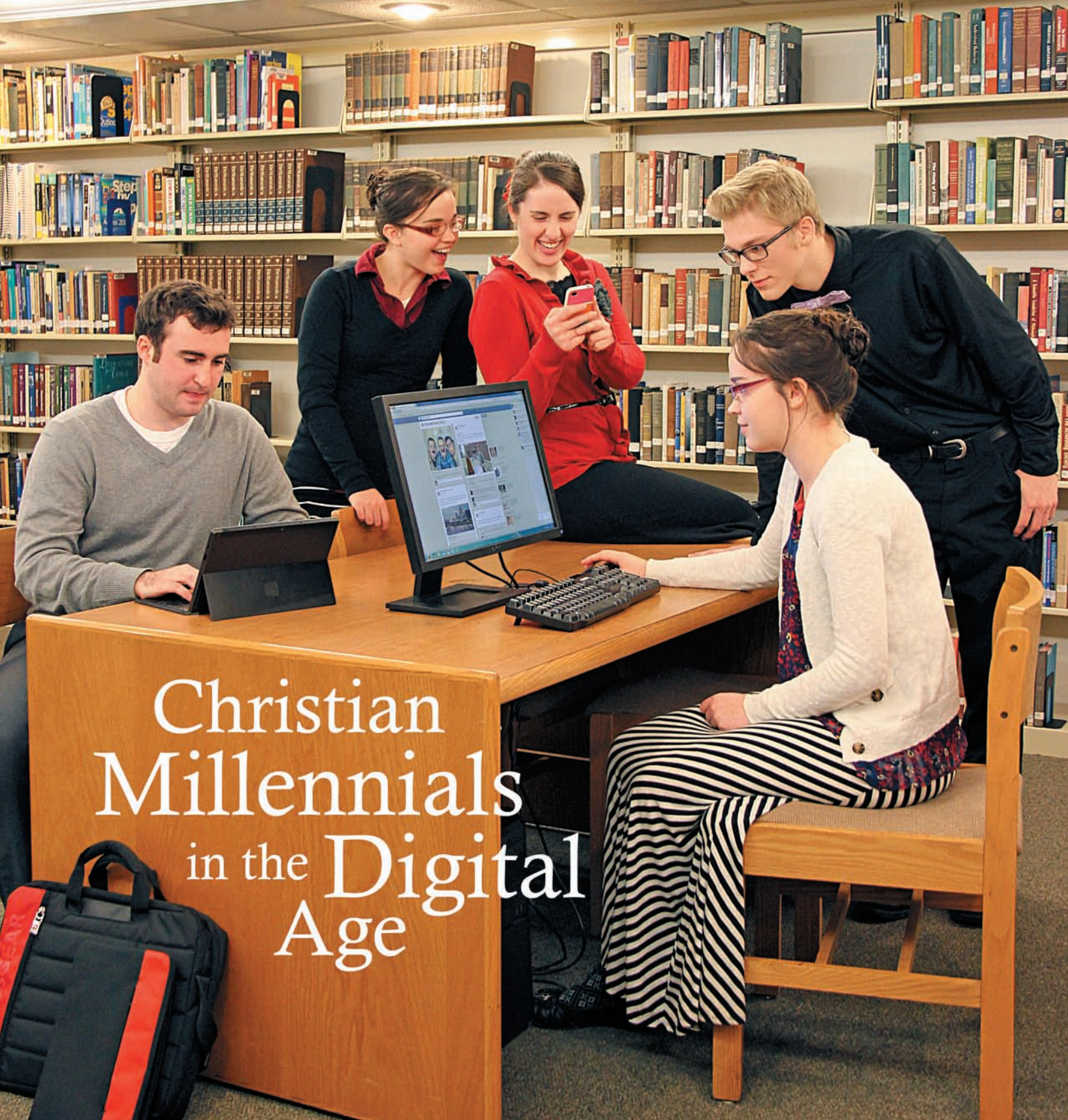


GOD'S REVIVALIST

March 2014

and Bible Advocate



Christian
Millennials
in the Digital
Age



about this issue

CHRISTIAN MILLENNIALS IN THE DIGITAL AGE

In this issue is a special section that deals with technology and social media. In “How Technology is Changing Millennial Faith” (p.5), we see various ways in which technology has changed how Millennials experience and express their faith. Statistics from the Barna Group add to these insights.

This is followed by two articles that encourage thoughtful – even prayerful – consideration before engaging in digital dialog. Barnabas Piper gives some help in his article “Three Questions to Ask Before Responding to a Controversy.” Trevin Wax asks pointed questions in “Does Your Facebook Rant ‘Honor Everyone?’” and suggests that we should put up an “honor filter” that will help us control what goes out of our digital devices.

We trust that these articles will help you to carefully use social media in ways that will encourage and uplift others. —*KF*

As Facebook turns 10 years old, statistics show how it has permeated all facets of life. For example, Facebook says it has 143 million daily users in North America while recent polling numbers indicate there are about 40 million U.S. adults reading the Bible each day. While this latter number does not include Bible readers in Canada, it is apparent that more people in the U.S. regularly check Facebook than read the Bible.

Here are some statistics from Facebook.

- 1.19** billion active Facebook users worldwide
- 18** percent increase over previous year
- 4.5** billion “likes” generated daily
- 67** percent increase from August '12 to May '13
- 728** million people log onto Facebook daily
- 25** percent increase from 2012
- 874** million mobile active users
- 45** percent increase from 2012

CONTENTS

MARCH 2014
Volume 126 No. 2

FEATURES

- How Technology Is Changing Millennial Faith** **5**
by The Barna Group
- Three Questions To Ask Before Responding To A Controversy** **7**
by Barnabas Piper
- Does Your Facebook Rant “Honor Everyone?”** **8**
by Trevin Wax
- Let’s Strengthen Congregational Singing** **14**
by Randall McElwain
- Learning To Pause: How To Cultivate A More Enjoyable Life** **18**
by Margaret Feinberg

DEPARTMENTS

- The President’s Page** **3**
- News From The Hilltop** **10**
- Revivalist Family** **10**
- Dear Phil** **16**
- World Pulse** **17**
- Student Focus** **17**
- Revivalist Pulpit** **19**
- The World To Win** **21**
- Alumni News** **22**
- Thoughts For The Quiet Hour** **23**

STAFF

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

God’s Revivalist and Bible Advocate (ISSN 0745-0788) is published monthly except for combined issues in January-February and June-July-August for **\$12.00 per year (\$28.00, Canada; \$45.00, other countries)** by the Revivalist Press of God’s Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God’s Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

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

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

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

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

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 1351); by fax at (513) 763-6649; by email at revivalist@gbs.edu or gbs4u@gbs.edu. Visit us online at www.gbs.edu or www.godsrevivalist.com.

COVER PHOTO: Students Jordan Potter, Breanna Potteiger, Caroline Langstaff, Skyler White, and Brittany Potteiger in the GBS Learning Commons. Photo by Thomas Olson.

the president's page



A THEOLOGY OF IDOLATRY

by Michael R. Avery, President

Mankind's problem with idolatry is well documented. Since the moment that our first parents turned their eyes from the Creator to one tiny aspect of His creation, fallen humanity has lusted after idols. The Biblical record offers abundant proof of this deplorable reality. Israel made a covenant with Almighty God to have no other god but Him. But before they could even see the tablets upon which the covenant was written, they were bowing in the desert sand before a golden calf, crying, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt." Despite plague and punishment, Israel pursued her idolatrous ways until she had almost as many gods as she did cities.

Every civilization and culture has had its evil tryst with idols – including our own. Most 21st century Christians think that behavior like idolatry is far too unsophisticated or disgusting to be found among us today. They think of it only in terms of bowing down before a lifeless god of stone. Unfortunately, this leaves them easy prey for the more subtle forms of idolatry – the kind that is indeed rampant today! What is that?

COVETOUSNESS IS IDOLATRY

Paul tells us in the New Testament that all covetousness is idolatry (Col. 3:5). Covetousness is the extreme desire to acquire or possess. It is wanting wrong things. It

is also wanting right things for the wrong reasons, or at the wrong time, or in the wrong amount. Our culture is addicted to "acquiring" to "shopping" to "having more" – all fueled by a greed that is kept alive by a coveting spirit. Yet Paul links covetousness to idolatry! Why? Because in idolatry one values the thing made more than the Maker. Anything we are willing to value more highly than we value God or His approval is an idol. Today's idol worshipers don't bow down before the sun god, but they live lives marked by a passionate pursuit of things that have little or no eternal significance. They value the passing over the permanent. They live for the immediate. They crave the temporary thrill of buying a new home, updating their technology, or engaging in a new experience. Sports and entertainment are high on their list of priorities. The satisfaction of the flesh is a serious quest. The security of their future is a must. Though God gets their church time and tithe, they live as if this world were the only one. Their idol is the trivial and they bow low before the altar of the insignificant. This form of idolatry values the temporal more than the eternal.

