

GOD'S REVIVALIST

November 2005

and Bible Advocate



Dr. and Mrs. Samuel Deets

Former Presidents Deets and Miller Honored at GBS Homecoming

(see back cover)

the editor's view



LARRY D. SMITH

GILDED ON OUR HEARTS

“Take me there, where Thou showest Thy glory,” prayed Howell Harris on his deathbed, “and indulge a worm, sick of love, longing to come home.” For months that suffering old circuit-rider, the Methodist “apostle to Wales,” “lingered at the gate..., longing to enter,” as Abel Steven tells us, “but ministering meanwhile sublime words of consolation and exhortation to the brethren he was about to leave.”

God Himself had been Harris’ absorption and delight since Pentecost Sunday, May 25, 1735, when under agonizing conviction he had gone to Holy Communion at Talgath parish church. “At the table,” he later testified, “Christ bleeding on the Cross was kept before my eyes constantly; and strength was given to me to believe that I was receiving pardon on account of that blood....”

In barns, chapels, and open fields, Howell Harris had faithfully lifted up the Saviour for nearly 40 years. Now the Saviour faithfully lifted up Howell Harris as tuberculosis wrenched his failing body. “I feel that He, and not anything here, is my rest and happiness,” he said. “I love eternity, because He is there.”

“On the ceiling of his sick-room was gilded in Hebrew the awful, glorious name of Jehovah,” historian A.B. Hyde informs us. “It brightened before his dying eye, and many a pilgrim still gazes on it with tenderness and awe.” We have never entered that old room in Trevecca; but still “it is with tenderness and awe” that we recall the dying veteran as to the end he adored the name of God painted upon his ceiling.

On July 21, 1773, “a worm, sick of love, longing to come home,” was given his desire. Twenty thousand people attended his funeral, according to the Countess of Huntingdon. “It was a day never to be forgotten...,” she wrote. “Though we had enjoyed much of the (p22)➡

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the president's page



WWJD?

by Michael R. Avery, president

Charles Sheldon popularized the question, “What would Jesus do?” in his famous book, *In His Steps*. The question implies that by asking and answering the question “What would Jesus do?” one can then imitate the behavior or response of Jesus in any given situation. The only problem is that this approach

doesn't work. Trying to answer what Jesus would do is highly subjective, differs from person to person, and can be implemented (and most often is) without any biblical data. The end result is a superficiality that fails to transform character to any measure of real Christlikeness.

The Bible leads us toward another question. That question is “*What did Jesus do?*” This is a question that forces us to search the scriptures to see how Jesus lived His life, responded to others, and revealed the character of His heavenly Father. The Gospels offer a front-row seat to watch and learn from the words and works of the Master Teacher. When one reads the story of the woman taken in adultery and carefully studies Jesus' response to her, he has to draw the conclusion that to be like Jesus he must treat every human being with dignity and respect, as well as with an overall response that is redemptive. But even this approach lacks what is needed for the development of true Christlike character.

Christlikeness cannot be produced by imitation (Sheldon's approach) or solely by revelation (gaining insights from the study of scripture). True Christlikeness can only be produced by inhabitation. We must allow Christ to live His life through us. So how does this happen in real life? First, by the miracle of regeneration and entire sanctification (things Christ does for us and in us). Second, by the choices we make and the disciplines we embrace. Paul tells us in Ephesians 4:22–24 that we must get rid of our old ways of living, let the Spirit and Word change the way we think, and develop new godly habits. As we cooperate with the Holy Spirit, He can bring about character change that allows us to manifest the true image of Christ.

The real question isn't “What would Jesus do?” or even “What did Jesus do?” But rather it is “What can He do with a fully-surrendered soul who is cooperating with the Holy Spirit and applying the principles of God's Word?” The answer to that question is transformational. ■

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.

“SECOND CLASS CHRISTIANS” AGAIN—AND AGAIN!

I am writing in regards to the letter from the lady who felt like a “second class Christian” because she and her husband had a previous marriage before they got saved [“Letters to the Editor,” September ‘05 *God's Revivalist*].

The life we live before we meet Jesus is a life of sin. I don't believe in or condone divorce, but it happens; and it is sin as any other sin. When we are washed in the blood, it's as though our past was never there. What this couple needs to do now is take Paul's advice in Phil. 3:13–14, “forgetting those things which are in the past and press on toward the prize.”

MARION THOMAS GEORGE (GBS HS '53)
Martinsville, Virginia

WE NEED A HOLINESS VOICE

God's Revivalist has been with our family since the late 1800's. My father, as a young man, was led into the experience of sanctification by *God's Revivalist* and a German book in his father's library. I grew up on *God's Revivalist*, including the weekly daily devotions by Mrs. Cowman, wife of the founder of OMS.

My plan to attend GBS was confirmed when a non-denominational missionary, Rev. Fred Abel, visited my father's church and brought with him a young Japanese man who had attended GBS. Shortly after they arrived, Brother Sauiki Urano disappeared from the house. We found him on a street corner handing out tracts and witnessing. “That's it,” I said. “I want to attend this school that sends out students on fire for the Lord.”

I reached GBS in 1935. My first evening there, as I stood out by the circle, I heard singing and watched as a truckload of students left the grounds with Mrs. E.E. Shelhamer, wife of the Free Methodist evangelist. The next night I went with them. All that year, weather permitting, Mrs. Shelhamer took twenty or more students out witnessing each night. I won't tire you with those evangelistic experiences.

(continued on page 21) ➡

the world to win

Each month we publish brief “field reports” from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

AFRICA. “From Pieter Marais (HIM): ‘We are very thankful for your prayers and financial help to take 5,500 Bibles and 22,000 tracts to places where no one wants to go. Hester and I and some of the team stayed about two months up North. We pitched our tent 22 times before we returned home. Many times we just slept in the bush.’” —*Ropeholders*

ARIZONA. A meeting of board members of Montezuma Indian School with members of the Navajo community “opened our minds to new areas of ministry,” according to the ministry's publication. “...We feel directed to focus on a home-schooling ministry, adult education services, and a college-level program for preparing pastors and lay leaders. This is a big undertaking, and we go forward deeply aware of our divine guidance and intervention.... The immediate plans include setting up new headquarters in Flagstaff, Arizona.” —*Ropeholders*

BELIZE. “On August 22 I decided to return to Belize and await God's directions. I plan to continue my intercessory-prayer ministry, write more tracts, etc., and assist the Wades in their church-school ministries.” —*R. Glenn Pelfrey*

INDIANA. “We have made progress on the Stranger Project, but we need to get it completed. There is a lot of work to do, and we don't have the help to do it. Merton Rundell, a former missionary to Honduras, has been preaching every other week, and a young believer, Fidel Ramirez, has been filling in the alternating weeks. We are praying that God will provide someone to work alongside our little team of Spanish-speaking leaders and to lead this group forward. Pray that God will renew (p6) ➡

A man with a surprised expression is eating a donut. He is surrounded by a large pile of donuts and many colorful bags of candy in shades of pink, orange, and blue. The scene is brightly lit and festive.

Cotton Candy,

Cream Puffs and

Concupiscence

by Wallace Thornton, Jr.

Earrest Christians everywhere express concern over the apparent lack of vital piety in the contemporary American church. In no place or time has the church been so successful in garnering property, privilege, and popularity as the evangelical church in America. Evangelicals receive Grammy awards, appear on the *New York Times* bestseller list, and frequent the Oval Office. Yet, never since the Dark Ages has the church been so ineffectual and dissolute.

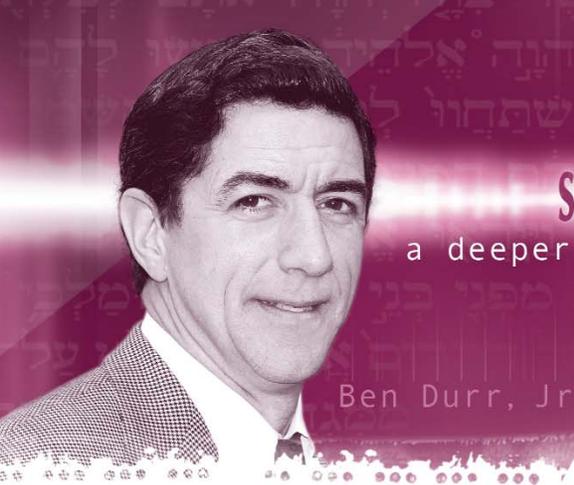
This impotence manifests itself in many ways, but perhaps most dramatically in the moral decadence increasingly found among professors of religion. For example, Ralph Earle, Jr. and Mark Laasar report that “a recent *Leadership Journal* survey indicated that almost one-third of all pastors struggle with Internet pornography” (*The Pornography Trap*, 5-6). Other studies reflect little distance between the church and the world regarding such issues as divorce and pre-marital sex. While evangelicals confess different beliefs, they lead lives that hardly differ from those of nonbelievers, recently prompting the conclusion in a secular newsmagazine: “Their distinctive faith aside, evangelicals are acting more and more like the rest of us” (*U.S. News and World Report*, May 3, 2004, 59).

