

GOD'S REVIVALIST

March 2005

and Bible Advocate



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the editor's view



LARRY D. SMITH

TAKE THE MEDICINE

"I want a principle within / Of jealous godly fear..." These are the opening words of one of Charles Wesley's most probing hymns. How often have I pondered them in the silence of my heart! How often have I quoted them in writing and in speaking! How often have I urged others to sing them with me in the congregation! For this hymn embodies the whole impulse and secret of the Christian life, and it should be used in our churches everywhere.

I want a principle within
Of jealous, godly fear:
A sensibility of sin,
A pain to feel it near.
I want the first approach to feel
Of pride or wrong desire
To catch the wondering of my will,
And quench the kindling fire.

From Thee that I no more may part,
No more Thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience, give.
Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.

If to the right or left I stray,
That moment, Lord, reprove;
And let me weep my life away,
For having grieved Thy love.
O may the least omission pain
My well-instructed soul.
And drive me to the blood again,
Which makes the wounded whole.

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the president's page



GREAT PREACHERS

by Michael R. Avery, president

I was comfortably settled at my writing desk preparing to polish off the rough draft of an article I had written for this issue of the *Revivalist*, when all of a sudden my pen refused to write another word about the subject at hand. Instead, it wanted to write about some of the great preachers I have known. The shift in focus could be attributed to the fact that I had just returned home from the funeral of one of the greatest orators in the holiness movement, and I was still thinking about his life and preaching ministry. Nevertheless, the subject has been on my mind for months, so I gave in and let my pen have its way.

As a preacher, a student of preaching, and someone responsible for the training of preachers, I have had a keen interest in what makes great preaching and great preachers. Though notable scholars and great preachers have written numbers of books on this subject, I feel the need to add my observations with a list of the characteristics of some of the great preachers I have known. This is not a list about good men, good pastors or good leaders. It is not an exhaustive list. It is strictly a list of the characteristics I have observed in men that I consider to be great preachers.

1. They are men who have had an encounter with God that marked their lives forever.

For some it was their conversion, while for others it was the point of total surrender and heart cleansing. For others it was their call to preach. The issue is not so much when or how they had a life-altering encounter but that it had indeed happened. Like Moses, they had a burning bush encounter with God, or like Jacob they met him in struggle. However it happened, their encounter with God marked them forever and left them with the firm conviction that for them it was “preach or perish.”

2. They are men of strong belief and firm convictions.

Armed with the conviction that they speak for God, they speak with authority and certainty out of a well-developed belief system which is based solidly on the principles and convictions of the Word of God. They don't care whether they speak the company line or not. They care nothing about being politically correct. They don't look the crowd over to see what message fits best. They speak for God! We are plagued today with mild-mannered men who have developed the art of “almost saying something.” They never draw a line in the sand or speak of absolute truth. You never know where they stand on anything! Not so with the greats. They are men who give no uncertain sound.

3. They are men with big souls.

H.E. Schmul was a man that characterized this as well as any. He could embrace others who didn't agree with him on every jot and tittle. He knew what he believed, was secure in what he believed, and wasn't afraid to embrace his brother who was a little to the left or right of him. Though he didn't personally identify with the more mainstream groups, he didn't just cut them off or de-Christianize them. J. Wesley Adcock, R.G. Flexon, L.D. Wilcox, R.G. Humble, V.O. Agan, and Robb French were all men of this caliber. Robb French imposed upon himself some very rigid convictions, but never made others feel spiritually inferior for not doing the same.

4. They are men with a great capacity and love for all of life.

They are men who walk the narrow way without being narrow minded. They are not so focused on the world to come that they miss the beauty of the world that is around them. L.D. Wilcox loved the symphony and attended it often. He also had a great love for growing flowers, especially roses. Dr. Dale Yocum was a great lover of science. He was at home gazing at the constellations or talking with the animals. H.E. Schmul loved traveling and was extremely knowledgeable of Civil War History. Millard Downing never lost his love for farming and farm animals. Larry Smith is quite knowledgeable of antiques and architecture.

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March 2005

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or e-mailed 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.

HELPING A MISSIONARY

I just finished sharing the article "Holiness: What the Bible Says It Is" [Dr. Allan P. Brown, *Revivalist*, September 2004]. I teach a Bible study to adults in a village in Pangasinan, Philippines, every Sunday. The material in the *God's Revivalist* is often a great help to me. Thanks for helping this busy missionary!

CHRISTINA BLACK,
Philippines

DOING ORDINARY THINGS

Just wanted to tell you how much [Anita Brechbill's] article in the *Revivalist* [December 2004] meant to me. The shepherds, wise men, and Zacharias were just doing their ordinary things when the WORD came. That was encouraging to me.

KAYETTA FOURMAN
Email

GREAT MAGAZINE

Thank you for a great magazine! I just got the latest issue today and read it entirely. As a young pastor I find the articles to be mentally stimulating and spiritually encouraging. Thank you for presenting truth in quality, practicality and spirituality.

BRANDON BYLER
Email

FROM CAMEROON

I am a lay preacher in a small village in north-west Cameroon. My copies of *God's Revivalist* have been great sources of inspiration in this great task.

STEVEN NJI
Email



the world to win

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

BRAZIL. "In the face of new battles, God is working mightily. A new addition has been added to the Jaquari Church. At Mata a wicked dance hall has been turned into a place of worship. A mother who intended to dedicate her baby [to Satan] changed her mind when she saw the service where babies were dedicated to God." —*Ropeholders*.

HAITI. "We are indeed blessed that life around the school in Carrefour is safe. Every afternoon the neighborhood children come to the orphanage and receive a hot meal as well as learn to read and write. Some of our older boys and girls are helping them to do so. These children come to our Sunday school every Sunday to learn scripture verses at an early age. This is one of the best ways we are given an opportunity to give them a Christian education." —*Rev. Ernest Cassy (GBS '61), Good Shepherd Orphanage and Schools Newsletter*.

MONGOLIA. "[We have] had another visit from some people of the SWO (Social Welfare Office) in Mongolia. It was from this office that we received all our children and with whom we have a contract to care for, educate and raise the children until they are 18. With the original people of this office we had a working relationship, but with the new folk it's been conflict and disagreement from the beginning. On this last visit they again stated that we needed to put our children into public school, and have them attend worldly functions. Please, pray with us that our Heavenly Father, King of the Universe, will intervene and work all things out to His own pleasure and glory and the benefit of all involved, officials included." —*John Knight, Far East Mission*

(continued on page 6) ➡



dangers

TO THE CHRISTIAN

by **George E. Failing**

A person is born to live, but is subject to death. This is because Adam sinned. Created holy and with access to the Tree of Life, he would never die. But Adam sinned, and God had warned him that if he partook of the forbidden fruit, in that day he would die. He did. First, he died to the holiness and the enjoyment of God, and became subject to the Second Death (eternal damnation) unless he would be “born again” by the Second Adam. Second, he became sinful in nature and subject to the law of physical death. He became mortal, certain to die. “It is appointed unto man once to die” (Heb 9:27).

A person is born again to live forever! “He who hears and believes on Christ shall not come into judgment, but has passed from death unto life” (John 5:24). And everyone God saves He intends to take to heaven, and He has the power to keep him from sinning and to take him home. “He who began a good work in you will finish it” (Phil 1:6).

But as in natural life, so also in spiritual life: keeping alive is not automatic. The baby must be fed, cared for, trained, and taught if he is to develop and grow. So God’s Word teaches that the Christian is born a baby, which needs the same care in developing his spiritual life as the natural baby needs to survive and “grow up.”

The truth is that as soon as we begin to live, death threatens us by accident or disease. It is also true that the Christian is inclined to become careless and drift. It is possible for him to disobey God. The tide of sin and Satan is against us. The world is no “friend to grace to help us on to God.” So, we need to receive instruction, to discipline ourselves, and to learn how (p9)➡



SECOND THOUGHTS

a deeper look at Scripture

Ben Durr, Jr.

➡(continued from page 4)

ROMANIA. “The more I get to know the teens whom I ‘disciple,’ the more I see how much discipling is like parenting. Sometimes it feels huge. Sometimes it looks hopeless...and once in a while, when you aren’t really even hoping that they will ‘get’ it, something clicks beautifully and some soul-gate swings wide open. The disciple is electrified by the magnificent vistas that suddenly spread out in front of him, and the discipler can only sigh and smile in exhausted relief and happy surprise.” —*Andrea Whiteman*

SOUTH AFRICA. “Pray for the growing congregation at Hobhouse [HIM]. This work is the result of the conversion of a witch doctor which opened many new doors. She started services in her house and invited everyone. Pieter Marais says, ‘After several months it was necessary to put one of our prefabricated churches in Hobhouse.’” —*Ropeholders*

UNITED STATES. “Our Spanish ministries, which began as an outreach to immigrants in Florida, has now established solid beachheads in Guatemala, Mexico, Honduras, and Nicaragua. And the work among the Hispanic people in this country now encompasses 12 churches in six states. Most of these U.S. congregations are totally self-supporting and have bought or built their own church buildings. In 2004, the U.S. Spanish churches joined together to purchase a campground in Bloxom, Virginia.” —*Hope International Missions*

VANUATU. Vicki and Ken Thompson ministered at Port Villa, Vanuatu, in early February. “Vicki held Bible studies with the ladies in the morning and Ken preached each evening. God [moved] in a wonderful way!” —*Steve Sturtevant, Arms Around the World* ■

“From a child you have known...”
(II Timothy 3:15)

AFFIRM THE TIMOTHYS

This past summer I dealt extensively with a young man who has grown up “in the faith.” Let’s call him “Timothy.” Home-schooled much of his life and constantly under the influence of parents and church, Timothy stepped into the faith at an early age without much fanfare. However, in college he met a new friend who had come to Christ from a life of drugs, alcohol abuse and promiscuity. This new friend (let’s call him “Paul”) was “on fire” for God and aggressively shared his testimony of God’s deliverance to anyone who would listen.