IDOLATRY TRUSTS FOR SALVATION IN THAT WHICH CANNOT SAVE

Another subtle form of idolatry is trusting for salvation in that which cannot save us. Israel illustrates this for us. God gave Israel the law to further His redemptive work among them as well as to protect and maintain their integrity as a people. But a danger arose when Israel found it easier to focus on the law (making sure not to do what

offended God) rather than on the God who gave the law. Israel soon found more comfort in keeping and guarding the law rather than worshipping the Law Giver. Religious sects began to spring up for the sole purpose of explaining and defending the law. The end result was that Israel trusted in the law for salvation rather than in the God who gave it. This subversion of the Divine intent perverted the good that was to come from the law and brought about a subtle form of idolatry that left Israel worshipping the thing made rather than the Maker.

There are Christians today who find it easier to trust in the forms of godliness than in the God who gives power and meaning to the form. They find it easier to identify with a group, conform to a code, and embrace a creed, than to cultivate a relationship with the God who is at the heart of it all. Instead of living in the fear of the Lord, they rest in the acceptance of man and man's tradition. They have chosen the false assurance of religious conformity and missed the real assurance of *"Christ in you the hope of glory"* (Col. 1:27).

The trap of spiritual idolatry is subtle but avoidable. Take proactive measures to avoid it. Worship in a church that values and speaks God's Word. Find friends that challenge you to know God intimately. And never forget that eternal life is in *knowing* the *"true God, and Jesus Christ, whom [He has] sent"* (John 17:3). Don't settle for anything less. ■

GOD'S BIBLE SCHOOL & COLLEGE

GOING DEEP

VIP DAY '14
APRIL 25th

REGISTER AT
GBS.EDU/VIPDAY

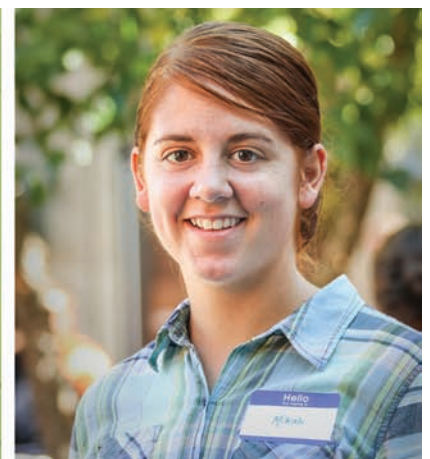
DOUBLE YOUR IMPACT

Many companies offer to double — or even triple — your giving! Maximize your giving by simply filling out the appropriate forms. A small investment of time makes a big difference! Search today to see if your company matches to higher education.

- 1 Visit gbs.edu/matching. Search for your employer.
- 2 Fill out your employer's form.
- 3 Submit the form electronically or by mail. We'll do the rest!

DID YOU KNOW? | Past gifts made by retirees or spouses are sometimes eligible for a match!

GBS.EDU/MATCHING | 513.721.7944



How Technology Is Changing Millennial Faith

They're called digital natives for good reason – Millennials certainly stand apart from other generations in terms of their technological savvy. They're also in a class of their own when it comes to faith experience and practice. But what happens when the unique spiritual and technological trends among Millennials collide? The latest Barna study explores just that.

The research indicates that the most common way Millennials are blending their faith and technology is through digital reading of Scripture. It's an escalating trend, considering there are just as many YouVersion (the free Bible phone app) downloads as there are Instagram downloads. And BibleGateway.com has become one of the top Christian websites today.

The fact that Millennials read Scripture on a screen demonstrates how broadly the digital trends are shaping this generation. Millennials are also heavy users of online videos pertaining to faith and even use online search to scope out a church, temple, or synagogue online. It may be that, for Millennials, checking out a faith community online, from a safe distance, is a prerequisite for the commitment of showing up in person.

Certainly the Internet has made finding answers to questions – any questions – easier than ever. Whether it's curiosity about a new restaurant or matters of faith, Millennials are taking their inquiries to the search bar. This may open up a new field of opportunity for churches hoping to understand and connect with these souls in cyberspace.

The one-way communication from pulpit to pew is not how Millennials experience faith. By nature of

digital connectedness, Millennial life is interactive. For many of them, faith is interactive as well – whether their churches are ready for it or not. It’s an ongoing conversation, and it’s all happening on their computers, tablets, and smart phones. What’s more, many of them bring their devices with them to church. Now with the ability to fact-check at their fingertips, Millennials aren’t taking the teaching of faith leaders for granted.

When it comes to Millennials and their money, this research shows that Millennials are giving, yet technology is significantly changing how they give. In fact, Millennial generosity, for the most part, has gone paperless, perhaps opting for the quick, easy, and trackable.

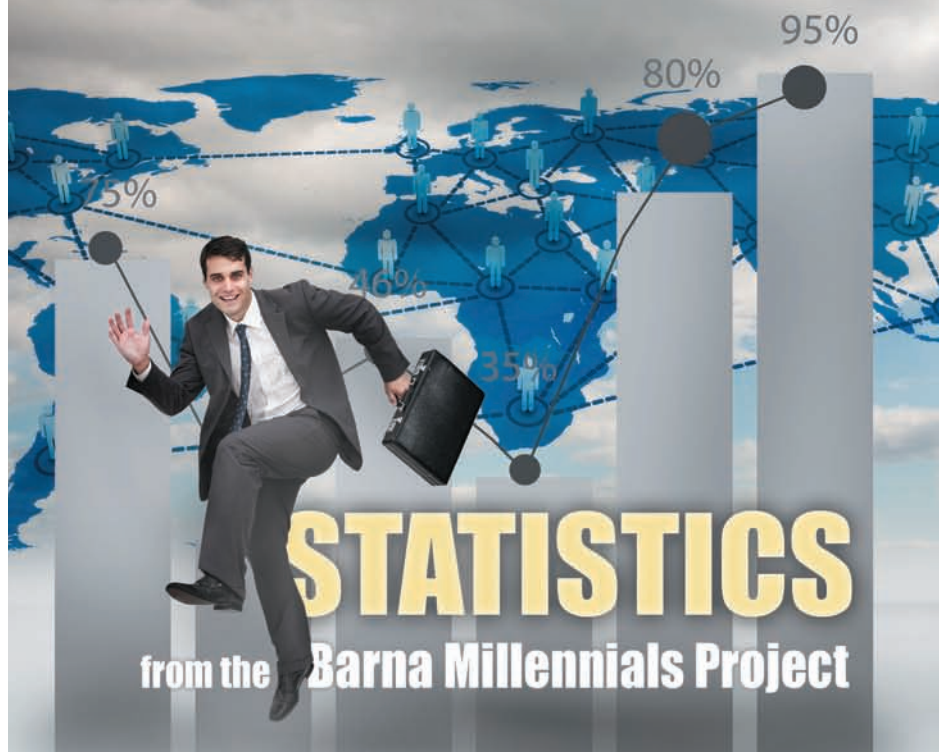
David Kinnaman, president of Barna Group and author of two books on Millennials, points out the implications of this research:

Millennials live in an era of radical transparency, powered by social and digital tools. Any leader or organization who wants to engage Millennials must learn this – whether from the pulpit or the front of the classroom, whether fundraising or marketing. If Millennials are doing their own research on what happens from the pulpit or stage, leaders need to take care not to make false promises or exaggerations in their messages.... For church leaders, the data point to lots of opportunities to engage Millennials spiritually online.... They want faith that is holistically integrated into all areas of life – including their technology. How the Church acknowledges and engages the digital domain – and teaches faithfulness in real-life to young adults as well – will determine much about its long-term effectiveness among Millennials. ■

Barna Group is a private, non-partisan, for-profit organization under the umbrella of the Issachar Companies. Located in Ventura, California, Barna Group has been conducting and analyzing primary research to understand cultural trends related to values, beliefs, attitudes, and behaviors since 1984.

Originally published at www.barna.org, this article has been adapted and used by permission.

GOD’S REVIVALIST and BIBLE ADVOCATE



- 70%** of practicing Christian Millennials read Scripture on a screen.
- 34%** of all Millennials read sacred Scripture on a phone or online.
- 54%** of practicing Christian Millennials are heavy users of online videos pertaining to faith.
- 31%** of all Millennials engage in this activity.
- 56%** of practicing Christian Millennials are using online search to scope out a church online.
- 34%** of all Millennials do the same for a church, temple, or synagogue.
- 59%** of practicing Christian Millennials search for spiritual content online.
- 30%** of all Millennials do the same.
- 39%** of practicing Christian Millennials search to verify something a faith leader has said.
- 14%** of all Millennials do the same.
- 41%** of practicing Christian Millennials participate in online conversations about faith.
- 44%** of practicing Christian Millennials blog or post comments about spiritual matters.
- 39%** of practicing Christian Millennials donate to a church or faith organization online at least once a month.
- 11%** of all Millennials do as well.

