

GOD'S REVIVALIST

Winter 2007

and Bible Advocate



the editor's view



LARRY D. SMITH

TO REFORM THE CONTINENT

In this two-part series, your editor discusses “scriptural holiness,” both public and private. In slightly-edited form, it is a paper presented November 15, 2006, before the Wesleyan Study Group of the Evangelical Theological Society, Washington, D.C.

“In 1771 we had only 316 members in society...,” recalled Jesse Lee. But by 1810, Methodist adherents in America had grown to 163,038—an astounding growth in 39 years, as we may add, of 51,594 percent! Cautiously the old circuit rider remarked, “I wish that we may increase in grace as fast as we have in numbers.” His hope was not in vain, for grace and numbers both seemed in rich supply as early Wesleyanism expanded throughout the East, then moved into the opening frontier. Lee’s role in that heroic venture qualified him as its first historian, and he has left us a gripping and colorful account. Particularly valuable is what a later scholar describes as “probably the most complete description” of the famous Christmas Conference, which in Methodist lore and legend will always be crowned with special glory.

On December 14, 1784, 60 of America’s 81 Methodist preachers—pictured by Dr. Thomas Coke as “a body of devoted, disinterested men, but most of them young”—gathered in Baltimore’s simple Lovely Lane Chapel to form the Methodist Episcopal Church. They pondered John Wesley’s proposals for their future, then considered 81 questions on their agenda. None was more basic than the fourth: “What may we reasonably believe to be God’s design in raising up the Methodist preachers?”

“To reform the continent and spread scriptural holiness over these lands” was their response. Years earlier Wesley had given almost the same explanation. But in making his words their own, those earnest young preachers had issued American Methodism’s breathtaking mission (p22)➡

CONTENTS

Winter 2007
Volume 119 No. 1

FEATURES

With Flaming Hearts **5**
by Loren Schaffer

DEPARTMENTS

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

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

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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



DISCIPLINED SPIRITUALITY

by Michael R. Avery, President

Serious saints who aggressively pursue the growth of their faith often struggle with maintaining the proper balance between discipline and dependence. It is easy to slip into the extreme of either approach. The extreme side of discipline is to overemphasize the role of what we do and to minimize what is done for us in and through Christ. This position is characterized by the mentality of striving. It emphasizes knowledge, rules, rededication efforts, and human activity, while virtually ignoring God's grace extended through the enabling power of His Spirit. Its emphasis on

"what-do-I-need-to-do?" can lead to the bondage of legalism. The extreme side of dependence is to overemphasize God's role in our spiritual development to the neglect of any human initiative. This position is characterized by a "Jesus-did-it-all" passivity. It stresses experience, the supernatural, and the person of the Holy Spirit to the neglect of human endeavor. The one side rolls up its sleeves and says, "God helps those who help themselves." The other side responds with, "It's all by grace."

The biblical answer is that spiritual formation is both human and divine. Kenneth Boa stated it succinctly when he said that "discipline should work in concert with dependence, since grace is not opposed to effort but to earning." Paul places these elements back-to-back in Philippians 2:12-13: "So then, my beloved, ...work out your own salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure." Paul makes it clear that working out our salvation is not the same as working for it. He is also careful to balance this with the fact that God is active within us, accomplishing what all our learning and labor cannot.

What Christian history proves is that fallen human beings, even the redeemed ones, tend to seek the way of least resistance. This means that most of us are more inclined to follow the extreme path of dependence rather than the path of a rigorous pursuit of developing holy habits. While it is true that dependence is critical and that the life of Christ within us is achieved not by human effort but by divine enablement, it is also true that there is no growth in the Christian life apart from discipline and self-control (I Timothy 4:7).

The New Testament teaches us that spirituality is not instantaneous or haphazard, but is developed and refined. Paul's letters are filled with commands to believe, obey, walk, fight, reckon, hold fast, pursue, draw near, and love. He uses the metaphors of an athlete, a soldier, and a farmer to illustrate the disciplines required for growth. The point he is making is that the principles and precepts of the Word of God are brought to life in us only when they are deliberately put into action and daily practiced. This, of course, requires human choice and disciplined behavior.

For years I have longed to be able to sit at the keyboard of a grand piano and create beautiful music. But my desire to do so has never been matched by the willingness to put in the countless hours of study and practice to make it happen. Likewise, there is a certain depth of soul and spiritual life that will only come to those who follow the path of disciplined spirituality. ■

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.

LAST TWO VERSES

You have just quoted two of the four hymns (Editorial, Dec. 2006) our entire family (all 16 of us) sings at our devotions on Christmas Eve. I am sorry you did not include the last two verses of "Brightest and Best" because my only hope is "dear to God are the prayers of the poor."

CARROLL E. FORTRESS
Jackson, Michigan

Editor's Note: Mr. Fortress, like your editor, greatly loves the rich hymns of our Christian heritage. The last two verses of Reginald Heber's "Brightest and Best of the Sons of the Morning" are as follows:

Say, shall we yield him, in costly devotion,
Odors of Eden, and offerings divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would his favor secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

SCRIPTURE REFERENCES

Dr. Philip Brown, writer of our "Dear Phil" column, recently received the following:

I enjoy reading your answers to readers' questions. In the issue of November 2006 you wrote "the repentant tax collector was declared justified or saved" with scripture reference of Luke 22:18-19. Did you mean Luke 19:9 or some other reference? You wrote that the "woman at the well (John 4) was declared justified or saved." Would you help me find where such was stated in the scripture?

Thank you also for your writings some time ago on Christians' obeying the laws of (p21) ➡

the world to win

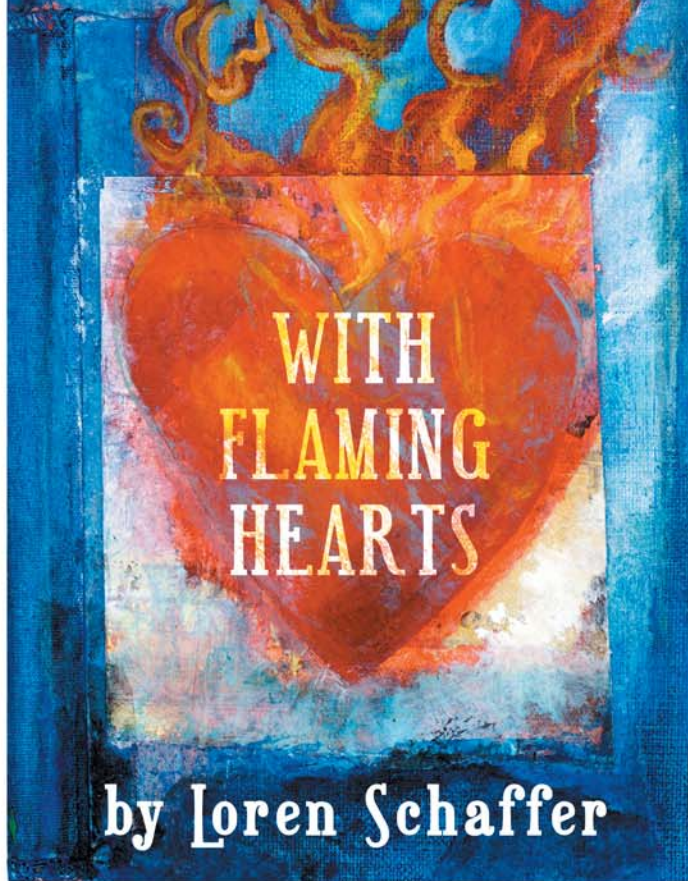
Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

ANTIGUA. "There is need for property for a permanent church and mission home. Registration could be a long process, and the McVeys are asking for prayer for the Lord's protection. They have found an excellent piece of ground on a hilltop, but an additional \$33,000 is needed to buy it." —*Ropeholders*

BRAZIL. "Our Bolivian church has passed through some rocky times during the past year. The country's new government shows signs of taking a socialist route, and the president invokes the animistic gods of his Indian religion. Please pray for our people, that they might carefully follow the Lord as He charts their way through turbulent waters." —*Steven E. Hight (EFM), Missionary Herald*

"In July we purchased a property in the neighborhood of Cidade de Deus [and] held our first service two days after the property was purchased. In three months, we have three new converts. The congregation continues to grow until it is now necessary to acquire a bigger sanctuary. The present wooden building where the pastor's family lives will be renovated, and this will be double the size of our sanctuary. We are seeing a product of your investments. People have invested in our Bible Institute students, [and] Pastor Arilson is a diligent student." —*Rod and Cora Wells (PHC, NY), Email*

CAMBODIA. Leak, one of our Wesleyan youth attending university and living on campus, was elected class leader, and then this week he was appointed as the study chairperson for his class. This gives him great opportunity to help his fellow students and [a] place of honor from which to share his faith. Leak has a strong desire to bring his co-students to Jesus. He was also the youth leader in his home (p19) ➡



*Lord, crucified, give me a heart like Thine,
Teach me to love the dying souls of men,
Keep Thou my heart in closest touch with Thine
And give me love, pure Calvary love,
To bring the lost to Thee.*

The great Apostle Paul said of Jesus that “He emptied Himself.” Looking over Jerusalem, Jesus cried out “O Jerusalem, Jerusalem...how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” He envisioned John the Baptist as “a burning and shining lamp.” Paul wrote in Romans 12:11 “Be aglow with the Spirit.”