Paul’s vibrant faith, combined with the public affirmation that he received from his story, has caused Timothy to become pensive about his own testimony. Questions plague him. “Why am I not as grateful for God’s grace as my friend, Paul? Why can’t I have a testimony that “rings” and blesses people like his does? And when Paul is introduced as someone who has been “gloriously saved,” Timothy wonders if there is a difference between “just being saved” and being “gloriously saved.”

Thankfully Timothy is mature enough to refrain from doing what some might do, that is, go out into sin—sow some “wild oats”—so his conversion story can match that of his friend. But his thinking is not quite mature enough to realize and rejoice in the fact that, given the pervasive influences of this fallen world, his testimony is just as much a credit to the grace and power of Christ as that of Paul’s. I tried to convince him that the grace of God is

magnified in his life as much as it is in his friend’s, but it was a tough sell.

The story I’ve shared with you is factual, except for the names. But I think the solution to this dilemma can be seen in the attitude that the real Paul of the New Testament had for his younger colleague Timothy. I notice, first of all, that Paul never avoided or diminished his own testimony. Paul’s story was dramatic. A mass murderer! Blasphemer! Blinding light from heaven! Hurling to the ground! Impressive!

No less than three times in the book of Acts is Paul’s conversion recorded, twice spoken by his own mouth. Woven through his letters are continual allusions to the stunning deliverance God wrought in his life. Likewise—and I want to be clear about this—we will fall into error if we overreact and minimize the dramatic testimonies of those who have been rescued from the gates of hell. The world needs this witness!

But I also notice that Paul seemed quite impressed with the testimony of his young friend Timothy. Reading slowly through Paul’s statements about Timothy’s faith, one can’t miss the tone of affirmation and endorsement as Paul recalls Timothy’s seamless transition from the faith of his grandmother and mother to his own. No spiritual struggle or rebellious years are spoken of. The torch of faith was offered and received and carried on. And Paul was impressed.

Of course, I am not constructing an “either-or” scenario, but a “both-and” one. However, my appeal is that we follow Paul’s example and be a little more vocal in expressing our public affirmation and appreciation for the grace of God that shines through the blameless lives of the many “Timothys” among us. ■

GIFTS with a DOUBLE BENEFIT

Among the best gifts a donor can give God's Bible School and College are gifts of securities, real estate, or other assets. From a tax perspective, donors receive a double benefit. Why? Because the donor can deduct the full market value of the appreciated assets and avoid all capital gains taxes.

For example, Mr. Jones purchased stock for \$200 in 1980. It is now worth \$1000. If he donated that stock, he will receive an immediate tax deduction of \$1000. In the 31% tax bracket that is a savings of \$310. He will also avoid \$160 in capital gains taxes (based on a 20% rate). After figuring the tax savings, a gift of \$1000 will cost Mr. Jones only \$530. Please refer to the chart below showing where stock has doubled in value and using a 20% capital gains rate. If you own stock that has gone down in value, you can donate the stock, receive the full tax deduction, and take a capital gains loss deduction.

Giving securities is a very easy process. If you hold the stock yourself, we can provide a "stock power" form for you to sign. If your stock is held through a broker, he can electronically transfer that stock in a matter of minutes. Please have your broker contact us for instructions.

Please contact the Office of Advancement for additional information on the double benefits of giving securities, real estate, or other assets. You may call 513-721-7944 or email jhooker@gbs.edu.

Tax Bracket	28%		31%		36%		39.6%	
Current Value of Stock	\$1000	\$5000	\$1000	\$5000	\$1000	\$5000	\$1000	\$5000
Income Tax Savings	\$280	\$1400	\$310	\$1550	\$360	\$1800	\$396	\$1980
Capital Gains Tax Avoided	\$100	\$500	\$100	\$500	\$100	\$500	\$100	\$500
Total Tax Savings	\$380	\$1900	\$410	\$2050	\$460	\$2300	\$496	\$2480

an Easter hymn

He dies! The Friend of sinners dies!

Lo! Salem's daughters weep around!

A solemn darkness veils the skies;

A sudden trembling shakes the ground:

Come, saints, and drop a tear or two

On the dear bosom of your God:

He shed a thousand drops for you,

A thousand drops of richer blood.

Here's love and grief beyond degree;

The Lord of glory dies for man!

But, lo! What sudden joys I see!

Jesus, the dead, revives again!

The rising God forsakes the tomb;

The tomb in vain forbids His rise!

Cherubic legions guard Him home,

And shout Him welcome to the skies!

Break off your tears, ye saints, and tell

How high your great Deliverer reigns;

Sing how He spoil'd the hosts of hell,

And led the monster death in chains.

Say, "Live for ever, wondrous King!

Born to redeem, and strong to save!"

Then ask the monster, "Where's thy sting?"

And, "Where's thy victory, boasting grave?"

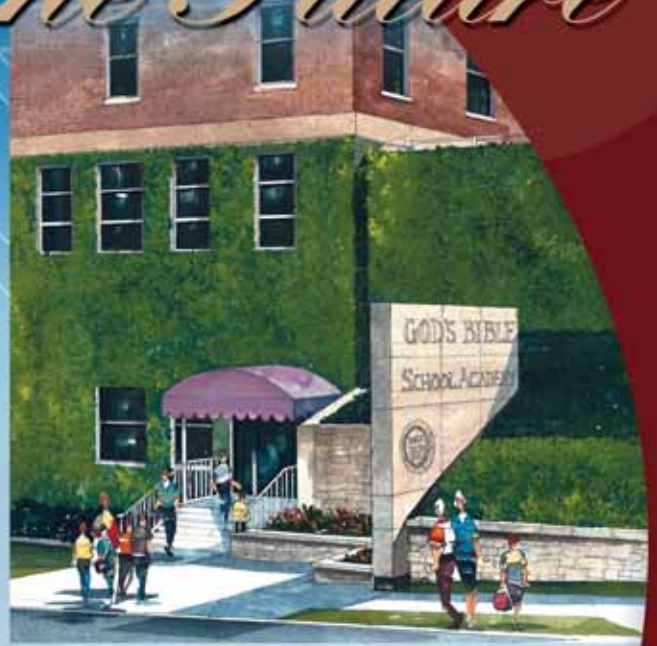
From: A COLLECTION OF HYMNS, FOR THE USE OF THE PEOPLE CALLED METHODISTS, by the Rev. John Wesley, M.A., sometime fellow of Lincoln College, Oxford.

March 2005



Faith in the Future

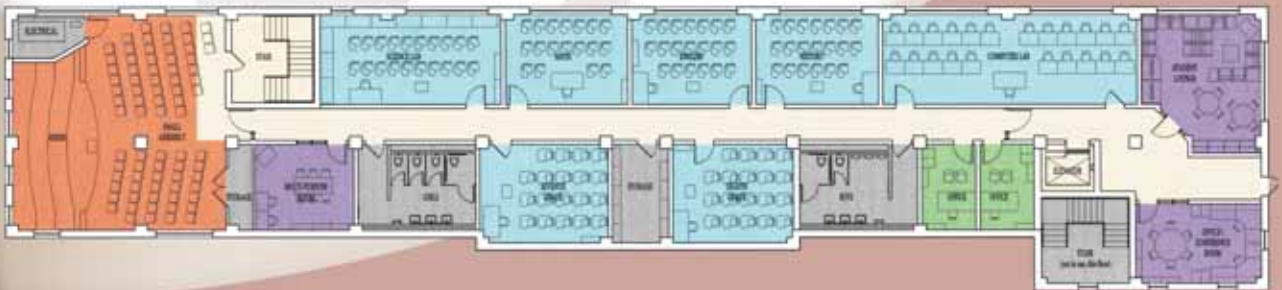
Phase II: Academy Expansion



The next project in Phase II is the expansion of the Academy. The project is progressing very well. To date we have committed nearly \$90,000. This leaves us with a little over \$60,000 to go. This area of our ministry is one of great potential and activity. The reason is that this educational ministry is where we most directly touch the city. One business leader asked this question. "How are you helping our city?" One answer to that question is that we provide a quality Christian education to residents of the city who cannot afford the upscale schools of the suburbs. There is over 40% racial diversity in our academy and high school. Over 50% are considered by government standards as low-income. Over 50% are residents of the city of Cincinnati. This means we are reaching our city with a great educational opportunity.