These statistics and companion article are based on research conducted from January 17-23, 2013, in which 1,078 adults 18 or older were interviewed using an online probability-based panel. The sampling error is plus or minus 2.8% at the 95% confidence level.



Three Questions to Ask Before Responding to a Controversy

by Barnabas Piper

If a tree falls in the forest and nobody is there to hear it, does it still make a sound? Yes, but the better question is, “If a tree falls in the forest and nobody is there to hear it, who cares?” If you found out a tree fell, would you go tell others? Would you blog or tweet about it? Probably not.

And that’s precisely how we ought to treat many “controversies.” A controversy is only controversial if people talk about it. If we let it lie there like the tree in the forest, it’s just something dumb that was said or done and then it goes away. And far fewer people get hurt in the process, too.

So many mistakes get blown into controversies by people’s responses to them. Before we decide to write, post, or speak a public rejoinder, here are three questions to consider.

- 1. Am I really the one to respond to this?** What gives me reason to think that I should be the one raking Miley Cyrus over the coals? Should someone? Maybe, but why me? Just having a strong opinion on the issue isn’t enough. There had better be a good reason to enter into the fray.
- 2. Do I have something to say that others are not already saying?** Most public responses are restatements of something that’s already been said. If you have nothing fresh to offer, please don’t offer it. All you’re doing is piling on and bringing in new readers or hearers who otherwise could innocently go

about their business. Pay attention to who is saying what so that you aren’t just another loud mouth pushing a controversy to new lows.

- 3. Is my response going to help solve or help escalate?** Don’t fool yourself into thinking your contribution will be the last nail in the coffin. Seriously consider whether you will be stirring up or settling down, hurting or healing. Will you be leading people further into the dispute or leading them to freedom from it?

Ego makes these questions nearly impossible to answer for ourselves, so we must have honest (and blunt) sounding boards. We need people to save us from our own delusions. Find these people and listen to them.

So often, more damage is done through spreading controversy than through ignoring it. I can already see hackles rising on many of you. “But we must respond with CONVICTION! We can’t let so-and-so get away with whatever!” And to a point you’re right. Some actions must not be ignored. Ask yourself this before responding: Was it malicious, unjust, prominent, authoritative, or personally connected to me? If it is some combination of these, it might deserve your ire. But even then, it’s often better to let the tree fall, let the echoes die away, and let it decay where it lies. ■

This article, which originally appeared at www.theblazingcenter.com, has been adapted and used by permission.

Does Your Facebook Rant “Honor Everyone”?

by Trevin Wax

Sometimes evangelical Christians do more harm than good on Facebook. Under the veil of “taking a stand” for our values, I fear we are letting loose all kinds of dishonoring, uncharitable speech. We need to stop.

THE CAUSE OF FRUSTRATION

I understand the frustration of conservative Christians who sense that the values we once shared with the dominant culture are slipping away. Things have changed. We’ve gone from being the moral majority to a minority – and sometimes we feel beleaguered. We come across examples of social ostracism or we hear about the legal challenges Christians face when they fail to compromise. It’s frustrating to watch the brokenness of Washington, D.C., as politicians in both parties seem more concerned about their prospects for reelection than the people they represent.

Evangelicals are having to learn how to be a distinct minority – people who must make a case for our values in the public square rather than simply assuming others share our views. We will soon be known for beliefs that are out of step with contemporary society. So be it. The Church has been in this situation many times before.

The question before us is this: Will we be known for honor?

CONDUCT YOURSELF WITH HONOR

The Apostle Peter’s letter was written to “exiles,” believers facing persecution far greater than any of us Americans have ever seen. These Christians were living under a tyrannical government far worse than any bureaucrat in a D.C. office. Yet Peter instructed believers to live honorably among others (1 Peter 2:11-17). The “others” refer to those who are not “in Christ.”

The word “conduct” appears thirteen times in the Bible, and eight of those times are in Peter’s letters. It’s safe to say, Peter cared about how our conduct was viewed by outsiders.

Now, the fact that Peter says we should live honorably among others means we must indeed be among the lost. Some evangelicals, weary of partisan bickering and political posturing from their Christian friends, are ready to throw up their hands and avoid political engagement altogether. I understand that sentiment, but failing to be present or involved in any meaningful sense in a democratic republic would be

to forfeit the stewardship we’ve been given. There is no retreat here.

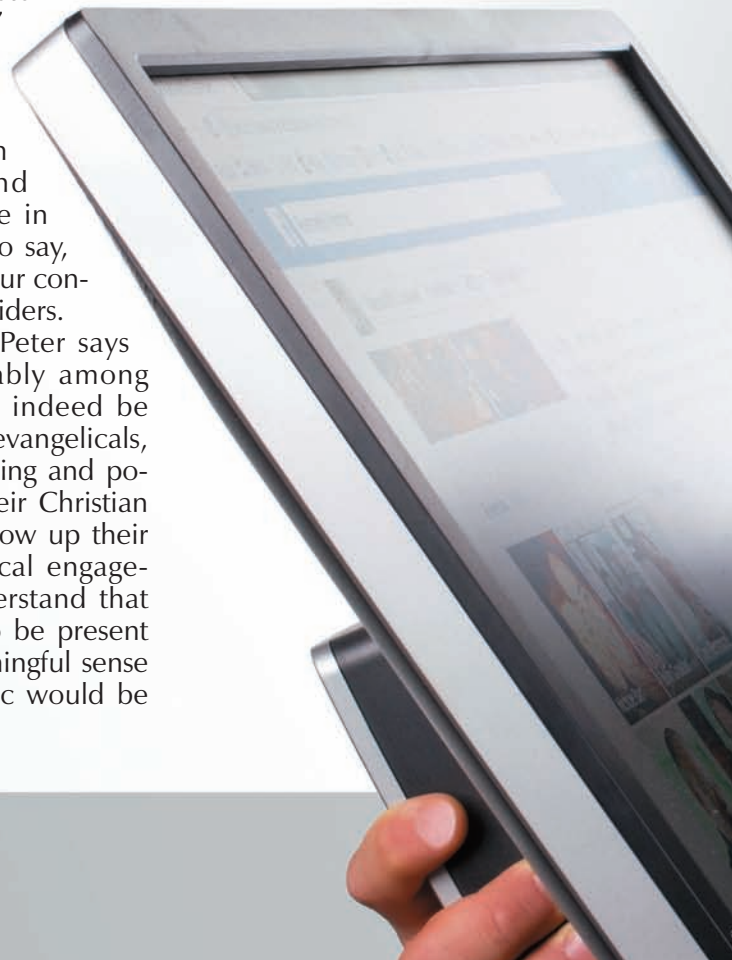
The question is not “if” but “how” we will be involved. It’s a change of posture, not political persuasion.

I like the way John Piper puts it: “Being exiles does not mean being cynical. It does not mean being indifferent or uninvolved. The salt of the earth does not mock rotting meat. Where it can, it saves and seasons. And where it can’t, it weeps. And the light of the world does not withdraw, saying ‘good riddance’ to godless darkness. It labors to illuminate. But not dominate.”

SLANDER SHOULDN’T STICK

We also ought to live and speak in such a way that slander is untrue and charges of hypocrisy don’t stick.

When people claim that pro-lifers are only concerned about the unborn, and not little children or hurting mothers, we ought to be able to say, “Not true” and have the care of thousands of Christians behind us to prove it. Our good works ought to silence the ignorance of people who would slander us in foolishness (1 Peter 2:15).



HONOR EVERYONE

But here's where it gets hard. We are to honor everyone, Peter said. Even the emperor (1 Peter 2:17). Yes, the bloodthirsty, sexual maniac on Caesar's throne must re-

ceive honor from Christians suffering under the thumb of a dictatorship.

Please don't tell me Obama is worse than Nero.

Paul backs Peter up, telling us to outdo one another in showing honor (Romans 12:10).

THE HONOR FILTER

So, instead of just putting up internet filters so we can control what comes *into* our computers, perhaps we should put up an "honor filter" that will help us control what goes *out of* our computers.

Consider what questions an "honor fil-

ter" could ask of our Facebook and Twitter statuses.

- Is my point of view offered with respect to those who disagree?
- Do I assume the best of those who are my political opponents?
- Does it look like I am raging against injustice, or against people made in God's image?
- Am I showing honor when reviled or slandered?

