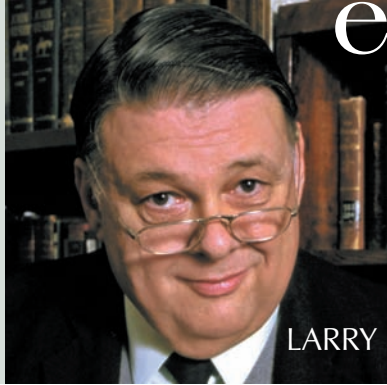


GOD'S REVIVALIST

Summer 2011

Bible Advocate





the editor's view

LARRY D. SMITH

FOR SO RICH A TREASURE

“They paid the price and we will not; that is why they were the kind of men they were and we are the kind of persons we are.” In these words A. W. Tozer described the early Methodists and their characterized piety which modern Christians admire but few will follow. “The separation, the stillness, the world-renunciation, the sense of being expendable that made the vision possible are too much for us.”

That vision once revived the church and reformed the culture. As my readers know, I have written repeatedly about it, for as a model of spiritual renewal it is as basic to our future as to our past. Thus, the promise of tomorrow lies in the passion and purpose of yesterday. To fulfill the promise is to rekindle the passion and to embrace the purpose. This does lay heavy demands upon us, but it offers rich rewards. Let it not be said of us, as Tozer said of his generation, “We will not pay such a price for such a glorious treasure.”

How dazzling was this “glorious treasure” in Methodism during the days of her triumph! “This is our legacy,” we enthusiastically declare; but we seem less certain about the disciplined piety so essential to that gift. Yet, as our forebears knew so well, sincere and earnest piety is the foundation for all authentic relationship with God.

By definition, piety is a profound and controlling reverence toward God; and it implies goodness, godliness, and holiness. It centers in a devout and loving “heart for God,” which is deliberately and continuously molded to His purpose and faithfully expressed in all external acts of obedience and obligation. These, however, are the results of piety and not its source; for all our “works of righteousness” are “filthy rags” unless they come from a sincere and earnest devotion for God Himself and for that holiness which He requires. But in turn, a disciplined life (p22)➡

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by Larry D. Smith

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

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COVER PHOTO: Lucas Ryder, Neoga, IL, graduating *summa cum laude* and valedictorian of his GBS college class with a 4.0 grade-point average, turns his tassel after receiving his degree. Photo by Kevin Moser.

the president's page



KINGDOM ECONOMICS

by Michael R. Avery, President

I think it is safe to say that neither the chairman of the Federal Reserve nor anyone on Wall Street is going to look to the teachings of Jesus to find the secret to personal calm during these days of financial storm. But for those of us who truly *believe* in Jesus and are committed to *obeying* His word, it ought to be the first place we turn. A vital part of good stewardship is to care for what God has given us so that we might care for those who are dependent upon us. But we should not let the passing treasures of this world consume us with fear and anxiety. Unfortunately, we have in many areas blindly and unwittingly embraced values and ideas that are common in our culture but are antithetical to the teachings of Jesus—none more than in the use of money!

Jesus knew the subtle snare that money can be, despite the amazing fact that He owned very few earthly possessions. As He said, “*the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*” For all practical purposes Jesus was homeless! I can’t say with absolute certainty,

but it appears that He never actually possessed any real money of His own. When He needed to pay His taxes He sent Peter to the sea with a line and hook to catch the coin-laden fish to get the bill paid. Yet He spoke about money more than He did about heaven or hell.

Jesus recognizes that we need material things to live. The drive and desire to acquire a certain amount of material things (food, clothing, shelter, etc...) is not only proper, but it is a vital part of caring for ourselves and those we love. To save and plan for the future is good (Proverbs 21:20). Actually His words are not condemnatory toward the possession of money but rather a strong warning against the power and influence it can have over us. To place your trust in it is to embrace a false security that will cause you to live in a state of fear and anxiety. To let it captivate your heart and mind is to turn you away from the true God. In all four gospels, it is the only rival god that Jesus mentions!

Whether you are one who just worries about money or one who worships it, the cure is the same—believing and obeying the teachings of Jesus. I call this *Kingdom Economics!*

Kingdom Economics doesn’t store up or value the wrong kind of treasure (Matthew 6:19–21). A treasure is what we value and protect. Jesus teaches us not to value (set our heart upon) the wrong kind of things—things that rust, fade away, or can be stolen; but to value those things that are eternal. When Jesus told the rich young ruler to “*sell everything*” that he had and give it to the poor, he did so in order that this young man might have “*treasure in heaven.*” Jesus was not trying to strip him of all pleasure and happiness, but He was trying to loosen his hold on the lesser in order to give him something greater—something infinitely more satisfying—treasure in heaven! It was not just good for the poor that he do this, for it was also good for him.

Kingdom Economics is living life with an open hand rather than a closed fist. It practices generous giving (Matthew 6:22–23). The passage speaks of a bad eye and a clear eye. This is a cultural idiom that we understand better when we change the illustration. The bad eye is a person with a “tight fist” or a closed hand—a stingy person. The

clear eye is a person with an open hand—a generous person. Jesus is teaching us to practice generosity that results in systematic giving. God knows that we will potentially have an ongoing struggle with materialism and as such we will need an ongoing antidote. The antidote He has given is generosity. By prescribing generous systematic giving, God isn't turning into the IRS but a physician. He knows that by telling us to give our money freely to others we will break the control that money has over us. And so while we are experiencing individual freedom through our generosity, the money we give will fund the things that God is passionate about: *making disciples, changing lives, and caring for those in need.*

Kingdom Economics emphasizes trust in God rather than the things that He has made (Matthew 6:24, 32).

The child of God can trust in the benevolence of his Heavenly Father who, “knows that you need all these things.” As we seek Him first and put Him first, all “*these things will be added unto you.*” Real freedom from anxiety is found in simply trusting God for our needs. Yet there is the ever-present temptation to trust in money. Why? This is because money has some very dangerous “godlike” qualities. Money can outlive us, it has a wide circle of influence (everyone respects it), and it pretends to give us what only God can give—security, comfort, and happiness. But money is only a false god. It gives false hope, false security, and false happiness. To bow down and worship the god of money is to live in fear, despair, and emptiness.


Kingdom Economics embraces not poverty but simplicity (Matthew 6:25–32, Luke 12:15).

The Kingdom solution is not to live in poverty. Nor is it stinginess or carelessness. Rather its solution is to embrace simplicity. Simplicity is an attitude of the heart that will ultimately result in an outward lifestyle. Simplicity is adopting the right narrative about wealth and earthly treasure. It is a conviction about how to live rather than a set of rules that I use in order to gauge my life and to judge others. Simplicity asks questions like these: *Do I really need this? Will it bring me real joy or just momentary happiness? How much of the money that I would spend on this particular item can I free up to invest in heavenly treasure if I choose this other less expensive item?*

Living in this world as a citizen of another requires great wisdom. Being submerged in a culture whose values are antithetical to the teachings of Jesus mandates constant carefulness. Having need of the “coin of the realm” while storing up treasure of a different sort in another kingdom is challenging. Yet it is something Jesus asks us to do. I have not perfected all of this yet, but as I grow in Christ I am improving. I understand better what Paul meant when he admonished, “*Buy...as if it were not [yours] to keep; ...use the things of the world, [but do not be] engrossed in them. For this world in its present form is passing away*” (1 Cor. 7:30–31 NIV). The more I embrace Kingdom Economics the more I am liberated from the slavish fears of the financial storms of this present world! ■

GOD'S REVIVALIST and BIBLE ADVOCATE

04



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.