One campaign goal is to double the classroom space in the basement of the Revivalist Building. In this 8,000 square foot area, state-of-the-art math, science, reading, and computer labs will be constructed. This will open up new opportunities to offer specialized teaching of advanced students as well as students with learning challenges. Presently, our academy enrollment has been capped with a waiting list. Our high school has potential next year for significant growth. We must position ourselves to answer the growing call for Christian value-based education. The campaign will address these needs. Below is a floor plan of the new academy/high school floor. This will be a great addition to this growing ministry. Also, there will be some changes to the entrance to the academy with a new front and new signage. We presently have two rooms that donors have funded and named in memorial to family or friends. Please contact the Advancement Office for more information on naming opportunities.

Phone: (513) 721-7944, ext. 223; email: jhooker@gbs.edu.



The Campaign For God's Bible School And College



JACK HOOKER
Vice President
for Advancement

\$1,400,000



PHASE I

\$200,000



Facilities
Building

\$150,000



Academy
Expansion

➡(p5) to take care of ourselves, both in the natural and the spiritual life. "We ought to give the more earnest heed to the things which we have heard, lest..." (Heb 2:1).

The first step—Neglect (Heb 3:12; 2:1-4).

1. And the first neglect is the neglect to pray. "Men ought always to pray..." (Luke 18:1). "Watch and pray that you enter not into temptation" (Matt 26:41). Pray not only for ourselves but also for one another: "God forbid that I should cease to pray for you" (I Sam 12:23).
2. The second is the neglect to read the Word. "As newborn babies, desire the sincere milk of the Word that you may grow thereby" (I Peter 2:2). Also, "blessed is the man who walks not in the counsel of the ungodly...but whose delight is in the law of the Lord, and in His law he meditates day and night" (Ps 1:1,2).
3. The third is the neglect to witness. "You shall be my witnesses" (Acts 1:8). "Those who were scattered abroad went everywhere preaching the Word" (Acts 8:4). We are saved to tell as we are saved to persevere.

The second step—Loss of Fellowship (I John 1:7).

1. It's the loss of confidence and of enjoyment, resulting from any thought or action that comes between my soul and the Savior. It is also anything that may come between me and my brother. "If you bring your gift to the altar and then remember that your brother has anything against you, first be reconciled to your brother, and then come and offer your gift" (Matt 5:23,24). To lose fellowship means to cease to relish truth and godliness.
2. It's the loss of power. For when a person loses transparency, he loses the ability to speak with confidence and assurance.

The third step—The Process of Backsliding.

1. The Christian begins to grow careless.
2. The Christian (we still call him that) begins to think that some disobediences are small, and therefore they do not matter.
3. It becomes difficult for him to forgive another—sinner or Christian. He begins to lose the feeling of the necessity of repentance.
4. Gradually, he begins to compromise with the world. He begins to "walk with them" to their places of business and pleasure. He begins to adopt their words and practices.
5. He does not hesitate to "shade" the truth. The need for complete honesty fails to hold him securely.
6. Gradually he begins to neglect spiritual disciplines such as tithing and church attendance.

The fourth step—He is Backslidden.

1. He now must/should admit that he is out of God's family, and therefore out of His favor. Having become "bent to backsliding," he becomes "backslidden in heart" (Hos 11:7; Prov 4:14). Others will recognize that he is no longer "in grace."
2. He does not necessarily abandon religion; he simply chooses what he wants as his religion. He "forsakes the fountain of Living Water and makes for himself cisterns, broken cisterns, that can hold no water" (Jer 2:13).
3. Now he has indeed "fallen away from grace" (Gal 5:4). To such Paul would write, "I am again in travail until Christ is formed in you" (Gal 4:19).

The fifth step—He Becomes an Apostate

1. He forsakes God decisively. "Demas has forsaken me, having loved this present world" (II Tim 4:10).
2. He renounces the faith. "He has trodden under foot the blood of the covenant by which he was sanctified, and has done despite unto the Spirit of grace" (Heb 10:29). As "concerning faith, he has made shipwreck" (I Tim 1:19).
3. He embraces deceit. This is the ultimate sadness. Concerning Israel, God had offered them mercy again and again "till there was no remedy" (II Chron. 36:16). Jesus wept over the city whose people had rejected Him; then He said, "Therefore your house is left unto you desolate" (Matt 23:38). Paul lamented, "Because they received not the love of the truth, God sent them a working of error, that they all might be judged who believed not the truth but had pleasure in unrighteousness" (II Thess 2:10-12).

I must add these comments. No one ever intends to backslide, and no one ever accidentally backslides. Backsliding always begins with a single thought or action, proceeds with some reluctance and misgivings, and with Divine warnings. It is not an easy thing to do to push away the hand of Divine Love, to say, at first a tentative, then a final, "NO." Only those who resist Divine Love and refuse to repent can be lost!

Do you feel any desire now to get back to God, or to update you experience? God is waiting! "Behold, I stand at the door and knock. If any man (including the backslider) hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me!" (Rev. 3:20). ■

Dr. George F. Failing is the former editor of The Wesleyan Advocate.



**DR. MARY BRESLIN, HLC
LIAISON, VISITS GBS**

Dr. Mary Breslin, our Higher Learning Commission (HLC) liaison who is assisting GBS in its pursuit of regional accreditation, visited campus December 8, 2004. She was greeted in the president's office

by President Avery; Dr. Ken Farmer, Vice President for Academic Affairs; Richard Miles, Vice President for Student Affairs; and Dr. Leonard Sankey, chair of GBS's board of trustees.

The meeting then reconvened in the Oswald Chambers Room with additional administrators and other key staff members. After introduc-

**GBS TOUR BUS RECEIVES
FACELIFT**

Recently, God's Bible School's bus was re-lettered. Special thanks is given to Ed and Kenny Hickman of Hickman Signs, Clarksburg, West Virginia, who donated all the material and labor to complete this project. "I appreciate the quality of their work and their generous contribution to God's Bible School and College," comments Jack Hooker, Vice President for Advancement.



REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.

BIRTHS

To **Sergei and Esther (Beymanova) Bogamaziuk**, a daughter **Christianna Victoria Bogamaziuk**, born in Ukraine, November 27, 2004. Both parents are graduates of Kiev Wesley Bible College, and Esther also attended GBS in 1998. They live in Uzhgorod, Ukraine, where Sergei serves as pastor of Esther's grandfather's Methodist Church, an underground congregation in the days of Communist oppression.

DEATHS

The Rev. Millard Downing, 87, died January 24, 2005, Loveland, Ohio. He gradu-

ated from Cleveland Bible College in 1944 and married Naomi E. Marshall that same year. They devoted over 60 years of married life together in Christ's service. Though some of their ministries overlapped, they spent 39 years traveling in evangelistic work, 17 years in full-time pastorates, and 23 years in Christian education. They conducted and ministered in 1500-2000 revivals, camp meetings, and conventions, both in the United States and on various mission fields. Only God knows the number of people who have come to Christ as a result of their ministry.



Rev. Downing served at God's Bible School and College as faculty member and



DR. BRESLIN ADDRESSES THE GBS ACADEMIC COMMITTEE

reaped by the hard work of self-study and took questions from the group. It was a profitable time! It was good getting to know our HLC liaison better and to give her the opportunity to see GBS and meet those in leadership.

The drive toward regional accreditation with HLC is an ongoing process. The faculty and staff have been busy working on various aspects of our self-study document. Our team visit is scheduled for September 19-21. Pray with us as we work toward this goal. —*Dr. Kenneth Farmer, Vice President for Academic Affairs*

SECOND SEMESTER ENROLLMENT AT 285

tions, there was a video and PowerPoint presentation. President Avery talked about our history, our mission reaching around the world, and the period of revitalization and reconnection on campus. Dr. Farmer discussed our gains in enrollment, curriculum development, and faculty development. Jack Hooker

talked about development gains like the Capital Campaign and the growth of the Scholarship Fund.

After a mini-tour of campus, the group was joined by members of the college's Academic Committee and met for lunch in the Martin Dining Room. Dr. Breslin addressed the group on the benefits to be

At the beginning of this school year, the college posted an enrollment of 301, our best in 20 years! Enrollment for Spring 2005 now stands at 285. This represents a 5% drop from fall 2004, contrasted with our average drop from fall to spring which is just over 7%. Our enrollment of 311 in the fall of 1984 was followed ➡



field representative from 1970–73. He was also on the staff at these other educational institutions: Cleveland Bible College, Salem Bible College, Peniel Christian School, West Virginia Training School, and Thompson Bible Institute. He served on the governing boards of GBS, IHC, and Camp Gilead Bible Camp and was also president of the latter for 27 years.

When forced at the end of 2001 to retire due to declining health, both Rev. and Mrs. Downing answered God's call to full-time ministry in intercessory prayer, which he continued until his death and which she continues still. He is survived by his loving and devoted wife; three children, David, Deborah, and Daniel; 11 grandchildren; and one great grandchild. Funeral services were held in the Adcock Memorial Chapel, God's Bible School and College, with the Rev. Daniel Downing officiating, assisted by others.

