

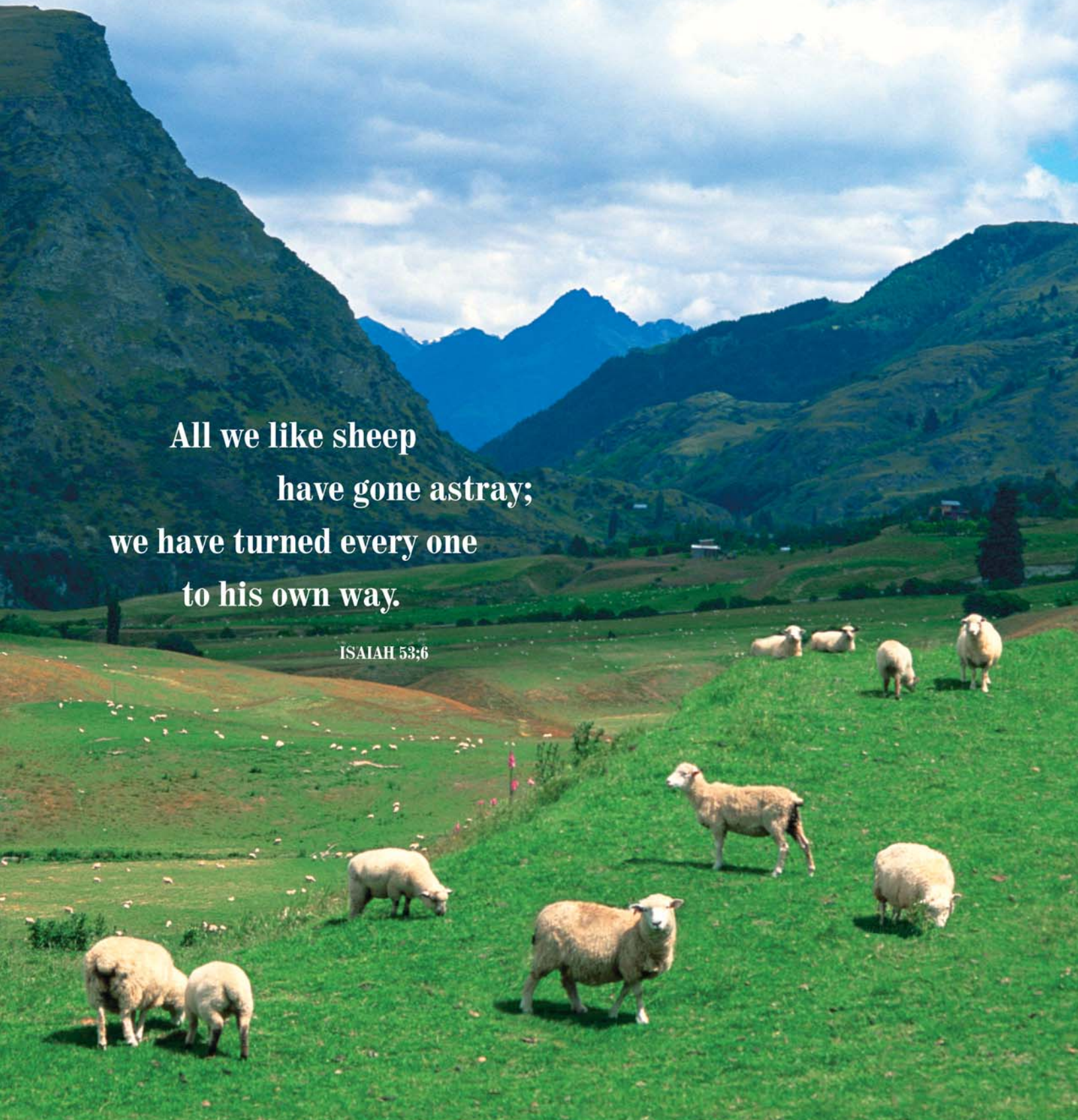
GOD'S REVIVALIST

September 2008

and Bible Advocate

All we like sheep
have gone astray;
we have turned every one
to his own way.

ISAIAH 53:6



the editor's view



LARRY D. SMITH

“Preserving our holiness heritage”? Your editor begins this two-part discussion on how to do it.

BEES IN AMBER

Did you ever see a bee in amber? Amber is a translucent fossil resin that originated as a sticky, yellowish-brown liquid secreted by ancient trees. Now, though, it has become so hard that it is often shaped and polished into ornamental objects. Each of these has its own appeal, but it is even more valuable when it contains a perfectly preserved bee that meandered into the goo thousands of years ago and never left. Michael Engle, a museum assistant, actually uses the word “enthraling” when he describes such a specimen. “It sits there in all its color and glory in a way that a dinosaur cannot,” he explains. “The only difference from a live specimen is that it’s not moving.”

But that difference is basic—the difference between life and death! Exquisite in perfect detail, the bee is displayed like Snow White sleeping in her crystal coffin; but unlike Snow White, the bee shall never be awakened by a handsome prince. So lifelike, yet so lifeless! It is no wonder that we are fascinated by such a marvel. Nineteen centuries ago, Marcus Martialis wrote, “The bee is enclosed and shines preserved in amber, so that it seems enshrined in its own nectar.”

Yes, so lifelike, yet so lifeless! But this is the problem that often plagues us preservationists. To pass on the treasures of our past is noble, even necessary. That’s why we’re ready to join the great crusade, whether it’s to spare a Victorian mansion from demolition or a spiritual legacy from dilution. But at the same time, we must understand the danger and confront it. For our efforts to preserve may also become instruments to distort—even to (p22)➡

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

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

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

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COVER PHOTO ©2008 Jupiter Images

the president's page



IS YOUR CHURCH REALLY A CHURCH?

by Michael R. Avery, President

America is blessed with lots of churches. Some sit astride prominent street corners proudly displaying their architectural glory, while others are tucked away indiscreetly between a used-shoe store and a day-old bakery in a weary strip mall on the side of town where blight and crime prevail. Some have one-word names like “Grace.” Others have names so long and so full of biblical and ecclesiastical jargon that you can’t say the full name without stopping to breathe. Some look like a church, while others look like a warehouse. However, it is not the architecture they display or the appellation they wear that concerns me. I often

wonder how many of these places of worship are legitimate New Testament churches?

Is there a way to know if a church is really a New Testament church? Can one gauge when a church has gone too far on one hand or not far enough on the other to be considered an authentic Christian church? Can a church cease to be a church, even though it opens every Sunday and is filled to capacity?

The New Testament doesn’t provide a definition of the local Church. The Greek word for church simply means the “called-out ones.” So how can one determine what actually qualifies an organization or an assembly of believers as a New Testament church? The simple answer is that one has to go to the New Testament and look for the biblical characteristics of a local church and arrive at a definition based on them.

This process, of course, has been done many times. The Protestant reformers did so in the early 1500’s and said that a local church has two essential characteristics. First, it is where the Word of God is proclaimed; and second, it is where the sacraments are correctly taught and administered. This definition is a start, but it is seriously incomplete. Its focus is totally inward and ignores the most central mission of the church—making disciples. Any definition of the church must include not only what the church is, but also what the church does. The New Testament gives seven critical elements that should make up any definition of a local church.

The local church is essential (Matthew 16:18). The local church is God’s only divinely sanctioned institution to reach the world for Christ. Thus, it is an indispensable, vital institution that cannot be replaced by anything else. To ignore or drop out of church, for whatever reason, is to oppose God’s ordained means of making disciples and maturing the saints so that His Church might be built.

The local church is an assembly or gathering of disciples (1 Thess. 1:1, Acts 14:27, Heb. 10:25). The church is people. One person does not qualify as a church. It is a gathering of people who are professing believers in Jesus Christ.

The local church is under leadership. Spiritual leadership is vital to spiritual health. The references are simply too numerous to list that insist upon properly structured and ordained leadership within the church. Large portions of what the Apostle Paul wrote are instructions as to how to establish the leadership roles of elder and deacon in the local churches. No local church was ever to be a democracy or a consensus meeting. It was to be led by a group of men who met the spiritual, moral, and social qualifications outlined in the New (p9)➡

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense.

A CHRISTIAN WEDDING

I have read and reread your article ["What Is a Christian Wedding?"] in the May edition of the *Revivalist*. I grew up in the "conservative holiness church" and have striven ever since to find some God-oriented "balance." I see your checklist as I see lots of things from my past, controlling and manipulative. I have watched so many of my generation move in the opposite way of godliness simply because of the pressure brought to bear by folks from your school of thought. We need to work out our own salvation with fear and trembling, as Paul said, not just buy into a dress code. I believe that when we arrive at the pearly gates we'll see all kinds of people there, not just those who have subscribed to your dress code that you refer to as "holiness."

NAME WITHHELD

MODESTY IN ATTIRE

Thank you for printing the article on marriage [by Dr. Albert Mohler, summer *Revivalist*]. Another compliment for Dr. Mohler. His wife believes in modesty and that Christian women should reflect the heart of holiness in their attire. There are people in the denomination in which I hold membership who would call that legalistic.