St Augustine vowed, “To my God, a heart of flame; to my fellowmen, a heart of love; to myself, a heart of steel.” It was a flaming heart in George Whitefield which caused him to cry out, “Believe me, I am willing to go to prison and to death for you. But I am not willing to go to heaven without you!”

John Wesley’s sister described him as “out of breath seeking souls!” To awaken his Methodists, Wesley wrote in his 78th year, “You have nigh lost your zeal for works of mercy, as well as of piety. You once pushed on through cold or rain or whatever cross lay in your way to see the poor, the sick and distressed. You went about doing good, and found out those who were not able to find you. You cheerfully crept down into cellars and climbed up into garrets.... You found out every scene of human misery, and assisted according to your power.... Do you now tread in the same steps?”

Jim Elliot, missionary martyred by the Auca Indians of Ecuador in 1956, prayed: “Am I ignitable? O God, deliver me from the dread asbestos of other things! Saturate me with the oil of the Spirit that I may be aflame. But flame is transient and short-lived. Can’st thou bear this, my soul—short lived? In me there dwells the Spirit of the Great Short-Lived, whose zeal for God’s House consumed Him. And He has promised baptism with the Spirit and with Fire. ‘Father, take my life, yes, my blood if Thou wilt, and consume it with Thine enveloping fire. I would not save it for it is not mine to save. Have it, Lord, have it all. Pour out my life as an offering for the world. Make me Thy fuel, Flame of God.’”

It was at a conference of youth evangelists in 1949 that Billy Graham was discussing the Second Coming and the end of time with his friends and said, “Oh, somehow, if the Lord could use me a little bit.” The men agreed to pray and all knelt on handkerchiefs to protect their trousers from the wet grass when Roy Gustafson heard a strange, muffled voice. Billy lay full length in wet grass, oblivious to the soiling of his suit, with face into the ground, and Mr. Gustafson heard the plea that placed him on his famous career: “Lord, trust me, trust me, Lord, to do something for you before you come.”

*Burning, shining, aglow, flame, ignitable, enveloping, fire, fuel—Christ envisions His Church as a flame of fire igniting others until there is a perpetual “chain reaction” with more and more centers of fire. *Flames of Divinity in hearts of humanity!**

We witness today a passion for power in the political world, a passion for profits in the business world, and a passion for pleasure in the social world. There must be a greater passion for souls in the spiritual world. Christ’s Church must march with the fire of heaven in her heart and the light of eternity in her eyes. Away with love of money, love of place, love of prominence and love of position and *let the love of Christ constrain us!*

The task is unfinished. The commission is compulsory. Millions are under the curse of sin. Sin-blighted, sin-blinded, sin-bound, sin-benighted souls live in darkened lands, not knowing why they were (p19)➡

faculty



forum.

LOVING GOD AND REJECTING APATHY

by Andrew Parriman

Upon your arrival at a Christian college like God's Bible School, a wealth of experiences awaits you. You will receive the tools to have a well-rounded, biblically based worldview; the opportunity to fellowship with believers on a daily basis; and the means by which to make a profound impact for God's Kingdom. This bounty of spiritual good things can cause you to grow a deep and powerful walk of faith that impacts the world around you. But this daily exposure to spiritual plenty, if you allow it, can also numb your spiritual senses and lull you into a state of apathy.

At times in my own life, I see the tendency toward spiritual apathy—this numbing of the senses. When this happens I begin to lose sight of my eternal purposes. It may be human nature, but the state of being human and constantly looking at the eternal tend to run crossgrain. I'll admit it—I'm human! Sometimes I have trouble thinking eternally. Sometimes I feel the temptation to let my priorities get out of place. Sometimes I feel the tendency to "do" and to "be" in my own strength.

By way of encouragement, it is directly in this tension between thinking eternally and being human that God has called us to be like Him and to focus on Him. God has personally invited us all to be a part of what He is doing, while being

intimately involved in a loving, self-giving relationship with the eternal, triune Godhead. Did you catch that? God wants us fickle, sometimes very unlovable, humans to be intimately connected to Him.

Every once in a while I need to be reminded of this fact: *God, through the person of Jesus, has eternally chosen to be identified with us.* In the incarnation of Jesus Christ, God demonstrated that He WANTS to be with us. Why? Why me? Why us? Why love such an unworthy vessel of flesh and bone that, quite frankly, doesn't deserve such unconditional love? That's just the way God is—He's relational.

Where does that leave us? Dennis Kinlaw, in his book *Let's Start with Jesus: A New Way of Doing Theology*, says that "the 'whosoever' of Jesus means that no one is incapable of a relationship with God; God finds each person infinitely desirable. Therefore, when he made us, he made us for himself, capable of a relationship of perfect love. He pursues us all with love. In fact, he desires us more than we can desire him." The longer I live, the more I am convinced that the key to living a vibrant Christ-life, one that is constantly changing the world around it, is the loving of God with everything we are. This is the only proper response to God's grace, mercy, and love.

Moses echoes this thought at the beginning of the book of Deuteronomy when he gives the covenant stipulations to Israel before they enter the Promised Land. To respond to God's grace and to enter into a covenant relationship with Him requires a person to commit all (note Deut. 6:4). "All" means that serving God includes one's whole life—in utter obedience to the command of the Lord. In the covenant, the call was made: "Love the Lord with all your mind, soul, and strength." Later, Jesus called this the GREATEST commandment.

But how does this apply to our lives today? God desires us, His created human beings, to be identified with Him in a relationship that rules us at the very core of who we are. Allowing this reality to transform radically our lives stimulates spiritual growth and ultimately spiritual success, directly opposing our tendency toward misplaced priorities and apathy. It enables us to "be" and to "do" in the strength of the Lover of our souls. Paul calls this *living by the spirit* (note Gal. 5:16).

Coming to a Christian college can be one of the greatest experiences of your life if you allow God to work radically at the center of your being—if you daily give Him ALL. ■

Andrew Parriman is the Dean of Men at God's Bible School and College.

Aldersgate Forum and Church Planting Seminar on the campus of God's Bible School & College

FEBRUARY 15 - 17, 2007

THURSDAY, FEBRUARY 15

- 7:00 – 8:00 a.m. Breakfast in the cafeteria for early arrivals
8:45 – 9:00 a.m. Opening Worship – Allan Brown
9:00 – 9:15 a.m. Welcome & Introduction – Michael Avery
9:15 – 10:15 a.m. The Call to the Conservative Holiness Movement —Larry Smith
10:15 – 10:30 p.m. Prayer
10:30 – 11:00 a.m. Break
11:00 – 12:00 p.m. Categories of Truth, Exegetical Certainty, and Soul Liberty:
Church Membership in the Balance —Philip Brown
12:00 p.m. Lunch
1:30 – 2:00 p.m. Formal Response 1 to Categories of Truth Paper.
Theological-Academic Perspective —William Snider
2:00 – 2:30 p.m. Formal Response 2 to Categories of Truth Paper.
Pastoral-Ministry Perspective —Chris Cravens
2:30 – 3:00 p.m. Break
3:00 – 5:00 p.m. General Discussion & Response to Categories of Truth Paper
5:00 p.m. Dinner
7:00 – 8:30 p.m. A Challenge to Church Planting —Jeff Keaton
8:30 p.m. Dessert and Dialogue

FRIDAY, FEBRUARY 16

- 7:00 – 8:00 a.m. Breakfast
8:30 – 10:00 a.m. Church Planting Seminar Session 1 —Bruce McAllister
10:30 – 12:00 p.m. Church Planting Seminar Session 2 —Bruce McAllister
12:00 p.m. Lunch
1:30 – 3:00 p.m. Church Planting Seminar Session 3 —Bruce McAllister
3:30 – 5:00 p.m. Church Planting Seminar Session 4 —Bruce McAllister
5:00 p.m. Dinner
7:00 – 8:30 p.m. Church Planting Seminar Session 5 —Bruce McAllister
8:30 p.m. Dessert and Dialogue

SATURDAY, FEBRUARY 17

- 7:00 – 8:00 a.m. Breakfast
8:30 – 10:00 a.m. Church Planting Seminar Session 6 —Bruce McAllister
10:30 – 12:00 p.m. Q & A Session
12:00 p.m. Lunch

Registration — \$30 • Lodging and Meals — \$20

Call (513) 721-7944 ext. 202 or email president@gbs.edu for registration. Must be registered by January 15, 2007.



Dr. Bruce McAllister ...Successfully planted an independent, fundamental church in North Carolina.
...Wrote his D. Min. dissertation on the subject of church planting.
...Teaches church planting at Bob Jones University, both on the undergraduate and graduate levels.
...Serves as the Director of Church Planting for Gospel Fellowship Association, a missions organization.
...Continues to do research on demographics and church planting.