While serious saints react with appropriate dismay to these evidences of encroaching worldliness in the church world at large, we need to look a bit closer to home. Here we find some of the roots of this drift already at work among us. Although many holiness people have stood staunchly against the flood of filth purveyed by popular media over the last century, it appears that a breach in the dike of holy discernment is ever-widening.

Many who once shared a commitment to living careful, godly lives have modified or forsaken altogether their erstwhile conscientious lifestyle, now regularly devouring a diet of filth that they would have once found nauseous. What led to this tragic backsliding? How can it be prevented in others?

Answers to these questions may be found, at least in part, by considering the spiritual effect of indulgences that at first glance may seem harmless and trivial. It has often been demonstrated in history and observed in scripture that apparently insignificant practices, regardless of their purported innocence, can lead to monumental problems: “*little foxes...spoil the vines.*”

Of particular concern is a trend that has mushroomed among Christians during the last couple of decades—that of consuming light—albeit (p16)➡



Ben Durr, Jr.

SECOND THOUGHTS

a deeper look at Scripture

WHO LAUGHS AT THE SINNER'S DEMISE?

"I also laugh at your calamity, I will mock when your fear cometh."
(Proverbs 1:26)

Does God delight whenever judgment falls upon a nation or an individual? Does He actually laugh at a person's misery when that one finally "gets what's coming to him or her"? Such an image of God is not only unpleasant, but I believe it is incompatible with the character of God revealed throughout Scripture.

I am not questioning the fact of divine judgment, but only wondering if God mocks at the sinner's punishment. I do see God grieving in the book of Hosea, an image reminiscent of Jesus weeping over Jerusalem. A mocking God is certainly not the picture painted by Jesus in His story of the Prodigal Son, nor was it the reaction of our Lord to Peter's failure during the crucifixion trials. In Ezekiel 33:11 God plainly states, "I have no pleasure in the death of the wicked."

What are we to make, then, of the statement in Proverbs: "I will laugh at your calamity, I will mock when your fear cometh?"

If Proverbs 1:26 presents a true picture of God's response to the judgment of the sinner, then we need to accept that. But the incongruity of such an image with the rest of Scripture compels me to interpret the exception in light of the rule, and not vice versa.

Having said that, let me add that when we closely examine the context of the verse we find that it is really not God after all who is doing the mocking. Rather, the writer is using a genre of writ-

ing known as "personification." Personification is a literary technique in which an inanimate object is spoken of as though it were a living and breathing thing. For example, when Isaiah declares that the "trees of the fields clap their hands," he doesn't intend for us to take that literally (Isa. 55:12). Trees don't have literal hands. He is expressing the joy of returning captives by speaking figuratively of trees clapping. Many examples of personification might be found in the Wisdom Literature and the Prophets.

Beginning with Proverbs 1:20, Solomon speaks of Wisdom as though it were a person. He imagines Wisdom as a godly woman, walking the streets, calling out for passers-by to partake of what she has to offer, pleading with fools to respond to her correction. But when Wisdom is scorned, her response is, "If that's your choice, you'll have to live with the consequences. There will come a day when you will need me, but then I won't be there for you." In this context Wisdom is then poetically depicted as laughing and mocking at the coming predicament of the fool whose only choice will then be to eat of the fruit of his ways (1:23).

I do find comfort in the fact that God isn't here gloating over the sinner's demise. However, I am quickly sobered and warned that should I scorn wisdom today, tomorrow can only bring remorse. Simply correcting the view of God mocking at a sinner's ruin does not lessen the sharp warning that is in the text, a warning we all need to hear. How have you responded to the pleading invitation of Wisdom? ■

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

➡(p4) our courage, give us His strength, and guide us with His eye." —Eric Himelick, Victory Inner-City Ministries, Indianapolis

LATIN AMERICA. "We just returned from Nicaragua. The poverty there was heartbreaking. The souls there are very open to the Gospel like in other Latino countries right now.... I took Bibles to distribute, and they disappeared in a few minutes. Pray for laborers. I beg you. Be baptized with the Spirit of God. I beg you to obey, stay filled, and stand in the gap. Finally, intercede and believe God for great things. This is our time." —Phil Dickinson (GBS '96 BA), Newsletter

PHILIPPINES. "I traveled with Rev. Jun Catalan to revisit the Negrito project in the Cagayan Valley, an 11-hour bus ride from Manila. About 4000 Negritos or Agay, as they are called here, live in this region. They are the first inhabitants of these islands who remain in scattered pockets throughout remote and isolated mountainous regions of the Philippines. We crossed three rivers and walked in a light rain. Edwin Balasiw, the Agay Project Director, and two Agay men met us on the path and carried our bags.

"In June, Rev. Catalan conducted a revival followed by a mass marriage ceremony for eight couples followed by 17 baptisms and 15 children dedications. Drunkenness and wife-beating have ceased. The Agay can be heard singing hymns and quoting Scripture while working. The men now give their time to gathering products from the forest to sell in town in order to buy food for their families. Shop owners have been asking, 'What has happened to you? You no longer buy beer and cigarettes but food.'" —Robert and Kay Bickert, Email ■

“RELEVANT” WORSHIP FOR THE TWENTY-FIRST CENTURY *by Dr. Richard S. Taylor*

A veteran holiness-movement theologian begins a two-part discussion of the abiding principles of God-honoring worship services.

PART I

In about A.D. 150 the Church Father Justin Martyr, in his *First Apology*, described a standard worship service. It consisted of four elements: the public reading of Scripture, the exposition of the Word and exhortation by the “president” (pastor). Following this came congregational prayer (standing), then the distribution of bread, wine and water for the Holy Communion. In connection with this, the pastor “sends up prayers and thanksgiving according to his ability, and the people sing out their assent, saying the ‘Amen.’”

Four elements stand out here: the primacy of the Word and its exposition, the generous time given to congregational prayer, the regularity of the Holy Communion, and the maximum participation by the worshippers.

While details have changed throughout church history, a modern worship service which is biblical and effective will not stray too far from this sort of structure.

Perhaps the most common defect of the contemporary service on Sunday morning is the minimalizing of congregational participation. Several factors contribute to this:

- (1) Too many things going on up front to watch and hear, which preempt the attention of the people from spiritual worship;
- (2) Poor or inadequate leadership of the congregation in worship;
- (3) Songs and choruses which are (a) unsingable by the majority, (b) trite and repetitive, (c) unknown to most, and (d) disliked anyway.

Then there is a kind of congregational participation which keeps people awake but does not contribute to worship. This is the style of service in which the policy seems to be to keep the people guessing as to what is coming next. Unexpected turns and surprises seem to be the vogue. This may be exciting and entertaining without being conducive to worship.

Too many pastors seem to have forgotten what worship is. They conceive of a Sunday-morning “worship” service as a getting together for an hour of interesting, often entertaining, religious activity. At the end there is a benediction and everyone goes home — probably to a big dinner without another thought of the morning “worship” hour.

Of course, there will be somewhere in the service the sermon. If this is biblical and well-done, edification will result. But its impact will be less than it should be because it is not set within a truly worshipful service. If people devoutly worship before the sermon, they will be more apt to listen with spiritual receptivity to the sermon.

Let us get back, then, to the nature of true worship. Worship is at two levels: *first is the corporate activity of a body of people offering praise and worship to God by means of singing, praying, giving, participating sometimes in Communion, and sharing regularly in the ministry of the Word.* When done reverently, appropriately, with the unity of spirit, this is highly to be prized and can properly be called a “worship service.”