For the Christian, it's not about winning a culture war. We win through how we engage our neighbors. Our honor should be on full display...even on Facebook. ■

Trevin Wax is the Managing Editor of The Gospel Project at LifeWay Christian Resources. His blogs appear regularly at www.thegospelcoalition.com.





countries of the world – an influence that will have eternal consequences.

As a memorial to Michael, God's Bible School and College has awarded the Michael Wright Scholarship to Heather Rebman, a sophomore studying in the business program. We know of no better way to honor his faithful and valiant

life than to make an investment in a young person who, like Michael, wants God's best for her life.

If you would like to contribute towards a scholarship at GBS, please contact Faith Avery at (513) 721-7944 or favery@gbs.edu.

SPRING 2014 ENROLLMENT

The college enrollment for spring 2014 was 282. The average drop from fall to spring has been 5.1%. This year it was 6.3%. Aldersgate Distance Education Program accounted for 88 of the 282, their largest spring enrollment to date and a full-time equivalency of 46.58, also the best spring FTE to date. Congratulations ADEP!

TEAM HELPS CHURCHES

God laid a ministry opportunity on the heart of GBS student Amitava

MICHAEL WRIGHT SCHOLARSHIP AWARDED

The entire campus family was saddened to learn of the passing of Michael Wright (see obituary below), a friend and alumnus of our college. Michael's authentic Christianity touched every sphere of his life. His powerful testimony to the faithfulness of God during times of pain has left a lasting influence on several continents and in many



REVIVALIST FAMILY

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

WEDDINGS



Dana Paxton (GBS AA '12) to Alex Fourman (GBS AA '13), September 28, 2013, at the Mt. Zion Church of God (Holiness) in Ava, Missouri, with Robert Thompson Sr. officiating. Alex is a maintenance worker for the Missouri Department of Transportation and Dana is the Music and Physical Education teacher at Mt. Zion Bible School. They are also the youth leaders in their church and reside in Ava.

DEATHS

Michael Jay Wright, 43, died January 16, 2014, at the St. Luke's Hospice House in Kansas City, Missouri.



He was born in 1970, in Merriam, Kansas, the son of Gary and Alma Jean (Heer) Wright. In 1994 he married Shawna Englund at Mt. Zion Bible School Chapel in Ava, Missouri. Michael graduated from Overland Christian School and later attended GBS. Subsequently he graduated from Mid-America Nazarene University with a degree in accounting and went on to receive a Master's Degree in Business Administration. He worked as the accounting manager for Kansas City College and Bible School, and was later employed with Fellowship of Christian Athletes. His most recent employment was as a software consultant for Associates-Solutions, Inc., in Lenexa, Kansas. Michael committed his life to serving the Lord at an early age, and was a true inspiration to everyone he met, especially during his lengthy battle with cancer. He is survived by his wife, Shawna; four children, Luanna, Esther, Julianna, and Karson; his parents; sister, Sharmen (GBS AA '92); and brother, Jonathan. Funeral



To schedule the team for Sunday services, contact Amitava Dutta at amitava.dutta@gbs.edu or call him at (513) 658-2867.

GBS WINTER REVIVAL REPORT

God blessed us with a powerful revival to begin the Spring 2014 semester. The services (January 13-16) featured various speakers, each of whom were to speak from a point of particular passion, from a sense of divine urgency. For example, on Tuesday morning three separate sessions were held: Pastor John Parker (BRE '78) spoke to the college men; his wife Kathy (BRE '78) spoke to the college women; and Dean of Women Sonja Vernon spoke to the high school students. Wednesday night was especially impactful as Public Relations Director Don Davison (BRE '83) and his daughter Amber (Davison) Jones (HS '01) ➡

Dutta – helping churches. Since then, a team has come together, each member having God-given gifts and talents to be used for Kingdom building: young people committed to preach the sound doctrine of God's Word; well-trained musicians to lead in worship; and an outreach team to help the church connect with its community.

For interested churches, the team will conduct a Sunday morning worship time of preaching and

singing with the body of believers in your congregation, as well as an afternoon outreach. The outreach could be anything from knocking on doors and inviting people to your church, to doing a prayer ministry on the streets in your area. Following afternoon outreach, the team would like to gather again with you for an evening service – a time of singing and praises followed by a second preacher who would share God's Word.



services were held at the Cowen Memorial Auditorium on the campus of Kansas City College and Bible School with interment at the Gardner Cemetery.



Richard L. Lindemeyer, 78, (GBS BA '54) of Bowling Green, Ohio, died January 11, 2014. He was born in 1935 to William and Pearl (Bocherding) Lindemeyer. In 1961 he married the love of his life, Joyce Custer, in Celina, Ohio. Dick retired from Chrysler Machining in 1996. He also proudly served his country in the United States Air Force. He was a member of the Bowling Green Church of the Nazarene for more than 40 years. Dick is survived by his wife Joyce; two children, Kimberlee and Greg; two grandchildren; one great-grandson; brother, Ron; and sisters, Donna and Marlene. He was preceded in death by his parents and one sister, Delores Gee. A Celebration of Life Service was held January 15, 2014, at the Bowling Green Church of The Nazarene.



Robert DeWitt Keith, 79, of Okemos, Michigan, passed away December 29, 2013. Robert was born in Manzini, Swaziland, in southern Africa on March 3, 1934, to the late Clarence and Roberta (McMillan) Keith. He spent the first twelve years of his life in Africa. Later, he and several of his siblings attended GBS, where Robert graduated with a BA in 1956 and was president of his class. He relocated to Michigan in 1968, eventually settling in Okemos. Robert earned his PhD from Michigan State University and was a psychologist at a private practice for thirty years before his retirement. He also served as a minister in Kansas City, Missouri, and Sunfield, Michigan. An accomplished artist, Robert also enjoyed woodworking and carving and was a member of the Red Cedar Carvers Guild. Robert is survived by his wife, Joanne; daughter, Julie; son, Robert; four grandchildren; brothers, John and David; sisters, Esther, Bethel, Mary, Bonnie, and Verona; and numerous loved nieces, nephews, and cousins. ➡



Rev. Don Davison and Daughter Amber Jones



Jeff Razon Is Baptized by Thomas Ridenour.

➡ gave a joint presentation concerning how God had helped them through a family issue and brought healing to damaged relationships. Other speakers included Symphonic Wind and String Ensemble Director David Hartkopf (BA '09), Division Chair Dr. Dan Glick (missions), Vice President for Student Affairs Richard Miles (BRE '74), and Division Chair Dr. Allan Brown (ministerial education).

The revival ended with a baptismal service as eighteen students publicly dedicated themselves to Christ, making a life commitment that Pres. Avery likened to marriage vows in its seriousness. We praise God for His work in this revival and look forward to His continued stirrings on our campus!

APPRECIATION FOR GBS CHRISTMAS DRAMA

There were many reports of people enjoying the 2013 Christmas Program which featured an original script by Ben Durr

Jr. (ThB '86), "Hope for Every Man." Here is one comment from Pastor Jim Davis (BRE '68, BA '69) of Lisbon, Ohio: "My wife and I were greatly impressed with the Christmas drama this year. The acting was superb, but most of all the theme was so moving. I especially would like to express my thanks to Ben Durr Jr. for writing the play. It was so good to see Elm Street Mission's role in the play. I worked in the city mission at Laurel Homes most of the time I was a student from 1965-1969. So great to see the school is still involved in inner city evangelism." ■



Scene from GBS Christmas Musical

REVIVALIST FAMILY continued

➡ A Memorial Service was held at The Peoples Church in East Lansing, Michigan.