WINTER 2007



— Called Unto Holiness —

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

REGENERATION, JUSTIFICATION, AND SANCTIFICATION

by the Rev. A.M. Hills

We must make a clear distinction between *regeneration* and *justification*—the primal experiences of the Christian life—and *sanctification*, which in its fullest sense, as Bishop Merrill explains, is a process of cleansing which goes on and on through all the experience of growth, maturity, and perfection. In *initial sanctification*, which is concurrent with the new birth, the heart is washed from the defilements of the old sins. “It is general experience that the full cleansing of *entire sanctification* follows a season of deep self-abasement. The ‘filthiness of the flesh and spirit’ must be loathed before it can be washed away.

“But the provision for *entire sanctification* is ample, and the Spirit of God is always ready to respond to a longing desire for it. As soon as the soul feels the need of this great deliverance and takes hold of the atonement as efficacious to this end, the merit of the cleansing blood is applied, and the Spirit reveals the result as suddenly as faith will apprehend the evidence given.”

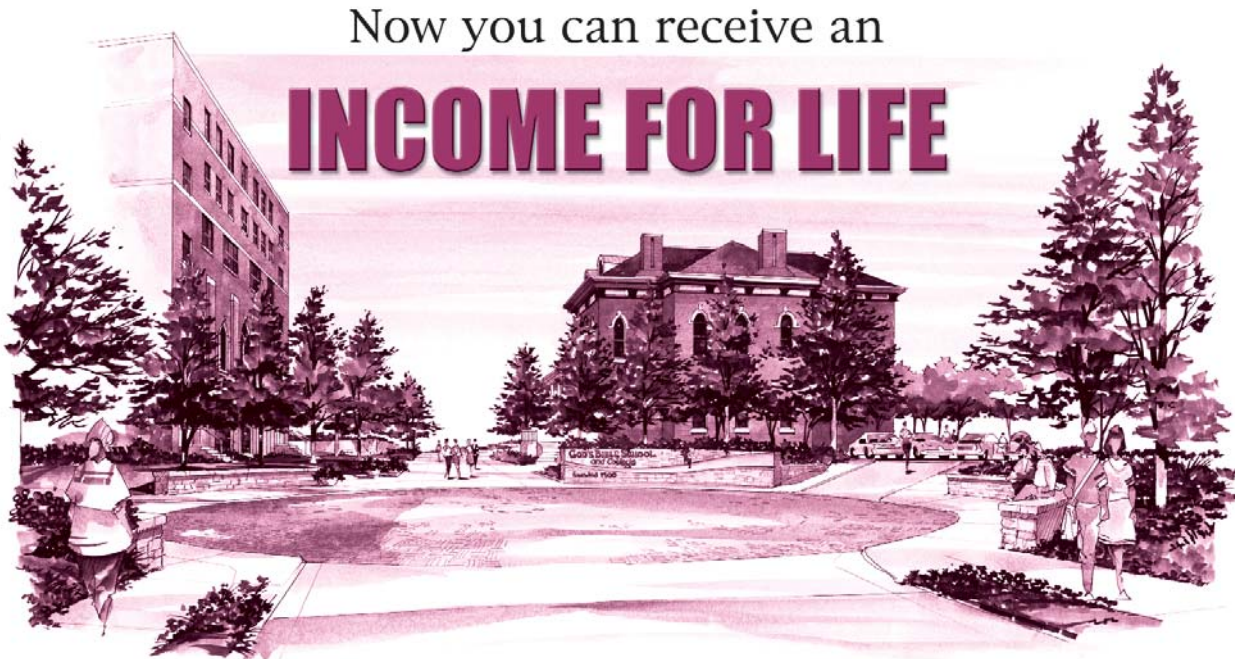
Let us also consider the following:

Regeneration is God’s work done in us, rectifying the attitude of the will toward Him and holy things. *Justification* is God’s work done for us, making us at peace with His law and government. *Sanctification* is the work of God purging the whole being. *Regeneration* changes the state, the character of the will, toward sin and plants within us the germ of the divine life. *Justification* secures the pardon of actual sin. But *sanctification* removes inbred sin, and by correcting the nature of the whole being, confirms the will in obedience.

Justification remits the penalty of the broken law. *Regeneration* plants the principle of obedience, and breaks the reigning power of sin and makes us children of God. But *sanctification* so “cleanses from filthiness and idols” and puts within the soul such “a new heart and a new spirit” that the whole man reinforces the will, and perfect obedience and a holy heart are secured. *Justification* brings the favor of God. *Regeneration* gives a relish for holiness and a longing for the image of God. But by *sanctification*, we are “transformed into the same image from glory to glory,” and we are “made partakers of the divine nature.” The longings for holiness and the image of God become realized.

In short, regeneration brings renewing, justification brings forgiveness, and sanctification brings cleansing. Rev. William McDonald further contrasts the difference between regeneration and sanctification, emphasizing that in regeneration sin is suspended, while in sanctification it is destroyed. Regeneration is salvation from the voluntary commission of sin, as he adds; sanctification is salvation from the body of sin; regeneration is the “old man” bound; sanctification is the “old man” cast out and spoiled of his goods; regeneration is sanctification begun; entire sanctification is the work completed. ■

The Rev. Aaron Merritt Hills (1848–1935) was a well-known educator and author in the American holiness movement. The above selection, edited and condensed by the editor, is from Hill’s well-known work *Holiness and Power* (1897), published by the Revivalist Office, Cincinnati.



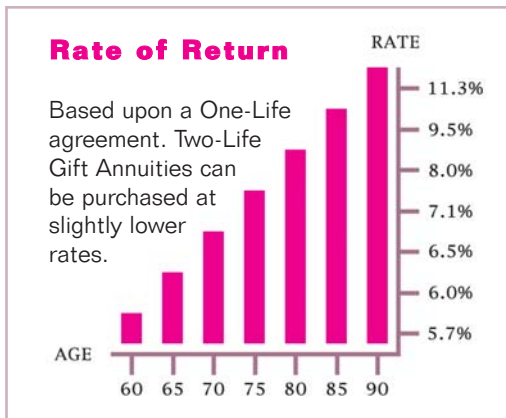
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NameDate of Birth.....

Address.....

City.....State.....ZipPhone.....Amount considering \$.....



funds for that room, we need twice that amount to meet our STAND Plan goal of two conversions by the end of this school year. One of the classrooms (GS1) in the new area for the General Studies Division is next. Those wishing to contribute to this exciting project should mark their donation

“Electronic Classroom Project.” Our professors and students thank you!
—Dr. Ken Farmer

“I CHOOSE JESUS” CHRISTMAS PAGEANT HEAVILY ATTENDED

Hundreds of visitors thronged the Adcock Memorial Chapel, Friday, Saturday, and Sunday, December 8,

**COLLEGE ADVANCES
“ELECTRONIC CLASSROOM PROJECT”**

God’s Bible School and College has received another gift toward the “Electronic Classroom Project,” bringing this fund to \$5,374. The next classroom in line for conversion is the new teacher-education classroom. Members of the Christian Teacher Education Student Organization have pledged an additional \$600 toward this and have thus far raised just over \$500. Although we now have the



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 **Dan and Julie Ayars**, Cincinnati, Ohio, a son, **Bryce Daniel Ayars**, born November 20, 2006. Dan and Julie are former GBS staff members and alumni.



To **Jonathan (‘92 BRE) and Tami (Davis) (‘92 BA) Fall**, Endicott, New York, a son, **Matthew Daniel Fall**, born October 31, 2006.



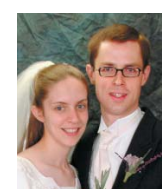
Jonathan pastors a New York Pilgrim Holiness Church.
To **Andrew Grate (‘93 BRE) and Rhonda (Johnson) Grate (attended GBS ‘92-‘93)**, a daughter, **Alaina Rachele Grate**, born July 29,

2006, Gettysburg, Pennsylvania. The Grates report that they are serving a three-month interim pastorate at the Parkville Bible Church, Etters, Pennsylvania.



To **Gerald and Missy (Miller) Miller**, North Lawrence, Ohio, a son, **Caden Bryce Miller**, born October 24, 2006. Missy is a GBS alumna. She and Gerald are also the parents of a three-year-old son, Braxton.

MARRIAGES



Eric Lavon Englund (‘03 BA in Music) to Ashlee Suzanne Wright, October 28, 2006, Overland Park, Kansas.



9, and 10, for GBS's annual Christmas pageant, this year entitled "I Choose Jesus." Under the direction of Professor Garen Wolf and presented by the Division of Music, the pageant combined drama with choir and orchestra to present the story of Jesus' birth with a strong appeal to "choose" Him, as did Mary, Joseph, the Shepherds, Simeon, and the Wise Men. Assisting in the production were Deanna Wolf, associate

college choir director; Phil Bishop, associate orchestra director; Martha Miller, faculty accompanist; Marsha Potteiger, high school choir director; Tim Crater, accompanist for the high school choir and Christmas orchestra; Dixie Parriman, assistant with the costumes; and Ray and Lenee McCrary, who according to Mr. Wolf, "developed the drama script and worked with the drama team, as well as...with props, etc."