But there is another level of worship which is the personal and individual. So we ask the question: “To what extent does the individual congregant touch God?” It is possible sincerely to share in the corporate worship, yet miss a personal “I—Thou” (p13)➡





HOMECOM



(top) 50-year graduates from the Class of 1955. Pictured left to right are Eugene Yerian, Betty Farmer, Elton Moose, Kathleen (Brock) Moose, Helen (Brock) Graden and Clarence Driftmeyer.

(middle) 25-year graduates from the Class of 1980. Pictured left to right are Phillip Martin, Charles Elliot, Steve Campbell, Don Quales, Jr., Deborah (Alley) Cutler, Joseph Ratcliff, Denise (Joslin) Raisch, Ruth Ann (Rowley) Cash, Cindy (Hanson) Robison, Ruth (Vernon) Avery and Julie (Parchment) Hunter.

(bottom) Dr. and Mrs. R.G. Humble receive the Alumni of the Year award from Alumni President Dennis Joslin.



MINING '05

It was wonderful to see our alumni coming back to the campus for Homecoming 2005, October 7–8. The weekend was full of special events, including the Homecoming Concert, Alumni Reception, Homefest, and Reunion. The graduates of 1955 and 1980 were honored. The Alumni of the Year award was given to Rev. and Mrs. R.G. Humble. The Staff/Faculty Award was given to Rev. Larry Smith. Special recognition was given to former presidents Dr. Samuel E. Deets and Dr. Bence C. Miller (see back cover). Most of all, Homecoming was a time to meet former classmates, share memories, and come back to our Hilltop home.

—Rev. Jack Hooker, GBS Vice President for Advancement

(left) Mr. Garen Wolf directs the Symphonic Wind and String Ensemble. (bottom left) Rev. Larry Smith receives the Staff/Faculty Award from Alumni President Dennis Joslin. (below) The Alumni Executive Council. Newly elected were Steve Mills, president; Paul Clemens, second vice president; and David Hilligoss, second member-at-large. Other council members are Steve Stetler, Viola (Miller) Durr and Jim Stroup. (bottom right) Ms. Deanna Wolf directs the alumni choir.





EVALUATION TEAM VISITED CAMPUS IN SEPTEMBER

Another step was taken toward regional accreditation when GBSC hosted a team from the Higher Learning Commission, September 19–21. Its members came to verify what we had presented in our self-study document, as well as to meet with various staff members and review the document’s relevance to the institution. The team consisted of Dr. Jerry Alexander, Vice President for Academics, Central Christian College (Kansas); Dr. John I. Kampen, Academic Dean, Methodist Theological School

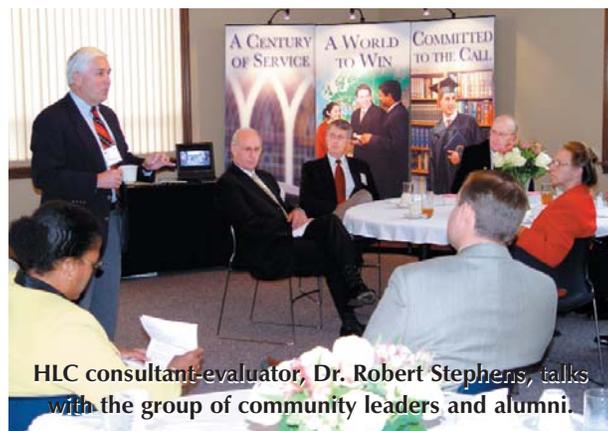
(Ohio); Dr. Patricia T. Whitfield, Director of Teaching at Lyon College (Arkansas); and Dr. Robert W. Stephens, former President, Ohio Valley University (West Virginia).

From the entrance interview the HLC team conducted with the GBSC administrators, it was readily apparent that our HLC liaison, Dr. Mary Breslin, had done a great job in assembling such an excellent team. They were indeed high-quality professionals and great people. The team members were gracious guests, and it was a joy getting to know them and learn from them. Not only did they ask us good questions, but also the suggestions they made came from a wealth of administrative experience.

In addition to meetings with the administration and with individual faculty and staff, the team also met the Board

of Trustees, a group of community leaders and alumni, the academic committee, and a group of current students. They commented that they were greatly impressed that 13 of our 16 Board members came to meet with them, and they loved our students. One team member referred to them as “the loveliest students I have ever encountered in higher education.”

At the end of their visit, they conducted an exit interview with the administrators and the Board members who were still able to be on campus. For each of the five



HLC consultant-evaluator, Dr. Robert Stephens, talks with the group of community leaders and alumni.

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 (GBS 2000 BA) and Dorcas (Arnold) (GBS 1998 BA) Bishop**, a son, *Blake Ryland Bishop*, born in Cincinnati, Ohio, September 28, 2005. Philip is an instructor in the GBS Division of Music.

ANNOUNCEMENTS

“As a CPA I have spent most of my career consulting with churches and other religious organizations. As a result I have found that many have (1) a need for a computerized system for

accounting and donor records; (2) a need for setting up the minister and staff correctly for church payroll and personal taxes; and (3) a need to have someone look over a church’s accounting records to see if there are suggestions for improving them. If you are interested, I can present an evening financial seminar for your congregation.” —*Jim Olsen, CPA, Phone: 772-545-7922 or Email: Jolsen CPA@aol.com.*

Marriage Matters Retreat 2006 will be held at the Carlisle Village Inn, Sugar Creek, Ohio, February 15–16. Those interested should contact Kathleen Churchill, 2111 Home Place Drive, Easley, SC 29640 (Phone 864-855-4638).

HLC criteria, the team members read a list broken into three categories: (1) areas in which the criterion is not only met but is an area of strength; (2) areas in which the criterion is met, but organizational attention is needed; (3) areas in which the criterion is not met, and therefore is a weakness.

As members of the HLC team took turns reading their lists, I was filled with pride (the good kind, I assure you.) The team saw GBSC as a mature institution with a great history and with many strengths. They were indeed impressed that we were a debt-free institution and that 92% of our alumni said that if they could do it all over again they would again choose to attend GBSC!

They also read a list of items in the second category—items that will need our attention to make them better, mentioning things like a need to expand college classrooms, to continue work on assessment, and to strengthen the *Employee Handbook*. In the last category, there was only one concern related to general education. Although the team compli-

mented us on the recent revisions to the general-education core, they pointed out several areas that need continued improvement.

So what happens now? GBSC will receive a copy of the Team Report and will submit our written response to the report. Some time next year, representatives of GBSC and the HLC evaluation team will meet before a review committee which examines the recommendation of the evaluation team before forwarding it to the HLC Board for ratification.

Please pray with us that the process will continue to go smoothly. We are cautiously optimistic that we will achieve candidacy status in Spring 2006. —*Dr. Ken Farmer, Vice President for Academic Affairs*

NEW STAFF APPOINTMENTS ANNOUNCED

Jon Bartolomeo, Media Specialist. As a student for the past two years, Jon Bartolomeo from Pell City, Alabama, has worked as assistant to Brent Miles, Coordinator of Information Technology. In August,

he began service in the new position of Media Specialist, continuing as assistant to the CIT but also working on other media-related projects, such as digitally cleaning audio tracks and transferring video to DVDs. Jon will continue his education at Cincinnati State College, taking classes related to technical aspects of media production.

Dr. John Johnston Pande, International Student Advisor. After attending Pacific Bible College in Papua New Guinea, John came to GBS, where he earned a bachelor's degree in 1995. He has since received graduate degrees from Cincinnati Christian University and Evangel Christian University (LA). Experienced as a school principal, administrator, and pastor, he lives with his wife and family in Cincinnati. He will serve this year as GBS International Student Advisor.

CHRISTMAS PROGRAM DECEMBER 9-11

"He Came Into Our Presence," GBS's 2005 Christmas program, ➡

Valorie Quesenberry (GBS '94 BSM) and Lucy Creech serve as editors of *The Ladies' Companion*. This is a bimonthly publication, written by women for women of conservative Christian viewpoint, now in its ninth year of publication. The subscription is \$7.00 per year for six issues and can be obtained by writing *Ladies' Companion*, Country Pines, Inc., R.R. 2, Box 48, Shoals, IN 47581.