HITHER AND THITHER

Nazarene Theological Seminary elected Dr. Carla Sunberg as its tenth president and the first woman president in the school's history. The election followed a discussion by the NTS Board of Trustees that resulted in a call for leadership to focus on repurposing the seminary with a

strong emphasis on pastoral preparation for the Church of the 21st Century. Sunberg, an ordained elder, along with her husband Chuck served as missionaries in the former Soviet Union, where

she served as director of compassionate ministries as well as director of theological education. More recently the Sunbergs pastored and served as co-district superintendents for East Ohio. ■



ALUMNI RECEPTION at IHC
Wednesday, April 23, 4:00-5:30

JOIN 1810 TODAY

— 1810 Sustaining Donors —

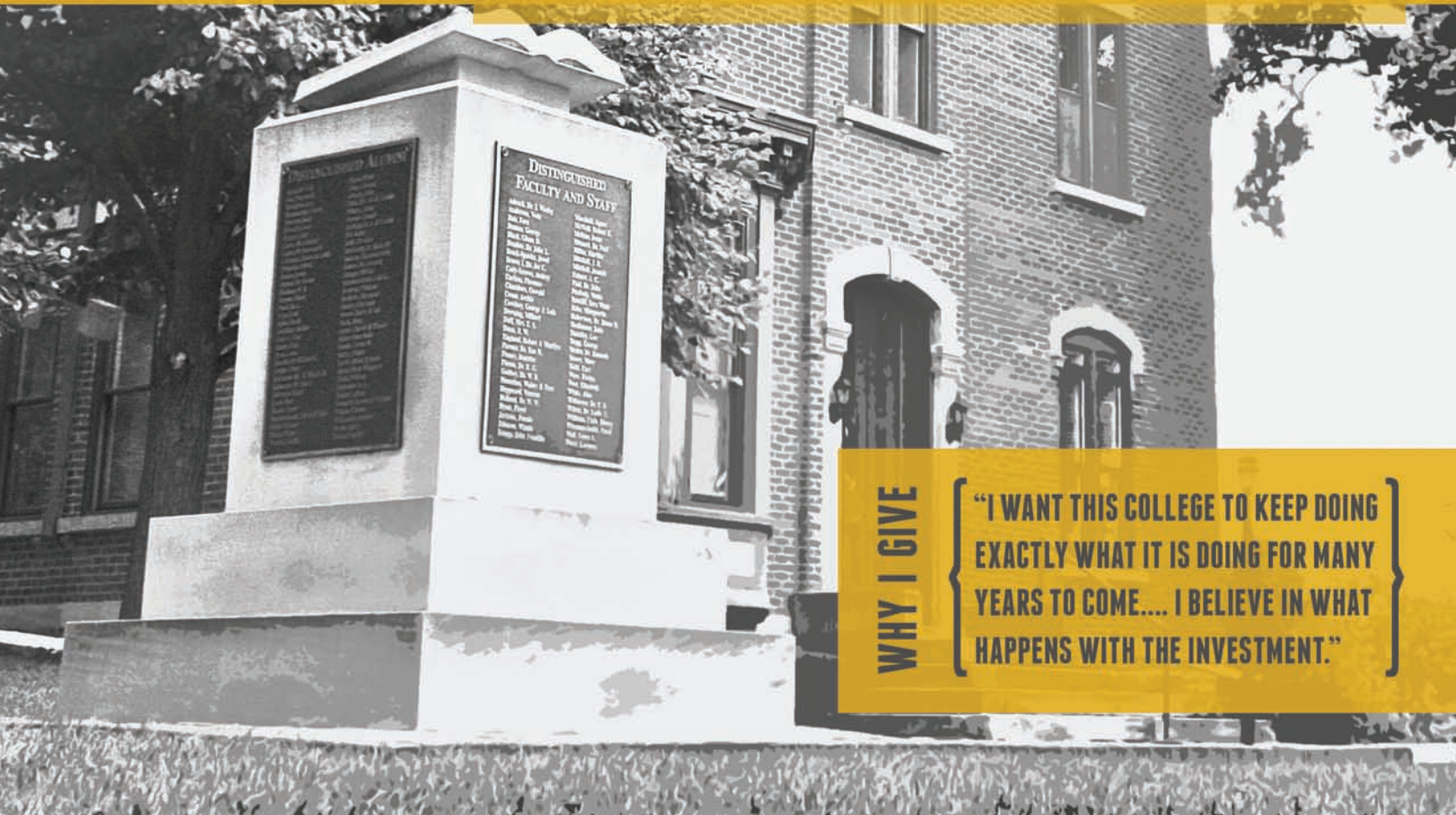
1810 Sustaining Donors is our new monthly giving program for alumni and friends.

A monthly gift indicates strong confidence in our students, our mission, and our ability to make a difference.

Monthly gifts of any amount can be set up for automatic payment through your bank account or credit card.

1810 Sustaining Donors ensure that our tradition of excellence lives on.

— Join today to help prepare servants for lifelong ministry. —



WHY I GIVE

“I WANT THIS COLLEGE TO KEEP DOING EXACTLY WHAT IT IS DOING FOR MANY YEARS TO COME.... I BELIEVE IN WHAT HAPPENS WITH THE INVESTMENT.”

Sign up completely online!
www.gbs.edu/1810

Office of Advancement
1810 Young Street
Cincinnati, OH 45202
513.721.7944

LET'S STRENGTHEN CONGREGATIONAL SINGING!

Wesley's Famous Musical Advice Will Help Us

by Randall McElwain

As a boat on which Phoebe Palmer was travelling appeared to be in danger of sinking, she and her companions broke into song. Hearing them, a passenger shouted, "There are Methodists here!" Holiness people in those days were famous for their singing. Because he understood the importance of congregational song, John Wesley published his "Directions for Singing" to encourage music that "may be the more acceptable to God, as well as the more profitable to yourself and others."

What we sing is important. Wesley understood that how we sing is also important if congregational singing is to fulfill its role in worship. "His Directions for Singing" will help us to achieve this goal.

I. Learn these tunes before you learn any others; afterwards learn as many as you please.

Because most 18th-century worshipers learned songs by rote, Wesley limited the repertoire to a relatively small body of tunes. While many singers today read music well enough to learn new hymns, Wesley's direction highlights the importance of building a familiar hymn repertoire through frequent repetition.

We should learn new hymns that speak to the needs of our day, but we should also preserve the hymns that represent the great heritage of our holiness movement. Learn the new, but don't give up the old.

II. Sing them exactly as they are printed here, without altering or mending them....

Because Wesley understood that many laymen learn their doctrine from hymns, he was careful to protect the hymns from changes. If worshipers sang wrong doctrine, they would soon believe wrong doctrine. Methodist hymns encapsulated sound biblical doctrine.

Today we should have the same care for preserving the truth of our hymns. While we may wish occasionally to update the language of an old hymn, the message must be carefully preserved.

III. Sing all. See that you join with the congregation as frequently as you can. Let not a single degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

Anglican music belonged to the choir and organist; there was little room for congregational participation. Rather than leading the congregation in song, the choir performed for the congregation.

In some Methodist societies, the same problem existed. Visiting the church at Neath, Wesley complained that "twelve or fourteen persons kept it [the singing] to themselves and quite shut out the congregation." Like Luther before him, Wesley wanted to return song to the people.



After Wesley's death, choirs became common in Methodist churches. Some scholars conclude that the rise of choirs led to a loss of congregational singing in Methodist churches. By the late 20th-century, Donald Hustad charged that "Christians have sold their birthright of believer-priest singing for the pleasure of spectatorist music, performed by choir, ensemble, or soloist" (*Jubilate*, 475-476).

While there is a valuable role for church choirs and other ensembles, we must not allow either choirs or praise teams to usurp the place of congregational song. Congregational singing is not a test of musical ability; congregational song is the privilege of every worshipper, regardless of talent. Congregational singing is more than "preliminaries" to the sermon; it is a reflection of true Christian unity. "Sing all."

IV. Sing lustily and with good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

Unhappy with a church's singing, Henry Ward Beecher exhorted, "How I long for the good old Methodist thunder." Early Methodists sang with enthusiasm. "Let those refuse to sing who never knew our God, but children of the heavenly King may speak their joys abroad," sang Isaac Watts. Christian joy should result in enthusiastic singing by every child of the heavenly King.

V. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

"Sing modestly" serves as a balance to the previous direction, which was "Sing lustily." Worshipers should sing "with good courage" but should also "unite [their] voices together." Both directions show the principle of unity.

When the church sings, it sings as one body. Congregational singing should reflect the unity of the church. "Sing all," and sing as one. The goal of every church should be a great "congregational choir" that raises a united voice in praise to God.

VI. Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow....

Recognizing congregational singing as an expression of the church's unity, Wesley encouraged singers to give attention both to unity of sound (Direction V) and unity of tempo (Direction VI).

The song leader and the accompanists have key roles in this aspect of congregational song. If the most important music in the service is congregational song, the song leader and accompanist are the most important musicians in the service. It is their responsibility to keep the congregation "singing in time" and to hold the people together in song.

Our Bible colleges are vital to this effort. You can learn to direct a formal choir at your local community college, but you will not learn to lead congregational singing effectively. You can learn Beethoven at the Conservatory of Music, but you will not learn to play "Arise, My Soul, Arise" in a manner that encourages enthusiastic singing. Churches, send your young musicians to Bible college; we will send them back to lead your church in congregational worship.

VII. Above all sing spiritually. Have an eye to God in every word you sing.... In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when he cometh in the clouds of heaven.

Wesley's instruction, "sing spiritually," is the cornerstone of congregational singing. Methodists sang as an offering to God.

Wesleyans have long associated congregational singing with true spirituality. Nineteenth century Methodists in New York cited a decline in congregational singing as evidence of a loss of spiritual fervor in their region. They believed that a church that does not "sing spiritually" has lost its revival spirit.