The Rev. Dr. J. Louis Emmert, 89, Tulsa, Oklahoma, died January 25, 2005. He took his first pastoral charge at age 22

with the Church of the Nazarene, Aransas Pass, Texas. His ministry continued for 65 years until shortly before his death, and in those years he and his wife gave pastoral oversight to seven churches in Texas, Arizona, and Oklahoma (including 30 years in Tulsa). Since 1972 he has served the Bible Fellowship Centers as International Coordinator and International Coordinator Emeritus. His visits to Bible Fellowship mission fields, especially those in the Philippine Islands and Guam/Micronesia, were times of great blessing. Dr. Emmert was also a member of the Convention Committee of the Interchurch Holiness Convention.



His son Jim preceded him in death. He is survived by his devoted wife of 71 years Velma; his daughter Elaine; his son Raymond; his adopted daughter, Donna Pennick; nine grandchildren, twenty-two great grandchildren, and six great-great grandchildren. Funeral services were held at the ➡

➔ by a spring 1985 enrollment of 267, which was a 14% drop.

While we would have liked to have held on to a greater percentage of last semester's students, we will draw the line in the sand here and begin working toward better retention of present students and a good recruiting class for the fall of 2005.

As usual, we have both good news and bad news. The good news is that we will graduate from college this year about 50 students who are trained and ready to begin the next phase of their work in God's Kingdom. The bad news? This is the same thing—50 graduates who will leave a big gap in the student body. We need students to take their place. Pray with us about this. Help us by sending good students our way. —*Dr. Kenneth Farmer, GBS Vice President for Academic Affairs*



ARLETTE J. SILVA JANUARY "STUDENT OF THE MONTH"

Arlette J. Silva, GBS senior majoring in Church and Family Ministry,

has been named January "Student of the Month" by the Office of Student Affairs. A native of Guatemala City, Guatemala, she was converted during her senior year in high school. "My life has been completely different, and I am happy that I keep learning more about what it really means to have a personal relationship with Jesus Christ."

She also reports that her time at GBS "has been awesome. It has been a great opportunity to grow spiritually and to learn to cherish the many friends and memories that I will have for a lifetime." Uncertain

of the Lord's specific plans for her future, she emphasizes, "I am willing to do whatever he wants me to do."

MARK SMITH SPEAKS AT JANUARY REVIVAL SERVICES

Dr. Mark Smith was speaker for Mid-Winter Revival services, January 11–14. His messages were direct, biblically-based, and relevant; and the Holy Spirit used them to challenge GBS students to lives of holiness and service. Many of them were seekers at the public altar and testified to the advance of grace in their lives.

Dr. Smith is a member of the GBS Board of Trustees and a vice-president at Indiana Wesleyan University, Marion, Indiana. 📌



REVIVALIST FAMILY

continued

➔ Tulsa Bible Fellowship Church, Rev. William Cook, Dr. Lottie Tryon, Rev. Matt Lee, and Dr. H.C. Emmert, officiating. Interment was in Calvary Cemetery.

Mrs. Melody Lambeth, 46, Thomasville, North Carolina, died January 28, 2005, after a long and courageous battle with cancer. A graduate of Carolina Christian Academy, she attended Davidson County Community College and the Rio Grande Language Institute. In 1976 she was married to David Wayne Lambeth; and to this union were born one daughter, Leanna Dawn; and three sons, Christopher David (currently registrar at God's Bible School and College), Craig Stephen, and Joshua Michael.

Beginning in 1981, Mrs. Lambeth and her husband served for eight years as missionaries in Saltillo, Mexico, then moved to Donna, Texas, where she taught in the Latin American Bible Institute. In 1995 she and her family returned to North Carolina, where she remained active in Christian service. Although her final illness was very painful, she was never heard to complain or question God, and at times she was the rock the family leaned on. She is survived by her husband, her children, her two grandchildren, and her moth-



er. Funeral services were held at Faith Community Chapel, with the Revs. Michael Wetherald, Dan Parker, John Parker, Mike Avery, Walter Hedstrom, Mark Barnes, and Jose Correa, officiating. Burial was in the church cemetery.

The Rev. Kenneth Powell, Ed.D., 71, Charleston, West Virginia, died January 4, 2005. As pastor he served congregations in Missouri, Kansas, Colorado, Kentucky, Louisiana, and West Virginia; and as educator, he served in a number of schools and colleges. After receiving his doctorate, he became Vice President for Academic Affairs at Kansas City College and Bible School. He served God's Bible School and College as professor (1990–93) and as Vice-President of Administration (1991–96), all with grace, good humor, and diplomacy. Dr. Powell will be remembered for his warm personality, loyalty, and generosity. He was most recently employed by Union Mission Ministries.



He was preceded in death by his first wife Patricia (Hughey) Powell, who was the mother of his children. He is survived by his wife Brenda J. Powell; his daughter Miriam; his sons, Stephen and Timothy. Funeral services were held in



CANADIAN CHRISTIANS PROTEST “SAME-SEX MARRIAGE.” Canadian evangelicals and Roman Catholics are vigorously protesting the federal government’s proposed legislation to grant gays and lesbians the right to full civil “marriage.” “We’re printing half a million brochures so we’re going to help the various organizations with literature... they will be distributed by various entities that are fighting this and that will (include) churches,” said Charles McVety, president of the Canada Family Action Coalition. The Prime Minister has insisted that under the new law clergy would not be forced to officiate at such “marriages.” Yet a statement from Canada’s largest evangelical church group, the

Evangelical Fellowship of Canada, declares: “With more than 75 percent of marriages in Canada solemnized by clergy, it is clearly a deeply religious institution. It is naïve and impossible to say that you can change civil marriage without it having an impact on religious marriage and religious institutions.”

GRAHAM, WARREN, BUSH AND DOBSON. A Barna Group survey of 614 pastors in the U.S. reveals that Billy Graham, Rick Warren, George Bush and James Dobson are “the most influential leaders in current-day Christianity.” According to the *Christian Post*, “Billy Graham, widely regarded as the Apostle Paul of this era, was chosen by 34 percent of the recipients; Rick Warren, the author of the best-selling book series “Purpose Driven Life” and “Purpose Driven Church,” came in second place at 26 percent. Surprisingly, President Bush was named by 14 percent of the pastors; James Dobson, head of the popular Focus on the Family ministry, came in fourth with an 11 percent selection.”

TSUNAMI RELIEF EFFORTS. Members of the Southern Baptist Convention (SBC) have given nearly 3 million dollars to relieve suffering victims of the earthquake tsunami in South Asia on December 26. (p21)➡



Kanawha City with the Rev. Ernest Mullins and others participating. Burial was in the Marmet Memorial Gardens.

The Rev. David John Rodgers, 87, Greenwood, South Carolina, died January 17, 2005. A U.S. Army veteran of World War II, he graduated from both the high school ('48) and college ('52) of God’s Bible School, where he later worked on the staff. He was an ordained elder in the Wesleyan Church for 46 years, during which time he pastored in Ohio, West Virginia, and Kentucky.



He is survived by his wife, Ruth Louise (Parks) Rodgers; his son, Jon D. Rodgers; his daughter, Judith Ann Link; his sister, Agnes Davis; and three grandchildren. Funeral services were held at Piedmont Wesleyan Church, Piedmont, South Carolina, the Revs. Arnold Beard and Orvan Link officiating. Burial was in the Garden of Memories, Belton, South Carolina.

NOTICES

“Your Radio Pastor,” a half-hour radio broadcast featuring short inspirational features and conservative

holiness music and hosted by Joel Wegener, former GBS high school faculty member, is now on the air in Ohio! Listeners may tune in each week on WTSJ (1050 AM) in Cincinnati at 2:00 PM on Sunday afternoons or WRFD (880 AM) in Columbus at 4:00 PM on Sunday afternoons. Also, both stations broadcast live on the internet. Their websites are www.wtsj.com and www.wrfd.com.

Valorie Quesenberry (GBS '94 BSM) and Lucy Creech, co-editors of *The Ladies' Companion* wish to announce that new subscriptions and renewals for that periodical should be sent to Country Pines, Inc., R.R. 2, Box 48, Shoals, Indiana 47581. This 12-page periodical is an outreach ministry of the Interchurch Holiness Convention with subscription price at \$7.00/year for 6 issues.

Crusaders Church of Fort Wayne is seeking an associate pastor who will be able to assume the role of senior pastor as the Lord leads. We are a dynamic group of God’s people who desire to win the lost for Jesus. Contact Pastor John Eavey, 1324 Pelham Drive, Fort Wayne, Indiana 46825; Phone (260) 489-7712; Cell (260) 312-5501; Email dqat1996@comcast.net; Website www.ftwaynecrusaders.com. ■



Dear Phil

RESPONDING TO OFFENSE

Dear Phil,

What do we do when someone offends us?