400 YEARS OF THE KING JAMES VERSION

As I work with pastors of churches who do not support the ministry of The Gideons, it is not unusual for me to endure some pretty serious opposition [from both ends of the spectrum] concerning what version of the Bible we distribute. Imagine my absolute delight in the latest issue of the *Revivalist!* I started reading it [and] thought I died and went to Heaven. It is going on my reference shelf most treasured. You guys are easy to love!

JAY PRIVETTE
Email

Your April [issue] was the finest edition of your magazine that I have seen in all the years I have been a subscriber to the *Revivalist*—so attractive, so well-done.... It is a copy to keep and cherish.

All the articles were good. I might slightly disagree with Mr. Victor Knowles [“A Birthday Worth Celebrating,” page 8] in one sense when he states that he might not give a child the King James Version for his very first Bible. As a teacher, I have freely observed that a second grader who has been taught well can read and understand the King James Version with only a bit of help for words that have changed meaning through the years.

My own viewpoint would be to give the child a Bible story book with fine pictures up and through the second grade, and then a KJV Bible. Our children are not as dumb as authorities nowadays would have us believe. They are made that way sometimes only by poor teaching.

LOIS KEMPTON
Logan, Ohio



In the FOOTSTEPS of JESUS

by Larry D. Smith

“This trip was a dream come true,” commented Wilma Albright, Shoals, Indiana. She was referring to the recent tour of Israel, May 18–26, hosted by Rev. Don Davison, director of Public Relations at God’s Bible School and College, and Dr. Allan Brown, chair of the Division of Ministerial Education. There were 37 participants in the trip, three of whom were in their eighties!

This was Dr. Brown’s eighth tour of the Holy Land. “The group was extremely cooperative,” he comments, “and represented the risen Savior well. God’s sweet presence was manifested often during our times of prayer and worship at various sites.” Participants flew from Cincinnati to New York City, where they took an eleven-hour El Al flight to Tel Aviv. Following is a summary of their activities.

May 20. The tour bus made its way to Joppa, the seaport on the Mediterranean from which the prophet Jonah sailed. Here the group also saw the site of the house of Simon the tanner, where Peter first met emissaries from Cornelius.

Further up the coast they explored the remains of Caesarea (Maritima), including the ruins of a theater, one of Herod’s palaces, and the remains of Herod’s famous aqueduct. Here also St. Paul was imprisoned before being taken to Rome for trial.

This day also included a stop at Mt. Carmel, where Elijah entered into contest with the prophets of Baal. At Megiddo the group saw the ruins of Solomon’s stables and viewed the Jezreel Valley (Armageddon). They drank from Harrod Spring where Gideon selected his faithful warriors at the foot of the Gilboa Mountains. In Nazareth, a reconstructed village demonstrated life in the first century. As evening approached, the group traveled to Tiberias on the Sea of Galilee where they spent the night.

May 21. The bus drove north into the Golan Heights, stopping at Caesarea Philippi (Baniyas), which in ancient times was a center for the worship of the god Pan. It was here that St. Peter made his famous confession, “Thou art the Christ, the Son of the Living God.” Other visits included Tabgha, where our Lord fed the 5,000, and Nof Ginosar, where a museum houses the “Jesus Boat,” dating from the first century. After a thrilling ride across the Sea of Galilee and a fish dinner in the kibbutz of Ein Gev, the bus carried the pilgrims to Capernaum,

“A very memorable moment for me was sitting on the floor of the dungeon beneath Caiaphas’ house as we sang together and thought about Jesus being held there in the darkness during his trial.”

—Linda Davison, Cincinnati, OH

CAIAPHAS’ DUNGEON

JERUSALEM

SEA OF GALILEE

CAESAREA PHILIPPI

where they visited the ruins of a synagogue built on the remains of the one in which Jesus taught.

The day ended with a brief service of worship at the Mount of Beatitudes, site of the Sermon on the Mount.

May 22. Tour participants were taken south along the Dead Sea where they visited the ancient fortress of Masada, famous as the place where Jewish rebels staged their last stand against the Roman army from 70–73 A.D. The day's activities included stops at Ein Gedi, where David once hid in caves from Saul, and Qumran, where the famous Dead Sea Scrolls were discovered.

May 23. In Jerusalem, the tour bus dropped its passengers off at the Dung Gate of the Old City, where they ascended the Temple Mount. (Currently a Muslim shrine—Dome of the Rock—and two mosques occupy this holy ground of Mount Moriah.) Then they traveled to Bethlehem, where they visited the Church of the Nativity, marking the traditional site of the Savior's birth, and St. Catherine's Church over the grotto of Jerome, who was the first to translate the Bible into Latin in the 4th century.

While most of the tour group traveled on to Yad Vashem, the famous holocaust memorial, Kevin Moser and a few intrepid explorers waded their way 1750 feet through Hezekiah's famous water tunnel, built in preparation for Jerusalem's defense prior to Sennacherib's invasion in 701 B.C.

May 24. The morning began with a stop at the City of David, the original Jerusalem, where archaeologists are recovering the remains of the palace built by King David. After walking along both David's city wall and the later one built by Hezekiah, our explorers went through the now dry, ancient, Canaanite water tunnel and stopped to rest at the *real* Pool of Siloam (The correct site was only discovered in 2004). The nearby ruins of a Byzantine church mark what for centuries had been wrongly identified as this famous pool where Jesus healed a blind man). The tourists next moved up the hill to Mt. Zion, where worship was offered at the traditional site of the Upper Room, and a brief stop was made at the traditional tomb of David.

Entering the Jewish Quarter of the Old City through the Zion Gate, the group viewed part of Hezekiah's city wall and the Roman Cardo before moving on to the southern temple steps, dating to Jesus' time, and the famous Western Wall or "Wailing Wall." Leaving the Old City, another service of worship was offered in the dungeons beneath the house of Caiaphas, where Jesus was likely held during His trial.

May 25. After exploring the Rabbi's Tunnels along the base of the Western Wall of the Temple Mount, pilgrims visited the Pool of Bethesda, the Garden of Gethsemane, the Mount of Olives, the Via Dolorosa, and the Church of the Holy Sepulcher. Holy Communion at the Garden Tomb was a concluding highlight of the trip. Weary, but spiritually invigorated and infinitely enriched, participants in the "Holy Land experience" stopped for a farewell celebration banquet en route to Tel Aviv before flying home. ■

GARDEN TOMB

"It was like stepping into a giant Bible picture book. The highlight for me was seeing the sign on the Garden Tomb door which proclaims, "He is not here. He is risen."

—Brandon Klotz, GBS junior

1st CENTURY STREET

"I thank God and everyone involved that I got to fulfill this lifelong dream. My husband used to sing a song, 'I Walked Today Where Jesus Walked,' and I am glad I got to walk where Jesus walked."

—Wilma Albright, Shoals, IN

TEMPLE MOUNT

NAZARETH SHEPHERD



— Called Unto Holiness —

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

SANCTIFICATION BY THE SPIRIT

by Dr. William Burt Pope

Every act and every habit of holiness is by the Spirit. Though those who are Christ's are said themselves to "have crucified the flesh with its passions and lusts," this is in union with the mystery of the cross in the fellowship of Him "who died unto sin once," which only the Spirit can effect. Hence the Scripture immediately exhorts, "If we live in the Spirit, let us also walk in the Spirit." Whatever is done by man in the mortification of his sin is really done by the Holy Spirit in him. While the Christian keeps his evil nature impaled on the interior cross, it is the sword of the Spirit from on high that takes its life away; and when he is entirely swayed by divine love, this is "the law of the Spirit of life" within him.

There is a consummation of the experience of sanctification which may be said to introduce what sometimes is called "Christian Perfection," when the Spirit cries, "It is finished" in the heart of the believer. *The moment when sin expires is the divine victory over sin in the soul.* Remember this is the work of the Spirit alone. The moment when love becomes supreme in its ascendancy is the Spirit's triumph in the soul's consecration. Whenever that maturity of Christian experience and life is reached which the Apostle prays for so often, it is solely through the operation of the same Spirit. It is being "filled into all the fulness of God," and that through "being strengthened with might by His Holy Spirit in the inner man."