DEATHS

Burton R. Carlson, 93, died September 19 in Cincinnati, Ohio. The son of Swedish immigrants who settled in the United States in the 1800's, he attended the University of Cincinnati and God's Bible School. At GBS he was a member of the Golden Echo Boys, a school quartet (pictured here in 1930; Carlson is on the

left) that traveled extensively and appeared on radio programs. He was a long-term employee of General Electric, Evendale, Ohio, and an active member of the Groesbeck United Methodist Church. He is survived by a ➡



Bros. Carlson, Slack, Hershberger, Wilhoyte

NEWS FROM THE HILLTOP continued

➡ will be presented at 7:00 P.M., December 9, 10, and 11 in the Adcock Memorial Chapel. The program will feature the combined college and high school choirs and the orchestra, which together will total over 150 people. Tickets must be secured in advance from the GBS Division of Music. Each family, church or organization may receive six free tickets, and \$5.00 will be charged for each additional ticket. Please send a self-addressed, stamped, envelope, together with name, phone number, night preferred, number of tickets desired, and \$5.00 for each ticket over six. Checks should be made payable to God's Bible School. Please mark the memo line as "Christmas tickets." **Phone orders will not be accepted.** Ticket orders should be sent to God's Bible School Music Division – Christmas Tickets, 1810 Young St., Cincinnati, Ohio 45202.

BRIEFLY NOTED...

President Michael Avery and the Rev. Richard Miles, Vice President for Student Affairs, were speakers at the annual conference conducted by the Faith Bible Church in Abamy, Alexandria, Egypt, September 12–16. They were accompanied by President Avery's son Joshua. ■

THE CHRISTIAN YEAR 2005–06

This November 27, Advent Sunday, begins the new cycle of the Christian Year for 2005–06. For your convenience in planning public worship and enriching your devotional life, we list the following seasons and special days.

Nov. 27, 2005	FIRST SUNDAY IN ADVENT , beginning the season of Advent, the season of preparation for Christmas. Advent continues through December 24.
December 25 Dec. 25–Jan. 5 January 6, 2006	CHRISTMAS DAY , the Nativity of Our Lord Jesus Christ. CHRISTMASTIDE , the 12 Days of Christmas. EPIPHANY , the revelation of Christ to the Gentiles; the coming of the Wise Men to Our Lord.
March 1 March 1–April 15 April 9	ASH WEDNESDAY , the beginning of Lent. LENT , the penitential season of preparation for Easter. PALM SUNDAY (PASSION SUNDAY) the Triumphal Entry of Our Lord Jesus Christ into Jerusalem.
April 9–15 April 13	HOLY WEEK , Jesus faces suffering and death for us. MAUNDY THURSDAY , Jesus institutes the Lord's Supper as the sacrament of our redemption.
April 14	GOOD FRIDAY , Jesus offers up the great atonement on the cross for our salvation.
April 16 April 16–June 4 May 25 June 4	EASTER DAY , the resurrection of Our Lord Jesus Christ. EASTERTIDE , the season of Easter. ASCENSION DAY , Our Lord Jesus Christ ascends to heaven. PENTECOST , the Holy Spirit descends upon Jesus' disciples; the birthday of the Christian Church.
June 4–Nov. 26 June 11	THE SEASON OF PENTECOST TRINITY SUNDAY , focusing on God's revelation of Himself as one God in three persons, Father, Son, and Holy Spirit.
October 29	REFORMATION SUNDAY . Commemorates the beginning of the great Protestant Reformation of the 16th century.
November 1	ALL SAINTS DAY . Reminds us of the faithful and godly lives of all the saints throughout history.
November 26	CHRIST THE KING SUNDAY . Jesus Christ is Lord of time and eternity, of heaven and of earth.
December 3	FIRST SUNDAY IN ADVENT 2006–2007 .

REVIVALIST FAMILY continued

➡ daughter, Janet; two sons, Stanley and Tom; grandchildren, great-grandchildren, a sister and two brothers. Funeral services were held at the Groesbeck United Methodist Church.

HITHER AND THITHER

"General Director of Evangelism and Church Growth Dr. Jerry G. Pence was elected General Superintendent of The Wesleyan Church during a September 6, 2005, special session of the Church's General Board. Dr. Pence will fill the unexpired term of Dr. David W. Holden on the Board of General Superintendents, which includes Dr. Earle L. Wilson and Dr. Thomas E. Armiger." —*Wesleyan Life*

A statement issued by the Confessing Movement's national conference in Cincinnati, September 24, declares that there "is no authentic unity in the Church apart from agreement on the

truth of the gospel." The Confessing Movement, a conservative and evangelical caucus supported by 1,526 clergy, 5,025 ministers, and 661,804 lay persons, added that "Doctrine is a necessary foundational element for the unity of The United Methodist Church."

"The Church of the Nazarene can be God's instrument to create a moral and spiritual conflagration that will have global impact," declared **General Superintendent Jim L. Bond, speaking for the Board of General Superintendents at the General Assembly.** "We can experience afresh the fires of the Holy Spirit and become a mighty movement to 'spread scriptural holiness,'" he said, according to *Holiness Today*. He "acknowledged that as the Church faces her centennial celebration, goals are in place that can only be achieved by faithful stewardship and the help of the Holy Spirit." These goals include "1 million new Nazarenes, 2 million in membership, 2 million in weekly worship attendance, 1 million in Sunday school attendance [and] 18,000 churches." ■

➡(p7) encounter with God, that brings real growth. This is what the earnest Christian yearns for when he comes to the House of God. If he experiences it, he goes away saying, "I met God today."

How can this kind of worship be made more likely?

Two suggestions may be helpful. The first is to exclude from public worship those activities which, by their very nature, distract attention from God to man so that the personal God-encounter becomes less likely.

All sorts of things can divert attention from God. Too much noise, exhibitionism, and pure entertainment can do it. If activities are worshipful, the likelihood of personal worship is greatly enhanced. If activities are bangy, showy, and entertaining as their primary quality, they become overwhelming in their impact and true worship is minimized, if not prevented altogether. People may laugh, get excited, enjoy the service, and go away saying, "It was great!" without having really worshiped.

Is there no place, then, in a worship service for the purely human element—some humor, occasional clapping, perhaps? Of course. These may be refreshing, relaxing moments, which bring an audience closer together, without destroying the spirit of worship—provided, however, that these light touches are not excessive.

Also, worship is made easier by the familiar. Dr. J.B. Chapman pointed this out years ago. His insistence was that the likelihood of people worshiping is in some degree, at least, related to their familiarity with what is going on. Familiarity makes it possible for people to lift their hearts heavenward without having to think consciously about what to do next. A channel has been cut for the natural flow of thoughts Godward. The unfamiliar shocks, jolts, gets attention; but in the process, it distracts the worshiping spirit.

This suggests that the order of a service should be regular. The hymns and songs should be familiar. Does this mean a congregation should never learn anything new? Not at all, but the new should be introduced carefully and occasionally. Song leaders should not be forever dumping new songs on a defenseless congregation. They want the old. They want the songs they love. They should not be belittled for this. This is the sort of thing which binds them to the church and makes them happy to come week after week.

What about the young people? And new Christians? They don't have a lifetime of familiarity with the hymns of the church. They want guitars and drums and noise. Do they? Even if so, should the church cease to be the church in order to conform to what they like? As a very successful and wise Chinese businesswoman said to me: "Young people should be taught what is appropriate in the House of God." But the "contemporary" church has totally abandoned its pedagogical responsibilities.

And its premise about reaching young people is wrong anyway. In 2002 I attended the Four Square Church in Beaverton, Oregon, pastored by Ron Clem (now in heaven). No drums, no guitars, no piano, no choir. Off to one side was an organ, really quite out of sight. The simple service was led by the pastor himself. He read Scripture, he prayed, he led the congregation in a few well-known and appropriate choruses. He preached. Everything was quietly and unhurriedly done in an hour.

Why limited to an hour? Because another thousand people were waiting outside to get in for the next service. And the crowd of which I was part had displaced a first thousand in the first service. Three thousand in one morning! I looked around, and the congregation bristled with young people.

A simple service won't reach young people? A myth.

What will reach young people is the authentic. They must sense the presence of God. And the preacher must be able to get on their "wave length"—and this has nothing to do with the style of service, but everything to do with his warmth and wisdom and the anointing of the Spirit upon him. Young people want intellectual competence and personal genuineness in a preacher—two qualities they instantly sense.