—**Stacey**

Dear Stacey,

Jesus answers this question in Matthew 18:15-17. He says, “If your brother sins against you, go and show him his fault between him and you alone; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”

Jesus’ command was certainly not a new one. Fourteen hundred years before, God had Moses write, “You shall not hate your brother in your heart; you shall surely reprove your neighbor so that you will not incur sin because of him” (Lev. 19:17). What is striking about Lev. 19:17 is that the next verse contains the second most important commandment: “You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD” (Lev. 19:18). Reproving our neighbor is an act of love.

God does not instruct us to confront our brother or sister if they sin against us because we are angry with them, to get even, or to straighten them out. We are to rebuke them because we love them (Luke 17:3). We love them too much to allow sin to go unchecked in their life. If a brother sins against us, he has damaged his relationship with God (Psa. 66:18). If unrepentant, he will be severed from Christ (John 15:2). If a brother sins against us, he has damaged his relationship with us (1 Cor. 8:12). That means the body of Christ suffers (1 Cor. 12:26).

When the members of a body are damaging one another, that body is in serious danger of self-destructing. Because of the damaging, destructive, and ultimately damning effects of sin, love for our brother must motivate us to rescue him from those effects and restore him to full usefulness in God’s kingdom. How would you feel if you overheard a physician saying that he wasn’t going to tell his patient that he had cancer because it might upset him or even damage their relationship? Yet how many Christians have refused to love their brother as Christ commanded lest he get upset with them or it damage their relationship? Anytime we think we are wiser than God, we are fools.

Obedience to Matthew 18:15-17 must be pre-prayed and pre-planned. This loving rebuke should not be done hastily or without careful thought. Notice the specific instructions Jesus gives. It should be done in person and in private

(“between him and you alone”). It requires verbal communication (“show him his fault”). Because love “thinks no evil” and “believes all things,” our approach to our brother should be tentative and questioning, wanting to believe the best (1 Cor. 13:5, 7).

When approaching a brother who we feel has sinned against us, we should recognize the limitations of our perspective and our potential for misunderstanding. Our language should be framed along these lines: “I always want to believe the best about you. The other day it seemed to me that you said (or did) _____. Did I misunderstand what you said?” By approaching him in this manner, we do two things: (1) we give him the benefit of the doubt and allow him to correct our perception, and (2) we communicate our love and concern for him in the manner of our confrontation.

I have only begun to unpack what the Scriptures have to say about this important issue. If you would like more information, you can visit my website and read the notes for my lecture “Loving Others When They Sin.” The web address is <http://pages.prodigy.net/apbrown2/>.

I trust you find this material helpful.

Sincerely,
Philip Brown ■

Dr. A. Philip Brown II is a member of the ministerial faculty of God’s Bible School and College. He may be contacted by e-mail at pbrown@gbs.edu.

PRESIDENT’S PAGE continued from page 3

5. They have inquisitive minds that have been developed by constant learning.

They are well read in the Bible, theology, and history. They have read some of the great literature and the classics. They stay abreast of current Christian thought. Their reading has prepared them to speak forcefully to the issues of contemporary life and the current trends in theological thought. Richard Taylor, Dennis Kinlaw, Larry Smith, and Bobby French are examples of this.

6. They know how to tell a good story.

They understand the value of a good illustration and know how to tell it with great effect. Millard Downing, Stanley Kendall, Paul Lucas, and R.G. Flexon perfected this art. Richard Taylor uses illustrations with the most precision of any I have heard. His stories always enlighten and make the point well. Great preachers know (p19) ➡



Rev. E.R. Trouten
Evangelist



Rev. James Plank
Evangelist



Dr. Wingrove Taylor
Evangelist

Camp Meeting

God's Bible School & College - Cincinnati, Ohio



Dr. Michael Avery
President, God's Bible School & College

May 17-22, 2005

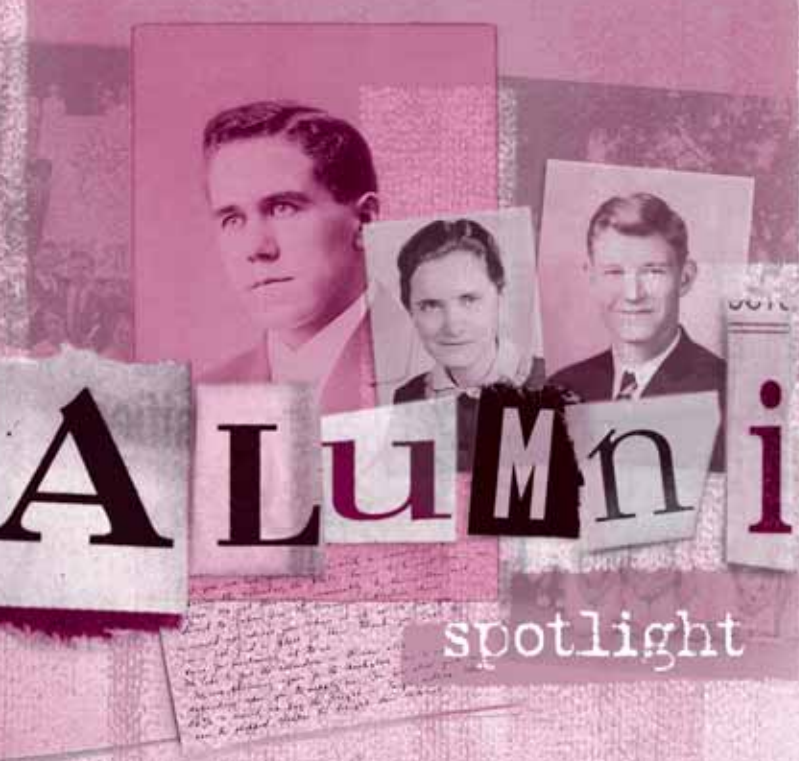
Music by God's Bible School & College Division of Music

Children's Services: GBS Students
Prison Epistles: Dr. Philip Brown
GBS Commencement:
Saturday, May 21, 10 AM

Rooms Available
Contact God's Bible School Camp
Meeting—(513) 721-7944.

Schedule of Services:
Prayer and Healing—7:30 am
Breakfast—8:00 am
Heart Talks—9:00 am
Morning Worship—10:30 am*
Children's Meeting—10:30 am
Lunch—12:00 pm
Supper—5:00 pm
Evening Service—7:00 pm*

*Nursery service provided during the main services



CALLED TO GOD'S BIBLE SCHOOL

By Rev. Miss Helen Luelf

It was in the spring of 1939 when I was 20 years old and working in the garment factory in Troy, Missouri, that I felt led to attend God's Bible School. I made application to go there as a work student, but received a reply from GBS that there was not an opening for me. That reply came while I was attending the camp meeting in Troy and rooming in the dormitory. My roommate said that I talked in my sleep, saying, "I am going, I know I am going." She wanted to know where I was going. She became the only one who knew of my intentions of going to GBS.

Some friends were planning to go to the camp meeting at GBS, and they asked me if I would like to go with them. I am confident that God directed them to ask me to go with them, for they did not know of my calling.

So I went to the boss at the factory and told him of my plans to go to Cincinnati and informed him that I would not be coming back to work. He offered to go to the principal at the Troy High School and make arrangements for me to attend that school for half a day and work at the factory for half a day. I thanked him for the offer but told him that I would rather go to GBS. My family and friends opposed my going so much so that they brought me before the

General Superintendent of the church to try to discourage me from going.

Monday evening we arrived at GBS. I had the letter of refusal, a very small suitcase of my belongings, a blanket, and a pillow. I felt I was there to stay. On Saturday morning I took that letter of refusal to the office, introduced myself and inquired if there was an opening for me. The office lady told me to come back in the afternoon. That afternoon she informed me that there was an opening for me and that I would be working in the laundry.

I stood there watching when it came time for my friends to leave. I was penniless but knew I was where the Lord wanted me to be. I went to the room which had been assigned to me, and there the Lord gave me the promise, "As the mountains are round about Jerusalem so the Lord is round about his people henceforth even forevermore."

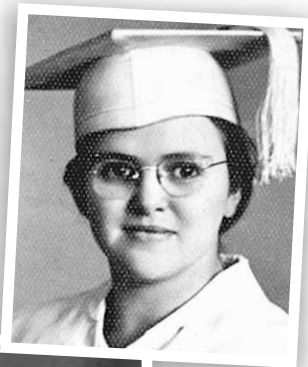
It was not long until I met some wonderful friends. I was a full work student working five hours a day and also took summer high school classes. That fall I registered for every period but one. During the summer, I had worked in various places, but I began working in the home of the Knapp's when school began. They needed a five-hour worker.

I went to the office and collected secondhand books and went to the desk to sign up for them. I was then informed that I would have to pay for them as I did not have credit for the books. I returned the books to the table and went to supper. A friend who did not know what had happened said, "Helen, you look like I feel.

Let's go up to the storage room on fourth floor and pray." When I knelt to pray, I could only say, "I'm going to get my books. I know I am." I left that place of prayer with the assurance that the Lord would supply. Before going to bed every book that I needed had either been given to me or promised.