RUTH WOODS
Email

ON STREETS OF GOLD

For decades you have cheered me as a "signal corps" in sanctified expression and experience of heaven-bound warriors. Saintry J. Wesley Adcock inspired me on our first meeting, and he evangelized in southern Illinois when I was only in junior high. At a revival my parents first met as (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.

EGYPT. "A four-year-old Muslim boy was brought to church after the service. The child had fallen from the rafters in the house. Now his legs no longer worked. After receiving medicine in the hospital, the boy's hands, too, stopped functioning. At the hospital the mother and her children had heard that Jesus can heal. So the mother and the grandfather carried the boy, Hosam, to Pastor Yohanna. He told them he could not heal, but that Jesus could. The mother, grandfather, and Hosam said they believed in Jesus whose name is in the Qur'an as Isa. The pastor prayed. One week later they returned to see the pastor, and Hosam was walking normally. After one day his hands had begun to work; after three days the legs were normal. Others heard the story.... Pastor has given each of these families tracts and tapes because they asked. Now please pray for them as God leads you." —Leroy Adams with Yohanna Gherghis, *Missionary Herald (EFM)*

HONDURAS. "Please pray for the Comayague, Honduras, radio station. Pray for the ministry and those who organize the young people operating it. Pray that God will supply the new equipment needed for upgrading and for adding new stations." (Brady Duren, HIM) —*Ropeholders*

MONGOLIA. "Earlier this year we gathered together the 29 Mongolian children and had another recording session of them singing hymns and Christian songs. With Brother Elon Morley directing the children, they've learned how to sing in harmony, and not only does it sound wonderful, but the children themselves thoroughly enjoy singing. Each day, excepting Sunday morning, we have evening and morning devotions with the children. (p19) ➡

A man in a dark pinstriped shirt is leaning over a table with a red tablecloth. In the foreground, there is a glowing red jar. The background is a warm, wood-paneled wall.

A PASSION *for* SOULS

*We preach loud and clear the
gospel message at church,
but we rarely whisper it
to our neighbor...*

by the Rev. Glenn D. Black

If sinners will be damned, at least let them leap over our bodies. And if they will perish, let them perish with our arms about their knees, imploring them to stay."

So wrote the great preacher and pastor C.H. Spurgeon in 1861. He continues, "If hell must be filled, at least let it be filled in the teeth of our exertions; and let not

one go there unwarned and unprayed for."

O for a passion for souls!

Abraham had a passion for souls and pleaded for two God-defying, destruction-deserving cities. Moses had a passion for souls and was willing for God to blot him out. Elijah had a passion for souls, and with heart and lips aflame he called an apostate nation

back to God. Isaiah had a passion for souls, and with preaching that had in it the thunder and lightnings of Sinai and the fore-gleams of Calvary, rocked great thrones with terror. John Wesley had a passion for souls and traveled in excess of 250,000 miles on horseback, delivering 40,000 sermons, calling a nation to God. David Livingstone had a passion for souls, and he (p7)➡

SEPTEMBER 2008

05

Phone-a-thon 2008

September 15–19

September 22–26

September 29–October 3

For 108 years, GBS has been marked by its open door to needy students. Many alumni testify to receiving their education on the Hilltop as work students. Today that tradition continues. A number of students receive aid through the student work program, institutional scholarships or other assistance. The annual student phone-a-thon is an effort to raise the money needed to fund these programs.

We hope to reach over 10,000 friends during the three weeks of outreach while raising \$150,000 for the financial needs of the school. We also wish to thank our donors for their faithful support. This goal can only be accomplished with your help.

When a student calls, please consider a donation for this vital program!

2008 Goal — \$150,000

GOD'S REVIVALIST and BIBLE ADVOC



GOD'S BIBLE SCHOOL AND COLLEGE • OFFICE OF ADVANCEMENT •
 REV. JACK HOOKER, VICE-PRESIDENT FOR ADVANCEMENT • 1810
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PLEASE SEND ME INFORMATION ABOUT MATCHED GIFTS.

PLEASE SEND ME INFORMATION ABOUT TRUSTS AND BEQUESTS.

NAME

TELEPHONE

ADDRESS

➡(p5) opened in dark Africa the highway now marked by the tombstones of martyred missionaries.

Do you have a passion for souls?

A genuine passion for lost souls is the glaring need of our churches and pastors. We have bought buses and vans. We have appointed committees and reorganized our churches. We buy books authored by church growth experts and expect to cure our lack of numerical growth. We practically worship our attendance boards. We change pastors and dream of a surge in attendance. All of this, and often to no avail.

We must have a passion for souls!

We must venture out of our personal circle of comfort and into another person's life. We must break out of the four walls of our padded-

pew churches and engage in spiritual warfare, one-on-one, with the thirsty, throbbing throngs drifting towards eternal separation from God. Any Christianity that is not rubbing shoulders with dying sinners is not the New Testament idea of what full salvation does for and through an individual truly cleansed and filled with the Holy Spirit.

The crime of the church is the non-delivery of the gospel to our neighbor, our friend, our relative. We preach loud and clear the gospel message at church, but we rarely whisper it to our neighbor. We testify in church of the enjoyment of living for Christ, but we procrastinate in taking the "witness stand" in front of our friends. We sing and voice the praises of God (and ought to) in our

church services, but we so often fail to communicate the grace of God to those who do not attend our church.

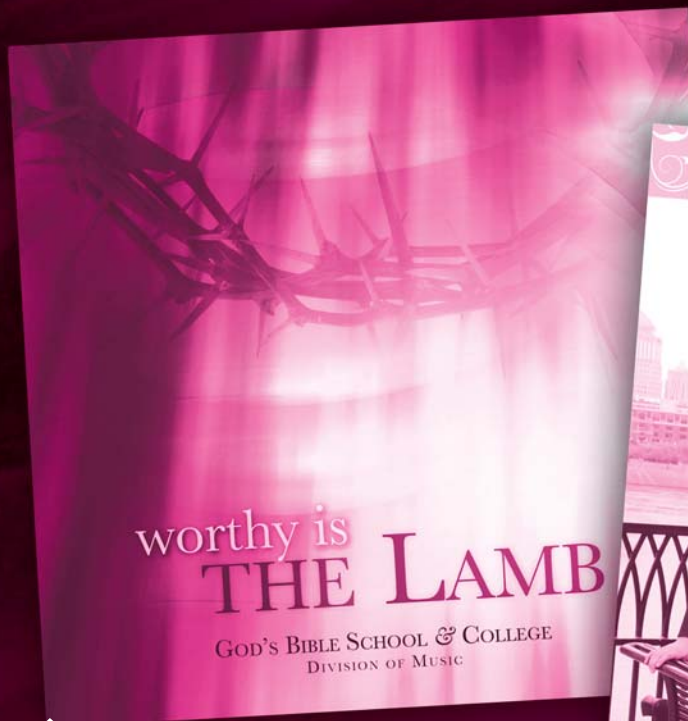
A dying church is a group of saints who are strolling like sleepwalkers through the present ages. These benumbed souls are drop-outs, not disciples. They are singing to themselves, praying among themselves, and "measuring themselves by themselves, and comparing themselves among themselves..." (II Cor. 10:12).

O, for a passion for souls! For you...and me...and our churches. ■

The Rev. Glenn D. Black, former editor of God's Revivalist, lives in Lexington, Kentucky, and is Superintendent of the Kentucky District of The Wesleyan Church. This article is reprinted by permission of the Kentucky Wesleyan Messenger.

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— Called Unto Holiness —

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

THE FULLNESS OF THE SPIRIT

by Dr. Daniel Steele

It is sometimes said that Christ's new commandment "Love one another" is the eleventh commandment. In the same way we have the twelfth in Paul's mandatory precept, "Be filled with the Spirit: (Eph. 5:18). It is an error to teach that this is only an elective experience—a privilege and not a duty. We note that the passive voice of the verb "be filled" implies that we cannot fill ourselves but that the Spirit is present like the atmosphere and ready instantly to fill every vacuum. It is ours to create a vacuum by an unreserved self-surrender to Christ as both Saviour and Lord.

This implies strong faith. In truth, faith is man's only capacity to receive God, for faith is the door by which He comes to us. Man, a spirit, is an image of God the Spirit. The creature is made for the occupancy of God the Spirit. The creature is made for the occupancy of the Creator, and a believer finds his highest joy only when, as a temple, he is "the habitation of God through the Spirit."

It is quite evident that purity is a prerequisite to this indwelling fullness of the Spirit. This is the divine order: *first cleansed, then filled*. All filling presupposes emptying. It is true that the baptism of the Spirit brings a full endowment for service. But a careful examination reveals the fact of the Spirit's revelation of an inward bias to moral evil and also the seeker's full consent to its cleansing by the purifying fire of the Spirit before He takes up His abode within. This consent is a part of his all-embracing self-surrender to Christ, the Great Physician, whose healing power is preparatory to the full endowment with the Holy Spirit.