DEATHS

Elizabeth Carter, 104, died November 11, 2006, at Marion, Indiana. Reared in a Christian home, she was saved at a very young age and later felt God's call to become a missionary. She graduated from Canton Actual



Business College and God's Bible School ('27 ThB) and also attended Marion College. On June 5, 1928, she was married to Dr. Charles W. Carter, a 1928 GBS graduate, in a double-wedding ceremony officiated by GBS President Meredith Standley (Carters on left in photo). The Carters served together in overseas missions, including ten years in Sierra Leone, West Africa. She was a devoted wife, mother and grandmother, secretary, bookkeeper, soprano soloist, and a member of College Wesleyan Church. For 11 years she served as secretary of the Servicemen's Department of the Wesleyan Church. Her husband preceded her in death on October 21, 1996.

Mrs. Carter is survived by her son Norman, six grandchildren, three step-grandchildren, 16 great-grandchildren, six step-great grandchildren, and seven great-great grandchildren. Funeral services were held at College Wesleyan Church, Marion, with burial at Grant Memorial Park.

Dwight Darrell Crater, 78, Thomasville, North Carolina, died December 6, 2006. After serving in the US Army during the Korean Conflict, he attended God's

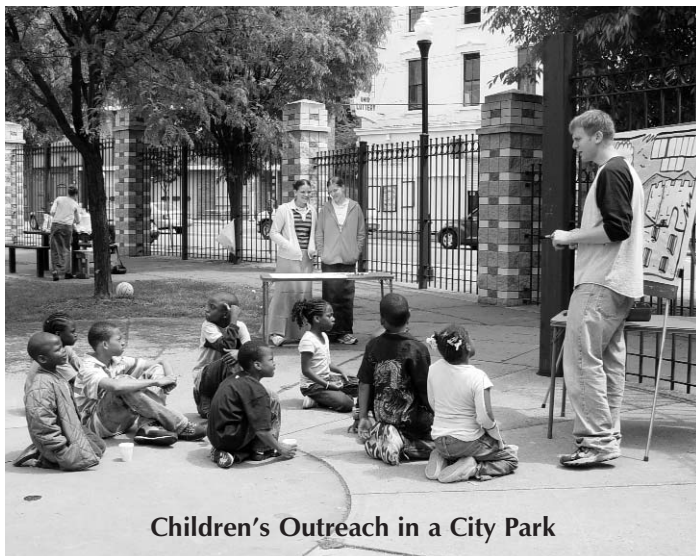
FACULTY MEMBERS ATTEND EVANGELICAL THEOLOGICAL SOCIETY MEETING

Allan P. Brown, Mark Bird, Philip Brown, and Larry D. Smith, all GBS ministerial education faculty members, attended the 58th meeting of the Evangelical Theological Society, held mid-November in Washington D.C. Committed to the inerrancy of scripture and orthodox Christianity, the ETS includes a broad spectrum of evangelical scholars who meet annually to consider topics of pressing concern to the contemporary church. "Christians in the Public Square," this year's convention theme, was discussed in scholarly presentations and responses in many seminars and study groups. Larry D. Smith, also editor of *God's Revivalist*, presented a paper before the ETS's Wesleyan Study Group, under the direction of Dr. Daryl McCarthy. Entitled "Holiness Personal and Public: A Wesleyan Model," Smith's paper was one of four delivered from a Wesleyan theological perspective on Christian social witness. It is currently published in the *Revivalist*.

A WORD ABOUT OPPORTUNITIES FOR MINISTRY Dr. Ken Farmer, Vice President for Academic Affairs

Not every college is blessed with the wealth of ministry opportunities available to the students of GBSC. Through the Christian Service Department, students

engage the local community through various ministries covering a broad range of activities. Three inner-city chapels operated by students provide opportunities to preach, evangelize, disciple, feed the hungry, and provide fellowship for residents of inner-city Cincinnati. Children's ministries called "Kids' Klubs" meet weekly in four locations. Personal-witnessing teams circulate throughout the institution's immediate community, evangelizing and seeking to help area residents with personal needs. Students and staff also minister to those incarcerated



Children's Outreach in a City Park

REVIVALIST FAMILY continued

➔ Bible School and College, graduating in 1959 with a Christian Worker's Certificate and in 1961 with the degree Bachelor of Theology. He



entered the teaching profession and served God's Bible School and College as faculty member, dean of men, and Christian service director. Later he also taught at Carolina Christian Academy.

Mr. Crater was a member of Trinity Holiness Church, Thomasville, where he served on the church board and was a former Sunday School superintendent. His wife Dorothy Lawson Crater, whom he married

November 24, 1962, preceded him in death. Surviving are his son, Timothy, a faculty member at GBS, and his wife Tanya; two sisters; two brothers; and three grandchildren, Katrin, Zachary, and Caroline. Funeral services were held at Trinity Holiness Church, the Revs. Arthur Swaney and Dan Parker, officiating, followed by burial in the church cemetery.



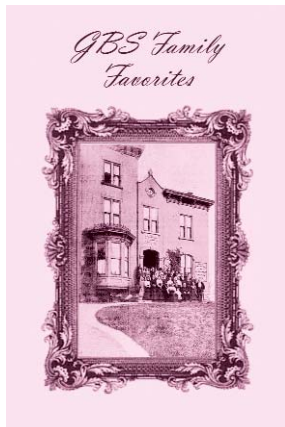
The Rev. Ralph G. Finch, Jr., 83, died November 29, 2006, in Stuart, Florida. The son of the late Rev. and Mrs. Ralph G. Finch, Sr., he was a graduate of People's Bible College, Colorado

Springs, Colorado. His long service in pastoral ministry included churches in Ohio, Indiana, New Jersey, Florida, and Nebraska. He was also past president of People's Bible College and had served as a short-term missionary in England, Ireland, Dominican Republic and Peru. Kind, gracious, and a lover of holiness, Mr. Finch was a member of Hobe Sound Bible Church and of the Alabama Conference of the Bible Methodist Connection. Survivors include his wife of 60 years, Ruth E. Finch; daughters Marilyn Weese and Sharon O'Maley; one sister; four grandchildren; and one great-grandchild.

ated in the Hamilton County Justice System each week in seven locations. The Teens of Power School (TOPS) is an education ministry founded and operated by GBSC students. It works with inner-city youth and offers tutoring services and helps with the development of life skills. Yes, ministry opportunities abound at GBSC!

BRIEFLY NOTED: GBSC's high school class is still taking orders for its cookbook, which will contain about 450–500 recipes. Those interested should contact class sponsor Harrold Taylor, 1810 Young Street, Cincinnati, OH 45202. **Second Semester Schedule for GBSC's Aldersgate Distance Education Program (ADEP) is as follows: January**

29–February 2: Church Education Program, M. Moser; Romans and Galatians, A. Brown; Urban Church Planting, M. Bird; March 12–17: Doctrine and Practice of Evangelism (Mon), D. Glick; Acts (Tue/Wed), M. Cravens; Introduction to Counseling (Th/Fri), R. Miles; Marriage and Family Living (Fri-Sat), S. Wolf. For further information contact (513) 721-7944 (Ext. 251) or aldersgate@gbs.edu. ■



Job Opportunities at GBSC

God's Bible School and College is always interested in hiring quality people in a wide range of fields—teaching at various levels, office work, etc. We are forward-looking in our approach to hiring. Please give prayerful consideration to employment at GBSC and send us your resume.

There is an immediate need in the college department in the following area: **Director of Admissions / Office Manager for Student Recruitment.** The applicant needs to have basic computer and office skills. He/she also needs to be able to relate well to prospective students. This is a 12-month position. All interested parties are encouraged to send a resume to: Jack Hooker, 1810 Young St., Cincinnati, OH, 45202; or jhooker@gbs.edu.

GBS is also accepting applications for **Principal of Aldersgate Christian Academy.** Candidates must have either a graduate degree or be willing to pursue one. Experience in education and/or administration is preferred. This 12-month position begins in June 2007 (negotiable). All interested parties are encouraged to send a resume to: Dr. Ken Farmer, 1810 Young St., Cincinnati, OH, 45202; or kfarmer@gbs.edu.

Funeral services were held at Hobe Sound Bible Church, the Rev. Paul Pierpoint, officiating, with burial in Jensen Beach, Florida.

Brigadier E. Walter Lamie, Sr., 89, died November 10, 2006. An alumnus of God's Bible School, he was commissioned in 1937 as an officer in the Salvation Army in which he served appointments in Maine, Massachusetts, Connecticut, and Pennsylvania. He was also a teacher of Old Testament at the School for Officer Training in New York and served as a hospital chaplain in Kentucky. After his retire-



ment, he served as chaplain in an adult rehabilitation center. Survivors include his wife, Arlene; two sons, E. Walter Lamie, Jr., and Ronald D. Lamie; a stepdaughter Janice; one grandson; and two great-grandchildren. Funeral services were held at the Salvation Army Citadel, Jacksonville, Florida, with interment in Greenlawn Cemetery.