Augustine confessed that he was tempted to pay more attention to the beauty of the singing than to the message of the song. Wesley shared Augustine's fear that worshipers might give more attention to the beauty of a song than to its content. Wesley valued beautiful singing, but this beauty was not an end in itself. Hymn singing is a spiritual, not merely aesthetic, exercise.

As holiness people, we should continue to see hymn singing as a spiritual exercise. As we sing songs that teach sound doctrine, that inspire spiritual growth, and that testify to genuine spiritual experience, congregational singing can become a means of grace for the church. Congregational song can continue to play a vital role in transmitting our faith to a new generation of worshipers. ■

Dear Phil

12:2b). Our flesh must not be given opportunity, or it will bear its fruit (Rom. 13:14; Gal. 5:16-19). There is much in an entirely sanctified person to which he must die daily (Luke 9:23). A wholly sanctified person may need to take drastic physical, relational, or vocational measures to cut out of his life anything that provides an off-ramp from the highway of holiness (Matt. 18:8-9).

I don't know how many young men have sat across from me and confessed to committing fornication through pornography. But most of them have seemed shocked when I tell them their smartphone needs to go. They hesitate when I say that they need to place restrictive filtering on their internet (e.g., k9.com) and install accountability software (e.g., x3watch.com) on all their devices. Totally unplugging from the internet seems unthinkable. Jesus didn't think so. Unplugging the net is kid's stuff compared to plucking out an eye! If you can't do _____ (you fill in the blank) and be holy in your thoughts, holy in your time-use, holy in your relationships, then cut it off! Jesus thought whatever it takes to avoid sin is worth avoiding hell.

Second, these texts teach us that living a wholly sanctified life is not done alone. Accountability is not a last-ditch rescue measure. It is Scripture's expected norm for godly men and women (2 Tim. 2:22; Heb. 3:13; 12:12-13; Col. 3:16). We must invite into our lives fellow-pilgrims who will exhort us to guard against sin's deceitfulness. We *can* have consistent victory over willful sin. That's what Romans 6:11-13 has to do with Romans 13:14!

Blessings,
Philip Brown ■

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

IS CONSISTENT VICTORY OVER SIN POSSIBLE?

What is the relationship between Romans 6:11-13 and Romans 13:14? —Richard

Dear Richard,

Way to turn my own question on me!

I had asked this question because many in the holiness tradition appear to believe that being entirely sanctified takes care of the fight against sin. How many of us have heard it preached that if you are entirely sanctified, you won't get angry, or the world will lose its appeal, or the sin-habits of the past will be immediately and automatically eradicated from your life? If such things were true, then Romans 12:1 should not be followed by Romans 12:2. Romans 6:11-13 should not be followed by Romans 8:13 or 13:14. Galatians 5:16-17 and 5:25 should not be in the same chapter. Jesus shouldn't have described following Him as taking up a cross daily (Luke 9:23). He certainly should not have advocated – twice! – plucking out an eye or cutting off a hand, if that's what it takes to avoid hell (Matt. 5:29; 18:8-9).

What am I talking about? I'm talking about Scripture's consistent teaching that Spirit-empowered victory requires vigorous, even desperate, human measures. Jesus's gracious "go and sin no more" to

the woman taken in adultery must be played in surround-sound with other properly placed biblical "speakers" – "make no provision for the flesh" (Rom. 13:14), "flee youthful lusts" (2 Tim. 2:22), "put off the old person you used to be" (Eph. 4:22-24), "bad company corrupts good morals" (1 Cor. 15:33), "put to death the deeds of the body" (Rom. 8:13), "lead us not into temptation, but deliver us from the evil one" (Matt. 6:13), "watch and pray lest you enter into temptation" (Mark 14:38), "walk in the Spirit" (Gal. 5:16), "exhort one another daily that none of you may be hardened by the deceitfulness of sin" (Heb. 3:13), "admonish one another" (Col. 1:28; 3:16), "confess your sins to one another and pray for one another that you may be healed" (Jam. 5:16).

What does this set of texts teach us about living a wholly sanctified life? First, we must be clear-eyed and bone-crunchingly honest with ourselves! We are susceptible to being squeezed into the world's mold (Rom. 12:2a). Our entirely sanctified minds are *still* in need of transformation from unChristlike thinking to Christlike thinking (Rom.



student focus

YOUNGER CHRISTIANS LESS SUPPORTIVE OF DEATH PENALTY

A poll conducted by Barna Group this past summer shows younger Christians are not as supportive of the death penalty as older members of their faith. When asked if they agreed that “the government should have the option to execute the worst criminals,” 42% percent of self-identified Christian boomers, born between 1946 and 1964, said “yes.” Only 32% of self-identified Christian millennials, born between 1980 and 2000, said the same thing. Other polling organizations such as Gallup, show similar generational trends among Americans in general. According to the Barna study, only 5% of Americans believe that Jesus would support government’s ability to execute the worst criminals.

EGYPT’S VOTERS APPROVE NEW CONSTITUTION

Over 20 million Egyptians have voted in the referendum on a new constitution, and the High Elections Commission reported that 98 percent voted “yes.” The new constitution bans political parties based on religion, gives women equal rights, and protects the status of minority Christians. This overwhelming result provides a clear government mandate to protect religious minorities (i.e. Christians).

ROE V. WADE UPDATE

On January 22 – the 41st anniversary of the 1973 Supreme Court decision, Roe v. Wade – thousands of pro-life supporters, braving wind chills in the single digits, descended on Washington, D.C., marching from the National Mall to Capitol Hill and the Supreme Court to protest legalized abortion. This comes at a time a number of polls seem to show a pro-life majority re-emerging in the U.S. For example, a CNN poll found that 52% of Americans are pro-life as opposed to 44% pro-abortion.

NUNS VS OBAMACARE MANDATE

Under ObamaCare, churches are exempt from the birth control requirement, but affiliated institutions, such as charitable organizations, universities, and hospitals, are not. Many have objected and the government offered a “compromise” that requires the entity to sign a form for the insurer saying that it objects to the coverage. However, a group of nuns called Little Sisters of the Poor who run nursing homes for the poor say signing that form makes them complicit in providing contraceptive coverage, and therefore violates their religious beliefs.

The Supreme Court recently ruled that the Little Sisters will not have to comply with the contraception mandate while their lawsuit plays out in court. ■

From the flat, low-lying Caribbean island of Anguilla, **DENROY GUMBS** felt the call of God on his life from the time he was a small boy. At first he wanted to pursue a career in industrial design – and dreamed of building the first factory in Anguilla. But God had other plans. Bigger plans. Plans to build His Kingdom.

While studying at God’s Bible School and College, Denroy has developed a greater passion for ministry. His hands-on experience working with underserved teens at Main Street Chapel has given him a better idea of how to work with and effectively minister to teens. After three-and-a-half years in Bible college, he says he “can’t help” but think biblically.

God is calling Denroy back to the Caribbean to serve his people, with a focus on the youth. Denroy’s desire is to produce believers who change their environment, rather than the other way around. For him, success is seeking, knowing, and doing the will of God. ■

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

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

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

Learning to Pause: How to Cultivate A More Enjoyable Life

by Margaret Feinberg

Last Friday, I hopped in my car and buzzed down our street off to run errands. My mind flooded with what I needed to get done that day, the grocery list, and a full inbox waiting for me on my computer. I was feeling overwhelmed by all the to-dos I had to check off.

As I was driving, a brown, furry friend sauntered in the middle of the street. I brought my car to a stop in front of Mr. Deer, but my frustration fumed. He was moving so slowly. He refused to get out of my way. I honked and inched forward, begging the little guy to move. Didn't he know I was in a hurry? He looked up at me, frozen directly in front of my car. And as if on cue, a dozen of Mr. Deer's friends plodded their way in the middle of the street. Right. In front. Of me.

Just as my impatience boiled up, I heard a familiar God-whisper:

Slow down...

Notice the beauty all around you...

Celebrate my gifts to you today...

Drink in the wonder...

My impatience and frustration quickly melted as I made the decision to live wonderstruck. To see and

savor the wonder of God all around – even in the mundane. Mr. Deer wasn't an adversary anymore, but a gift to be remembered. A reminder to slow down and rest in the wonder of God.

Slowing down didn't mean I got less done that day, but instead of focusing my attention on my checklist and endless errands, I set my eyes on the wonder of God all around. The cloud formations. Sweet cuddles from my adorable dog Hershey. The gift of friendship. Instead of finding myself stressed and overwhelmed, the more I looked for God's wonder, the more peace reigned in my heart.