And what format will the Spirit bless? He will bless almost any format if He is not blocked by it from fulfilling His ministry. The Spirit can endorse with His manifest presence a service with a choir or without a choir, with guitars or without guitars, with "specials" or without "specials." What He can't bless (first of all) is prayerlessness. If there has been no prayer-wrestling with heaven for the service, and no prayerfulness during the service, He cannot bless.

Neither can the Spirit bless pride, ostentation, irreverence, frivolity, insincerity, meaningless ditties, and a style of program which has the effect of muffling the people, making them observers instead of a participating congregation.

A certain denomination used to be known as a "singing church." Yes, they had songbooks and hymnals. They knew how to read them and sing out of them (children too!)—enthusiastically, warmly, with their hearts as well as their voices. The rafters rang. Those days seem to be gone. Not forever, it is to be hoped. The denomination succumbed too thoughtlessly to the addiction of the trendy, in order to be "contemporary!" ■

(To Be Continued)



Dr. Richard S. Taylor
is a well-known
holiness-movement
theologian, educator,
conference speaker
and author.

Dear Phil

WHAT WILL PLEASE MY FATHER THE MOST?

“You all don’t own televisions, do you?” —a seminary professor

Sitting across the table from me was Dr. Bruce Compton of Detroit Baptist Theological Seminary and an older seminary professor (whose name slips my mind). I was in Michigan, attending the 2005 Bible Faculty Leadership Summit for fundamental Bible college and seminary professors. We were taking a break after one of the papers, and I had introduced myself to Dr. Compton. He saw my name tag—“God’s Bible School and College.” The school’s name invariably raises eyebrows, and I always take the opportunity to tell the story behind the name. I like to tell the “rest of the story” because it illustrates the spiritual passion for God that brought GBS into being and that was fueling the growth of the Holiness Movement at the turn of the last century.

Most of my fundamental Baptist and Presbyterian colleagues know very little about the Holiness Movement, much less the Conservative Holiness Movement of which I am a part. As I gave a brief history and description of the doctrinal and practical distinctives of the connection of churches to which I belong, Bible Methodism, the older seminary professor asked with a half frown, half smile, “You all don’t own televisions, do you?”

How would you have responded to that question? Give a quick embarrassed affirmative? Stiffen and offer a “Bless God!” sermon on the innumerable evils of television? I didn’t do either. Actually, I was glad he asked. It gave me an opportunity to share with my Baptist brothers a crucial principle that was at the heart of the Evangelical Revival under John Wesley—a principle that Wesley’s heirs, conservative or otherwise, have largely abandoned or forgotten.

I responded, “No, we don’t own televisions. It’s not because we are technophobes, or because we think that there is something inherently sinful in watching images on a screen, or because we don’t care about what’s going on in the world. Part of pursuing holiness in the Methodist tradition is laying aside things that do not promote holiness of heart and life.

“When John Wesley formed his Methodist societies in England, people had to share two basic commitments to join: they had to be fleeing from the wrath to come and pursuing the holiness without which no man shall see the Lord. We’re trying to be passionate pursuers of God and godliness. We choose not to own televisions because we find

that television-viewing does not promote and foster growth in Christlike holiness.” That’s about all I said, and that’s all it took. Both of my colleagues were nodding their heads in apparent understanding of the rationale I offered.

To love God is to commit ourselves self-sacrificially to delight in Him, to rejoice in serving Him, to desire continually to please Him, to seek our happiness in Him, and to thirst day and night for a fuller enjoyment of Him. Love for God inevitably bears the fruit of a genuine hunger to move beyond the question, “Is there anything wrong with it?” to a different set of questions: “What will please my Father the most?” (Col. 1:10); “What will help me and those around me become more like Jesus?” (1 Cor. 10:23-24); “Will this glorify my Father whom I love?” (1 Cor. 10:31); “Will this help or hinder my pursuit of holiness?” (Heb. 12:14; 2 Tim. 3:12).

When we live by such God-loving, holiness-pursuing questions, we realize with Paul that many of the “all things” that are “lawful” are not truly profitable or edifying (1 Cor. 6:12; 10:23). Living by these questions frees us from legalistically parsing our church manuals and searching the letter of the Law to make sure we are camped just inside its lifestyle boundaries. At the same time, living by these questions guards us from the blithe use of “Christian liberty” as a cover for self-pleasing choices.

When God is uppermost in our affections, we delight to pursue holiness in all our choices. What questions guide your entertainment, news media, and recreational choices?

Philip Brown ■

Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God’s Bible School and College.

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nations, already shipped \$1.25 million worth of supplies and food to the hardest-hit areas."

SUPREME COURT CONSIDERS ASSISTED SUICIDE CASE

On October 5, the U.S. Supreme Court heard opening arguments in a case to determine if the Attorney General may prevent Oregon doctors from assisting in the suicide of terminally-ill patients. *Gonzales v. Oregon* was appealed to the nation's highest court following a ruling by the Ninth Circuit Court of Appeals that former Attorney General John Ashcroft had unlawfully barred doctors from giving lethal doses to terminally-ill patients who had asked for such medication.

"To pervert the medical profession so that it becomes one of killing rather than healing poses a danger to everyone, particularly the disabled," says Bill Saunders, Human Rights Counsel for the Family Research Center. ■

CHRISTIAN RESPONSE TO HURRICANE DEVASTATION

"Hurricanes Katrina and Rita left behind a trail of devastation, desperation and death, and shed light upon the complex racial and economic inequalities that exist in American society. However, on a different light, it opened doors to greater generosity

from the American people and highlighted the often overshadowed unity that exists within the body of Christ," according to an article in the *Christian Post*. Its author points to the massive response by American Christian denominations in relief and rebuilding efforts. The "CWS, which is a joint program by dozens of denomi-

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➡(p5) religious—novels, self-help books, and other frothy amusements and “info-tainment.” At first glance, this may seem positive, as evangelicals now have their own alternatives to Steven King, John Grisham, and Harlequin romances. However, there are several troubling elements to this development.

For one, there is the issue of substitution. The consumption of “fluff” takes away time for substantial reading and other activities that promote devotion and theological reflection. Even at its best, the chaff foisted by today’s religious publishers on an unsuspecting, entertainment-oriented Christian public (in addition to threatening Bible reading itself) stifles interaction with the writings of Milton, Bunyan, C.S. Lewis, and contemporary writers who produce literature worthy of the name.

Rest assured that this is not a diatribe against reading for entertainment altogether, but an appeal for discernment in choosing spiritually helpful works and for balance in one’s reading habits. An occasional “light” read may help rest the mind, but a steady flow of such reading may paralyze the mind and starve the soul. Although everyone needs “intervals of diversion from business,” as John Wesley expressed it, this is to provide a brief respite for rejuvenation—not permanent preoccupation with fleeting pleasures. As with eating, so with reading—while infrequent desserts add zest to life, making sweets the staple of your diet will rob you of vital nutrients and ultimately prove fatal.

In other words, the substitution of the shallow for the significant contributes to a deeper danger inherent in imbibing frothy religious entertainment—that of becoming immersed in superficiality. Not only are superior writings and activities slighted, but deep spirituality itself may be hindered. The focus is not on divine activity or spiritual growth but on temporal excitement and fulfillment. A search for deeper truths illustrated by the plot or reflected in character development results in frustration. The spiritual point becomes clear to perceptive readers—there is no point! It is like Wes Tracy’s description of many contemporary Christians: “‘Way down deep’ they are ‘all surface.’” Moreover, excessive absorption of such material is bound to produce the same kind of people.

As if this harm were not enough, some of the frivolous religious fiction and other literary chaff so popular today goes even further in the subversion of the cause and spirit of biblical Christianity. Many of these

works apparently take their cues from secular fiction, then project a religious veneer over the surface. In this thinly-veiled guise, they actually promote unscriptural ideals and behavior. For instance, supposedly devout characters foster attitudes and engage in activities contrary to the Bible, such as dating or even marrying unbelievers. Other books exploit and distort biblical concepts, prostituting such glorious realities as spiritual warfare and end-time prophecy with sensational story lines that go so far as to glamorize violence and sensuality.

Ultimately, this spate of religious fluff and foam may have another insidious impact on those who ingest it. It can serve as a subtle avenue of seduction away from godliness, luring its consumers to desire outright the fodder of the world. After repeated exposure to worldly enticements under religious pretext, some readers will eventually succumb to temptation and finally embrace openly sinful literature and entertainment. For they have whetted their appetite for a diet of filth by feeding on a preparatory diet of froth.