We note that the command "Be filled with the Spirit" is in the present tense, implying a vital fullness, a constant appropriation, and a perpetual reception, a ceaseless drinking and ceaseless thirst. Hence the

paradox of Charles Wesley's lines: "Insatiate to this spring I fly; / I drink, and yet am ever dry." This thirst is for more of the same kind, not for anything different, like the thirst of a perfectly healthy baby. "But the water that I shall give him shall be in him a well of water springing up into everlasting life."

Whenever the Spirit is deliberately received in the fullness of His offices and the permanence of His indwelling, men of power are raised up, and anointed women go forth to successful labor in the harvest fields of the world. Many a professed Christian would become mighty in advancing the kingdom of Christ if he were thus filled with the gift bestowed at Pentecost.

They would know the same marvellous change experienced by the first apostles, which Dr. John Morgan explains: "The apostles were good men before the baptism of Pentecost. But how dull of apprehension were they though they listened to the instructions, not merely of an earthly prophet, but of Him who was from heaven and spoke the words of God. How little they saw the glory or felt the power of the truth they heard! Yet they knew more, believed more, loved more than the rest of mankind.

"But when the Holy Spirit fell on them, they received a glorious transformation! It was as if noon-day had burst upon them. As with tongues of fire they spoke forth the wonders which they until now had not known. God had passed before them and proclaimed His name, shown them His glory. The Spirit had taken the all-glorious beams that blaze from the face of Christ and had carried them deep into their hearts." ■

The Rev. Daniel Steele, D.D. was a devout and scholarly Methodist clergyman and writer very prominent in the early holiness movement. Abridged by the editor, this selection is taken from Steele's The Gospel of the Comforter.

God's Bible School & College ALUMNI BALLOT

2008

PRESIDENT

Rev. Jack Hooker (BRE 1974) married the former Jane Theroff, also an alumna. He pastored for 27 years, was the Florida chapter alumni president for eight years and served on the GBS board of trustees for five years. He returned to his alma mater in 2001 as vice president for advancement. Jack is currently pastoring the Franklin Bible Methodist Church, Franklin, Ohio. Both his daughters are GBS graduates. His older daughter, Janna, is an instructor in the Teacher Education Division of the college.

Rev. Steve Mills* (BRE 1984) married Karen Foster (BA Music 1985). They have six children. Brandon and Ryan graduated from GBS in 2006. Phillip is a senior and Bethany is a sophomore, both currently attending GBS. The two other children are at home. Steve and Karen live in Goshen, OH, and attend the Christian Nation Church.

2ND VICE PRESIDENT

Rev. Steve Gresham (BA 1997) attended GBS from 1991–1997 and graduated with a BA in Ministerial Studies in 1997. He has pastored from 1997 until present. His churches include Charleston, WV, Milton, KY, and presently the Bible Methodist Church in Auburn, OH. He is married to the former Melissa Shuman. The Greshams have three children.

Jeremy Leach (AA 2004) married the former Emilie Charlton who attended GBS in 2002. Jeremy graduated from GBS in 2004. Jeremy attended the Cincinnati College of Mortuary Science and graduated in 2005 with a Bachelors Degree in Mortuary Science. He is currently Funeral Director at TP White and Sons Funeral Home in Cincinnati. The Leaches reside in Northern Kentucky and are active in ministry at the Kenwood Bible Methodist Church.

2ND MEMBER AT LARGE

Jessica (Stroup) Hartkopf (BA 2007) graduated from GBS in 2007 with a BA in Teacher Education. She is married to David Hartkopf, a GBS graduate. Jessica is teaching kindergarten at Liberty Bible Academy. The Hartkopfs reside in Cincinnati and attend the Franklin Bible Methodist Church.

Michael Schaub (BA 2004) married the former Linda Nicodemus, who also graduated from GBS with a BA in Family Counseling. Michael and Linda have two children, Michaela Marie and Rachel Elizabeth. Michael is a Staff Sergeant in the United States Army. He served a tour of duty in Iraq. He is presently serving as Operations Officer on base. They attend the Burlington, KY, Bible Methodist Church.

*Incumbent

Vote for ONE person to fill each of the Alumni Council offices. Spouses may use a single ballot.

PRESIDENT

Rev. Jack Hooker
Rev. Steve Mills

2ND VICE PRESIDENT

Rev. Steve Gresham
Jeremy Leach

2ND MEMBER AT LARGE

Jessica (Stroup) Hartkopf
Michael Schaub

Name(s): _____

Address: _____

Signature(s): _____

Date: _____

Clip and mail ballot (to be received no later than Oct. 10) to: God's Bible School, ATTN: Advancement Office, 1810 Young St., Cincinnati, OH 45202



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Amount considering \$ _____

The
Gift That
Gives Back

➡(p3) Testament. The problem in most struggling churches today can be traced to a lack of leadership.

The local church is an organization (1 Cor. 14:40). The church is an organism but it is also an organization. Organization is necessary for the church to function effectively. Too much organization can stifle, but too little can breed confusion and result in a failure to have unanimity of direction and purpose.

The local church has a mission (Matt. 28:19–20). Christ's Great Commission is the mission of the church. The success of any congregation must be measured by its obedience to this Great Commission. John Wesley understood this and told his preachers, "We have nothing to do but save souls." I believe it is both fair and necessary to ask the question, "Can a church be a church if it (p19)➡



MARK CRAVENS PROMOTED TO ASSISTANT PROFESSOR

Rev. Mark Cravens, who has served three years in the GBS Division of Ministerial Education, has been promoted to the rank of assistant professor. "Mark is a passionate and effective communicator," according to his division chair, Dr. Allan P. Brown. "He is well liked and appreciated by his students as well as his fellow faculty members and has received excellent annual performance reviews."

Cravens completed his Master of Arts in Religion at Cincinnati Bible Seminary in May of 2007. His teaching experience includes two years at Union Bible College, and two years of part-time teaching at GBS while completing his master's degree. In May he completed one year as a full-time instructor.

He has also been GBS campus pastor since the fall of 2005. His professional experience includes over 16 years of pastoring, four years as conference president of



the Heartland Conference, Bible Methodist Connection, and three years as president of Holiness Heritage Youth Camp. He has also served on numerous committees at both the conference and general church level for the Bible Methodist Connection. He has traveled widely in the evangelistic field, holding revivals and camp meetings both in the United States and abroad.

NEW STAFF AND FACULTY ASSIGNMENTS FOR 2008-2009

GBS is pleased to announce the following new employee assignments for the current school year:



Melissa Gresham, Elementary Teacher. She will be teaching a combined class of first and second grade, replacing Janna Hooker, who is moving to the col-

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.

OBITUARIES

Ward Robert Becker, 96, of Menominee, Michigan, died May 17, 2008, in Milwaukee, Wisconsin. At age 17 he accepted the Lord as his personal Saviour and was a member of the Wesleyan Methodist Church in Wyanet, Illinois. He attended God's Bible School, graduating from high school in 1933. While he was at GBS, he was part of the Southern Sacred Singers Quartet. At the Community Covenant Church, Menominee, of which he was a member, he served in the choir and on the board of trustees. He enjoyed gardening and considered himself a hobby woodworker. On June 1, 1935, he was married to the former Mildred Shrode in Cincinnati, Ohio. She preceded him in death in

2001. Mr. Becker is survived by one daughter, Ruth Anne Becker; five nieces; and one nephew. Officiating at funeral services were Rev. Tom Lach and Rev. Mark Johnson. Burial was in Riverside Cemetery, Menominee.

Frances J. (Copelin) Engell passed away April 1, 2008, following a busy and fruitful life. She attended God's Bible School and College from 1937 to May 1942. She also worked at the school, beginning as a secretary in the General Office. When she left, she was a supervisor with about five students working under her. She was a talented and dedicated servant of the Lord, the church, her family, and her neighbors. She taught Sunday school classes, promoted world missions, and contributed greatly to the music programs of the church, as well as assisted in

lege department, and Amy Morris, who has accepted a teaching position in the Cayman Islands. Melissa has taught two years at Mountain State Christian School in West Virginia. Her husband Steve, also a GBS alumnus, is pastor at the Auburn Bible Methodist Church. They have three children, two of whom will be attending Aldersgate Christian Academy.

Monica Williams, Elementary Teacher.



She will be teaching a combined class of fifth and sixth grade, replacing Danielle Reynolds, who is entering nursing school, and Jenny Fikes, who has moved to the eighth grade to replace Heidi Holmes, who was recently married and moved to Missouri. Monica has a degree in elementary education from Miami University and has served as a missionary-educator in Belize. She has a daughter attending college at GBS.



Kirk Marshall, High School Teacher.

A graduate of Hobe Sound Bible College who also attended GBS (2001–2002), Kirk will teach high-school English, physical education, and Bible. After his graduation in 2006 with a BA in Secondary English, Kirk taught seventh grade for two years at Hobe Sound Christian Academy. He is replacing Justin Singleton, who will teach in the college department.



Helen (Leigh) Reiff, High School Teacher.