Today, join me as we slow life's pace. As you run errands, check chores off your to-do list, or empty your inbox, will you look for God to meet you? Will you choose to live wonderstruck by the gifts of God all around? 🍷

Margaret Feinberg is a Bible teacher and speaker at churches and conferences. Her books and Bible studies have sold over 600,000 copies and received critical acclaim and extensive national media coverage. This article was adapted with permission from her blog <http://margaretfleinberg.com>.





LIVE EACH DAY IN THE CLEAR!

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

Scripture: 2 Timothy 4:6-8: *“For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.”*

Introduction

At the beginning of a new year there is talk about resolutions, goal-setting, and fresh starts. Much of the talk is insightful and needed. And we all know that changing ingrained bad habits is often a Herculean task.

However, what we don't hear much about is finishing well. About sticking with something until it is completed. About hanging tough when the excitement wanes and the fun fades. Many of us find it easier to “give up,” “check out,” or make some excuse about why we “changed our minds” concerning our former resolutions and goals. Sadly, this is not limited to the secular realm. It affects the spiritual realm also.

The “let's-just-quit” attitude and the “I guess I don't have what it takes” mentality is everywhere. May I make a suggestion? Perhaps one of the ways we can defeat such an attitude and actually follow through on our resolutions and goals is to have the right kind of “models.” Let me suggest that all of us purpose to live like the Apostle Paul lived. He lived each day so that if it were his last day, he would have no regrets. He lived “in the clear.”

Paul was within months, if not weeks or days, of his approaching death. Hopefully, our death is still in the far future. But we have no guarantee of the future.

Therefore, let's be spiritually wise and purpose to live each day in such a manner that if it turns out to be our last day, we will have no spiritual regrets.

Using the Apostle Paul as our example, here is how to live each day in the clear.

I. Like Paul, all of us face the CERTAINTY of DEATH (2 Tim. 4:6).

A. Live each day spiritually as if it is your last day.

Paul had an inner assurance that he was spiritually ready. He wrote, “For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith” (2 Tim. 4:6-7).

The statement, “I have kept the faith” indicates a confident assurance that one is right with God. Each of us needs such an assurance. And in order to have assurance that one is ready to die, one must be sure that the following is true in his or her life. First, one must be sure that he has repented of all his sins and has placed his faith in the life, death, and resurrection of Jesus Christ as the atonement for sins.

Second, one must gain and maintain a clear conscience. Paul testified that he always took “pains to have a clear conscience toward both God and man” (Acts 24:16). To have a clear conscience toward mankind means that to your knowledge, no one can point their finger at you and truthfully say that you knowingly did them wrong and did not attempt to make the wrong right. To have a clear conscience toward God means that you do not have any known sin in your life that you have not confessed to God and forsaken.

B. Ask God to help you to adopt a Biblical view of death.

Paul refused to be fearful of death. Although Scripture calls physical death the last “enemy” we will face, we are told that Christ has conquered death and removed its sting for Christians. Paul pictured death in his mind as a “departure,” a term used of sail boats in the first century of the Christian era when they would hoist the anchor and set sail. It is also used of a traveling soldier who, when it was time to leave a certain place, would take down his “tent” and get ready to go. Concerning his own death, Paul knew that the moment of departing the physical body brought with it the immediate presence of Jesus Christ. He said, “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:8). It is important that Christians learn how to stop fearing death.

II. Like Paul, let us seek to demonstrate each day our LOYALTY to Jesus Christ.

Paul's life as a Christian had not been easy. He had encountered many difficulties and experienced much satanic opposition. He wrote, "I have fought the good fight" (2 Tim. 4:7a). Paul was not looking for

To have a clear conscience toward God means that you do not have any known sin in your life that you have not confessed to God and forsaken.

problems, but when he encountered them, he did not give up. He was not a spiritual "quitter." He wrote, "I have finished my course" (2 Tim. 4:7b).

It is important to learn the truth that one of the greatest abilities is dependability. In Paul's case, he purposed to live each day in full obedience and loyalty to Jesus Christ. He had one spiritual goal: to please Jesus in everything (Col. 1:10). Paul fixed his gaze on Jesus and let nothing and no one distract him from fully following his Lord. He wrote, "one thing I do: forgetting what lies behind and straining forward to what lies ahead, I

press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13-14). Paul was faithful and loyal to Jesus through thick and thin.

III. Like Paul, we can be certain of our spiritual DESTINY (2 Tim. 4:8).

Because of his obedient relationship with Jesus, Paul had a confident expectation. He wrote, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me, but also to all who have loved his appearing" (2 Tim. 4:8).

To Paul, death would be the last challenge to face before the righteous judge, the Lord Jesus Christ, presented him with a "crown of righteousness." Paul lived to the glory of God. Yes, people misunderstood him, and falsely accused him, but Paul knew in Whom he had believed and was persuaded that it was possible to finish the spiritual race successfully. Yes, Emperor Nero could declare him guilty and condemn him to death because he was a follower of Christ, but Paul knew that when he stood before the "righteous Judge" there would be a coronation.

Whatever we as Christians face in this life, no matter how difficult or painful, Jesus is keeping track of our lives and counting on our loyalty. He assures us that each of us can be faithful to God and receive, like Paul, a crown of righteousness at our death. Such a crown, Paul writes, "is not to me only, but unto all them also that love his appearing" (2 Tim. 4:8b).

Conclusion

Starters are one thing. Finishers are another. If Jesus would suddenly appear, would you be ashamed of anything in your life? Don't leave anything unsettled. Being completely clear is the right standard. Don't be like the fellow who sent a confession to the Internal Revenue Service. He wrote, "I have not been able to sleep well for two years. Here is my check for \$1,200 for back taxes." He even signed his name and added a short P.S. "If I don't sleep better in a week, I will send you another \$1,200." He felt he had to do something to relieve his guilt, but he didn't want to do too much.

Nothing kills the joy of meeting with God more thoroughly than guilt – yet it is so common. Recurring guilt is perhaps the most frequent struggle in our Christian lives. Let's purpose in our hearts that by God's grace we will finish well, and when we die, because we daily lived in the clear, we will have "no regrets." This can be true of each of us if we will fully obey Jesus in all that he says to us.

Do you have feelings of guilt bothering you? Why not take them to Jesus? Now.

• • • • •

Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word.
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone.
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy, let Him be thy Guide;
And run not before Him, whatever betide.
In joy or in sorrow, still follow the Lord,
And, looking to Jesus, still trust in His Word.

Take time to be holy, be calm in thy soul,
Each thought and each motive beneath His control.
Thus led by His Spirit to fountains of love,
Thou soon shalt be fitted for service above.

—William D. Longstaff, c.1882 ■

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

GHANA. In 2008, when Jere and Ruth Anne Gowin, Church of God (Holiness) missionaries, arrived at an orphanage in southern Ghana and began evangelizing the Trokosi Slaves of the Volta Region, little did they know how God would bless their ministry. For five years they have taken the gospel to many villages where no one had preached Christ. Now, a number of those villages have been evangelized.



HAITI. Missionary Frank Vaughn of Hope International Missions reports that supplies are needed for the Haitian orphans' schooling. Many of the orphans desperately want to go to school. However, tuition and



books are a significant expense. Moreover, the orphans need basic necessities such as shoes and clothes. Pray that God will supply these urgent needs.

HUNGARY. Ed and Heather Durham of Hope International Missions are working on getting some classic training materials for discipleship and church planting translated and published in Hungarian. Even though they are still studying in Language School, they have an evangelism outreach ministry. However, when they went out on the streets to pass out tracts, they felt a need for a native speaking person to be able to answer questions for those who want to talk about spiritual things. So they prayed about it. Shortly after that they met a Christian woman who had prayed that morning that God would show her how she could do more for Him in this area! She is now assisting this ministry.



PHILIPPINES. GBS President Michael Avery, Bible Methodist Missions Secretary Tim Keep, and Randall McElwain held the Philippines for Deeper Life Conference January 28–February 10. This was a joint ministerial conference with the following goals: a deeper understanding of God's word, a deeper devotion to God and His work, a deeper life of holiness, a deeper joy in suffering, a deeper grasp on grace, a deeper fellowship and unity with one another.



Richard and Sarah Hutchison are enjoying getting settled back into campus life as Richard begins his new role in the Shepherd's College as Dean of Academics and Spiritual Life. He reports, "My coffee pot has been 'busy' also, with

quite a few visitors stopping in to chat, etc. I'm loving it."

RUSSIA. There were many missionary initiatives planned for the Winter Olympics in Sochi, Russia, during February 7-23. The gospel was shared with thousands of Olympic competitors and guests from throughout the world. Pray that these efforts will bear much fruit.