While some may stop short of this tragic outcome, how many have already allowed religious chaff to substitute for substantial soul food, short circuit their spiritual growth, and even subvert their allegiance to Christ? How many holiness people who would never think of bringing a television into their homes have found a subtle substitute in light religious reading? How many have moved from this reading to such corrupt communication as the moral sewage flooding the “information super-highway”?

Our bookshelves reflect our predicament. Even within holiness parsonages, religious romance and adventure stories have crowded out the holiness classics by J.B. Chapman, A.M. Hills, and G.A. McLaughlin. If the maxim is even partially correct that “you are what you read,” one cannot help but wonder what the holiness movement will be in the not-too-distant future.

Those who would dismiss these concerns as the anxieties of an alarmist should bear in mind that, while not as immediate, the final consequence of a constant diet of cotton candy and cream puffs proves to be just as deadly as one of arsenic and cyanide. May our readers avoid the fate resulting, not just from feeding on filth, but from feasting on foam and froth. ■

The Rev. Wallace Thornton (CBS '92 BA; '94 ThB) is an author, Nazarene pastor, and former faculty member at God's Bible School and College.

Bear in mind that, while not as immediate, the final consequence of a constant diet of cotton candy and cream puffs proves to be just as deadly as one of arsenic and cyanide.

John's evidences of fellowship are not proofs of whether a believer is right with God, but they are proofs of whether one is saved at all! Fellowship here refers to being born again.

III. THE CLEANSING THAT IS PROMISED: "...and the blood of Jesus Christ his Son cleanses us from all sin."

There are three aspects to the cleansing that is promised that we should consider.

A. The Power for Cleansing: "the blood of Jesus Christ his Son"

All God's forgiveness is based on the blood of His Son that was shed at Calvary. That blood provided God with a righteous basis on which He can forgive sins; and, as we sing, "the blood will never lose its power." It has lasting efficacy to cleanse us. Of course, believers must confess before they can receive forgiveness, but John deals with that in verse nine.

B. The Nature of the Cleansing: "cleanses us"

The verb "cleanses" is a present indicative which indicates in the strongest way possible the factual, actual, continual cleansing that is provided to the one who chooses continually to walk in the light.

C. The Completeness of the Cleansing: "from all sin"

The phrase "from all sin" can also be translated "from every sin." Either way, the promise is of a complete cleansing.

CONCLUSION

There are great blessings and benefits promised to the person who walks in the light. One of the greatest of these is fellowship with the Triune God, as we learn to share and model His character. However, to enjoy this fellowship, a Christian must walk continually in the light. Failure to walk in the light brings darkness and loss of spiritual understanding. Jesus said, "Take heed therefore that the light which is in thee be not darkness" (Luke 11:35). The devil seeks either to blind people to the light (2 Cor. 4:4) or to give them "false" light. "And no marvel, for Satan himself is transformed into an angel of light" (2 Cor. 11:14). However, the person who walks in the light has the spiritual protection of the "armor of light" (Rom. 13:12). He is forgiven, cleansed, and unencumbered by the powers of evil. Is this your testimony? Is your conscience clear? Are you walking in all the light God has given you?



—sermon outline by DR. ALLAN P. BROWN

* The tense of the verb "we have" is a present tense which indicates the continual possession, and the mood is the indicative which assures the reader of the factual reality of actually having continual fellowship with God.

"COMMITTED TO EXCELLENCE
IN PREACHING"



WHAT DOES IT MEAN TO "WALK IN THE LIGHT"?

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin" (1 John 1:7).

INTRODUCTION

In the opening verses of his First Epistle, John speaks of the privilege and joy of fellowship with God the Father and with His Son, Jesus Christ (1 John 1:3). He derives the conditions for fellowship from the nature of God. He writes: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5). In this sermon, I wish to explore the application of John's premise that God is light to our lives as Christians. He says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin" (1 John 1:7). But what does it mean to "walk in the light"?

To give structure to our thoughts, please observe that 1 John 1:7 can be divided into these three parts: (1) the condition to be fulfilled ("If we walk in the light, as he is in the light"); (2) the communion to be enjoyed ("we have fellowship one with another"); and (3) the cleansing that is promised ("and the blood of Jesus Christ his Son cleanses us from all sin").

I. THE CONDITION TO BE FULFILLED: "If we walk in the light, as he is in the light..."

The first thing we must do as we think about the meaning of walking in the light is to seek to establish a Biblical definition of light. In order to do this we need to look at some key biblical statements that describe the nature and function of light.

A. Descriptions of Light

1. God is light. The first descriptive statement about God in John's First Epistle is this statement: "This then is the message which we have heard of

him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5). John employs an emphatic double negative with darkness. There is no darkness whatever in God: He is all light. To say that God is light and not darkness is to use a contrasting metaphor to describe a specific aspect of God's character. As light, God is completely pure and righteous. There is nothing impure or unrighteous ("darkness") about Him.

John further says that the person who claims to have fellowship with God while walking in darkness is lying and not practicing the truth (1 John 1:6). To walk in darkness means a person does not wish to practice the righteous and pure lifestyle of God (as seen in Jesus Christ) but prefers the darkness of his own way. To "walk in the light" requires that one receive God's message (the "light") and that one practice the truth. In other words, the truth of God's Word must not only be received and believed, but that truth must be lived out in the lives of His servants.

2. Jesus is light. "Then spoke Jesus again unto them, saying, I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life" (John 8:12; 12:35). When the people asked Jesus who the Son of Man was, He spoke of Himself as the light of the world. The believer is to walk while he has the light lest darkness overtake him. In this context light refers to Jesus, who is the truth and who provides information for His followers. His followers must act on the information He gives them ("light"). If they do not, they will end up in darkness, and the one who walks in darkness does not know where he is going.

3. Truth and light are closely related. "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles" (Psalm 43:3).

4. God's Word is light. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). "The entrance of thy words gives light; it gives understanding unto the simple" (Psalm 119:130). "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life" (Proverbs 6:23). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). The primary way a person receives light is through God's Word.

5. Christians are called light. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Ephesians 5:8). "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thes. 5:5). Christians are light in the sense that as we share the character of Him who is light, our lives serve as light to a world immersed in darkness.

6. Light is a revealer of right and wrong. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the

light, neither cometh to the light, lest his deeds should be reproved [exposed]. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21).

B. A Definition of What It Means To "Walk in the Light"

God is the source of all light. To walk in light is to share His character—to walk in righteousness and purity. God has no "darkness" in His character at all—no unrighteousness or sin. People who walk in the light are people who have no deliberate or conscious unrighteousness or sin in their lives. The Word of God, a source of light, reveals who we are (Eph. 5:13), what we should be, and how we can change to become more like Jesus. To walk in the light means that we daily bring our thoughts and actions under the scrutiny of God's Word and respond in obedience to its guiding influence. Further, it means we refuse to react against the revealing light of God's truth by clinging to our own ways, no matter how comfortable they may be or how many other Christians share them. As one walks in the light, he receives more light (Psalm 36:9).

C. A Decision Must Be Made If One Is To "Walk in the Light"

Our text began with the conditional phrase, "If we walk in the light as He is in the light..." (1 John 1:7). The conditional particle "if" implies that we have a choice whether or not we shall walk in the light. The tense of the verb "walk" is a present tense which indicates the need for continuous action. We could better translate it, "If we continually walk in the light." The comparison, "as He is in the light," contextually must refer to God who is light. To walk in the light as He is in the light means to share His life and learn His ways. Thus we choose, by His enabling grace, to live righteously moment-by-moment. This means that we fully obey all the truth He has given us.

II. THE COMMUNION TO BE ENJOYED: "...we have fellowship one with another..."

The grammar here is ambiguous, but the context suggests that "one with another" means we who walk in the light have fellowship with God and with His Son, Jesus Christ (1 John 1:3). * John has not yet introduced the believer's relationship with other people. His focus is on the privilege of fellowship with the Godhead. However, John will later teach in this letter that fellowship with God is the basis for fellowship with other believers. Being loved by God—and in return, loving God—requires that the believer also love his brother. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abides in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goes, because that darkness hath blinded his eyes" (1 John 2:9-11).