As I walked across the campus the next morning, another student asked, "Helen, are you taking typing?" I replied, "No." He said, "I know why. You do not have the money." He then handed me the money for the typing class fee. I went to the office and signed up for the typing class. That filled every period.

After a few weeks of carrying that full schedule, Brother Day, the principal of the high school, called me into the office and informed me that I must drop some of the classes. I told him how (p19)➡



Helen Luelf in 1942 (GBS high school valedictorian), and today

the queen and chief of all the days [of the week]. Looking forward to this, the prophet declared, "To the end, for the eighth day," on which our life both sprang up again, and the victory over death was obtained in Christ...³

This reference reveals that the phrase "the Lord's Day" was well-known and revered in the first century AD by Christians. It also indicates that Ignatius believed that anyone who did not keep the Lord's Day holy in honor of the resurrection was not a friend of Christ.

22. The testimony of Justin Martyr attests that early in the second century AD the transition from Saturday to Sunday as the Christian Sabbath had occurred. Justin Martyr (100-165 AD) wrote to the Roman emperor Marcus Aurelius less than fifty years after the death of the Apostle John. He said,

"On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things... Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."⁴

Please note, that when Justin says, "having appeared to His apostles and disciples, He taught them these things," he dates the keeping of Sunday as the Christian Sabbath back to the time when Jesus appeared to his assembled followers just after the resurrection!

[To be continued]

NOTES:

1 Philip Schaff, *History of the Christian Church*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1910, II, 201-202.

2 *Ibid.*, I, 480.

3 "The Epistle of Ignatius to the Magnesians, Chapter 9: Let Us Live With Christ" in Schaff, P. (2000). *The Ante-Nicene Fathers* (electronic ed.) (Vol. 1). Garland, TX: Galaxie Software.

4 Chapter 67: *Weekly Worship Of The Christians* Schaff, P. (2000). *The Ante-Nicene Fathers* (electronic ed.) (Vol. 1). Garland, TX: Galaxie Software.

— sermon outline by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE
IN PREACHING"

THE SABBATH AND THE CHRISTIAN

Part II

**Scriptures: Exodus 20:8: "Remember the Sabbath day, to keep it holy."
1 Timothy 1:8: "But we know that the law is good, if a man use it lawfully."**

In our last message, we asked these questions: "What does the Bible teach about the Sabbath and the Christian?" "Has God changed the day of worship from Saturday, the seventh day of the week, to Sunday, the first day of the week?" "If so, did the early church recognize a transference of the Old Testament principles of Sabbath observance to Sunday? In other words, Did Sunday become the Christian Sabbath?"

In "Part 1" of our message published last month we began a discussion of these questions and listed sixteen biblical facts every Christian should know about the Sabbath. In this message, we continue our discussion.

17. Paul did not abolish God's command to keep the Sabbath day holy when he wrote Colossians 2:16, "Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day."

First, it is important to note that the Greek text does not have the word "day" following Sabbath and also that the word "Sabbath" is not singular but plural—literally "Sabbaths" (*sabbaton*). Paul is saying, "Let no one act as your judge in regard to Sabbaths."

Second, observe that the context lists "food," "drink," "festivals," and the "new moon" in connection with the term "Sabbaths." It is therefore likely that Paul is not referring to the weekly Sabbath day at all! Rather, by the use of the plural term "Sabbaths," he is speaking of the Sabbath days that were associated with the Jewish feasts, Sabbaths which did not fall on Saturday (e.g., the "Sabbath" on the Day of Atonement, Lev. 16:31, was observed no matter which day of the week it fell on).

Third, Paul is teaching that as important as the Jewish ceremonial laws were to Jewish Christians who were just starting to understand the differences in the New Covenant from the Old Covenant, the keeping of the ceremonial law was not required for Gentile Christians (see Acts 15). No one is to evaluate another person's relationship with Jesus Christ on the basis of observance or non-observance of any of the ceremonial laws of the First Covenant. Such ceremonies were fulfilled in Christ. Further,

Paul insisted that strict observance of food laws or any other ceremonial law will not merit any person salvation.

- Fourth, even if Paul were referring to the weekly Sabbath day, this verse would not teach that the Sabbath has been done away with. It is simply teaching that one's relationship with Christ cannot be judged on the basis of whether or not a person observes a certain religious rite.
18. In Romans 14:5, Paul did not teach that a believer is permitted to choose any day of the week he wishes to be his Sabbath day.

Paul's statement, "One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind" (Rom. 14:5), is not teaching that if Sunday is not convenient for you, you may choose any other day of the week to be your Sabbath, just as long as you do honor one day a week as your Sabbath day.

First, read the passage carefully and note that Paul does not mention the term "Sabbath" or "the Lord's day" in his discussion. There is no evidence that Paul had the weekly Sabbath in mind.

Second, the context suggests that Paul is probably addressing the issue of "holy days" in general (like Passover, Pentecost, the Day of Atonement, etc.). His point is similar to that of Colossians 2:16. Our salvation does not stand or fall on whether we all esteem the same holy days. Rather, we must all stand before God and give an account for ourselves (Rom. 14:10, 12). Therefore, we should do all that we do for the Lord (Rom. 14:6-8).

19. When Paul said in Romans 6:14 that New Testament Christians are not under Mosaic "law," but under "grace," He was not annulling the Mosaic law.

In Romans 6:1-14 Paul speaks of the union believers have with Christ in His death to sin and His resurrection to new life (Rom. 6:1-4). As a result of this union, believers are delivered from the bondage of sin and enabled to walk in the Spirit (Rom. 6:6-14). The Spirit does not lead believers contrary to the truth of Scripture that the Spirit Himself has inspired (2 Tim. 3:16). Rather, the Spirit empowers the believer to live in harmony with moral principles in the Mosaic law. They are no longer "law-breakers" who live under the condemnation of God and God's law. Listen carefully to Paul in the following verses:

- Romans 3:31: "Do we then nullify the [Mosaic] Law through faith? May it never be! On the contrary, we establish the Law."
- Romans 8:4: "That the requirement of the Law might be fulfilled [is fulfilled] in us, who do not walk according to the flesh but according to the Spirit."
- Romans 8:1: "Therefore there is now no condemnation for those who are in Christ Jesus."

Believers are no longer under the law in the sense of being "condemned" for their violation of God's law. Through the Spirit, believers live in obedience to God's law so that the just requirements of the law are fulfilled in them (Rom. 8:4). This does not mean that nothing in the Mosaic Law was changed in the New Covenant. However, none of the moral precepts that reflect God's unchanging purposes of mankind were changed. Part of this unchanging moral code is the requirement to keep the Sabbath day holy (Exod. 20:8; Deut. 5:12).

20. The transition from Saturday to Sunday as the Sabbath of the Lord for the New Testament Church occurred under Apostolic leadership.

Dr. Philip Schaff, author of the authoritative *History of the Christian Church* and recognized as the Dean of American Church historians, has traced the transition in the Christian Church from the Jewish Sabbath on Saturday to the Christian Sabbath on Sunday. He writes:

"The celebration of the Lord's Day in memory of the resurrection of Christ dates undoubtedly from the apostolic age. Nothing short of apostolic precedent can account for the universal religious observance in the churches of the second century. There is no dissenting voice. This custom is confirmed by the testimonies of the earliest post-apostolic writers, such as Barnabas, Ignatius, and Justin Martyr. It is also confirmed by the younger Pliny. The *Didache* calls the first day "the Lord's Day of the Lord."¹

He concludes,

"...viewed in the light of the universal and undictated practice of the church in the second century it may be inferred that the annual celebration of the death and the resurrection of Christ, and of the outpouring of the Holy Spirit, originated in the apostolic age."²

The transition from Saturday to Sunday worship was gradual, just as the transition from synagogue to church was gradual. Luke records that the believers who experienced the outpouring of the Spirit on the Day of Pentecost, continued participating in Temple and synagogue services as well as daily house-to-house services (Acts. 2:42, 46). Gradually, as the Jewish community grew more and more antagonistic to Christians, the Christians were forced to leave the synagogues and meet separately. The Spirit helped them to see that the need for animal sacrifice was no longer necessary, and in Christ all the ceremonial aspects of the Mosaic law were fulfilled. In like manner, the Holy Spirit gradually led the Church to abandon the Jewish Sabbath day (Saturday) and to cleave to the Christian Sabbath day (Sunday).

21. The testimony of Ignatius attests that the separation between the Jewish practices and the practices of the Christian church had not yet fully taken place by the end of the first century AD. Ignatius, a convert and disciple of the Apostle John, who lived and ministered in the latter half of the first century AD, became the pastor of the church at Antioch about 69 AD, approximately 36 years after the resurrection of Jesus. He was martyred by Roman Emperor Trajan in AD 109. Ignatius wrote,

"Let us therefore no longer keep the Sabbath after the Jewish manner...but let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law...After the observance of the Sabbath, let every friend of Christ keep the Lord's Day as a festival, the resurrection-day,

➡(p14) that the difference between the right word and almost the right word is the difference between a lightning bug and lightning.