In addition to teaching Spanish classes, she will be assisting in the ACA office. After graduation from GBS in 1970, Helen spent many years on various mission fields before returning to her alma mater to teach from 1981 to 1989. Since 1989 she has worked at Hobe Sound Bible College and for FEA Ministries,

where she and her husband, Dr. Glen Reiff, served as missionary-educators until 2008. Helen replaces Arlette Makcen, who is entering nursing school.



Janna Hooker, College Instructor.

She will be teaching in the Teacher Education Division and will serve as the program coordinator for the elementary education track. In addition to a BA from GBS (2001), Janna received an MA in Teaching from Mt. Vernon Nazarene University. For the last seven years, she has taught in the Aldersgate Christian Academy.



Aaron Profitt, Director of Institutional Research.

Assistant Vice President for Academic Affairs and Chair of the General Studies Division, he will relinquish most of his teaching responsibilities in order to assume the position of Director ➡



the ministry of her husband Norman H. Engell (GBS '42), Blairsville, Pennsylvania, who writes, "She went with me regularly when I made house and hospital pastoral calls.... She was a devoted mother and a faithful wife, far exceeding my greatest dreams." Mrs. Engell was the mother of three children, all active in the church and working in educational and nursing fields.

The Rev. Robert D. Earley, 73, of Salem, Ohio, and Indiana, Pennsylvania, died June 16. He was a 1969 graduate of Salem Bible College.



Throughout his career in ministry, he served pastorates in South Carolina, Tennessee, Ohio, and Virginia. He also served as an interim pastor and as member of the governing board of All-Tribes Mission. From 1990–1992 he was dean of students at God's Bible School and College. More recently, Rev. Earley traveled through the United States as an evangelist. On February 27, 1992, he was preceded in death by his first wife, the Rev. Elizabeth (Betty Jane) (Sadler) Earley.

Survivors include his wife Marian J. (Dishong) Buterbaugh Earley, whom he married November 25, 1994; four stepchildren, Tawnya, Todd, Tracie, and Tiffany; his sister Barbara; and ten step-grandchildren. Funeral services were held at Salem Allegheny Wesleyan Church, Rev. William M. Cope and Dr. Robert E. England, officiating, with burial in White Cemetery, Rushford, New York.

Ruth L. (Awman) Tillis, died June 6, 2008, at Pomeroy, Ohio. Converted at Clinton Camp in



Pennsylvania, after her freshman year in college, she transferred to God's Bible School and College, where she graduated in 1956 and again in 1957 with bachelor degrees in theology and the arts, both years as valedictorian.

To congregations in Indiana, Ohio, Pennsylvania, Georgia, and West Virginia, she served as pastor's wife, a role which often included being the church pianist. She also helped establish a crisis-pregnancy ➡

➔ of Institutional Research and also to begin his PhD program in Educational Studies at the University of Cincinnati. To make this possible, Justin Singleton will be moving from high-school English to teach in the college department.



Justin Singleton, College Instructor. As noted above, he will teach college English classes. After receiving his BA degree from GBS in 2007, he taught one year in the high school department.



Steve Buckland, Admissions/Student One Stop. Steve, a GBS alumnus, has served several months as Financial Aid Director, replacing Lisa Profitt, who had stepped aside to rear her son. He has now added Admissions/Student One Stop to his portfolio of responsibilities. Joel Hood had filled the latter position until his acceptance to the Cincinnati Police Academy.



Mandy Buckland, Executive Assistant.

Mandy, who has been functioning for several months in the President's Office, will be replacing Brenda Herring as the Executive Assistant to the President. Mandy is a 2003 GBS graduate (BA in Music Education). After graduation, she worked for GBS as the receptionist and as office manager of the Music Division. Brenda plans to end her employment with GBS at the beginning of October to be a stay-at-home mother.



George Gardei and Steve Harms, Information Technology Staff.



Both have degrees in computer science, George from Franklin Pierce College (NH) and Steve from Houghton College (NY). They join Jonathan Bartolomeo,

Coordinator for Information Technology, who has been on staff since 2002. Additionally, Brent Miles serves as a volunteer consultant and has both a BS and MS in computer science. The IT Team handles computers, phones, network infrastructure, and some media-related projects. Steve Harms will also teach occasional computer classes for both the high school and the college.



Lisa (Burton) Robison, Office Administrator. She will serve as office administrator for the Division of Music,

replacing Jessica Smith, who is beginning a graduate degree in music education at Miami University. The fact that Lisa graduated valedictorian of the GBS class of 2002 in the Music Division positions her well to fulfill the duties of this new position. More recently, she has been teaching at Liberty Bible Academy, Cincinnati.

REVIVALIST FAMILY

continued

➔ center; published several articles, as well as a poem on the cover of *God's Revivalist*; taught at GBS and at Pennview, a Christian day school; and served as a missionary-teacher on the Texas-Mexico border and as missionary to Eritrea in east Africa.

Funeral services were held at the Danville, Ohio, Bible Methodist Church, Rev. Roger Hatfield, officiating, assisted by Rev. Richard Wood and Rev. William Tillis, with burial at Centenary Cemetery in West Virginia.

NOTICES

God's Bible School's Division of Music is excited to announce



that this year's Christmas program will be set during the Victorian era in the late 1800's. We will be needing to costume around 100 people in Victorian dress. If any of you in the Revivalist Family has any of the following items lying around in your attic or garage that you

would be willing to donate, we would be very grateful. We will also be needing help with sewing costumes. If you can help us, please contact the Division of Music at (513) 721-7944, extension 6211. We will be grateful for anything that you can contribute. **Items Needed for Men:** (1) silky fabric for ties; (2) vests; full suits (vests and suits can be old and out of style); **Items Needed for Women:** (1) long flared skirts; (2) high-neck, long-sleeve blouses; (3) capes; (4) laces, ribbons, elastic, and silk or ribbon flowers; (5) fabric (five yards for skirts, three yards for capes); (6) white fabric and netting (can be old white sheets).



Korin Reiner, Administrative Assistant. A 2007 graduate of God's Bible School and College, she will serve as the

Administrative Assistant for the Department of Advancement. Since her college graduation, Korin has been teaching at Emanuel Wesleyan Academy, Gratz, Pennsylvania.

FACULTY ASSESSMENT CLIMAXES 2007-2008 ACADEMIC YEAR

by Dr. Ken Farmer, Vice President for Academic Affairs

Several years ago GBS placed at the end of the academic calendar a week dedicated to assessment, and this has now become a highlight of the school year. In addition to a few campus-wide events like the Strategic Plan Update, there is an extensive schedule of meetings for the college faculty. This year, Richard Miles held a session specifically for staff entitled "Making the Assessment Process Your Friend."

In years to come, both general staff as well as the faculty of Aldersgate Christian Academy will become more involved in this process.

However, Assessment Week remains a valuable time for faculty to reflect on the past year, examine assessment results, and determine action plans for the coming year. This year there were a number of fine presentations, including the results of student focus groups, the use of peer groups in instruction, using rubrics to grade writing, and using formative assessment techniques. The faculty developed two new rubrics that can be used to track cross-curricular concerns. There were six discussion sessions where divisions were asked to share information on certain topics, such as "effective use of the division's retention/recruitment funds."

Everybody looks forward to the division presentations given on the



final day. These highlight what assessments had resulted in change within the division and how this was accomplished, and then conclude with action items the division has identified for academic year 2008-09. All presentations are rated by all faculty, and awards are given. In first place this year was General Studies (Aaron Profitt), and second place, Ministerial Education (Philip Brown).

The overall rating for Assessment Week has slowly climbed from 4.18 (5-point scale) in 2006 to 4.40 this year. ■



On Friday, September 26, Phil Collingsworth with his wife, Kim (Keaton), and their four children, along with Rex Bullock and Richard Beckham, will be appearing in concert at the Nazarene Community Center in the St. Louis area. This is a reunion of the mid-'80's camp meetings when Richard and Rex sang and preached, and Phil, a 1986 graduate of GBS, was in college, singing and playing the trumpet. A free-will offering to benefit Bethel Christian Academy will be taken. For more information, please contact Mark Carmody, 101 Glenwood Drive, Glen Carbon, Illinois 62034. Phone (618) 610-1100.

HITHER AND THITHER



Dr. Jo Anne Lyon (GBS HS '58) is the first woman to serve as General Superintendent of The Wesleyan Church.

Elected at this June's General Conference, Rev. Lyon is founder and CEO of World Hope International, the compassionate ministries partner of The Wesleyan Church and has been affiliated with the denomination since WHI's founding 12 years ago. In accepting her new assignment, Dr. Lyon challenged the church to go places it



never has gone before. "I believe the Lord is positioning The Wesleyan Church to have a voice in the 21st century like never before," she said. Dr. Lyon graduated from the high school of God's Bible School in 1958. Her husband the Rev. Wayne Lyon is also a GBS alumnus. ■



Dear Phil

WHATSOEVER YOU BIND ON EARTH

What does this verse mean: “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven?” (Matthew 18:18). —Stacie

Dear Stacie,

I was recently challenged to rethink my understanding of this passage, and your question motivated me to do the research I needed to do. There are several questions associated with this verse.