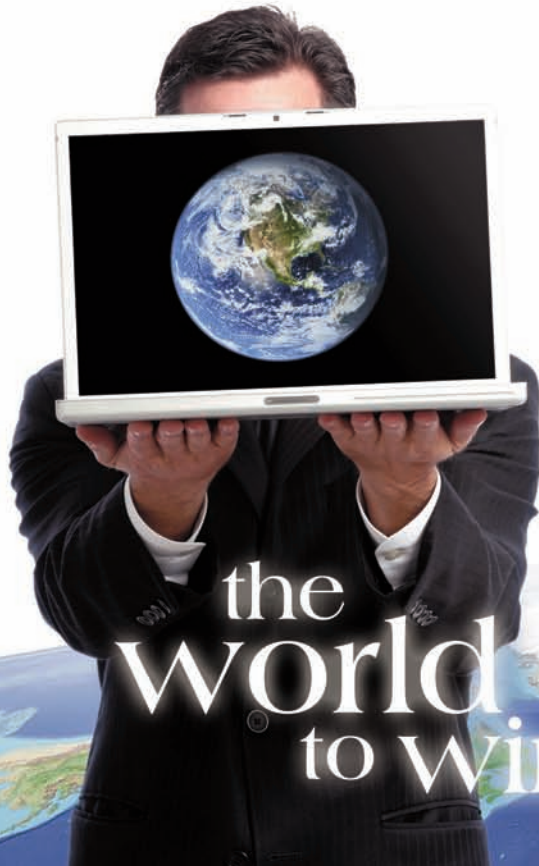
SOUTH AFRICA. Thornton and Bertie Merrifield have given their retirement years to serve in several South African countries, distributing Bibles in the languages of the people and establishing centers of worship. However, they have had to stop due to their age/physical limitations. Their missions organization, Allegheny Wesleyan Methodist Missions, is praying that God will call others to replace them.



TAIWAN. The Kaohsiung Bible Holiness Church Orchestra performed at the navy hospital and the congregation presented the Christmas story with Scripture, songs, and costumes. Christmas is not a holiday in Taiwan, and some had never heard the Christmas story before. Afterward, beaded candy canes were distributed to emphasize that "J is for Jesus."



UKRAINE. Steve Gibson, missionary to Ukraine under Victory Inner-City Missions, is leading the new Holiness Association in Ukraine. The Association will soon be able to produce materials for ministry and free books in the Russian language. ■



the world to win



NO BETTER PLACE FOR MY DAUGHTER

by Valorie Quesenberry

I walked away and left her. For eighteen years, we had lived in the same house, ate at the same table and slept under the same roof. I had watched over her from day one; from infant to high school graduate, I had been present in every season of her life. Now, we would



The Jerry Case Family

live in separate locations; now, I would talk to her by phone and interact with her from a distance.

And I was happy about it. Such is the experience of every parent who leaves a loved child on college steps. The sadness of letting go is tempered with the joy of opening horizons. As an alumna of God's Bible School and College, I felt blessed that my daughter was joining the company of those who've studied on the Mount of Blessing since the doors opened in 1900. The privilege of that almost countered the tears.

I was delighted when Ashley felt that GBSC was God's choice for her. Still, as high school days slipped away and the time for her departure



Marc Sankey and son Jordan

drew closer, I found myself getting teary-eyed at the mere thought.

When that August day finally arrived, we loaded the last of the stuff into the van, said a prayer, and headed off for Cincinnati. We made it a fun day – coffee for the road, lunch at La Rosa's (!) and a decorating blitz on her dorm room. As I helped her move into the fourth floor of the ladies' residence hall, memories floated back to me. The stairwells and hallways were familiar; the clank of the doors the same. Excitement and anxiety still accompanied every new student and the "fish pond" remained the visual center of campus. We passed others carrying boxes, and I recognized former classmates of mine, helping their kids "move in."

As Ashley joined in choir auditions and orientation sessions and



The Bryan Potteiger Family



David and Sharon Newton and son Evan

other events that every freshman must experience, there was a sense of continuity, of security. Like thousands before her, she would receive a fine education here and develop friendships that would last a lifetime. But even more importantly, she would have a chance to grow in relationship with the One who had brought her to this moment. He had watched over her even before I was aware of her being, and it was His hands into which I was now placing her more fully.

A semester has now come and gone, a time of growth for both of us. How grateful I am for cell phones and social media! I can talk to her every day (and do!) and because of Facebook, I can see photos of her activities and campus events. What a difference from the weekly call home on the pay phone when I lived on campus! Through Ashley's eyes, I have enjoyed my own freshman year at GBSC all over again. Hearing her experiences in the classroom, cafeteria, music hall, chapel, and dorm have made me remember the wonderful days I spent there.

Recently, our family attended the GBSC Christmas program. As the choir sang, I scanned the young faces, so full of joy and worship. Of course, I picked out my daughter, and then I looked again, noting especially the students whose parents had been classmates of mine. With their voices lifted and their hands raised, they were a testament to the continuing heritage of God's Bible School and College where another generation now prepares to serve. And, as a mother, I can't think of a better place for my daughter than the Hilltop. ■

Valorie Bender Quesenberry (BSM '94) is the author of five books and a freelance writer for various Christian magazines; she is the editor of *The Ladies' Companion*, an outreach ministry of Women of Worth, of which she is an Executive Committee member. Valorie is married to Duane Quesenberry (BRE '94), a pastor with the Heartland Bible Methodist Conference, and they have four children.

Rev. Jack Hooker is president of the National Alumni Association. Alumni are encouraged to send updates and photos of their lives and ministries to him at jhooker@gbs.edu.



©2013 Jupiter Images

THOUGHTS

for the quiet hour

by Sonja Vernon

STANDING IN GOD'S WAY

"And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning.... Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?"
—Acts 11:15, 17 NASB

Reports had come to Jewish believers that Peter had been fellowshiping with Gentiles. He had shared God's word and broken bread with the uncircumcised. They were deeply concerned! So Peter told them of the sheet from heaven filled with unclean animals, of the voice saying that anything cleansed by God was no longer unholy, of the summons to Caesarea, and of the Holy Spirit's visitation on a houseful of Gentiles. "Who was I," Peter asked, "that I could stand in God's way?"

I wonder how often we stand in God's way. We cram God so tightly into our little notions of how He should act that we prevent Him from using us in the lives of those He longs to reach, and we limit a God whose plans and whose great love go far beyond the reaches of our tiny minds. Are we willing to let God be God even if it makes us uncomfortable? Are we ready to be stripped of our prejudices and equipped to share His love unconditionally with those outside our comfort zone? Will you join me in purposing to get in step with God's plans this year whatever form they take? If we do, I believe we'll see God work in ways we never have before. ■

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

MARCH 2014

PRE-TOUR SUNDAY

April 6, Sunday, 9:00 AM, 11:00 AM
Union Baptist Church
1985 Mt. Zion Rd., Union, KY
Pastor Arnie Forman, music minister
(859) 384-3855 / (859) 409-0862

April 6, Sunday, 6:00 PM
First Baptist Church of Greenhills
11195 Winton Rd.
Cincinnati, OH
Rev. David Yeiser, pastor
(513) 825-3722
Kevin Moser, music director
(513) 763-6521

SPRING TOUR

April 11, Friday, 7:00 PM
Northwest PA GBS Rally
Rocky Grove High School Auditorium
403 Rocky Grove Ave., Franklin, PA
Rev. Mark Fultz (814) 374-4182

April 12, Saturday, 6:00 PM
Greater Albany Area GBS Rally
Pine View Community Church
251 Washington Ave. Ext., Albany, NY
Contact: Joe McManaman
(518) 605-0430

April 13, Sunday, 11:00 AM
Community Bible Church
604 Chenango St., Binghamton, NY
Rev. Randy Brown, pastor
(607) 724-4583

April 13, Sunday, 6:30 PM
God's Missionary Church
2127 Hill St., Lebanon, PA
Rev. Alan Walter, pastor
(717) 273-3690

April 14, Monday, 7:30 PM
Indiana Wesleyan Methodist Church
1201 Church St.
(Corner of Church & 12th)
Indiana, PA
Rev. Joseph L. Smith, pastor
(724) 463-0475

April 15, Tuesday, 7:30 PM
Central PA GBS Rally
Emmanuel Wesleyan Church
135 Emmanuel Church Rd.
Gratz, PA
(1 mile west of Gratz along St. Rt. 25)
Rev. Daniel Durkee, senior pastor
(570) 765-2630
(717) 365-3040

April 16, Wednesday, 7:00 PM
Cumberland Area GBS Rally
Flintstone Volunteer Fire Company
21701 Flintstone Dr. NE
Flintstone, MD
Hosted by: Mountain Top Holiness Church
Contact: Rev. Reuben Rinker
(240) 362-7622 home
(336) 689-3181 cell

SYMPHONIC WIND AND STRING ENSEMBLE



God's Bible School & College
Cincinnati, OH