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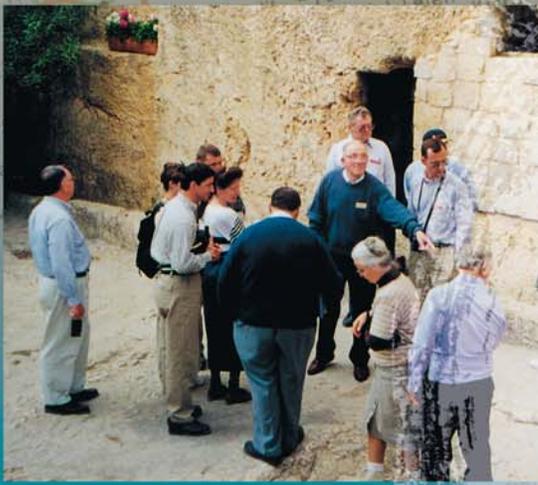
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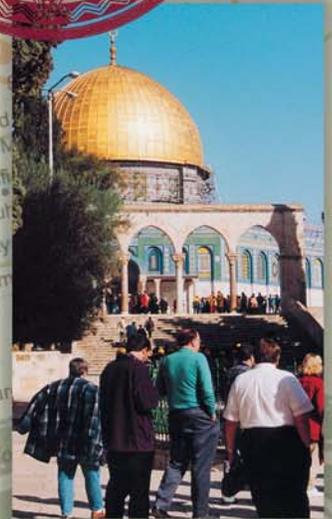
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GOD'S REVIVALIST and BIBLE ADVOCATE

20

➡ (continued from page 4)

For years *God's Revivalist*, the *Pentecostal Herald*, and the *Christian Witness* were great holiness papers. The *Christian Witness* is no more, and the *Pentecostal Herald*—now the *Asbury Herald*—is a voice of Asbury Theological Seminary, and obviously a useful tool in funding. My fear is that *God's Revivalist* will go the same way. *God's Revivalist* was a holiness voice before there was a GBS.

Today the holiness movement (is there still one?) is fragmented. There is no longer a major holiness paper filled with classic articles by holy giants and new messages on holiness—not building up a denomination or school, but heralding the gospel of salvation. Are we left with no widely read and promoted holiness periodical of God's holy people in general, to unite us all together and to preach our message?

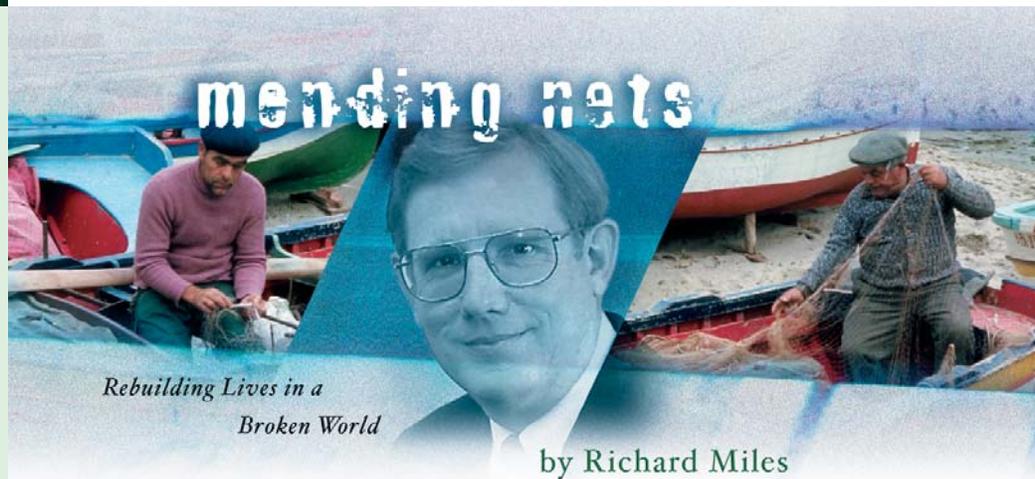
All for Jesus,
WESLEY L. DUEWEL,
President Emeritus, OMS International

EDITOR'S RESPONSE. We thank Dr. Duewel for his kind and thoughtful letter. His memories of his years at GBS are rich and moving, and we assure him that his alma mater is still a "school that sends out students on fire for the Lord...." We also appreciate his concern about *God's Revivalist* becoming "the voice of GBS," instead of a powerful trans-denominational holiness witness. Remember, however, that presenting "the happenings and interests of God's Bible School" has been one of the purposes of the *Revivalist* since the school was founded 105 years ago. But *God's Revivalist* also remains a "silent preacher" of holiness, continually publishing articles about holy hearts and holy lives, including the experience of entire sanctification. So our purpose is twofold: (1) serving as GBS's primary public relations tool and (2) providing a constant source of challenging doctrinal and practical materials about the Christian life, including "holiness of heart and life."

Several months ago we began planning an additional column to strengthen this latter emphasis. Entitled "Called Unto Holiness," it would include "classic articles by holy giants and new messages on holiness."

Thousands of readers still receive the *Revivalist* precisely because of its two-fold emphasis. And frankly, in promoting GBS we are also promoting our message of scriptural holiness, for GBS remains one of the great holiness educational institutions in America. Dr. Duewel's comments remind us that always "the main thing must be the main thing," and we are grateful to him for writing us.

—Larry D. Smith, Editor



TREATING YOUR CHILDREN WITH RESPECT

I have two children, ages 13 and 16 respectively, and it seems as though we are constantly in conflict. How do I control them without causing conflict?

As our children grow older, they expect to be treated as though they are older. But it is also true that a child who expects to be treated as a more mature person should accept mature responsibility. I would suggest several things that might help in your situation.

First, try to get your children to accept the terms of maturity. They are old enough to work with you to write a contract of which they will have "ownership." In this contract write out what their responsibilities are and also what privileges are tied to their fulfillment of those responsibilities. In other words, try to get them to help you write down the consequences that will follow their actions. This will take away some of the "you against them" struggle. Include in the contract how they will be held accountable to you as the parent. Even though they are getting older, you are still the parent; and this they cannot forget.

Second, in establishing the consequences of your children's conduct, make sure that you use age-appropriate discipline. Spanking a six-year-old is appropriate. Spanking a sixteen-year-old is not the best course of action. It belittles and angers the child. Restricting privileges is better.

Third, always speak to and treat your children respectfully, even when you administer discipline. It is not always true, but usually people respect those who respect them.

Fourth, show balanced love. Dr. James Dobson wrote *Dare to Discipline* in which he talked of balancing love and discipline. I prefer Smalley and Trent's approach in the *Two Sides of Love*. In this book they insist that discipline is love. Remember that Proverbs 13:24 tells us that a parent who does not discipline a child does not love that child. Remember, too, that God disciplines us because He does love us (Hebrews 12:6).

According to Smalley and Trent, love has both a soft and a hard side. Love is warm, caring, listening, comforting, and reassuring. But it is also setting boundaries to protect and discipline in order to correct wrong and harmful behavior. Love can say "no," and it can say "yes," depending on what is good for the child, rather than what is easier for us. Make sure you show balanced love to your children. Being soft only or hard only is incomplete love and will bring harm to your relationships with them.

Fifth, never surrender your leadership role as a parent, but (p23) ➡

➔(p2) gracious presence of God in our assemblies before, yet I think never so much at any time as on that day....”

What was the secret to Howell Harris’ holy life and holy death? It is the secret to all holy living and holy dying, for all the saints have found it, then revealed it in their lovingly and unselfish lives. That secret is simply this: *To use Howell’s words, God Himself is their “rest and happiness,” the source of all their hope and the core of all their purpose.* Those sacred letters that were gilded upon the ceiling are also gilded upon their hearts.

Yes, this is their secret. God supreme and God alone—God the Holy One who so majestically is enthroned above us but yet who is so lovingly revealed among us—is the central pivot around which their loyalties move in steadfast rhythm and the magnificent pursuit to which their energies are constantly devoted. For they love God, as Our Lord requires, with all their hearts, their souls, and their minds—not, indeed, on the basis of occasional impulse, but of supreme desire, absolute priority, and unconditional allegiance. *“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.”*

So the saints center themselves in God, and in doing so, they enter perpetual covenant with Him and He with them. This covenant is like marriage, for just as “Christian man and maid” bind themselves each to the other with holy vows, so Christ’s followers bind themselves to Him, knowing that already He has bound Himself to them and that He has sealed that covenant with His most precious blood. As in marriage, the vows that bind the covenant are voluntary, specific, and irrevocable; and also as in marriage, they are the terms for all faithful life thereafter.