7. They preach the Bible—all of it. They are not “one stringed” preachers.

Some preachers are always on a “crusade” for their personal agenda. Great preachers understand that they are Ambassadors for Heaven and that they must speak the whole counsel of God. Great preachers don’t just ride a hobbyhorse or seek to be known for a single emphasis. H.E. Schmul said to me once, “Avery, I am not just a ‘holiness preacher’.” He went on to explain that there was more to preach than the doctrine of entire sanctification (though he firmly embraced it, preached it effectively, and saw it as central in redemption). He admonished me to preach all of the great themes of the Bible.

8. They maintain their individuality and preach out of their own personal gifts and strengths.

Almost every time Larry Smith preaches in chapel he says apologetically, “I’m not an expositor, or a firstly, secondly, and thirdly preacher. I’m just an exhorter.” Yet, when Larry lets God use him just as he is, I know of none that can equal his eloquence and depth. J.W. Adcock had a photographic memory and could quote his sermons verbatim with great effect, while R.G. Humble, V.O. Agan, and R.G. Flexon read every word of theirs with the same great effect. Millard Downing had no equal in illustrative story telling. His ability to use words to graphically describe biblical truth made his ministry both captivating and powerful.

L.D. Wilcox was not a captivating speaker, yet his ability to take a profound theological truth and make it understandable to even children was his strength, and he worked effectively from that vantage point. Great preachers are comfortable with their style and use it for God’s glory. If you ever heard O.W. Willis, you could never forget the cadence of his speaking. Men like Bud Robinson and August Luelf turned speech impediments into a means of captivating an audience. R.E. Carroll would occasionally punctuate his preaching with a piercing shout. As unconventional as it may have been, it added something to his ministry. Wingrove Taylor stands as still as a statue, speaks in a conversational tone, and alliterates every line. All of these men are very different, yet all very effective. God uses individual personalities to pour his truth through!

9. Their ministry is marked by the optimism of grace.

Great preachers are like the tide; they lift people. The story is told that when the great Scottish preacher, George Matheson, began to preach in Edinburgh, an old lady who lived in a dark, dirty cellar moved to an apartment in an attic that was light and airy. When asked about her move she said, “You cannot hear George Matheson preach and live in a cellar.” The ministry of great preachers can be summed up in words spoken about Job, “Your words have upheld him who was stumbling, and you have strengthened the feeble knees.”

My life has been blessed by the unique contributions of many great preachers. It is my prayer that the young men of tomorrow’s pulpit will allow God to use them to make their unique contribution to His Kingdom. ■

➡(p16) the Lord had supplied all the books and gave me the typing fee and that I did not feel it would be right for me to drop any of the classes.

A few weeks later, Brother Day called me into the office again and said that I should not continue with that full schedule. I again told him that I felt the Lord wanted me to continue with the schedule and I felt the Lord would supply the need.

One morning Sister Chase, an elderly lady who was living in the girls’ dormitory, came to my door. I had worked for her that summer when her helper was on vacation. Sister Chase said, “Helen, I was praying, and the Lord told me to pay for your tuition, and then you will be working for me.” She went to the office and made arrangements for me to work for her for two hours a day.

Through the years at GBS the Lord answered prayer and supplied my needs. One evening as I was going to supper, I felt that I should go to my room and pray instead of going to the dining room. I did not know what to pray for until I knelt by my cot. I needed a pair of stockings and prayed for the Lord to supply. While I was sitting on the bed and reading my Bible, someone knocked on my door. I said, “Come.” The door opened and there stood a friend with her hand behind her back. She said, “Now, what have you been praying for?” She put her hand forward and held up a pair of stockings. She said, “I received a package from my mother, and when I saw this pair of stockings, it said ‘Helen Luelf.’ It is yours, not mine.” I thanked her and told her that I had just now prayed for stockings.

By the help of the Lord I completed high school as valedictorian within three years of my arrival. I continued in college at GBS until the spring of 1946. The summer before my last year at GBS, I had stayed with my sister and her family on their farm. Around that barn was a field of wheat that was ripe and ready for harvest. I asked my brother-in-law when he was going to harvest that wheat. He told me that the harvesters were busy in other fields and that it looked as if he was going to lose much of the harvest. That day when I went to the loft to pray, it seemed that the wheat turned into perishing souls, and I began to pray for the Lord of harvest to send forth laborers. It was there that I knew the Lord had called me to the harvest field.


I went out under the Pilgrim Holiness Church to Barbados in 1946, and served there for five years. While there, I felt the call of God to go to the island of Grenada. I went to Grenada under the Fire Baptized Church in 1952 and pioneered a work that now has eleven churches on this island. I remained there until 1988. In 1991, I pastored in San Bernadina, California, and finally retired from active ministry in 2003.

The call of God on my life began with a miraculous call to God’s Bible School. In responding to that call, it has made all the difference. ■

VIP Day

at God's Bible School
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April 22, 2005



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*IT IS
BY ACTS
AND NOT
BY IDEAS
THAT
PEOPLE
LIVE.*

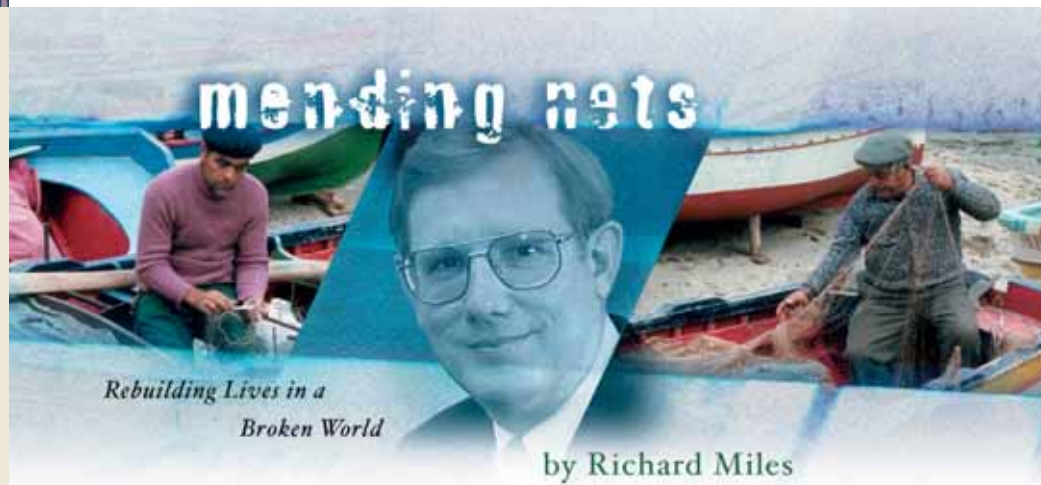
—ANATOLE FRANCE

MINISTRY IS LIFE...GET ONE

➡(p13) The International Mission Board, which coordinates the effort, reports that “In Sri Lanka relief gifts have provided...drinking water, food and shelter to Muslims, Hindus, Buddhists and others. In Indonesia SBC funds have helped establish a public kitchen which will provide drinking water, gas stoves and tanks, food, and cooking utensils. “It’s an unprecedented opportunity in this part of the world to reach out in Jesus’ name and share His gift of life and love,” said David Garrison, regional leader for board work in South Asia.

COMMUNISTS KILL PRIEST IN COLOMBIA. According to church leaders, Marxist insurgents in Columbia have shot and killed Javier Francisco Montoya, a 45-year-old Roman Catholic priest. In the last ten years, about 60 students, bishops, and missionaries are reported to have become victims in Colombia’s civil war.

LUTHERANS CRITICIZE SEXUALITY REPORT. Members of the Evangelical Lutheran Church in America (ELCA) — both conservative and liberal—have sharply criticized their denomination’s “Studies on Sexuality” which was released in mid-January. The report called for no changes in the church law prohibiting ordination of active homosexuals and “blessing same-sex unions” but also urged bishops not to discipline those who broke the policies. “The task force report is an apparent attempt to avoid an outright schism within the ELCA by calling for no official change in policy, but then caters radicals by asking bishops to refuse to enforce these very same policies in regard to the blessing of same sex unions and the ordination of clergy openly involved in same sex behavior,” explained the Rev. Christopher Hershman, President of the conservative Evangelical Lutheran Confessing Fellowship. On the other hand, pro-gay groups criticized the report as being too conservative and oppressive of homosexual people. ■



NOBODY LIKES ME

I don’t believe that God or anyone likes me or is happy with me. I want to be liked, but I just don’t believe anyone will.

Let me adapt a story from *Connecting* by Larry Crabb, who tells of a friend growing up in an angry family. Mealtimes were either silent or noisy, filled with sarcasm. He began leaving dinner as soon as possible to hide under the porch of a family down the street during their dinnertime to listen to them laugh. When Crabb’s friend told him this story, Crabb asked him to imagine the father of that family sending his son to invite the hiding child to their table. He was also told to imagine spilling his drink. At his own home, this would likely have caused him to cringe with the fear of harsh retribution or belittlement. But in the other home, the father would have roared with delight, “Get him another drink! I want him to enjoy this meal.”