(1) what do “bind” and “loose” refer to?; (2) does binding/loosing here on earth cause binding/loosing in heaven?; (3) how does this verse relate to its context?; and (4) who has this authority?

First, in Jesus’ day rabbis used the terms “bind” and “loose” to describe their actions when they forbid (bound) or permitted (loosed) something. A rabbi who forbid his disciples to do something had “bound” them. If you replace the words “bind” and “loose” with “forbid” and “permit,” the verse means the same thing.

Second, the answer to the question, “Does binding or loosing here on earth cause binding or loosing in heaven?” It depends, in part, on how you translate the verse. The majority of Greek scholars appear to be convinced that Jesus’ statement should read as follows, “Whatsoever ye shall bind on earth shall have been bound in heaven: and whatsoever ye shall loose on earth shall have

been loosed in heaven.” If this is the correct translation, as I think it is, then the verse means that the disciples were to permit or forbid on earth what had already been revealed by God as permitted or forbidden.

Third, the verses just before v. 18 (vv.15–17) are dealing with the process of confronting a brother who has sinned against you. In verse 17 Jesus said that if a person will not repent of his sin, even after being brought before the church, he is to be regarded as a sinner and no longer treated as a brother in Christ (cf. John 20:23). This action would involve forbidding the person to participate in the Lord’s Supper as well as forbidding members of the church from treating the person as though he were a Christian (2 Thess. 3:14–15). When the church leadership takes this step, it is doing what Jesus called “binding.” Although such an event would be sad, the church is simply enforcing what God has already revealed: no unrepentant person is a part of the body of Christ. Verses 19–20 indicate that such “binding” or excommunication should be accompanied by corporate prayer, and they promise that Christ is present in a special way when church leaders

are exercising his authority in disciplining an unrepentant person.

Lastly, “who has this authority?” Jesus made this same statement to Peter in Matt. 16:19, but here he is addressing all his disciples. Since the context envisions the church exercising this authority, I assume that it is the church leadership, in cooperation with the church membership, that has the authority to forbid what God has forbidden and to permit what God has permitted.

Blessings,
Philip

THE LAST DAYS?

What are your thoughts on Cal Thomas’ analysis of Barak Obama? It sounds real bad to me. Are we living in the last days? —Clara

Dear Clara,

According to the Hebrew writer (1:2), God spoke to us through Jesus in the “last days.” Pentecost also took place in “the last days” (Acts 2:17). According to 1 John 2:18, John was writing in “the last hour.” Since he wrote the letter of 1 John somewhere around 90–100 A.D, we’ve been in the “last hour” for about 1900 years.

The language of “last days” and “last hour” in Scripture, therefore, does not designate a special set of days just prior to Jesus’ second coming. Rather, it denotes the entire span of time from Jesus’ first coming until His second coming. How long that is we don’t know. But we are to be ready at all times for Jesus’ return.

Blessings,
Philip

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



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.

CHURCH OF ENGLAND APPROVES WOMEN BISHOPS

After extended debate, the General Synod of the Church of England made history July 7 by voting to approve the appointment of women as bishops. This came 16 years after the same governing body of the Established Church voted to approve the ordination of women as ministers. In both cases there have been contentious and sometimes bitter exchanges between liberals who endorse women in ministry and traditionalists, many of whom do not. Particularly stressing to traditionalists was the Synod's refusal to establish firm protections for those who in conscience cannot accept women in episcopal office. They have confirmed their intention to continue opposition to the move, and some are considering withdrawal from the Church of England. Liberals opposed establishing any structures of accommodation for conservatives, asserting that to do so would be to institutionalize discrimination against women in the church.

PRESBYTERIANS NOTE MAJOR LOSS IN MEMBERSHIP

According to a report appearing on the website of the Louisville, Kentucky, *Courier-*

Journal, "the Presbyterian Church (USA) suffered its worst annual membership decline in decades last year. The denomination lost 57,572 members in 2007 and has 2,209,546 active and confirmed members, a drop of 2.6 percent compared to 2006."

Controversy throughout the denomination has been exacerbated by the vote of the 218th General Assembly, meeting in San Jose, California, in June to adopt a proposal that would allow for the ordination of practicing gays and lesbians. Conservatives vowed to continue the battle to restore biblical authority to the church.

CALIFORNIA LEGALIZES "GAY MARRIAGE"

California has legalized "gay marriage." By virtue of the May 15 decision of the California Supreme Court, county clerks throughout the most heavily populated state in the union are issuing marriage licenses to homosexual couples. Conservatives oppose the move and plan to force a vote on the issue in a state-wide election. Catholic bishops have issued a statement which said, "The church cannot approve of redefining marriage, which has a unique place in God's creation, joining a man and a woman in a committed relationship." ■

Pastoral Resources

Beyond the First Visit

Gary McIntosh

For pastors, greeters, ushers, or anyone concerned that their church be as effective in welcoming visitors as possible. This helpful resource contains many practical ideas for making churches more welcoming and comfortable for those who may be nervous about their first time attending.

www.parsonage.org

Free audio CDs and weekly newsletter by Focus on the Family's ministry "Pastor to Pastor." This website also contains many articles and resources for many issues faced by pastors and their families. —Darrell Stetler II

Leadership Resource

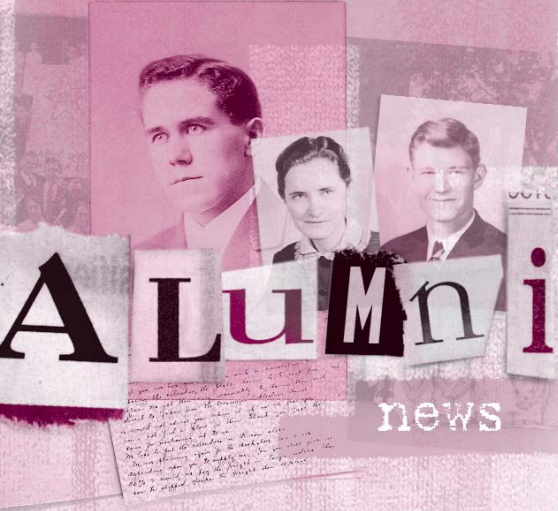
Surviving Toxic Leaders: How to Work for Flawed People in Churches, Schools, and Christian Organizations

by Kenneth O. Gangel

A Christian response to (or extension from) Jean Lipman-Blumen's *The Allure of Toxic Leaders*, Gangel's book explores various kinds of toxic leaders that can exist in ministries. Useful not only for those struggling with such a situation—and this seems Gangel's primary audience—but also for those seeking to avoid toxicity in their own leadership or ministry involvement. —Aaron Proffitt

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to robnrach@paonline.com.

"The Church has many critics but no rivals."—Charles Spurgeon



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

'86 ALUMNUS ATTENDS GLOBAL SECURITY ROUND TABLE

Dr. Patrick O. Anyalewechi writes: "On March 16–March 21, 2008, I was at Pembroke College, Oxford University, London, England, to present a paper at the Oxford Round Table by invitation. The conference focused on global security, and the title of my paper was 'Untangling the Complex Nature of Terrorism; Beyond



Definitions, Politics and Engaging in Practices that Foster Changes.' There were 24 other presenters, representing 34 universities and colleges drawn from Australia, Austria, Canada, India, Poland, Portugal, Sweden; and 23 of these were from the U.S.A. My paper and those of the other presenters were well received. It was a time well spent. Beyond presenting and chairing one of the sessions, it was a wonderful learning experience. For I stayed right opposite the famous Christ Church, a college of Oxford University where John and Charles Wesley received the education that laid the foundation for their illustrious ministry which has had tremendous and profound impact and influence among many Evangelical and Holiness movements. Oxford University has produced over

60 percent of British Prime Ministers and majority of world leaders around the globe."

Dr. Patrick O. Anyalewechi is an Associate Professor of Psychology at Wilberforce University, where he has taught for 15 years. He is also an Ordained Elder in the Church of the Nazarene and serves as an Associate Minister at Clifton Ave. Church of the Nazarene, Cincinnati, Ohio. He is a 1986 GBS Alumnus.

BALES CELEBRATE 50TH WEDDING ANNIVERSARY

Rev. and Mrs. Fred Bales were united in marriage on July 3, 1958, in Portsmouth, Ohio. The love knot was a strong one, because they have now been married 50 years. Rev. Bales was a high school student at GBS from 1955 to 1959, but because of illness was not able to graduate. After 45 years he returned to GBS and graduated from the high school department in 2005. The Bales traveled for 25



years as evangelists and have been in ministry for 50 years. They have three children. Mark has been pastor at the Minford, Ohio, Church of the

Nazarene for the past 10 years. Their daughter Nancy, their son-in-law Ray McGinnis, and their son Mark make up the Good News Trio, and they have sung together for over 30 years. Their daughter Joy Jones and her two sons Derec and Ryann are also evangelistic singers. The Bales have seven grandchildren and will soon have two great-grandchildren. The Bales reside in Friendship, Ohio. A celebration of their anniversary was held on June 28, 2008, in Minford, Ohio.