The Rev. Coy R. McGinnis 67, Stout, Ohio, died Saturday, November 18th after a long illness. He was born Dec. 14, 1938, in West Portsmouth to the late George W. and Mary Lucille Tabor. He was

a devout Christian, active in ministry for over 51 years, serving as a church administrator, pastor to four congregations, and as a traveling evangelist in the United States, Canada and Haiti. He was also a song evangelist and wrote several songs, the best known of which is "He'll Furnish the Grace" He is survived by his wife of 48 years, Gloria Jean Hersey McGinnis; five sons, Ray, Brent, Craig, Scott, and Mike; eight grandchildren; a sister; and many other relatives and friends. Funeral services were held in West Portsmouth, Ohio, Rev. Tom Reed, officiating, with interment at the McKendree Cemetery. ■

Dear Phil

weight and the easily ensnaring sin may have been laid aside, but we are in a fight! We do battle as we pursue holiness. The enemy will contest every advance in Christlikeness. There is no age, maturity, or state of grace which exempts us from this clash. The danger of becoming wearied and faint in our minds dogs us all. We persevere by considering Christ's endurance. Our Captain won through the devil's throng. By His grace, we may too! Are you persevering in the fight against sin?

Fifth, we pursue holiness by submitting to the Lord's chastening and enduring it thankfully (12:5-11). If we're pursuing holiness, we should not experience God's chastening hand, right? Wrong! That's not the way He works. In fact, God sovereignly permits and ordains hardships, as the case may be, to help us grow in Christlike holiness. The old adage, "No pain, no gain," speaks truly to our condition. We pursue holiness by humbly accepting Providence's rebukes with thanksgiving, for they testify of His loving passion for us to partake of His holiness. Are you thanking the Father for His holiness-inducing chastenings?

Sixth, we pursue holiness by strengthening one another (12:12-13). The world's motto is "every man for himself." Not so with the pursuit of holiness. Holiness must be pursued in community. We grow in Christlike holiness best when we live in structures of mutual accountability and edification. We run the race to holiness best when we link arms with fellow runners. If one stumbles, his partners help lift him to steady pace. Have you linked arms with fellow pursuers of holiness?

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. For more articles by Dr. Brown, visit his website: www.apbrown2.net.

HOW TO PURSUE HOLINESS: SIX STEPS

Hebrews 12:14 charges us, "Pursue holiness!" The holiness we must pursue is God's holiness, which is perfectly seen in Jesus, who was separated from all sin, blameless, pure, and righteous (Heb. 1:9; 4:15; 7:26). In response to an earlier question, "How do we pursue holiness," I noted that the passage we are considering, Hebrews 12:1-13, outlines at least six means by which we are to pursue holiness.

First, we pursue holiness by "laying aside every weight" (12:1). Marathon runners shed every ounce that slows them down. If there is anything that is hindering your pursuit of holiness, you must lay it aside! Media, money, music, pride, relationships—it doesn't matter what it is. If it's impeding your progress in holiness, it's past time to get rid of it. Have you laid aside every weight in your pursuit of holiness?

Second, we pursue holiness by "laying aside... the easily ensnaring sin" (12:1). Weights aren't the only things to be laid aside. The easily ensnaring sin must go, too. What is this sin? It's the one to which you most easily fall prey. All believers easily fall prey to self-centeredness, the primary manifestation of our corrupted nature. We lay aside this sin principle by coming to Christ for the cleansing of His Holy Spirit. Yet, even after your heart has been purified by

faith, there will be sins in which you may be easily ensnared. We lay these sins aside by doing all that Scripture prescribes for guarding ourselves from sin: make use of the means of grace (Psa. 119:11; Matt. 26:41; Eph. 6:13-18); make no provision for the flesh to fulfill its lusts (Rom. 13:14); flee from temptation by associating with those who pursue righteousness, faith, love, peace and who call upon God out of a pure heart (2 Tim. 2:22); and walk in the Spirit (Gal. 5:16). Have you dealt with the sin that easily ensnares you?

Third, we pursue holiness by looking unto Jesus (12:2). Every runner knows that an unwavering focus on the finish line is a key to winning. A distracted runner is a losing runner. The word translated "looking" means to "direct one's attention without distraction, fix one's eyes trustingly" on someone. We must undistractedly and trustingly fix our soul's gaze upon Jesus. Why? Because He is the model for holiness. A sure way to falter in our pursuit of holiness is to look around and compare ourselves with others. To be holy as Jesus was holy, we must run focused on Him. Is your gaze fixed on Jesus?

Fourth, we pursue holiness by persevering in the fight against sin (12:3-4). These verses should jolt us free from any thought of sprinting easily to holy victory. Yes, every



mediaminute

Resources for the Christian Family

Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.

CHURCHMAN COMPARES GLOBAL WARMING TO SLAVERY

Bishop James Jones of Liverpool, England, speaking in Colorado Springs, Colorado, has declared that global warming is "as great an evil as slavery," according to the *Rocky Mountain News*. "We look back and ask, 'How could people have done that, tolerated slavery?' The question is, will they be saying to us in 200 years time, 'Did they know they were ruining the planet?'" the bishop said in an interview. His comments are designed to enlist evangelical and conservative Christians in the campaign for careful stewardship of the the world's ecological resources. "Jones said it is appropriate to liken global warming to slavery because the poor are being oppressed by climate changes that are ruining harvests," according to the newspaper.

EPISCOPAL DIOCESE PREPARES TO LEAVE DENOMINATION

The Diocese of San Joaquin in California has moved toward secession from the Episcopal Church USA in protest over the denomination's election of a gay bishop and other liberal trends that it believes undermine the authority of Holy Scripture. The diocese, which has approximately 7,000 members, is among seven regional jurisdictions that have appealed to the Archbishop of Canterbury for "alternative oversight" in rejection of the authority of the Episcopal Church and its presiding bishop. The vote of

diocesan convention was overwhelming but must be affirmed in similar balloting next year. Should secession actually take place, long and expensive litigation is expected.

ANCIENT CHURCH DISCOVERED IN ISRAEL

"Emerging from the soil over a few acres in the hills of the Israeli-occupied West Bank is believed to be one of the world's first churches ...," according to Kevin Donovan, correspondent in the *Christian Post*. Yevgeny Aharonovitch, one of the leaders of the excavating team, has reported that the site included an inscription which called itself "Shiloh" by name. This has led to speculation that the ancient Ark of the Covenant was once housed there, and archaeologists are considering a further dig below the ancient Christian mosaics in search of even earlier artifacts.

SOUTH AFRICAN CHRISTIANS PROTEST "GAY MARRIAGE"

Christians are vigorously protesting the legalization of "same-sex marriage" in South Africa late last year. Roman Catholics and evangelical Protestants oppose the legislation as violating the sanctify of marriage and legitimizing perverted sexual conduct. The action of Parliament, forced by the decree of the nation's highest judicial body, makes South Africa the first country on the continent of Africa to approve "gay marriage." ■

Personal Spiritual Development

Ordering Your Private World

by Gordon McDonald

"This has been a life-changing book for me. The author's personal transparency and practical wisdom are extremely valuable to anyone seeking to live with inner strength in a disorganized world."

—Rev. John Manley

Parenting

Shepherding A Child's Heart

by Tedd Tripp

"The principles explained in these pages are a must-read for parents who want to shape their children's hearts, not just influence their behavior. It is one of our favorite parenting books that we refer to often!" —Robbie and Rachel England

Bible Study Software

PowerBible CD

"When it comes to studying God's Word, one of the best tools that I have found is the PowerBible CD. It is an easy-to-use application that is cost effective as well." (www.powerbible.com) —Robert Booth

Music

Symphony of Praise

by Linda McKechnie

"This blend of classical music and worship choruses results in some of the most majestic music you will ever hear."

—Michael Avery

"Sometimes when I consider what tremendous consequences come from little things...I am tempted to think... there are no little things." —Bruce Barton

WINTER 2007

ALUMNI news

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

PENNSYLVANIA ALUMNI MEET NOVEMBER 4

Nearly twenty GBS alumni (pictured below) gathered November 4 for brunch at the Hometown Restaurant, Palmyra, Pennsylvania, for the Central Pennsylvania Regional Alumni Meeting. Robbie and Rachel England hosted this event. President Michael Avery and Vice President for Advancement Jack Hooker represented the college. Everyone enjoyed a delicious buffet meal and the good fellowship. Each alumnus gave a special memory of his or her days on campus. President Avery discussed recent happenings at the Hilltop and also asked for suggestions on how to make GBS even better. *If you would be interested in having an alumni meeting in your area, please contact the Office of Advancement.*



REX McDOWELL '81

Rex McDowell has given his life to Christian service since graduating from GBS in 1981. After leaving the Hilltop, he went on to get his MAR at the Evangelical School of Theology. He served as an instructor at Carolina Christian College from 1980-86. He then served as a missionary to Costa Rica and Nicaragua for over ten years. He is presently a professor at Penn View Bible Institute and continues to do short-term missionary work in Central America. Rex says one his best memories of his GBS days was the gifted teaching of Dr. Leslie Wilcox. He states, "Dr. Wilcox was able to make complex matters understandable and challenge us by example to spiritual and academic excellence." Rex characterizes his days at GBS this way: "It contributed to my direction and passion in serving God and gave me a solid Biblical foundation for life and ministry. I wouldn't trade my years at GBS for anything. The people I got to know there, faculty, administration, staff, and fellow students, have impacted and enriched my life."