While the tenor of the New Testament represents entire sanctification as the result of a process, it is also ascribed to the result of the constant effusion—that is, the pouring out—of the Holy Spirit, *crowned in one last and consummating act of His power.* But we must remember that this final and decisive act of the Holy

Spirit is the seal set upon a previous and continuous work. The process may be hastened and condensed into a short space, but the process precedes the moment of entire sanctification.

Remember, too, that even the justified have their "fruit unto holiness" (Romans 6:22). The same Spirit that justifies believers will also sanctify them. Never do we read in Scripture of a "higher life" that is other than the intensification of the lower; never a "Second Blessing" that is more than the unrestrained outpouring of the Spirit who gave the first. Nor is there any restraint of time with the Holy Spirit. The preparations for an entire personal consecration to God may continue for a time or they may be hastened. Whenever the seal of the Spirit is set on this work it must be a decisive and instantaneous act.

Always this work of sanctification needs constantly the mediatorial work of Christ our great High Priest. It demands His constant influence to preserve His people in the gift that He has imparted to them. The mediatorial intercession of our Savior is never so urgently needed as for those who have so priceless a treasure as entire sanctification in earthen vessels. The higher the grace and the more finished the sanctity, the more alien it is from the surrounding world, the more hateful it is to the devil, our tempter; and the more grace does it require for its protection. Our Lord's rehearsal for His abiding intercession tells us this: "I pray not that Thou shouldst take them out of the world but that Thou shouldst keep them from the evil." ■

Dr. William Burt Pope (1822–1903) was an English Methodist theologian whose A Compendium of Christian Theology is considered a classic statement of systematic theology in the Wesleyan tradition. This selection is from Volume III of that work.



**DR. A. PHILIP BROWN
PROMOTED TO FULL
PROFESSOR**



Dr. A. Philip Brown, a member of the college faculty serving in the Division of Ministerial Education, has been promoted to full professor. In addition to his BA and MA degrees, Dr. Phil has a PhD in Old Testament Interpretation. Since his promotion to the rank of

Associate Professor in 2005, he has published five books, including *A Reader's Hebrew Bible* and *A Reader's Hebrew and Greek Bible* (Zondervan). Dr. Phil has 14 years of teaching experience. —*Dr. Ken Farmer, Vice President for Academic Affairs*

**VALENCIA HARPER GIVEN
CHARACTER AWARD**



Valencia Harper, high school student in GBS's Aldersgate Christian Academy, is one of 40 Cincinnati-area teenagers honored with the YMCA Character Award. According to the citation in the program of the awards presentation held April 11, Valencia "wants to be known as the girl who loves to help everyone and who followed her dreams.... Through the YMCA Youth in City

Government program, she has strengthened leadership skills, while working with teens of diverse background in learning how to be a voice for issues that will impact her."

**ACADEMY STUDENTS HELP
NEEDY CHILDREN**

Students from Aldersgate Christian Academy teamed up with the YMCA of Greater Cincinnati and Childhood Food Solutions to prepare 750 "blessings in a backpack" for children and families in need. Principal Bill Marshall secured the participation of the third, fourth, and fifth grade classes to help unload, pack, and load the food items on May 24th for distribution on the last day Cincinnati Public Schools were in session. With support from Youth Service America and the Sodexo Foundation, Alex Kelley, age 8, had asked his fellow students and youth participants of Healthy Kids Day to join with him in ending childhood

REVIVALIST FAMILY

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

BIRTHS



To **Joshua and Candy (Kellogg) Fox**, Taylor Mill, KY, a son, **Corban Sterling Fox**, born March 1, 2011. Josh is a GBS ministerial student and Candy graduated with a BA from GBS in Intercultural Studies/World Missions in 2008. Josh is Corporate Worship Pastor at Immanuel Nazarene Church.



To **Jonathon and Stephanie (Shuman) Phillips**, Emmett, Idaho, a son, **Grant Brannon Phillips**, born October 8, 2010. He was happily welcomed by his parents and big sister Madeline. Jonathon is a GBS

alumnus and current senior pastor at Community Bible Church, Emmett, Idaho. Stephanie attended GBS for two years and also served as adjunct faculty.

DEATHS



Rev. L.W. Barbee, 98, died May 3, 2011, at Dillon Point, South Carolina. He graduated in 1937 from Central Wesleyan Methodist College and in the same year was married to Eunice Williams. They were married for 57 years. She died in 1995, and in 1996 he was married to Ruth Williams. Rev. Barbee had a long and diverse ministry. After serving as pastor of several Wesleyan churches, he devoted 40 years of his life to evangelism, 17 of them in revivals and camp meetings across America and 23 in missionary evangelism under



Alex Kelley and Schoolmates

hunger. He wanted to do something to help after hearing the story of another young student who experiences hunger and homelessness on a regular basis; and so he proposed "Power Packs." Students enjoyed working together to help others!
 —Rebecca Kelley, Group Vice President, Community Services, YMCA of Greater Cincinnati (submitted by Principal Bill Marshall)

VARIOUS SPEAKERS ADDRESS 2011 CAMP MEETING

Uplifting preaching, careful instruction, and earnest prayer marked the annual camp meeting, May 11–15. President Michael Avery and Campus Pastor Mark Cravens had general oversight of the services.



Preaching in the evening services were Mark Cravens, GBS campus pastor; James Plank, ➡



Evangelistic Faith Missions. He ministered in 18 countries on six continents. He was a member of the EFM Board of Directors for 18 years and also served as its vice president.

He is survived by a son, Ben Barbee; a stepdaughter, Karla Ruth Johnson; two stepsons, Phillip Duane Johnson and Rev. David Johnson; and other relatives. Funeral services were held at Boiling Springs, South Carolina, with Rev. Kenneth Rice, Rev. William Cope, and Rev. Stephen Manley, officiating. Interment was in Green lawn Memorial Gardens.

Rev. Paul E. Drummond, age 101, Summerfield Florida, died April 29, 2011. A pastor for over 80 years, his mission was to be a blessing to others. He will be fondly remembered by the congregation of Calvary Community Church in Summerfield and by the countless others whose lives he touched. As he stated many times, "We cannot hold a torch to light

another's path without lighting our own. Mr. Drummond was preceded in death by his wife of 66 years, Marjorie Drummond, who passed away in 1997, and is survived by numerous nieces and nephews. Funeral services were held at the Open Door Community Church, Summerfield.



Rev. Timothy Wayne Helton, Sr., age 52, of Florence, Kentucky, died April 25, 2011. He enrolled in high school at GBS in 1973, continuing there until his graduation in 1976, then attended college at GBS, graduating in 1984 with the degree BRE. (Shown here is his college senior photo.) He was a minister of the Florence Wesleyan Church.

Rev. Helton is survived by his wife, Margie Helton; his sons, Tim Helton, Jr., Brian Helton, Richard Helton, John Long, and Louis Long; his daughters, Diana Helton and Lindsey Long; three grandchildren; his ➡

➔ Pennsylvania pastor; David Gibbs, Christian attorney; Bob Bolois, Ohio pastor and social counselor; and Chris Cravens, also an Ohio pastor. Charlotte Frederick,



Phil Brown, and Rebecca Miller addressed the morning break-out sessions.

Rev. Blake Jones, Michigan church administrator, spoke Thursday and Friday mornings, while Saturday morning was devoted to the GBS commencement exercises. Holy Communion was celebrated at 9:00 AM, Sunday, followed by the regular worship service with Larry D. Smith preaching. In the afternoon was the Student Ministries Service.