How often our Methodist forebears reaffirmed those binding terms in the old “Covenant Service” which John Wesley devised.

“Lord, put me to what Thou wilt,” they prayed, “rank me with whom Thou wilt. Put me to doing; put me to suffering. Let me be employed for Thee, or laid aside for Thee, exalted for Thee, or trodden under foot for Thee. Let me be full; let me be empty. Let me have all things; let me have nothing.... *I do here...take Thee for my Head and Husband, to love, honor, and obey Thee before all others, and this to the death.... I renounce my own will and take Thy will for my law.... I do here covenant with Thee to take my lot, as it falls, with Thee and by Thy grace to run all hazards with Thee, purposing that neither life nor death shall part between Thee and me....”*

Most evangelical Christians have no intention to take the Lord Christ unconditionally as their “head and husband” or to renounce their own will and take His will for their law.

Most evangelical Christians today would find those words negative and demanding. For they have no intention to take the Lord Christ unconditionally as their “head and husband” or to renounce their own will and take His will for their law. To them He is a comforting figure, kindly disposed and anxious to deliver them from every inconvenience. His services, moreover, may be procured by a one-time decision to “accept Him” as their Saviour—a decision which supposedly makes them eternally secure, even though they forget and even forsake Him later. Love, honor, and obey Him “before all others, and this to the death”? This is the language of another era.

For the model of Christianity prevailing now among us is a composite of “happy-clappy” feelings, thrilling hype, and “affirming relationships.” It is also a composite of superficial discipleship, sinful indulgence, and spiritual defeat. Becoming a follower of Jesus does not mean making God our “rest and happiness,” but only having syrupy sensations about Him. So A.W. Tozer warned a half-century ago “that the whole transaction of religious conversion has been made mechanical and spiritless. Faith may now be exercised without a jar to the Adamic ego. Christ may be ‘received’ without creating any special love for Him in the soul of the receiver. The man is ‘saved,’ but he is not hungry nor thirsty after God....”

In holiness-movement circles we have always insisted that love for God means renouncing the world, taking up the cross, and pursuing the narrow way. But this emphasis is usually spoken now in soft and whispered tones, if it is spoken at all; and our increasing fixation with luxury, respectability, and entertainment is the result, as perhaps it also is the cause.

To be sure, much hand-waving, chorus-singing, and “getting help” occurs at our public “altar services,” for we have made these our liturgy as certainly as high-church Episcopalians have made theirs the Blessed Sacrament. But in many of our camp meetings and revivals, it all seems more of an exercise in immediate emotional release than in making God our absorption and delight. Many of our people still love “the old paths, where is the good way”; and many of them still “hunger and thirst after righteousness.” Their vigorous and loving pursuit of God is the glory of our movement and its only hope. But frankly many of them are deeply troubled by current trends that imperil our future.

To confront these trends we must do more than come down harshly on external issues; for as we have said before, this is to deal only with the symptoms, not the disease itself. Rather we must insist that God Himself must be the supreme object of our love, our energy, and our devo-

tion. For if we love Him as we ought, we also shall love what He loves; and this means that we shall also hate what He hates. Thus we may say emphatically that the whole fabric of the Christian life—from its beginning to its end—is holy desire.

“For the lack of desire is the ill of all ills,” declared Frederick W. Faber, the old English churchman who wrote an entire poem about the matter. He was glad for “the brisk, wholesome service of fear,” “the calm wise obedience of conscience,” and “all services sweet.”

But none honours God like the
thirst of desire,
Nor possesses the heart so
completely with Him;
For it burns the world out with the
swift ease of fire,
And fills life with good works till it
runs o’er the brim.

Then pray for desire, for love’s
wistfullest yearning,
For the beautiful pining of holy
desire;
Yes, pray for a soul that is
ceaselessly burning,
With the soft fragrant flames of this
thrice happy fire.

Oh then, wish more for God, burn
more with desire,
Covet more the dear sight of His
marvelous face;
Pray louder, pray longer, for the
sweet gift of fire
To come down on thy heart with
its whirlwinds of grace.

Howell Harris died amid those “whirlwinds of grace,” gazing upon “the awful, glorious name of Jehovah” painted in Hebrew upon his ceiling. “Indulge a worm, sick of love, longing to come home,” he prayed; and for over two centuries now he has been at home. We shall join him there at last, if like him we make God our “rest and happiness.” For those sacred letters gilded upon the ceiling must also be gilded upon our hearts. ■



By Anita K. Brechbill

“...Without faith it is impossible to please Him.” (Hebrews 11:6)

The life of faith is basic, but it is one of the most misunderstood aspects of the soul’s walk with God. It is not theory, but “substance” and “evidence.” No, it is not theory, a gossamer haze that “works” if you have enough of it. It is a realm as far above the natural man’s understanding as the heavens are above the earth. Yet to the spiritual man it is as natural and effortless as breathing. We talk glibly of faith, yet comprehend little of its true nature and value. Our Heavenly Father regards “the trying of our faith” to be “much more precious than of gold that perisheth.”

Do I believe God? If so, I will follow His instructions. The fatal act of disobedience in the Garden was the result of doubt inserted into Eve’s mind by Satan. Faith in God is far more than trusting Him to save our souls, supply our needs, heal our bodies, and protect us in time of danger. It is the response of the soul as it awakens from dead works and catches a glimpse of the eternal purpose of the great I AM. Faith is the gift of God. Every step in His direction, every obedience rendered, increases our capacity for a greater measure of that gift. Obedience that springs from faith is the gateway to greater knowledge of God. The arrested spiritual growth of any soul can be traced to a lack of the obedience from which faith springs. ■

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

➡(p21) *never protect it for selfish, egotistical reasons.* Everything is to be done to glorify God and to rear your children in the nurture and admonition of the Lord. As parents, we are to build them, and they should become better because of our discipline. Never squash the God-created person they are by trying to make them what we want rather than what God made them to be as uniquely gifted individuals. They are not you. Our jobs as parents are to facilitate their growth to fulfill the creative gifts that they have to God’s glory. ■

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

Former Presidents Honored at GBS Homecoming



wife Carolyn, together with his daughter Michelle ("Shelley") Hingl, her husband Brian, and two children, Shannon and Kurtis, were escorted to the platform and introduced to the audience. Regrettably, Dr. Miller, president 1975–1995, was unable to be present due to the recent illness of his wife.

Joe Emert (GBS '74 BRE) noted that Dr. Deets had come "to God's Bible School at an extremely critical time in its history and for 10 years he lived and breathed to fulfill God's expectations of him on this campus. God used him during the Deets Decade, not only to repair dorms, remove debt, and replace decaying buildings, but to impact the lives of thousands of young people who are continuing to serve the Master daily with that same passion." He added that he had seen "a President who loved the Lord of God's Bible School with a passion that flowed not only through his administrative skills, his public relations and his *Revivalist* pen, but through his calloused hands."

Don Nichols (GBS '77 ThB) then recalled that he had enjoyed President Miller's "dynamic style of preaching in chapel and was impressed with his strong leadership. He was regularly seen with radio in hand looking over a building, up on a roof inspecting, or poring over construction plans. Under Dr. Miller's leadership the student enrollment grew to new highs. The school became accredited by the American Association of Bible Colleges. Huge steps were taken to renovate buildings and make campus life more pleasant."

Current President Michael R. Avery announced that the campus Student Center, planned and begun under Deets and completed under Miller, would be renamed the "Miller-Deets Student Center" in their honor. Draped oil portraits of the two former GBS presidents, painted by Patsy Arrington Dorsett, were brought to the platform. Dr. and Mrs. Deets unveiled the portrait of Dr. Deets, and Michelle and David Lee Miller, grandchildren of Dr. Miller, unveiled his portrait. The remarkably fine likenesses were later placed on permanent display in the foyer of the Student Center.

God's Bible School and College pays tribute to whom tribute is due. Our thanks to Dr. Deets and Dr. Miller, and also to their faithful wives who supported their campus ministry! ■

Samuel E. Deets and Bence C. Miller, GBS's two living former presidents, were honored at the school's Homecoming concert, Friday evening, October 7. Dr. Deets, president 1965–1975, and his