WILLIAM A. BLAIR, SR. '56

William Blair has spent 46 years in the ministry since leaving GBS in 1957. He went on to receive

a BS from Malone College and then a MA from Hood College. He married the former Phyllis McCracken, and they have two children, Kathy and William, Jr. The Blairs also have six grandchildren and six great-grandchildren. Currently two of his grandchildren, Krista and William III, are students at GBS. Rev. Blair served for nine years as president of Allegheny Wesleyan College. He says his time at GBS "solidified my home and church teaching." His best memories of his days on campus are "getting to meet and study under godly men and women my parents sat under."



ANN (WHITE) DAY '56

Ann Day has spent a lifetime in education since leaving GBS. She has been married to her husband Ralph for 50 years. They have



six children, fifteen grandchildren, and five great-grandchildren. She continued her education at Southeast Missouri University. Over the years Ann has taught in Head Start, first grade, junior high and high school. She has served at Carolina Christian Academy and Union Bible Academy. The Days presently reside in Thomasville, North Carolina. Ann says her best memories of GBS include "chapel services, revivals, and IHC's held on campus. There were special times of God's presence in the classes. Classmates I had then have become good friends." ■

1. **God will allow you to be tempted only up to your load limit. He will not allow you to be tempted more than you can bear (1 Cor. 10:13).** Therefore, if you give in to temptation, you do so because you want to please yourself more than you want to please God.

2. **God expects you to flee temptation (2 Tim. 2:22).** You are to remove yourself from anything that triggers your area(s) of weakness. Locate areas of weakness in your life and cleanse your life, your home, your environment of things that lead to temptation. Remove all stumbling stones. Romans 13:14 says, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

3. **Create barriers along paths you know lead to temptation and failure.** Don't go past the magazine rack; don't have the Internet, a computer, a VCR, a TV, a radio, or special "junk food" around you if you can't resist the temptation to use them improperly.

4. **Commit to full obedience to God's Word.** Romans 10:21 says, "Be not overcome of evil, but overcome evil with good."

5. **Claim the promises of God.** Philippians 4:13 says, "I can do all things through Christ who strengthens me." 2 Thessalonians 3:3 promises, "But the Lord is faithful, who shall stablish you, and keep you from evil." Romans 6:7 says that because of our union with Christ, we have been set free from sin. Romans 6:11-12 teaches us to reckon ourselves free from sin and to stop yielding the members of our body as instruments of sin.

6. **Learn how to watch and pray continually (Mat. 26:41),** and how moment by moment to walk in the Spirit (Gal. 5:17).

7. **Hide God's Word in your heart so that you will not sin against God (Psa. 119:9-11).** Memorize as many Scriptures as possible that promise you victory. Learn how to resist temptation by praying the promises of God.

8. **If you are having difficulty with a specific area of temptation, learn to use Scripture as spiritual medicine.** Just as you take some kinds of prescription medicine, purpose to review God's promises of victory. Instead of stopping after ten days, plan to continue the practice for sixty days. Romans 12:2 teaches that we are transformed by the renewing of our minds. God will enable you to live each day with complete victory over all temptation. Further, as you allow the Scriptures to shape your thoughts, you will find the power of temptation diminishing the stronger you grow in God's Word.



—sermon outline by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



BREAKING THE BONDAGE OF SIN

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

Scripture: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

INTRODUCTION

What would you say to a person who is trying wholeheartedly to live the Christian life but confesses that he is struggling with a sinful addiction such as pornography, alcohol, drugs, tobacco, a gay or lesbian lifestyle, explosive anger, impure thoughts, or gluttony? Would you assure this person that Jesus could set him free? Would you tell him about someone else who was not only delivered instantaneously from that practice but also from desire for it? Would you urge the person you are trying to help to pray that God will give him a similar deliverance?

This is exactly what most Christians do. But when the person with the addiction begs God for deliverance and does not experience it, he becomes disillusioned with God and disappointed with himself. That's why it's unintentional cruelty to urge people to believe that God has promised to remove certain temptations.

Can God instantaneously deliver from sinful bondage? Yes! Does God promise an instantaneous removal of temptation from your area(s) of weakness? No! Does that mean that God has not provided a means for victory over addictive sin? No! In Christ, and through the power of His Spirit and His Word, God provides freedom from any and all forms of willful sin. But this is on His terms. Let's explore the meaning of 1 Corinthians 10:13.

I. The COMMONALITY OF TEMPTATION: "There hath no temptation taken you but such as is common to man."

What a relief that our particular struggle with sin is not unique to us! Other people have faced exactly the same kind of temptation that we face, and some have even faced those that are more severe.

What is involved when we are tempted? James 1:14 says that a person is tempted when he is enticed by his own desires. This means that the first step in temptation is *attraction*. You cannot be tempted by anything that does not have some kind of attraction for you. The second step is *allurement*. Satan knows how to make things that God forbids exceedingly alluring (2 Cor. 11:2-4).

Steps three through five are found in James 1:15: “after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.” The third step is *acceptance*. Up to step three, there is no sin involved in the life of the person being tempted. However, if a person gives assent to the temptation, choosing to embrace it mentally, verbally, or physically, he has consciously chosen to do wrong. At this point the temptation becomes a personal sin. The fourth step is *appetite/addiction*. Some sins grow in their power and control over you until they become addictions. The final step in temptation is the award — “sin, when it is full-grown, gives birth to death.”

II. The COMMITMENT OF GOD: “...but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

Part of the Corinthian problem may have been that in the face of difficult temptation some Christians were not looking for a way out by endurance, but a way out by deliverance. They did not wish to experience deliverance by walking through the fires of temptation but by escaping them.

A. God promises to SOME people a way out of temptation through instantaneous DELIVERANCE.

God solemnly promises that He will not allow any Christian to be tempted above what he is able to bear. This means that God personally limits the power of temptation to the grace-enabled ability of each Christian to resist. Because some individuals become so entangled in sin, so enslaved to its cruel power, so damaged in their inner person, so weak in their will-power, they are literally incapable of resisting any temptation in a particular area. To persons thus severely damaged, God provides instantaneous deliverance and complete removal of any further temptation in their area of total inability. It is not a comprehensive deliverance, however. Those who experience miraculous deliverance in one or two areas do not experience deliverance from temptation in all other areas.

We rejoice with those who experience such instantaneous deliverance. But what is confusing is the way church leaders place such people upon a public pedestal. We are excited by their story, and we begin to think these are the true spiritual giants in our midst. In reality, the opposite is true.

B. God promises to ALL OTHER people a way out of temptation through ENDURANCE.

Most people find that God has sufficient grace to enable them to resist temptation through the Spirit and the transformation of their minds through the Word of God. God has promised, “My grace is sufficient for thee: for my strength is made perfect in weakness” (2 Cor. 12:9). Further, the God-appointed method for gaining spiritual strength and godly character is by resisting temptation of various kinds (Rom. 5:3-5).

One of the surest ways to discredit God’s truth is to exaggerate it. When someone takes the experience of another and elevates that experience to the level of God’s promise, he is exaggerating the truth. To imply that what God does for one person is grounds for believing He will do the same for all persons is wrong. Let me explain.

A husband and wife asked to speak with me privately. Their eyes were solemn and their hope palpable when they said, “Dr. Brown, would you be willing to counsel with our son? He is presently backslidden. He has sought God many times for deliverance from a gay orientation, and he feels God has failed him.” I asked, “What are you expecting God to do for your son? Are you expecting God to deliver him instantly from his gay orientation?” “Yes!” came the immediate answer. I sighed and said to them as kindly as I knew how what I knew they would not want to hear. “God has not promised to deliver your son from his homosexual temptation. Although God could instantly deliver your son from his gay lifestyle, He does that only for people who are so damaged that they can resist no temptation in that particular area of life. Most likely, God will give your son all the grace he needs to resist homosexual temptation and will give him the power to walk in obedience to His Word.”

I then asked them to think about what is common in the Christian life. Does God remove from heterosexual Christian men all temptation toward impure thoughts when they see an unusually attractive woman? No. Instead, God gives them the grace-enabled ability to control their eyes and to keep their thoughts pure. I asked them, “Why do you believe God is obligated to remove homosexual temptation from your son?”