REV. BLAKE JONES SPEAKS AT COMMENCEMENT MAY 14

Speaker for the annual commencement exercises of God's Bible School and College, Saturday, May 14, was the Rev. Blake Jones, president of the Great Lakes Conference,



Rev. Blake Jones, Commencement Speaker

Bible Methodist Connection.

Others participating included the Rev. Reimar A.C. Schultz, who offered the invocation, and Rev. Steve Mills, who gave the benedic-

REVIVALIST FAMILY continued

➔ mother Myra Helton; and other relatives. Funeral services were held in Florence.

Esther Elaine (Yerian) Kline, 44, died in a tragic accident at her home in Lebanon, Ohio, April 12, 2011. She enrolled as a freshman in high school at God's Bible School in 1981, continuing there until her graduation in 1985. She was a registered nurse and had worked in emergency rooms, intensive-care units and as a visiting nurse. Most recently she was employed by Pinnacle Senior Care and The Christ Hospital in Cincinnati. She loved helping others, singing, playing the piano, and gardening.

She is survived by her beloved husband, David Kline; her parents, Albert E. and Carol Yerian; her sisters, Lydia Yerian and Naomi Kline; and other relatives and friends. Funeral services were held in Goshen, Ohio, the Rev. Carl Eisenhart, officiating, with burial in the Murdoch Cemetery.



Ruby Ellen Lee Shockley, 89, died April 17, 2011. She attended God's Bible School and College in



Cincinnati, Ohio, graduating with a BA degree in 1947. While in Cincinnati, she met the Rev. Frederick Lee Shockley to whom she was married on July 2, 1943. After further education, she became a public school teacher, and continued in this profession for 36 years. Mrs. Shockley was a very devoted Christian and supported her husband's ministry for over 60 years. She was an ordained deaconess in the Wesleyan Conference of Ohio and a member of the Crown City Wesleyan Church.

She is survived by her daughters Carol and Denise. A memorial service was held in Gallipolis, Ohio, with interment at Miller Memorial Gardens.

Rev. Judith Ann Williams, Crooksville, Ohio, 70, died May 12, 2011, at Greenville, South Carolina. She began her career in ministry at age 16, preaching in Methodist and Free Methodist churches. She traveled

tion. Reading the scripture lesson was Mrs. Charlotte Frederick, while special music was presented by a trio of graduating seniors consisting of Jessica Pinkerton, Lucas Ryder, and Kendra Smith, accompanied on the piano by Mrs. Martha Miller, who also served as organist for the service.

Mr. William Marshall, principal of Aldersgate Christian Academy, presented nine high school graduates and gave them their diplomas. Given special recognition were ACA's valedictorian, Bethany Cravens, and its salutatorian, Brittany Cravens. Presenting the college graduates was Dr. Ken Farmer, Vice-President for Academic Affairs, and conferring degrees upon them was President Avery. College valedictorian was Lucas P. Ryder, and salutatorian was Cheryl A. Martin. Miss Martin and Philemon Asowa were also presented the college's prestigious Educated Christian Award.

Chairs from GBS's five academic divisions presented the follow-

ing awards: **Division of Music** (Dr. Jana Pop, Chair): *Award for Academic Excellence and Outstanding Musical Achievement*, Lucas P. Ryder, Rachele C. Wolf.

Division of Teacher Education (Dr. Marcia Davis, Chair): *Award for Excellence in Teacher Education*, Heather Lanaé Frazier.

Division of Ministerial Education (Dr. Allan P. Brown, Chair): *Oswald Chambers Ministerial Award*, Ryan T. Watters; *Martin Wells Knapp Visionary Leadership Award*, Philemon W. Asowa; *Zondervan Hebrew Award*, Samuel L. McConkey; *Zondervan Greek Award*, Samuel E. Hobbs.

Division of Intercultural Studies and World Missions (Dr. Dan Glick, Chair): *Charles Cowman Missions Leadership Award*, Jordan C. Litchfield.

Division of General Studies (Mr. Aaron Profit, Chair): *Oscar Johnson Award for Scholarship and Service*, Jaleesa Ford.

ALDERSGATE FORUM

October 25–27, 2011
Higher Ground Conference and Retreat
Center, West Harrison, Ohio

Plenary Speaker: Dr. Chris Bounds
*The Early Church's Understanding of
Sanctification & Its
Contemporary Implications*

The Aldersgate Forum is open to
members and registered guests only.
Contact pbrown@gbs.edu for
membership information.

Membership and Registration Info:
<http://s.gbs.edu/aldersgateforum>

ADEP ANNOUNCES FALL CLASSES

Dr. Mark Bird, chair of GBS's
Aldersgate Distance Education ➡

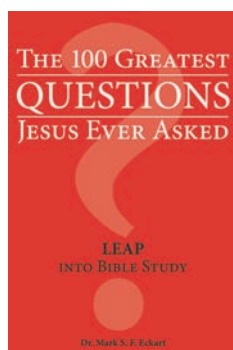
much of the United States, preaching holiness for 44 years. She and two colleagues, Penny Ford and Mary Braun, traveled together for many years as The Victory Trio, a Christian musical ministry which was enriched by Rev. Williams' faithful preaching.



She is survived by her sister, Peggy Frisbee; nieces, nephews, and other relatives; as well as Penny Ford and Mary Braun, her co-workers in ministry. Funeral services were held at the Coburn United Methodist Church, Zanesville, Ohio, with Rev. Mark Lemon, officiating. Burial followed at the Deavertown United Methodist Church Cemetery.

NOTICE

Mark Eckart's new book, *The 100 Greatest Questions Jesus Ever Asked*, is a "Leap into Bible Study." For this book, Eckart, superintendent of the Indiana South District, The Wesleyan Church, and a



GBS alumnus and former faculty member, selected the 100 main topics Jesus addressed in His questions recorded in the four gospels (25 questions from each gospel). President Michael Avery writes: "Dr. Eckart has written an outstanding book. I highly recommend that you buy a copy or several copies to use in personal or group Bible study. The user-friendly format he developed works great for personal devotions, Sunday school classes, or mid-week Bible studies. You will not be disappointed."

Cost is \$11.95 per copy (includes S&H); \$89.99, 10 copies; \$174.99, 20 copies. Contact Mark Eckart, P.O. Box 174, Orleans, Indiana 47452. Phone (812) 865-3979. email eckart84@gmail.com. Copies may also be ordered from Dr. Eckart's website www.markeckart.com. ■

➔ Program (ADEP) announces the following block sessions for this fall:

September 26–30: Systematic Theology II; Church History II; New Testament History and Interpretation (taught by Dr. Cockerill of Wesley Biblical Seminary with master's-level credit available). **October 11–14:** Open-Air Sketchboard Seminar; **November 4–5:** Reading Methods. **November 7–12:** Basic Counseling Skills; Old Testament Literature; Doctrine of Holiness.

For further information contact the ADEP office by phone (513) 721-7944 ext. 1331) or email mbird@gbs.edu.

BRIEFLY NOTED: Professor Tim Crater directed the GBS Oratorio Choir in Felix Mendelssohn's *Saint Paul*, May 5, at the Newport, Kentucky, Church of the Nazarene. Assisted by Jessica Smith and accompanied by Martha Miller, the choral presentation included soloists Alona Handzyuk, Esther Hough, Jessica Pinkerton, Renee Langworthy, Alanna Smith, Isaac Owens, Lucas Ryder, Tim Lanigan, and Professor Nicolae Pop.

God's Bible School's College Choir, High School Choir, and Symphonic Wind and String Ensemble participated in a community National Day of Prayer Rally, Thursday, May 5, on the steps of the Hamilton County Courthouse. GBS music groups have participated in this annual rally for several years.