NAOMI FULLER RECOUNTS GBS FAMILY CONNECTIONS



Naomi R. (Fuller) Branch (HS '59) writes, "My mother, Mary Grace (Meredith) Fuller, received a Bible School Course Diploma from GBS in 1932. She also received a Bible School Course Honor Diploma in 1933. My father, Harold Leroy Fuller, attended GBS in 1933. I attended GBS for one year, my senior year in high school, and graduated in 1959. I am now living in Moberly, MO. I have four children, Paul, Rachel, Cheryl, and Esther. I have eleven grandchildren. I am retired from working in the nursing field as an LPN for twenty-five years. For the last two years I have worked in tax-preparation part-time. I am thankful for the power of God's grace that changed my life twenty-four years ago, and I am kept by His grace. I am continually working to grow in grace, mercy, and love of God. By grace I am saved through faith and that not of myself; it is the gift of God." ■

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As part of continuous efforts to serve our past and current students better, GBS is conducting an alumni survey. All past college students are invited to participate.

To complete the survey, please point your Internet browser to <http://www.gbs.edu/alumnisurvey>. The survey ends October 31.

Your alma mater thanks you!

my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”

After Isaiah had confessed his spiritual need, God mediated his cleansing through one of the seraphs and a live coal of fire from the heavenly altar. Self-centeredness, identified and described by the terms “iniquity” (crookedness) and “sin” (missing the mark that God sets), is recognized, confessed and cleansed. It is interesting that the Psalmist David used these same terms to describe the nature of inherited depravity. He wrote, “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psa. 51:5). Neither the Psalmist nor Isaiah were talking about the deliberate practice of willful sin. Rather, they both were speaking of the condition of heart that drives us to seek our own way. And it was this inward self-centeredness that was cleansed from Isaiah’s heart.

IV. What Isaiah Heard (6:8a)

Then I heard the voice of the Lord, saying, ‘Whom shall I send, and who will go for Us?’”

After his cleansing experience, Isaiah was able to hear the voice of God. The verb “saying” (an active participle) seems to imply that God had been speaking all along, but Isaiah could not hear Him. The impediments of hearing were now removed.

V. How Isaiah Responded. (6:8b)

“Then said I, Here am I; send me.” With self-centeredness cleansed and a renewed ability to hear the voice of God, Isaiah quickly consecrated himself to the Lord and was given his new commission.

Conclusion

Do you desire to have a personal revival? Are you able to hear God speaking to you? Why not ask God to give you a fresh vision of His holiness? Ask him to show you the things that hinder your walk with Him. Have you become aware of your self-centeredness, which is the desire to have your own way? Why not confess it and ask God to cleanse your heart? A fresh vision of God’s holiness, confession, and cleansing—these are the pathway to a personal revival.



—sermon outline by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE
IN PREACHING”



HOW TO HAVE A PERSONAL REVIVAL

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

Scripture: Isaiah 6:1–8

Are you interested in having a personal revival? Isaiah’s vision provides an inspired paradigm, stressing what is needed: (1) a fresh revelation of God’s holiness, (2) the willingness to admit whatever God shows us, and (3) a thorough cleansing of our hearts.

Context for Isaiah’s vision was “the year King Uzziah died,” 740 B.C. Assyria under King Tiglath-Pileser III had risen to world dominance, and Israel lay directly in its pathway of conquest. If ever there was a need for a godly king, it was now.

Why did God wait until this moment to give Isaiah a vision of His holiness? Could it be that the material blessings Israel had enjoyed under the 52-year reign of godly Uzziah had somehow prevented Isaiah from sensing his own spiritual need? Could it be that one of the sovereign purposes for allowing sorrow and loss in our lives is to shake us out of complacency and awaken us to spiritual needs? Isaiah experienced a personal revival as he humbly responded to his vision of God’s holiness.

I. What Isaiah Saw (6:1–4)

Commenting on this vision, the Apostle John tells us that Isaiah saw the King of Glory, the Lord Jesus Christ Himself, upon His heavenly throne (John 12:41). Attending Him were six-winged beings called seraphim. From the description of their wings, one pair covering their eyes, one pair covering their feet, and the third pair enabling mobility, it seems that the seraphim were expressing reverential awe and godly fear as they exclaimed, “Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory” (6:3).

It has been noted by many commentators that the focus of the seraphic worship was not on God's sovereignty, His righteousness, His mercy or even His love. Rather, the holiness of God occupied their attention. The three-fold repetition, "holy, holy, holy," expresses the truth that God is holy in the superlative degree—His holiness is incomparably awesome.

When Scripture speaks of God's holiness, it is speaking of His separateness due to the unique excellence of His being, character, and attributes. He is the quintessence of all that is pure, good, righteous, wise and powerful. In all that God is and does He "is glorious in holiness" (Exod. 15:11)—separate, incomparable, and uniquely excellent. The phrase, "the whole earth is filled with His glory," suggests that all the earth reflects that excellence.

By contrast, a pagan god in the ancient Near-Eastern world could be holy without being glorious—that is, without being uniquely excellent. There were, in fact, many gods believed by their worshippers to be holy—separated from ordinary humanity by their power and wisdom—but they were degenerate in their character and therefore not uniquely excellent. God's holiness is completely different. His unique excellence and incomparability set him apart from all other gods. For example, He is incomparable in knowledge, power, goodness, and moral purity, separating from all else.

Just as God is separated and uniquely excellent in the character that constitutes His holiness, Isaiah realized that God wants His people, who bear the image of God, to be uniquely excellent in their character as well. A holy God requires a holy people (Lev. 11:44, 45).

Our holiness begins at the new birth. We are positionally made holy by virtue of being separated from sin to God as His possession through our union with Christ. But He wants our positional holiness to be expressed in personal holiness by our behavior. We are to become like Him in our character and conduct. This requires the removal and cleansing of anything in our lives that would hinder us from being completely holy.

II. What Isaiah Said (6:5)

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." When Isaiah saw God's exalted position as King and heard the seraphic exclamations of His holiness, he realized anew that God had the sovereign right to set the standard for holy behavior.

One of the primary requirements for holy behavior is separation from all that God declares sinful or defiling. He taught this concept of holiness to Israel when He said, *"I am the LORD your God, which have separated you from other people.... Ye shall be holy unto me: for I the LORD am holy, and have separated you from other people, that ye should be mine"* (Lev.

20:24, 26). Further, God expected his people to demonstrate their holy behavior by faithfully obeying all His commands (Lev. 20:7, 8).

When Isaiah saw God's holiness, he thought his end had come. Because God's holiness was like a consuming fire to sin, it was an Old Testament conviction that no one could see God and live (Exod. 33:20). Although he did not see the LORD face-to-face, Isaiah did see the throne and the train of His robe, as well as the seraphim. As he heard God's holy character being praised, he became aware that he was a man of "unclean lips. His holiness did not measure up to the standard God had set for His people.

What Isaiah meant by his confession of "unclean lips" is largely dependent upon the answer to two questions: (1) What was Isaiah's spiritual condition at the time of his vision? (2) Why did Isaiah wait until chapter six to tell us about it?

Isaiah 1:1 informs us that Isaiah ministered "in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah," whereas Isaiah 6:1 tells us that Isaiah did not have his vision of God until after Uzziah died. To minister "in the days of Uzziah" indicates he was engaged in prophetic activity before Uzziah died. Therefore his vision could not be the record of his call into prophetic ministry. It seems logical to conclude that the first five chapters of Isaiah contain the essence of his prophetic ministry prior to his vision.

If this is true, we can confidently assert that Isaiah understood the necessity of being born again, for he preached a clear doctrine of repentance from sin. He declared in chapter one, *"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.... Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"* (Isa. 1:16, 18).

It seems, therefore, that Isaiah's vision is neither his call to prophetic ministry nor his initial conversion. Rather, it is the record of God showing Isaiah his need for a deeper and more thorough cleansing beyond that of forgiveness and the new birth. The source of our words is our heart ("Out of the heart the mouth speaks" Mark 7:20–21). Consequently, when Isaiah confesses he is a man of "unclean lips," he is evidently seeing for the first time the true motivation that lies behind all spiritual uncleanness: the desire and drive to have one's own way. As Isaiah later explains, the reason we all like sheep have gone astray is because each of us turns to his own way (53:6). Although a child of God, Isaiah saw and confessed his self-centered condition of heart.