C. God’s usual method of deliverance through His Spirit and His Word.

God’s normal method of deliverance from the practice of sin is through His Spirit and His Word. Think about the following truths:

➡(p4) church [and] also interprets for us at the Bible school." —*Bob and Kay Bickert, Email*

INDIANAPOLIS. "As most of you know, Victory Inner-city Ministries started Victory Acres this past spring. With a handful of volunteers and a lot of hard work, we were able to plant and harvest a LOT of produce. The greatest part about Victory Acres is that it is a win-win situation. People benefit from good food raised the way that God intended, and people who need to get out of the city away from the negative influences of drugs or alcohol are able to do good work. We are collecting building materials of all kinds that we can stockpile at the farm to build cabins, greenhouses, chicken pens, and other structures of use. With the Lord's help we hope to be able to reach more families through this ministry." —*Eric Himelick, Victory Inner-City Ministries, Email*

IRAQ. "On my recent trip to Iraq, I heard tragic stories of how our Christian brothers and sisters in Iraq face danger daily. One of our partner pastors in Iraq was murdered by militants who did not like the message he was sharing. They threw him from the ninth floor of his apartment building! Six young Christian women were kidnapped and forced to marry Muslim men. Their parents don't even know where they are. Three Christian women in Baghdad were raped by terrorists and their husbands beheaded right in front of them. Such acts of violence and hate are unthinkable to you and me, but it is the daily reality of Christians in Iraq. And things are only going to get worse very soon.... Whatever your political views, the truth is that once the U.S. troops are gone, anti-Christian forces will close in on the Iraqi people and crush any efforts for evangelism. Time is running out and we must share the Good News of God's Word with as many Iraqis as we can before it is too late!" —*Vernon Brewer, World Help, Email*

LIBERIA. "The years 1990–2003 were so tough that we could not travel to other preaching stations because of the war. Many of the church members have come back and are rebuilding the damaged stations. During the twentieth annual National Conference, we received another station (congregation), composed of 60 members. Presently the [national] church has twenty stations with a total membership of 2230. During the Conference we baptized twenty people, and 475 people received Holy Communion." —*The Church Herald and Holiness Banner (Church of God Holiness)*

NEW YORK CITY. "Pray for the miracle still needed for the work with Tom Kiser (HIM) in New York City. They have nowhere to go if the property they have been using sells. God still works miracles! Pray also for Tom, as he will be doing deputation work and training others for effective evangelism." —*Ropeholders* ■

➡(p5) born, why they live, or how they are to die. They sit in darkness and the shadow of death with broken hearts, shattered dreams, betrayed confidence and frustrated hopes. Yes, innumerable multitudes reached with despair gnawing at the lute strings of life, and untouched by the gloriously and joyously transforming salvation which Christ is able and waiting to give them.

Against the gathering darkness of our day we desperately need the fire of heaven to fall upon us anew, inflaming our souls, sparking our torches, rekindling our zeal, and sending us out as flaming evangelists across our darkened world.

Let the eternal wonder of the Cross so get hold of our hearts, so pervade our total being, so capture our thoughts, so fire our devotion, so enlist our energies, so elevate our purposes, so lead us to self-forgetting and self-denial, and deliver us from the stench of stagnation and the stigma of the status-quo within our churches. May God grant that our minds shall be enlightened, our hearts stirred, and our faculties enlisted, until with unswerving purpose we produce the most irresistible advance our Zion has ever known! May we feel the pulse of this sick and sinful world and then bring the diseased and dying to that healing "fountain filled with blood drawn from Immanuel's veins, where sinners plunged beneath that flood lose all their guilty stains."

True love is a flame. A flame that does not spread eventually goes out. He wills to make us instruments of ignition till power, fire and fervency fills us with the flame of a passionate purity—overflowing and overbrimming.

*Set us afire, Lord, / Stir us, we pray.
While the world perishes, / We go our way.
Purposeless, passionless, / Day after day.
Set us afire, Lord, / Stir us, we pray.*

—*R.S. Cushman*

Yes, let the fire fall; let it ignite every one of us; let it burn as a flame in every heart. And let us bombard every sin-sick, sin-darkened part of the world with the life-giving, light-spreading, life-mending gospel of Christ—lifting up broken and bruised souls to the merciful arms of a loving God—till no man, anywhere, can say "no man cared for my soul."

With flaming hearts we declare His glory! With flaming hearts we offer, urgently and fervently, a living faith and a loving Christ to a dying world! ■

Rev. Loren Schaffer (GBS '43 HS) is a retired Nazarene minister. This article was submitted by his friend Rev. J.T. Holstein, Cincinnati, Ohio (GBS '45 HS), who writes that Mr. Schaffer is "one of the pressmen who produced the Revivalist."



**JOIN GOD'S BIBLE SCHOOL
FOR AN ELEVEN-DAY**

PILGRIMAGE TO ISRAEL

May 29 – June 10, 2007

**Hosted by
Dr. Allan Brown**

\$2,340

(plus tax, tips,
and fuel surcharge)



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GOD'S REVIVALIST and BIBLE ADVOCATE

20

➡(p4) the road. Some holiness people—even preachers—openly disagree with you and me on that subject. If they only knew what the unsaved have to say about their high-speed driving!

C.G. VOTARY

Amherstview, Ontario

Dr. Brown responds: Thank you for your kind letter. The correct reference for the justified publican is Luke 18:13-14. The reference I use to infer that the Samaritan woman was saved is John 4:41. I take the "more" in this verse to indicate the Samaritan woman who testified on behalf of Christ was the first saved and many "more" were saved after her. I think this is a reasonable inference from what is said in chapter four.

MY FAITH TOOK HOLD

Commissioner Brengle's testimony brought to mind one of the most precious experiences of my life. My faith took hold of God's promise for entire sanctification at the altar in the 1936 GBS camp meeting, at the age of 15. I thank God for the helpful articles you and your colleagues are providing us in *God's Revivalist!*

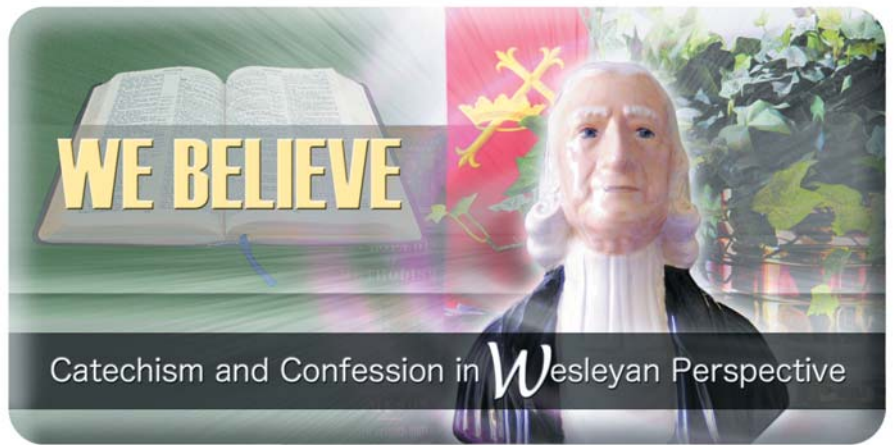
JIM WEEKS

Email

WORTH FIGHTING FOR

I was handed a copy of your editorial ["Give Us Back Our Sunday Mornings," November 2006] just before church, and how fitting it was. Right now there is a bit of tension because we are attempting to return some decency and order, some preparation and forethought, to our services, and unfortunately the old ways die hard. I am still not sure why "fly-by-the-seat-of-your-pants" services are confused with outpouring of God's Spirit. Thanks for reminding us that some things are worth fighting for.

NAME WITHHELD BY REQUEST



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

IX. THE MEDIATORIAL "OFFICES" OF CHRIST

As the old Methodist Discipline so emphatically declares, "the most effectual way of preaching Christ is to preach him in all his offices...." This means that a balanced and compelling presentation of Our Lord's person and His work must include a careful understanding of His continuing mediatorial ministry on our behalf.

As eternal God, "the exact representation of His nature" (Heb. 1:3), He represents God to us. But as the Word made flesh (John 1:14), one with us forever, He represents us to God. As the "one mediator between God and men" (I Tim. 1:2), He thus exercises three specific "offices" as prophet, priest, and king. "Into these offices He was inducted at His baptism," as Dr. Wiley explains, "and by a specific anointing with the Holy Spirit became officially the Mediator between God and man."

Jesus is our Prophet. As our Great Teacher come from God, He declares the divine law, revealing the external code it imposes, but also the internal attitudes it demands. "Thou shalt love the Lord thy God.... Thou shalt love thy neighbor as thyself." To the demands of the law, He adds the comforts of the gospel—the "good news" of our salvation—and as "the true light that lighteth every man that cometh into the world" (John 1:9), He continues to urge each of us to forsake our sins and believe on Him.

Jesus is our Priest. At Calvary He acted as our priest, offering Himself as the supreme sacrifice for our sins upon the altar of the cross. Before the Father's throne He continues to act as our priest, pleading the merits of His atoning sacrifice and pouring upon us the blessings of sanctifying grace. "He ever lives above, / For me to intercede; / His all-redeeming love, / His precious blood to plead."

Jesus is our King. "All power is given to me in heaven and in earth," He said, and on this basis He equips us to bring the whole world to His obedience. He rules heaven and earth, ordering all things for the extension of His kingdom; and He also rules the hearts of all who love Him, subduing their sins, re-creating them in His own likeness. "He shall forever reign as the God-man," as Dr. Wiley assures us, "and shall forever exercise His power for the benefit of the redeemed and the glory of His kingdom."

Jesus our prophet, priest, and king! This is His ministry as our mediator which we proclaim as "the most effectual way of preaching Christ." —LDS ■

➡(p2) statement. For over two centuries, we have continued to repeat it; for the imperatives of 1784 assert the twin passions of our Methodist heart, which are really one, converging in our central proclamation of God's sanctifying purpose in every dimension of life. To understand this better, we shall consider, first, what we Wesleyans mean by "scriptural holiness," both public and private, and, second, what we have done to turn purpose into practice, especially in the United States.