Charlotte Frederick, GBS faculty member, spoke recently at a women's convention in Haiti sponsored by Holiness Pilgrim Mission. "We had 370 women..." reports the organization's director, Dr. Stephen Gibson. "Her sessions were very helpful, and the people loved her for her caring heart and gracious spirit." ■



2011 GRADUATES OF GOD'S BIBLE SCHOOL, COLLEGE, AND MISSIONARY TRAINING HOME

HIGH SCHOOL

Daren Wesley Berkebile
Katrin Elizabeth Crater
Bethany Rachelle Cravens, Valedictorian
Brittany Lachelle Cravens, Salutatorian
Steven Rexford-Kenniston Erwin
Joshua Dennis Fairchild
Rachel Marie Forsee
Jonathon Mark Pepple
Janie Elizabeth Watkins

COLLEGE

ASSOCIATE OF ARTS IN BIBLE AND THEOLOGY
Mark Anthony Blake*
Troy Burns
Erin Mikah Alane
Litchfield*
Adam Sickler*

ASSOCIATE OF ARTS IN ELEMENTARY TEACHER EDUCATION
Hannah Marie Emery*

ASSOCIATE OF ARTS IN INTERCULTURAL STUDIES AND WORLD MISSIONS
Mercy Grace Thompson***

ASSOCIATE OF ARTS IN GENERAL STUDIES

Lauren Rene' Barger**
Mary Anne Ealy
Ryan Hartman
Sheena Mahan
Margaret L. Pennellatore
Thomas Joseph Raisch II
Ashley Stanley
Kyndra Tichenor
Janelle Christine Yaryan

ASSOCIATE OF ARTS IN GENERAL BUSINESS

David Frederick III

BACHELOR OF ARTS IN CHURCH AND FAMILY MINISTRY

Jaleesa Ford
Margaret L. Pennellatore
Megan Darlene Walsworth*

BACHELOR OF ARTS IN MINISTERIAL EDUCATION

Philemon Wachara Asowa*
Ezra Henry Byer*
Joel Thomas Chopp
Dustin David Clark
Jordan Christopher Litchfield*
Phillip Eugene Mills
David Andrew Ramsay
Ryan Thomas Watters**

BACHELOR OF ARTS IN INTERCULTURAL STUDIES AND WORLD MISSIONS

Ashley Christine Albright
Tiffany K. Barr
Ariatna Ivone Garcia*
Nina Handzyuk
Angela Kim
Samuel Kinsey
Lornah A. Konyango
Jordan Christopher Litchfield*
Ivan Koitaga Mano
Olivia Pride Achieng' Odero**
Jane Mugenditsa Wachara*
Mary White

BACHELOR OF ARTS IN CHURCH MUSIC (NON-PERFORMANCE)

Elvis Melvin Humes

BACHELOR OF ARTS IN MUSIC EDUCATION WITH A MAJOR IN K-12 (PERFORMANCE)

Lucas Preston Ryder, *Valedictorian****
Rachelle Christine Wolf***

BACHELOR OF ARTS IN MUSIC EDUCATION WITH A MAJOR IN K-12 (NON-PERFORMANCE)

Jessica Lea Pinkerton

BACHELOR OF ARTS IN MUSIC EDUCATION WITH A MAJOR IN K-8 MUSIC AND CLASSROOM EDUCATION (NON-PERFORMANCE)

Sherina Elise Lloyd
Kendra Renee Smith*

BACHELOR OF ARTS IN TEACHER EDUCATION WITH A MAJOR IN ELEMENTARY EDUCATION

Mathias Koenson Arikapu
Nicole L. Davis
Heather Lanae Frazier
Sarah Kaylin Williams

BACHELOR OF ARTS IN TEACHER EDUCATION WITH A MAJOR IN SECONDARY ENGLISH EDUCATION

*Cheryl A. Martin, Salutatorian****
Leanna Renee Martin**

* Cum Laude (3.50-3.79) ** Magna Cum Laude (3.80-3.89) *** Summa Cum Laude (3.90-4.00)

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Dear Phil

according to my will, and I will do it," we have a problem. No matter how confident we are in God and His word, God isn't going to do anything we ask Him.

When I say biblical faith is always objective, I mean that faith is always based on a knowledge of God's character and His word, *properly understood*. That last phrase is crucial. It's no good claiming "God said it, I believe, that settles it," if you haven't properly understood what God said.

Take, for example, the incident of Jesus walking on the water. Peter knew Jesus could do anything. He was watching Him walk on water! Peter knew that meant Jesus could even empower him to walk on water. That is biblical faith. But Peter didn't step out of the boat on the basis of that knowledge. That would have been folly.

Peter stepped out of the boat after he heard Jesus bid him come. With the knowledge that Jesus had said, "Come," Peter could confidently disembark onto the heaving sea. Peter's faith was "little" because he entertained doubts about Jesus' ability to keep him above the surging waves, despite the fact that Jesus had told him to come. Jesus would have commended Peter's faith as "great" (as he commended the centurion's faith) if Peter had heard Jesus say, "Come!" and then persistently walked toward Jesus in confidence that Jesus' bidding was a promise of Jesus' keeping. Biblical faith always has God's character and His word as its basis. That's what I mean by objective faith.

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.

THE OBJECTIVITY OF FAITH

Dear Phil,

In a recent Revivalist article, you said that faith is always objective. What do you mean by that? —Larry

Dear Larry,

As a young teen, I read the biographies of "men of faith": George Mueller, "Praying" Hyde, G. C. Bevington's *Modern Miracles of Faith and Prayer*, and others. God's mighty working in response to the prayers and faith of these saints fired my imagination. I wanted that kind of faith!

Whether or not the authors intended it, I came away from reading such books with the idea that faith is asking God to do something and then firmly believing that He will do it. Or that faith is stepping out to do something for God without any knowledge of how it can be done. On this definition of faith, people who experience doubts about whether God will come through have "weak faith." People who plunge into the future, confidently expecting God to act in their behalf, have "strong faith."

Since then my study of Scripture has convinced me that this concept of faith is unbiblical. I call this kind of faith "subjective." Its strength is based, not on God's

character or word, but upon the person who has it.

Admittedly, "subjective" faith has the appearance of being biblical. Its advocates urge, "Believe God!" They bewail the lack of faith that hinders God's mighty hand. Boldly they assert, "God has said if we have faith the size of a mustard seed, we can move mountains." Though "subjective" faith seems to be biblical, it is actually based on a misunderstanding of God's word.

Imagine that I tell my wife I'll be arriving tomorrow in Cincinnati on Delta at 5:00 and ask her to pick me up at the airport. If I mean 5 PM and she understands 5 AM, we have a problem. No matter how great my wife's faith in me and my word is, I won't arrive at the airport at 5 AM.

God has told us, "Ask anything in my name, and I will do it." If God means "Ask anything you know is according to my will, and I will do it," but we think he means, "Ask anything you want, and I will do it," or "Ask anything you think is



JOHN PAUL II ADVANCED TOWARD CATHOLIC SAINTHOOD

More than a million people are said to have gathered in Rome May 1 for the beatifying of Pope John Paul II. In Roman Catholic practice, beatification allows a deceased person to be called “blessed” and is an important step in recognizing that person as a saint.

“John Paul II is blessed because of his faith—a strong, generous, and apostolic faith,” declared present Pope Benedict XVI, according to Catholic News Service. “I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II,” Benedict added. “His example of prayer continually impressed and edified me: he remained deeply united to God amid the demands of his ministry.”

The late pope, a native of Poland, is remembered as a staunch opponent of Communism and as a firm defender of orthodox Catholicism, though he is also criticized for not taking firmer action towards offenders in the sex-abuse crisis that has rocked the church.