III. What Isaiah Experienced (6:6–7)

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon

➡(p4) They take turns in selecting and reading the scripture, as well as in having their chance to be the song leader by picking out the songs to be sung, and then being in charge of the singing.” —John E. Knight *Far East Mission Report*, Email

PHILIPPINES. “Almost exactly a year ago, as we spoke at Eastlake Community Church in Virginia and presented the story of how the Lord has been bringing souls to salvation in Abatan, Ifugau, a man spoke up and said that he would like to build the needed house of worship. He kept his word; and after a tremendous amount of sacrifice and commitment on the part of the church members as well—including giving generously of their means and carrying every bag of concrete, cement block, bucket full of sand and gravel, piece of lumber, steel bar, etc., down a very steep 45-minute trail—the project is completed. David Yucaddi managed the project faithfully; and Pastora Madaline’s faith, hard work (she did a lot of the carrying herself!), prayers, and encouragement saw it to completion.” —Tim Keep, Email

UKRAINE. “It is imperative that we offer our students [at Wesley Bible College] the best ideas from authors who share the concern for integrity of Scripture, the offer of full salvation for all those who believe, and the practical reality of a holy life. To address this concern, we have begun working to investigate and translate good Christian books. We have been led to begin this work with *I Believe: Fundamentals of the Christian Faith*, published by Revivalist Press, God’s Bible School. We are privileged to have Alona Handzyuk, a 2007 graduate of GBS and a Ukrainian citizen, working on this project. Alona has completed the translation [into Russian] and is now proofreading her work. We will have a few other people read the translation and then read the book.” —Tim Boyd, Newsletter

ZIMBABWE. “Glen Gault (HIM) requests much prayer for Zimbabwe. The political situation is very bad, and Chinese soldiers are already patrolling the streets. Please pray also for Hope Christian Academy that God will supply the faculty and staff needed there.” —*Ropeholders* ■

➡(p9) fails to obey the central command to make and mature disciples?”

The local church has clearly defined functions (Acts 2:42–47). There are five general functions of the church. They are listed in Acts chapter two as *teaching, fellowship, worship, evangelism and service*. Much can be said by way of defining these functions, but what is most important for the moment is that these functions are understood to be the timeless, unchanging, non-negotiable work of the church. It is clear a first-century church couldn’t pick and choose the functions it would observe or ignore. Neither can a 21st-century church do so if it truly wants to be a New Testament church.

Yet far too many churches become what are called “niche churches.” They claim to be all about “worship,” or they boast of being a “preaching church.” Some are known for their children’s ministries or for a strong counseling program. Some tout the fact that they are a “family-oriented church,” while others loudly affirm that they are there to “defend and preserve their heritage.” Even though churches will by the nature of their staffing have certain strengths, they are all called to every one of the functions of a New Testament church and are commanded to “make disciples,” not to “make niches.”

A church that narrows its ministry to one area is a church that invites the question, “Are you a true church?” No matter what the reason might be, no church can afford to compromise the God-given absolutes that are to be a part of every church’s ministry. No church can afford to negotiate away the fulfilling of the Great Commission through its biblical functions, no matter how noble or needed their other work may be.

The local church exists to glorify God (Rom. 15:6, 1 Cor. 6:20; 10:31). We glorify God as a church in the same way that Jesus glorified Him while on earth. He glorified the Father by living his life in submissive, loving obedience to the Father’s will (John 17:1–8). The church also glorifies God as it fulfills its God-given mission through its God-ordained functions. To *do* less is to *be* less than a New Testament church!

Many will read this article and wave it off with a simple “Ho Hum!” They believe they have the right to “do church” any way they want! They have breathed the air of radical individualism that permeates Western culture for so long that they are convinced that their view is as good as all other views—even the Bible’s! They are right on at least in one thing—they can *do* church any way they choose. But they are wrong in thinking that can *be* a church in any way they choose.

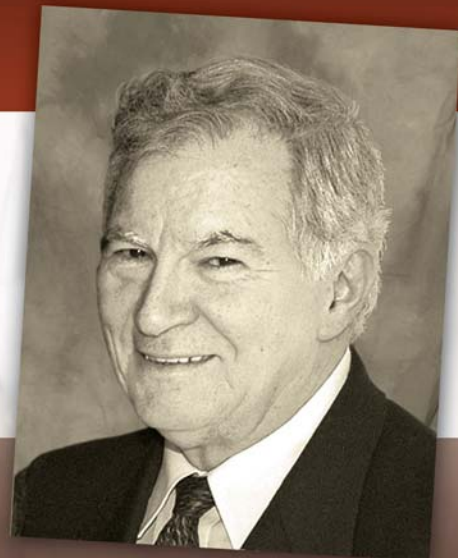
The New Testament tells us what a local Christian church is and does. Admittedly, it is a rather broad definition that allows for considerable variation in form and method; but it is also a very plain definition that uncompromisingly embraces certain functions. If those functions are absent, then your church is not a church in the New Testament sense, even if it has the tallest steeple in town! ■

GOD'S BIBLE SCHOOL

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Don Richardson *Guest Speaker*
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FIRST SERVICE

SUNDAY
OCTOBER 19
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***Emphasis on
the Islamic
World and
reaching
Muslims
for Christ***



ALDERSGATE FORUM

Divorce, Remarriage, and the Church—

*Understanding the Issues;
Ministering to the People*

OCTOBER 21~23

TUESDAY EVENING THROUGH THURSDAY NOON

HIGHER GROUND CONFERENCE CENTER
West Harrison, Indiana

COST FOR THE CONFERENCE:

- For Aldersgate Forum Members: \$50.
Contact pbrown@gbs.edu for membership information
- For Non-Members: \$250
- Cost covers room, board, and materials

TITLES OF PLENARY PAPERS TO BE PRESENTED:

1. Historical Survey of Positions on Divorce and Remarriage through John Wesley
2. Historical Survey of Positions on Divorce and Remarriage from Wesley to the Present within the Wesleyan Tradition
3. Mistakes to Avoid when Discussing Divorce and Remarriage
4. Dealing with the Divorced and Remarried: Church Membership, Church Leadership, and Learning to Work within your Tradition

➡(p4) Dad sang high tenor in the GBS "Morning Star" Quartet. We've no worldly wealth, but isn't it wonderful to walk on streets of gold?
MAURICE HAROLD HOWE

**APPRECIATION FOR
GOD'S REVIVALIST**

I commend you for your faithfulness in contending "for the faith once handed down to the saints." Your articles on holiness and [other subjects] are greatly appreciated. The editorials and President Avery's articles are always timely and true to the scriptures.

DANIEL THOMAS
Indianapolis, Indiana

Thanks to all at GBS who have any part in your magazine. It is an excellent publication which can be highly recommended for its biblical content, scholarly context, attractive appearance, faithfulness to the truth of the Gospel, and [consistency] with the holiness standards for which it was founded and continues to be a gracious witness.

PASTOR ROBERT S. TURTON III
Hightstown, New Jersey

I don't want to miss a copy. I appreciate the "Editor's View" by Larry Smith and the "President's Page" by Dr. Michael Avery. Also the timely instruction by Drs. Phillip and Allan Brown. In fact, the whole periodical is read and appreciated from cover-to-cover.

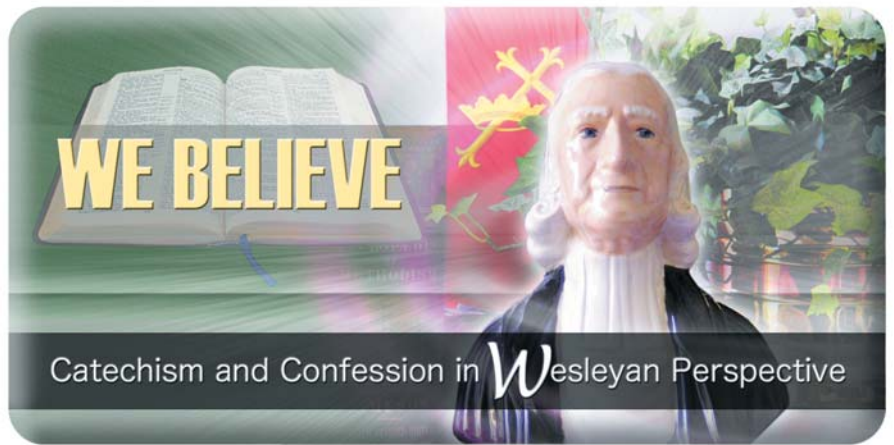
WAYNE R. OSBORNE

We have enjoyed the magazine for years, and it certainly is a holiness magazine.

BOB PORTER
Sublimity, Oregon

I enjoy the entire magazine, though I enjoy "The Editor's View" and "The President's Page" in a special manner. Keep up the excellent work. He alone is worthy!

JIM BREWER



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

XXI. PROGRESSIVE SANCTIFICATION

Changed from glory into glory, 'til in heaven we take our place, 'til we cast our crowns before thee, lost in wonder, love and praise."

Without doubt Charles Wesley based these lines on 2 Corinthians 3:18: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This describes the work of sanctification, which in general refers to the soul's moral transformation that begins in regeneration and continues in both crisis and process until the glorification of our bodies. Sanctification is everything God does in us to make us holy—to make us like Christ.

This *process* of sanctification—in contrast to *crisis*—is called *progressive sanctification*, which is the gradual transformation of our character into the likeness of Christ. Progressive sanctification is to be distinguished from *initial sanctification*, the soul's renewal in regeneration; and *entire sanctification*, which cleanses it from inherited depravity. Initial sanctification and entire sanctification are instantaneous events. Progressive sanctification has its beginnings in regeneration and continues even after one is entirely sanctified.

