard's assault on whiskey and the mistreatment of women. They were effective because they were Christians who simply would never quit. Jesus has all the ages to consummate His purpose, and in each of them we must be faithful, refusing to "grow weary in well-doing." It was in 1941 during the agonies of World War II that Winston Churchill charged the students at Harrow, "Never give in – never, never, never, never!"

This must also be our resolve. Give in? "Never, never, never, never!" For as Frances Willard insisted, holiness in the sanctuary must become holiness in the public square. Yes, it's time for another great crusade to bring Christ's law to America's social fabric, Christ's mercy to its degraded masses, and Christ's judgment to its cesspools of evil – "the saloons, the gambling houses, the haunts of shame." ■



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THOUGHTS

for the quiet hour

by Sonja Vernon

PROVISION

"He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord." —Deut. 8:3 NASB

Droughts, fires, floods, and still we live in a land of plenty. Shelves sag with the weight of food, food, and more food. Even with the economy down and unemployment high we live like kings compared to most of the world's population. And while haute cuisine may not be on the menu, very few of us have recently wondered where our next meal was coming from. Our nation is blessed; so blessed, in fact, that we often forget both the Source of these gifts and the fact that we were not created for physical nourishment alone.

For 40 years God's people wandered in the wilderness, completely unable to provide for themselves. They were forced into utter dependence on the mighty God who had led them out of Egypt, and still they complained. They murmured, grumbled, and rebelled even while God was faithfully caring for them and revealing Himself in a personal and powerful way. In this land of abundance, let us never forget that every good thing comes from our Heavenly Father. Whether we realize it or not we are completely dependent on Him. Our very life comes from Him – not simply from the food we eat or the air we breathe. He Himself is our provision. When we have Him, we have everything. ■

Sonja Vernon is Dean of Women at God's Bible School and College.

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