DAVID WILKERSON KILLED IN AUTO ACCIDENT

“Times Square Church and Teen Challenge founder the Rev. David

Wilkerson was laid to rest at a private funeral on Monday,” May 2, according to Alison Matheson, *Christian Post* correspondent. Wilkerson, 79, who was killed in an automobile accident in Tyler, Texas, will be remembered for his best-selling book *The Cross and the Switchblade*, according to Allison, who also notes that over “50 million copies of the book have been sold and it has been translated into 30 languages.”

A later public memorial service is also planned for Wilkerson. Present Times Square Church pastor Carter Conland has paid tribute to “Brother Dave,” as Wilkerson liked to be called, saying that the older man had taught him “to be humble and to constantly seek the power of the Holy Spirit.”

MARK NOLL PAYS TRIBUTE TO THE KING JAMES BIBLE

In a *Christianity Today* article commemorating the 400th anniversary of the King James Version of the Bible, church historian Mark Noll comments, “For myself, I thank God that I was raised on the KJV. Part of my gratitude is aesthetic.” But he also notes that “the message is the most important thing. No one who grew up with the KJV can separate the aesthetic from the *kerygmatic* (Greek for ‘aiming to preach the gospel’). Yet Christian believers who had that priv-

ilege should always be grateful for how the translation communicated the message so powerfully....”

Meanwhile, Jennifer Riley, writing in the *Christian Post* notes that “Everyone from Prince Charles of England for the ‘YouTube Bible’ to stalwart atheist Christopher Hutchens have participated in the 400th anniversary of the Bible translation that is not only respected as a religious text but also as a literary masterpiece.” She notes that a rally was scheduled on the National Mall, Washington, D.C., that would feature “the reading of a bipartisan congressional resolution, House Concurrent Resolution 38, recognizing the anniversary and influence of the KJV.”

Similar celebrations of the birthday of the world’s most famous English translation of the scriptures, first printed in 1611 under authority of Britain’s King James I, continue around the world.

“LOVE DIVINE” SUNG AT THE ROYAL WEDDING

Charles Wesley’s famous hymn “Love Divine All Loves Excelling” was sung by the congregation at the royal wedding, Friday, April 29, in Westminster Abbey, between Prince William and Catherine Middleton. According to The Living Church News Service, the service chosen by the couple was very similar to the traditional one in the 1662 *Book of Common prayer*, though the bride did not promise to “obey” her husband.

Other music included “Guide Me, O Thou Great Redeemer” (usually “Guide Me, O Thou Great Jehovah” in America), “Jerusalem” by William Blake, a contemporary setting for Psalm 118 (“This is the day that the Lord has made”), and the processional set to Hubert Parry’s “I was Glad,” based on Psalm 118. The bride’s brother read the scripture lesson from Romans 12. Officiating at the vows was Rowan Williams, Archbishop of Canterbury. ■



Classics

JESUS DIDN'T DIE FOR JUST YOU

We live in a church culture that has a dangerous tendency to disconnect the grace of God from the glory of God. Our hearts resonate with the idea of enjoying God's grace. We bask in sermons, conferences and books that exalt a grace centering on us. And while the wonder of grace is worthy of our attention, if that grace is disconnected from its purpose, the sad result is a self-centered Christianity that bypasses the heart of God.

If you were to ask the average Christian sitting in a worship service on Sunday morning to summarize the message of Christianity, you would most likely hear something along the lines of *"The message of Christianity is that God loves me."* As wonderful as this sentiment sounds, is it biblical? Isn't it incomplete, based on what we have seen in the Bible? *"God loves me"* is not the essence of biblical Christianity. Because if *"God loves me"* is the message of Christianity, then who is the object of Christianity?

God loves *me*.

Me.

Christianity's object is *me*.

Therefore, when I look for a church, I look for the music that best fits *me* and the programs that cater to *me* and *my* family. When I make plans for *my* life and career, it is about what works best for *me* and *my* family. When I consider the house I will live in, the car I will drive, the clothes I will wear, the way I will live, I will choose according to what is best for *me*. This is the version of Christianity that largely prevails in our culture. But it is not biblical Christianity.

The message of biblical Christianity is not *"God loves me, period,"* as if we were the object of our own faith. The message of biblical Christianity is *"God loves me so that I might make him—his ways, his salvation, his glory, and his greatness—known among all nations."* Now God is the object of our faith, and Christianity centers around Him. We are not the end of the gospel; God is. ■

Radical, by David Platt, ©2010, used by permission, Multnomah Books, Colorado Springs, CO.

Do not compare one child to another or your childhood to theirs. Children grow weary hearing the phrase “when I was a child,” followed by a description of how your childhood was harder than theirs. This will not produce gratefulness in children; it will only irritate them.

E. Welcome Advice and Criticism.

Invite input from others and enlist their help. Ask people to tell you if they see wrong attitudes or behavior from your child. Don't be touchy or defensive. Devise methods for checking into what you hear without disclosing the source of information or falsely accusing your child. Thank people for caring enough to alert you to problems.

III. THE PROMISED TRIUMPH: “And When He Is Old, He Will Not Depart From It.”

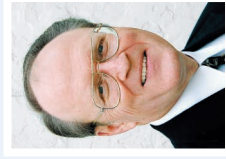
The word “old” (*zaken*) signifies great age. The verb, “he will not depart” (*yasur*), means “to turn away from, to leave, reject.” The outcome of proper training is a godly child that becomes a godly adult and a blessing to this world. What a wonderful prospect!

But what about parents who did not know how properly to raise their children to be the Lord's? What hope is there yet that they will see their grown children converted and brought to Christ? If this is your situation, let me encourage you to persist in prayer and faithfulness. Certainly James 5:16 offers great hope to those who will do this, for the effectual fervent prayer of a righteous person avails much. You should earnestly and continually pray for your unsaved children, remembering also Christ's own promise, “Ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you” (Matt. 7:7). Moreover, your own example of loving Christlikeness will go a long way in impacting your children for God. Let me urge you to share your burdens with other believers, knowing that there is great strength in united prayer and witness.

CONCLUSION

The Old Testament closes with a warning to fathers. God desires “to turn the hearts of the fathers to their children and the hearts of the children to their fathers” (Mal. 4:6). If this fails to happen, He will strike the land with a curse. May God help every father, along with every mother, to take seriously the Biblical prescription for rearing godly children!

—sermon by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE
IN PREACHING”

CAN GODLY PARENTS REAR GODLY CHILDREN? Part 2

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

Scripture: “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).

SYNOPSIS OF PART 1

Can you have assurance that your child will go to heaven, or is the decision to bring a child into the world a gamble with a never-dying soul? Although most people believe that Proverbs 22:6 is not an absolute promise, I have claimed it as a promise of God for the rearing of children. True, all children are born with the self-centeredness of inherited depravity that inclines them to sin. But godly parents are challenged to counter this inclination by lovingly and faithfully training them in the way they should go—that is, in the ways of the Lord revealed in Scripture.

The first part of this sermon (*God's Revivalist*, May 2011, page 17) focused on “The Mandated Training” which parents must implement. While this involves many things, three factors were emphasized. *First, you must “dedicate your child to the Lord.”* This involves more than a formal church ceremony, for it must be demonstrated by an ongoing carefulness to stay in tune with God about the training of your children. *Second, you must cultivate spiritual desires in your children.* Surround them with spiritual influences, avoiding anything that would be harmful or suggestive of sin. *Finally, you must incorporate discipline into their training.* You must model Christlike behavior and be consistent and fair in all you do and say. Now let's continue our study by examining the “crucial timing” of Christian culture.