PART I: "SCRIPTURAL HOLINESS" IN WESLEYAN PERSPECTIVE

It was during the Methodist centenary in 1866 that Dr. John McClintock—soon to become first president of Drew University—declared that "the central idea of the whole book of God from beginning to end" was "the holiness of the human heart, mind, soul, and will." "Our work is a moral work," he added, "that is to say, the work of making men holy."

McClintock's stirring words were still a battle cry in Victorian Methodism. Did his congregation respond with rousing "amens" that rattled the organ pipes in St. Paul's Church, New York? If so, thousands of Wesleyans before and since would have joined the chorus. For every effort that we make is shaped by the conviction that ours "is...the work of making men holy." In a letter to the Rev. Thomas Church in 1746, John Wesley listed holiness as the first priority of Methodist preaching. "Our main doctrines," he wrote, "are three—that of repentance, of faith, and of holiness. The first of these we account, as it were, the porch of religion; the next the door; the third, religion itself."

Wherever we have remained true to our evangelical birthright, we have echoed our founder's words—holiness is "religion itself." With him, we have also understood holiness as "that habitual disposition of soul" that "implies the being cleansed from sin, 'from all filthiness both of flesh and spirit,'" and "the being endued with those virtues which were also in Christ Jesus, the being so 'renewed in the spirit of our mind,' as to be 'perfect as our Father in heaven is perfect.'" Negatively, then, holiness means deliverance from sin; positively, new creation in Christ.

Behind this "habitual disposition of soul," so amazing in its effects, is the motivating power of love, "shed abroad in our hearts by the Holy Spirit..." (Romans 5:5) and regnant through all the pulses of human life. In the same letter in which Wesley asserts that holiness is "religion itself," he immediately identifies it with "loving God with all our heart and our neighbor as ourselves; and in that love abstaining from all evil, and doing all possible good to all men...." Whatever the theological

distinctions, holiness is defined as love, directed first toward God, then toward others. "To say that holiness is our *raison d'être*, (reason for being)," concluded Mildred Bangs Wynkoop, "...is to say we are committed to everything love is...."

To all who have crossed the porch, which is repentance, and have opened the door, which is faith, this love begins its triumphant procession, "transfiguring [them] with ever increasing splendor into Christ's own likeness" (II Corinthians 3:18, J.B. Phillips). This, of course, is sanctification, which begins, as Wesley explains, "the moment we are justified in the humble, gentle, patient love of God."

"It gradually increases...till in another instant, the heart is cleansed from all sin, and filled with pure love to God and man. But even that love increases more and more...till we obtain 'the measure of the stature of the fullness of Christ.'"

This is Wesley's own abbreviated summary of the *ordo salutis* that he taught his Methodists; and from its beginning to its end, believers advance in holiness as they advance in love. Thus we sing with Charles Wesley, "Love divine, all loves excelling, / Joy of heaven, to earth come down." In doing so, we sing of grace imparted, but also of glory promised:

Changed from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

Love, then, is "the medicine of life" that transforms us sinners into saints. But it is also "the never-failing remedy for all the evils of a disordered world," according to Wesley. "Whenever the Christian lives an authentic life, the world around is permeated with God's presence..." Leon Hynson explains. "[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."

At times we have tried to withdraw from that society into the cloistered walls of a narrow and narcissistic piety. But this was never the pattern of John Wesley, who filled England with his acts of mercy, and who in his attacks on "entrenched evils" showed "a foolhardy courage worthy of Jack the Giant Killer." "The gospel of Christ... knows of no religion but social," he emphasized, "no holiness but social holiness.... Faith working by love is the length and breadth and depth and height of Christian perfection...."

"Faith working by love." Based on Galatians 5:6, this is the "theological formulation and foundation of Christian social ethics," as Hynson asserts, as well as the "recurrent paradigm" of Wesleyan social activism. In terms of personal salvation, it is "faith alone" that justifies, and

this “may be primarily personal,” but “‘faith active in love’ is intensely social.” Empowered by the Holy Spirit, every Christian is to follow his Master's footprints “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.”

Acting on such principles, John Wesley rallied his followers to heroic Christlike service, including both philanthropy and protest:

“He himself, it is estimated, 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 organized 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 that trade which he called that ‘execrable sum of all villainies.’ He visited those in prison and encouraged John Howard in his work of prison reform. Wesley neglected no opportunity to give practical social expression of his faith in Christ.”

For Wesley's followers since, his pattern is normative. Personal holiness eventuates in public holiness, and both are energized by “faith working by love.” Christians dare not place their candle under a bushel but on a candlestick, where it will give light to the sick, the sinful, and the suffering. ■

Readers wishing a copy of the original paper with footnotes citing sources should send a self-addressed envelope plus \$2.00 to the editorial office.—LDS



compiled by Lettie Cowman

PRAYER

“I trust that through our prayers I shall be given unto you.” Philemon 22

God shapes the world by prayers. Prayers are deathless. The lips that guttered them may be closed in death, the heart that felt them may have ceased to beat, but the prayers live before God, and God's heart is set on them, and prayers outlive the lives of those who uttered them—outlive a generation, outlive an age, outlive a world. That man is most immortal who had done the most and best prayer. They are God's heroes, God's saints, God's servants, God's vicegerents.... The prayers of God's saints are the capital stock in Heaven by which Christ carries on His great work on earth. The great throes and mighty convulsions on earth are the results of these prayers. Earth is changed, revolutionized, angels move on more powerful, more rapid wing, and God's policy is shaped as the prayers are more numerous, more efficient. It is true that the mightiest accesses that come to God's cause are created and carried on by prayer. God's day of power; the angelic days of activity and power are when God's Church comes into its mightiest faith and mightiest prayer. God's conquering ways are when God's saints have given themselves to mightiest prayer. —Edward M. Bounds.

“After this manner therefore pray ye....” Matthew 6:9

The laws of prayer action are: First, there must be an understanding—a working agreement—a fixed, invariable Law of Prayer Action. Second, there must be a time and place spent in communication in accord with the working agreement. Third, sooner or later the known results will come.

But what is the Law of Prayer Action? 1. The prayer must be in Jesus' name. 2. The prayer must be by one in full touch with Jesus in heart, habit, and life. 3. The prayer must be in harmony with the teaching of the Bible. 4. The prayer must be actual, simple, definite and confident. —S.D. Gordon.

“In everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Philippians 4:6 ■

Reprinted from the August 7, 1947, issue of the God's Revivalist.

The College Choir

A MUSICAL MINISTRY OF GOD'S BIBLE SCHOOL & COLLEGE



■ **February 22** Thursday 7:00 PM
Tuscaloosa Area GBS Choir Rally
Woodhaven Ch. of the Nazarene / Tuscaloosa, AL
Hosted by Tuscaloosa Bible Methodist Church
Rev. Jonathan Bender (205) 553-4771

■ **February 23** Friday 7:00 PM
First Church of the Nazarene / Ocala, FL
Rev. Barry Dunlap (352) 694-2334

■ **February 24** Saturday 6:00 PM
Brooksville Area GBS Choir Rally
Spring Hill Calvary Ch. of the Naz. / Spring Hill, FL
Rev. Wes Harris (352) 683-0587

■ **February 25** Sunday 10:30 AM
First Church of the Nazarene / Clearwater, FL
Rev. Ernie Lewis (727) 536-1498

■ **February 25** Sunday 2:30 PM (Full Concert)
Lakeland Holiness Camp / Lakeland, FL
Rev. Kenneth Gorveatte (863) 646-5152 or 2254

■ **February 25** Sunday 6:00 PM
Winter Haven First Church of the Nazarene
Winter Haven, FL
Rev. Brad Estep (863) 293-0690

■ **February 26** Monday 7:00 PM
Avon Park Holiness Camp / Avon Park, FL
Mrs. Diane Osborne (863) 465-9116
Dr. Eldred Kelley (863) 453-6831 camp office

■ **February 27** Tuesday 7:00 PM
Pell City GBS Choir Rally
Bible Methodist Campgrounds / Pell City, AL
Hosted by: Talladega Bible Methodist Church
Rev. Bob Blankenship (256) 362-8446

■ **February 28** Wednesday 7:00 PM
Easley Bible Methodist Church / Easley, SC
Held at: Park Street Baptist Church
(Next to Bible Methodist Church)
Rev. Terry Going (864) 855-3892 or -6626

■ **March 1** Thursday 7:00 PM
North Carolina GBS Choir Rally
T. Austin Finch Auditorium / Thomasville, NC
GBS Public Relations 1-800-486-4637 ext 268

■ **March 2** Friday 7:00 PM
Greater Charleston GBS Choir Rally
Teays Valley Church of the Nazarene / Teays, WV
Rev. Sonny Williams (304) 757-8400
Co-host: Mrs. Freda Hudson (304) 757-6147

■ **March 3** Saturday 7:00 PM
Southcentral Indiana GBS Choir Rally
Faith Mission Church / Bedford, IN
Dr. Leonard Sankey (812) 275-2119 or -7820

■ **March 4** Sunday 10:00 AM special service time
Noblesville Pilgrim Holiness Ch. / Noblesville, IN
Dr. Craig Dahler (317) 773-1541

■ **March 4** Sunday 7:30 PM
Christian Nation Church / Cozaddale, OH
Rev. Carl Eisenhart (513) 677-8274