We should never view our rebellion against our Heavenly Father who loves us and who sent His Son to save us as anything but appalling. Who would want to betray this loving Father? On the other hand, we must never lose sight of the grace which He gives. God loves sinners, and He loves us even when we “mess up” and “spill our drinks.” Don’t impose upon God a false presupposition that He does not like you; and for that matter, don’t impose that presupposition on others. What we believe we tend to see either in Him or in others. We are what we think in our hearts (Proverbs 23:7). Whether true or not, what we believe defines us.

There may be people who do not love you. You may have experienced too little love and too much rejection in your life. But there are people who *will* love you. God certainly has proven His love for you with undeniable evidence.

Though you cannot be blamed for the life experiences that have convinced you that you do not deserve love, it is time to believe the truth rather than these learned perceptions. Move into a new world of looking for, accepting, and enjoying the experience of being loved and being able to love. Do not rob yourself of this beautiful experience because some do not love you. I repeat—someone will love you, and God always does.

So quit hiding under the porch. Go to the table and join the laughter; and remember that even if you spill the milk, you can enjoy the meal! ■

The Rev. Richard Miles is GBS Vice President for Student Affairs. Send questions to be addressed in this column to Mendingnets@gbs.edu

These verses do not fit the cozy atmosphere of today's diluted Christianity focused on personal fulfillment, constant affirmation, and positive relationship. They have nothing in common with the fluffy little songs that massage our feelings but say nothing at all about "the principle within," the approach of "pride or wrong desire," or weeping our "life away / For having grieved Thy love."

But Charles Wesley's hymn does reflect the heart of every earnest Christian—and indeed of every awakened sinner who desires to "flee the wrath to come and be saved from his sins." For it is about absolute, unquestioning, and determined devotion to God. It is about the settled direction of our souls, the steadfast purpose of our hearts, and the foundational allegiance of our lives. It is about characterized purpose to do right simply because it is right—about loving what God loves and hating what God hates.

Thus, the "principle within" means deep and unwavering moral purpose, continually enabled by the Spirit, to turn our face toward heaven and our back toward hell, centering all the issues of our life in that fixed determination. No wonder our Methodist forebears sang Wesley's verses with such fervency, for their piety was fixed in this holy impulse, continually re-enforced thereafter in holy purpose and holy habit.

Our piety, alas, is not so deeply rooted; and that is why "drift" and "compromise" now threaten to engulf us. Our increasing laxity in entertainment, dress, and reverence for the Sabbath are the same signs of spiritual decline that alarmed sober Methodists a century ago. Our quest for "Christianity in earnest" has been diverted by "enculturation"—accommodation to the world's values and its agenda. Our growing prosperity and easy comfort—what Wesley termed "softness and needless self-indulgence"—has blunted our "sensitivity of sin," our enthusiasm for the "narrow way," and our passion for spiritual intensity.

Moreover, we've been impacted by a lopsided "relationship" model of Christianity that tends to softpedal sin, downplay "transformational conversion," and avoid the offense of the cross. Granted, life in God is dynamic relationship with Christ through the Spirit, but that relationship must be clear-cut, robust, and renewing. Otherwise, our feeble "faith journeys" have no firm beginning in regeneration by the Spirit, identifiable moment of entire sanctification, or vibrant sense of victory over sin. Too often our altar services become a continuing cycle of dismal attempts to patch up a defective relationship.

Our condition is deeply troubling, but we will not relieve it by coming down harshly on "standards," whipping up emotional outbursts, or trying to recreate 1961. All this will merely create a brittle shell with an empty core, and it soon will crumble. To preserve a bee in amber is to kill it; and to preserve "our holiness heritage"

in a slice of embalmed history is to do the same. Besides, God has not called us to create "living history" re-enactments but to promote that holiness without which no one shall see the Lord.

What we must have is a vigorous and concerted return to the "principle within," for *our real problem is not so much a lack of holy conduct as it is of holy character*. Holy character will recoil at the approach of sin; it will abjure the world; and it will put first the Kingdom and its priorities.

To bring the course correction so desperately needed, I propose that we must do the following:

1. *Pursue authentic encounter with the living God*, insisting that no one be admitted to membership or leadership in our churches who has not been "soundly converted" and "going on to perfection," as the old Methodists would have said. Ours is day of shallow religion and spiritual hype, but the Holy Spirit still leads seeking hearts to spiritual reality.

2. *Emphasize that holiness is always internal in purpose, though outward in practice*. Too often we have equated spiritual life with keeping the tribal taboos and traditions, and this has produced an ugly externalism that has alienated some of our finest, most perceptive youth. "For the kingdom of God is not meat and drink"—nor any other outward thing, for that matter—"but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

3. *Commit to principled stewardship of all life*—in the way we use our time, develop our talents, and spend our money. Money buys easy and luxurious living which dulls the soul to spiritual reality and desensitizes it to the cries of the lost and the needs of the poor. It is not that money itself is wrong, but few of us are able to resist its perils. Worship shifts from God to Mammon, and passion for Jesus and for others become passion for self and social respectability.

4. *Stand lovingly but firmly for what is right and against what is wrong*. "Historical drift is unavoidable due to the innate human factor in all organizations," concluded Arnold Cook in his 1984 study, but as he insists, "the usefulness of a denomination or a movement can be greatly extended if strong, spiritual leadership is willing to confront and swim upstream against the current." We must deal courageously with the real issues as they arise, call worldliness by its own name, and throw up barriers to the little compromises which so quickly merge into total ruin.

5. *Give ourselves to a disciplined use of the means of grace*. True piety flourishes in the careful use of those channels of God's favor which He Himself has appointed, especially the "instituted means of grace"—prayer, the reading of the Word, fasting, the fellowship of the Church, and the Lord's Supper. These will keep us up-to-date

with God and sensitive to His will. Compassionate ministry to our needy world is also a means of grace, for it will renew our souls in holy purpose and keep us from unhealthy preoccupation with ourselves.

6. *Organize small accountability groups to promote personal piety.* These have often been the impetus to spiritual renewal, and Methodism flourished for a century in the holy atmosphere of loving concern, earnest prayer, and pointed questions of the weekly class meeting. Everyone of us should be regularly confronted by the old question, "Friend, how does your soul prosper?"

7. *Pray for genuine revival that will uncover our worldliness, confront our sins, renew our piety, and save our children from the surrounding paganism.* We do not understand the operations of a sovereign God, but we do know that He has promised to draw near to those who draw near to Him. Church history is scattered with the skeletons of defunct spiritual movements, but it is also illuminated by the fires of revival that have saved the church from drift and disaster.

Our historic Wesleyan message is one of liberation and transformation, and vast numbers of our people are still deeply committed to it. Many of them are earnest and devout, and their prayers, obedience, and sacrifices—offered in love and faith—are known in heaven. Among them—adults and youth alike—there is widespread yearning for authentic holiness of heart and life.

Yet we must acknowledge the spiritual sickness that is spreading now among us. If not treated, it will be as fatal for us as it has been for so many others. We must recognize its symptoms, to be sure; but more importantly, we must treat its underlying cause. For treating symptoms alone will be as futile as dousing malignant infection with Dr. Hocus's Snake Oil. We shall never restore spiritual health to our lives and our



By Anita K. Brechbill

POWER FROM ON HIGH

"This is that..." (Acts 2:16)

What a difference the anointing makes! Words turn into flaming arrows, piercing between joints and marrow, discerning the thoughts and intents of the heart. Truth suddenly glows. What just a few moments before was only "the letter" is suddenly a Life-giving stream flowing from an upper world. The atmosphere comes alive with the Divine Presence. The new wine of the Spirit turns the place into a paean of praise to God and the Lamb for sinners slain.

What a transformation when the streams of Living Water flow! Suddenly we are in the fertile fields of Canaan. Old corn and new wine are brought forth and the soul catches a glimpse of the celestial country just ahead. A sense of certain triumph fills the air. Shouts arise from hearts filled with glory that cannot remain unexpressed.

This is the heritage of the children of God. "Tarry ye," said Jesus, "until ye be endued with power from on high." ■

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churches merely by fiery exhortation, rules passed by General Conference, or nostalgic appeals to some former "golden age."

Having diagnosed our infection, we must "treat it aggressively," as the medics say, with the only medicine that possibly can heal its underlying cause. This means reconnecting holy conduct with holy charac-

ter—holy character bathed in steadfast devotion to God Himself and committed always to loving what He loves and hating what He hates.

Perhaps this might begin by relearning an old hymn that once rang out so fervently and so frequently in our churches—an old hymn that begins, "I want a principle within / Of jealous godly fear." ■

Symphonic Wind & String Ensemble

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■ **March 20** Sunday 6:00 PM
Franklin Bible Methodist Church, Franklin, OH
Rev. Marc Sankey
(937) 746-1467 (CH), (937) 746-8281 (HM)

■ **April 1** Friday 7:30 PM
North Terrace Wesleyan Methodist Church,
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Rev. William Blair
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■ **April 2** Saturday 6:30 PM
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Rev. Mark Fultz
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■ **April 3** Sunday 9:00 AM and 10:30 AM
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Rev. Duane Potteiger, Rev. Tom Seaman
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■ **April 4** Monday 7:00 PM
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