II. THE CRUCIAL TIMING: “A Child ...”

A. Begin at Birth.

Biblical training must begin at birth. Deuteronomy 6:4-9 indicates there are four strategic times each day parents are to teach their children: (1) *when they get up*; (2) *when they travel together*; (3) *when they sit together*; and (4) *when they go to bed*. To be able to invest the time necessary to fulfill this responsibility, parents will have to curtail many other legitimate, pressing, and sometimes even necessary things. For example, to interact with children in these four crucial times each day requires purpose and forethought. You cannot do this with a TV on, or when you are reading a book, working on your hobby, working a second job, or when your children are with a baby-sitter. Further, Ephesians 6:4 indicates the primary responsibility for training rests upon the father, “*And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*”

Why not get together with other concerned parents in order to strategize about how to instill in your children biblical principles? Discuss what kind of things parents should talk about with their children at the four specified times each day that God says you must be teaching your children. What biblical truths should we talk about in the “getting up” time? What should we talk about as we “travel” together to school or to the store? What biblical concepts should we talk about when we “sit down” together to eat or do other things? What kind of things should we talk about at bedtime? Be sure you make these times and talks interesting and fun. Don’t preach at your children or scold them by quoting God’s Word.

[For other ideas, go to trainthemintelligently.blogspot.com.](http://forotherideas.gototrainingintelligently.blogspot.com)

B. Be Consistent.

Biblical training begins with parental consistency of life and practice. Deuteronomy 6:5 requires parents to love the Lord with all their heart, with their whole being, and to the ultimate extent. Periodic backsliding, or “cooling off” by parents is a sure formula for spiritual disaster in child training.

When your child begins to ask you the myriad questions typical of curious minds, you must be able to give Bible-based answers. Deuteronomy 6:6 requires parents to memorize Scripture so they will know which verses to use to answer the questions. God does not allow you to transfer the responsibility to train your child to think biblically to the church or a Christian school. Faithful church attendance, frequent revival and camp meeting attendance, or sending your child to a Christian school may help, but it is only “supplemental” to what God expects parents to provide themselves.

It is *your* obligation to train up your children by precept and example. You must show them how to do right and then supervise them, making

sure they follow your teaching and example. If a particular church or attendance at revival meetings and camp meetings or a Christian school helps you teach your children how to be godly, that is good. However, if one or more of these exerts a negative influence on your child, for whatever reason, you must protect your child from it. God will not do for you what He commands you to do for yourself. If you devote your time to church projects or other projects that rob you of the time you need to be with your children, teaching and shaping them, such neglect may keep them from becoming the godly person you desire. In such situations, you have no one to blame but yourself!

C. Consider the Child’s Temperament.

God is serious when He commands fathers to rear their children in the nurture and admonition of the Lord. Nor is this responsibility to be transferred to the wife. She will be a helper, but the primary care and oversight of the spiritual well-being of the home rests on the father. Further, fathers must take special care lest they provoke their child to wrath. The repetitive response of “because I said so” to an honest question is not “training” but simply a way of telling the child to be quiet and stop asking. This frustrates and provokes a child because the parent is in essence telling the child, “It is not important for you to understand; it is only important for you to obey.” Children soon come to resent such treatment. We are to teach our child how to make wise spiritual decisions by showing the child the thought processes and the Bible verses involved in our decision-making.

D. Be an Encourager.

Parents, don’t forget the power of your words. “Pleasant words promote instruction” (Pro. 16:21, NIV). “Pleasant words are as an honeycomb, sweet to the soul, and health to the bones” (Pro. 16:24). “Reckless words pierce like a sword, but the tongue of the wise brings healing” (Pro. 12:18, NIV). Encourage your children. Lavish praise upon them. Be sure to teach them they are destined for greatness. (Because all Christians share in Christ’s inheritance, we are going to be priests and kings to our God and reign on earth according to Rev. 5:10). In a positive manner influence their opinion of themselves and their opinion of what it means to be a Christian.

Don’t threaten them with God’s wrath or unchristianize them! You don’t want them growing up with an unhealthy, unbiblical fear of God, thinking they can never live up to His expectations. If they do wrong, deal with their behavior, but don’t attack their character by calling them names or telling them, “Christians don’t act like that.” That is essentially telling them you don’t consider them to be Christians because they acted like that. Such attacks are used by the enemy to quench their spiritual desire and to discourage their spiritual growth.



Archive

presented by Larry D. Smith, editor

THE OLD, TWO-WHEELED MAIL CART

At GBS's beginning in 1900 and for some time afterwards, the school was served by a two-wheeled mail cart which a male student would be assigned to push up and down Cincinnati's famous hills in every kind of weather. As W.W. Holland, one of those early students and later a GBS faculty member, recalled in the May 25, 1939, issue of *God's Revivalist*, "The closing task of each day was that of pushing our mail cart, piled high with *God's Revivalists* and other printed matter, down Liberty Street hill, over Main Street, to the Government Building at Fifth Street, where we left in the care of 'Uncle Sam' and his attendants the materials that were destined to influence the world."

Students didn't particularly like pushing the cart, as Dr. Holland remembered, listing three reasons for this:

"1. Our 'cart' was not designed for the art galleries, but was merely an instrument of utility...But since everything that we did had to speak for God

and holiness, we had our two-wheeled cart beautifully and conspicuously decorated with 'HOLINESS UNTO THE LORD,' 'WHERE WILL YOU SPEND ETERNITY?' and 'PREPARE TO MEET THY GOD.' It was considered a real test as to whether one was dead to the world if he could push that old cart through the heckling crowds and come back sweet in spirit.

"2. The long, steep cobblestone hill was hot in summer and cold and often slippery in winter, and exceedingly rough at all times. Our heavily-laden pushcart was not equipped with the modern device of brakes. Descending that hill with nothing but muscle-holdbacks was even more difficult than pushing the empty cart back up the hill.

"3. The chief reason, however, was due to the sensation which we frequently created. The noise and sight of our approaching cart elicited the 'catcalls' of the mischievous boys which always brought a crowd of their kind to the curb. Their sacrilegious

remarks, fun-making jokes, imitative responses of 'Praise the Lord,' 'Glory to God,' 'Hallelujah,' etc., convinced us that the boys were not attempting to compliment us; and the smiles of the parents assured us that their sympathies were with the boys. The occasional broomstick pushed between the spokes of our car added nothing of bliss to the occasion."

In spite of the misery, though, there were always some students who were willing to push the cart, according to Holland, because doing so "was considered evidence—proof positive—that we had the blessing of entire sanctification; and, of course, professing such an experience, we were anxious to furnish the supporting evidence."

Holland turned mellow as he completed his recollections. "Do you know, I somehow think that at the Great Judgment Day that old two-wheeled, sign-painted, heavily-laden, devil-stirring, student-testing mail cart will have souls to its credit, in which I hope to have a share." ■





ALUMNI GATHER IN DAYTON

GBS alumni met at a reception held Wednesday, April 27, 2011, at the Dayton Convention Center, Dayton, Ohio, during the annual Interchurch Holiness Convention. It was exciting to see the overflow crowd of alumni and their families. They enjoyed pizza, chips, and a great time of fellowship. Faith Trio, the GBS mixed trio, sang selections from their brand new CD. Alumni President Jack Hooker greeted the audience and introduced the events planned for Homecoming 2011. President Michael Avery showed pictures of new additions for the campus, including the counseling center, additions to the Men's Residence Hall, and the new student commons.

Everyone enjoyed this opportunity to fellowship with alumni. Please make plans to attend the next alumni event: Homecoming 2011, October 7 and 8.

—Jack Hooker, President,
National Alumni Association



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Office of Advancement 513.763.6565 Track our progress at www.gbs.edu/phonathon

➡(p2) of holy choices and holy habits will enforce and enrich the strata of underlying piety.

As John Wesley's sons and daughters, we affirm this indissoluble union of inward religion and outward duty. But easily we forget both what it implies and what it demands. We nod at Tozer's stinging words about sloth and superficiality, but rarely do we apply them to ourselves. We endorse his "sober conviction" that 95 percent of modern evangelicals are too shallow and undisciplined to have been admitted to the early Methodist societies. But we are different—"holiness people," as we assure ourselves. The theology and even the terminology of that heroic age are still the "shop-talk" of our existence.