But how can someone progress in holiness after he is entirely sanctified? Doesn't the word "entire" imply that one is as holy as he can be? To answer we must make a distinction between purity and godliness, the two aspects of holiness. When God entirely sanctifies someone, filling him with love, He cleanses him from inherited depravity so that sin no longer contaminates any part of his being. So in regards to purity, one is "entirely" sanctified. In regards to godliness, or Christlike character, there is still room to grow. An entirely sanctified person is not as Christlike as he ever could be. But the "second definite work" may still be called "entire," since one becomes completely free of depravity and remains cleansed of all sin as he walks "in the light," as Christ is "in the light."

Some might overemphasize the process and forget the importance of the instantaneous works that we must receive by faith. Others might overemphasize the two "crises" of conversion and entire sanctification to the neglect of progressive sanctification. But a balance must be kept between the two. Sanctification means to be made holy, and God intends to make us holy by both crisis and process, as part of the dynamic holy love relationship that we establish with God when we repent and trust Christ for salvation. —Mark Bird ■

➡(p2) destroy. We may salvage the outer form, to be sure, but often as a shell without substance—a dreary monument to the vanished life that once gave it vibrancy and meaning.

Patched and propped, a shattered tower may still rise above a ruined church. Coffined and embalmed, a shriveled mummy may still appear so “lifelike” that you can see a hair protruding from its chin. But, alas, the church hasn’t echoed hymns for seven centuries, and the mummy hasn’t breathed for thirty-five. Granted, this is preservation of a sort—the best that we can do for shattered towers and shriveled mummies.

It’s devastating, though, when it comes to “preserving our holiness heritage,” a subject now increasingly discussed among us. Without doubt, this should concern us all. For our heritage is our birth certificate—so basic to our identity and our mission that it defines who we really are. To lose this would be to lose our reason even to exist as a distinct movement within the universal Church. For this reason, we must cherish what has been so graciously given us, guard it from loss, and transmit it to our children.

But if we preserve it like a bee in amber, we will have nothing left but a curious relic displayed in the museum of lost religious causes where we may pause occasionally to pay our melancholy tribute. Our tragedy will be immeasurable, for in trying to save what is precious to us we really will have lost it.

This is why Wes Tracy, former editor of *The Herald of Holiness*, uses a colorful metaphor to warn that our heritage must be a signpost—not a hitching post! For that heritage is not given to tie us rigidly to what is merely sentimental, peripheral, or obscure, but to point us faithfully to what is over-arching, foundational, and enduring. Let us joyfully follow that signpost, then, beseeching God who so richly equipped our forebears for their mission to do the same for us whose mission is the same and who would follow Him in the same “good way” that they pursued.

If we are sincere, He will help us save our treasure—provided, however, that we take three essential steps with courage and determination:

I. WE MUST RECONSIDER

To preserve our heritage, we must know what it really is. This demands careful inventory—an inventory that shall utterly dazzle us by our riches. For they are priceless—the magnificent patrimony delivered to us by (1) all the loving saints who in every part of the Holy Church have pursued the “Jesus life” with persistence and with grace; (2) our Methodist ancestors whose piety and courage transformed their world and still provide us a winsome pattern of earnest Christianity; (3) the 19th-century holiness movement launched pri-

marily by Wesleyan forces to “make Christianity Christian” and to free America from the curse of saloon, slavery, and sin; and (4) the Conservative Holiness Movement which a half-century ago rallied around the IHC to maintain the fervent spiritual life which was under siege in the broader movement.

Many of us regard the CHM as the immediate religious subculture in which we live out our lives in Christ. But we are constantly reinforced by many devout men and women still within the “mainline” holiness denominations, and in the case of the *Revivalist*, at least, by a remnant of faithful Methodists who support our objectives.

In any case, we share a holiness heritage that is not narrow or provincial, though sometimes we have seemed to make it so. At such times, our attempts at preservation become little more than nostalgic appeals to antique curiosities, tribal chest-thumping in praise of our own importance, and misguided attempts to make a few favorite “distinctives” the central focus of our movement. In this way the magnificent gives way to the mundane and the timeless to the temporary.

Much of our problem is that we often confuse principles with prudentials. Principles are set forth in Scripture and are of binding, universal obligation; while prudentials are established by the Church—either officially or by common practice—which, for that time, regards them as legitimate applications of the principles, or at least agreeable to those principles.

Principles which underlie our Wesleyan/holiness heritage include such commitments as unquestioned scriptural authority; classical orthodox theology; identity with the one holy and apostolic church; warm-hearted evangelical experience; love perfected in sanctifying grace; careful, disciplined living; structured spiritual formation, fidelity to the means of grace; and responsible witness both in public and in private—all of which converge in holiness of heart and life, which for us Methodists will always be the “central idea of Christianity.” These are bedrock essentials, and without them we shall have no heritage at all. Though we may neglect them, these principles never change.

But our prudentials often do. Granted, some of these are so basic to our DNA that to give them up would be to alter the character of our movement. John Wesley, for example, believed that the prudentials of early Methodism were so necessary to guard its principles that to lose the first would be also to lose the second. His immediate followers should have listened to his caution, as should we. For throughout our history, foolish men have often imperiled our treasure by their brutal assault against the walls which our founders raised to contain them.

Having said this, we must add that we have had many other prudentials less significant to our common life which have come and gone throughout our history. For instance, weekly class meetings, quarterly love feasts, and Friday fast days were once practiced universally among us, as was the appointment of circuit-riding ministers assisted by “exhorters” and “local preachers.” In certain places—and sometimes almost everywhere—we proscribed the use of choirs and instrumental music (at least, limiting the latter to an organ), and the wearing of corsets and feathered hats. More recent prudentials have included the disapproval of building “fellowship halls,” holding dinners in a church basement or showing “religious movies” in the sanctuary above.

For better or for worse, these have all largely disappeared—and in certain cases, it may have been for worse. On the other hand, innovations such as camp meetings, Sunday schools, and youth camps have been adopted. So long as they enrich spiritual life among us, strengthen our ministry and witness, and affirm the non-negotiable principles which underlie our existence, they are valuable and useful. But still they are prudentials, not foundational to “holiness of heart and life,” which as Wesley said, is the “essence” of who we are as Methodists.

So always we must vigorously guard our principles; but from time-to-time we must carefully reappraise our prudentials to determine which of them remain valid, relevant, and authoritative. By following the signpost which is our heritage, anchored in deep attachment to the scripture, committed to sanctified common sense, and guided by the Spirit’s wisdom, we shall be able, first, to distinguish between what is timeless and what is temporary; and, then, in the case of the latter, to decide what should be kept or what should be discontin-



GUARDED

by Sonja Vernon

“For if you cry for discernment, lift your voice for understanding; if you seek her as silver and search for her as for hidden treasures; then you will discern the fear of the Lord and discover the knowledge of God...Discretion will guard you, understanding will watch over you.”
Proverbs 2:4–5,11 NASB

Overwhelmed, inadequate, afraid—do these sound familiar? Recently as I was doing battle with this trio of emotions, I remembered the promise I had read a few days prior. “Discretion will guard you, understanding will watch over you.” Over and over Proverbs speaks about the search for wisdom and understanding. We are called to seek them as priceless treasures and, having acquired them, never let them go. True wisdom, I learned from Dr. Allan Brown, is viewing life from God’s perspective, and Proverbs reiterates this truth throughout its pages. I realized, as I meditated on the scripture, that if I am consistently and seriously studying God’s Word to learn His perspective, He promises to give me the discernment, understanding, and discretion that I need to live accordingly. Living by His principles shields me from the heartache brought on by selfish or hasty decisions and actions. I am freed from the heavy load of self-sufficiency. I am guarded by the wisdom of my Heavenly Father. Peace comes as I release my fears and insecurities to a gracious and all-wise God and allow His perspective to change mine. The “living and active” Word of God (Heb. 4:12) refocuses my heart and restores my joy, and it can do the same for you. ■

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

ued. Otherwise, we shall forget the “big picture” that should inspire and entrance us, fixated on those tiny vignettes that will only trivialize our history, jeopardize our present, and minimize our future. This would mean that our holiness heritage

would suffer the same fate as those bees preserved in amber. ■

This is Part One of your editor’s discussion of “preserving our holiness heritage.” Part Two, the concluding section, will appear in an upcoming issue.

Homecoming 2008

October 10-11

Honoring the high school and college classes of 1958 and 1983

FRIDAY

- 12:00 Alumni Council Luncheon
- 4:00 Alumni Choir Practice (all former choir members welcome)
- 5:00 Supper
- 7:00 Homecoming Concert
- 8:30 Dessert Reception / Homefest

SATURDAY

- 9:00 Alumni Brunch and Fellowship
- 10:00 Reunion and Reflection, Honoring Graduates of 1958 and 1983 (held in Dining Hall); Annual Alumni Elections
- 11:30 Meet the Administration and Faculty, Campus and City Tours, Open Dorms
- 1:00 Alumni vs. Students Basketball and Volleyball

You're a part of the family
and it's time to come home!