Yet most of us would be as embarrassed as those we criticize if the vigor and consistency of our spiritual life were to be examined by one of those old Methodist class leaders whom we recall with fondness but not with longing. For in general, the "holiness" which we teach and which we live is vastly diminished from the rigorous dynamic and lifelong pursuit which our ancestors insisted was essential if ever we are to see the Lord. This difference is fundamental; for to them, holiness was based in deep, constant, and earnest piety; while to many of us, it is not.

For us, holiness has been centered far too often in external matters—stirring slogans for camp meeting revivalism, exciting emotional "experiences" at the public altar, and a demanding code of negative obligations. But to them, holiness was inward; issuing in a winsome and vigorous "Christianity in earnest" framed upon the transcendent power of grace to "renew our fallen nature" and transform us sinners into saints. It implied absolute renunciation of every evil purpose, resolute consecration to the will of God, and living faith in His Son Jesus. It meant new motives, new attitudes, and new responses. Although internal in its foundation, it was emphatically external in its manifestation; and always it characterized the entirety of "our pilgrim journey" from our first response to prevenient grace to the final glory which awaits us.

So always, it was holiness in conversion, holiness in unfolding process, holiness in entire sanctification, holiness in habitual choice, and holiness in unfolding aspiration! To be sure, our Methodist ancestors preached two "works of grace," as we do yet, but never in isolation from each other. Both conversion and entire sanctification were glorious moments of defining crisis, but always within the sweeping and upward movement of grace in the yielded and trusting soul. Thus holiness was never sterile nor static but vigorous and dynamic, always developing in deepening and loving relationship with Jesus through the Spirit. And holiness always was rooted in characterized and disciplined piety, which also shaped its advancing triumph. There simply were no exceptions!

In strict definition, piety and holiness are not quite the same. But in the round of daily living, they constantly interact and interrelate so that one can hardly be distinguished from the other. It is as certain as noonday that one cannot exist without the other; and when piety flourishes, so does holiness. This note was heard from the very beginning of Methodism, and it was neither accidental nor incidental. "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do," remembered John Wesley. "In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

That "holy people," of course, was Wesley's thriving flock of Methodists, which he placed in "societies" formed especially for the cultivation of piety so that they might grow in holiness. "Such a society is no other than 'a company of men having the form and seeking the

They paid the price and we will not; that is why they were the kind of men they were and we are the kind of persons we are. The separation is too much for us.

power of godliness, united in order to pray together, to receive the word of exhortation, and watch over one another in love, that they help each other to work out their salvation."

Thus each "society" became a nursery, a hospital, and a powerhouse for spiritual advance. "Classes" of approximately twelve persons met in weekly session under wise and devout "leaders," whose duty was "to inquire how their souls prosper," and "to advise, reprove, comfort or exhort, as occasion may require." In this vibrant community of structured mentoring, affirmation, and accountability, fledgling believers became determined disciples; faltering backsliders were renewed "in the way of duty"; and hungry, yearning hearts were "made perfect in love." Enriched by the earnest hymns, powerful preaching, and quarterly love feasts—these "class meetings" became schools of piety in which the Spirit powerfully taught, shaped, and nour-



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THOUGHTS

for the quiet hour

by Sonja Vernon

TRUTH?

“Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.” Pilate said to Him, “What is truth?”

—John 18:37–38a NASB

I recently heard an interview with a well-known public figure in which she referred to the importance of living by one’s own “personal truth.” It is a popular belief these days. “Be true to yourself.” “Follow your heart.” The clichés sound so good and are touted so often that we begin to believe them. But have we followed them to their logical conclusions? A world with no absolutes, in which each of us simply lives out his own version of “truth,” breeds tyrants and despots who sacrifice the innocent on the altars of their personal belief systems.

If absolute truth exists, then my belief or unbelief makes no difference in its validity. It is simply true whether I accept it or not. Embracing truth brings freedom (Jn. 8:32) and safety. Disbelief can be fatal and ignorance far from bliss. Jesus, as the perfect representation of the Father, came as one more Witness to the truth that God has revealed to us in many ways. He was the embodiment of truth. Will we embrace Him and His message, or will we select our own personal potpourri of beliefs? One day we will all stand before the Source of all Truth. How will “our truth” measure up? ■

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

ished those hearty saints whom still we recall with awe. No wonder they were called “Methodists,” for they faithfully lived out their lives within a creative system of godly method designed specifically for the “spiritual formation” of its members. Piety was necessary to holiness and was too important to be left to chance and caprice!

Even “penitents,” not yet “fully converted,” were welcome to “join society” if they were determined “to flee from the wrath to come and to be saved from their sins.” But reverent obedience to the “General Rules” was the universal test of their sincerity. Based upon the Bible, these were “guides to piety” which made very clear that every Methodist (1) avoided all outward sin; (2) practiced all positive righteousness and good-will; and (3) used all “the ordinances of God,” such as prayer, Bible study, and holy communion. No one ever dreamed that such rules would make him a Christian, of course; but if he were serious about either becoming one or remaining one, he submitted to their restraints. Thus the “form of godliness” often preceded the “power of godliness” in personal experience. What was important was to begin the journey home and follow the pathway which took the pilgrim there! This meant an open heart to offered grace, a will “bent” to right and duty, and enrollment in the Methodist school of regulated piety. They are in glory now, but it was here that multitudes of men and women—as weak and as faltering as are we—learned the secret of living in faithful covenant with God and in responsible community with one another.

This all now is past—long past for most of us. Our “radical individualism,” our impatience with restraint, and our rejection of authority have convinced us that the price they paid is too high for us. “Our spiritual philosophy has become warped,” as Tozer concludes, “our sense of belonging has gone from us, we recognize no authority, obey no rules, take no vows, are almost altogether undisciplined, and feel no sense of loyalty.” This is why ours is a religion of starts, stops, and spasms; feverish impulse, noisy profession, and regular backsliding. Our ancestors were stouthearts swimming in the depths, but we are fainthearts wading in the puddles!

But there are eager, longing souls among us who love their heritage and yearn for its recovery. They know that joyous life in Christ is found only in authentic holiness and that holiness is found only in faithful piety. Tears sometimes glisten in their eyes, as they read and they remember. Yet it is not for yesterday they yearn, but only for its substance and its splendor. To use Tozer’s words, they will “pay the price” to gain so rich a treasure. ■

This editorial, revised somewhat by its author, appears in his book When Steeples Are Falling under the title “Becoming Methodists Again.”

SUMMER 2011

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It's time to come home.

Come and experience an exciting
weekend for the entire family.

FRIDAY, OCTOBER 7

10:00 am – 3:00 pm
The Hilltop Classic
GBSC's third annual golf scrambler.

*Please preregister with payment online at www.gbs.edu.

5:00 – 6:30 pm
Family Fellowship Supper
Join us for pizza and fellowship

7:30 – 9:00 pm
Family Homecoming Concert
A celebration of music and memories by alumni family groups

7:00 – 9:00 pm
B.L.A.S.T.
Fun for Children, ages 3-10.

9:00 pm
Ice Cream Reception
Enjoy an ice cream social featuring Graeter's famous ice cream

SATURDAY, OCTOBER 8

8:00 – 9:30 am
Reunion Breakfast Buffet
Reunite with friends while eating a delicious breakfast.

9:30 – 11:30 am
B.L.A.S.T.
Fun for Children, ages 3-10.

10:00 – 11:30 am
A Time of Reflection
Devotional with Alumnus Dr. James Keaton, Sr. in Adcock Chapel
Special recognition of 25 and 50 year graduates

11:30 am – 2:30 pm
Homefest Picnic
Food, fun & fellowship for the whole family!



God's Bible School & College

Family Reunion

Homecoming 2011