

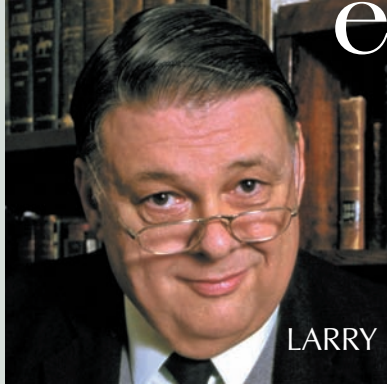
GOD'S REVIVALIST

September 2012

and Bible



A CALL TO
**Corporate
Worship**



the editor's view

LARRY D. SMITH

ANGELS TEACH US TO WORSHIP GOD

Glory to God in the highest!" We hear again the Christmas angels as they chant Jehovah's praise. "On earth peace, good will toward men!" For our salvation He had given us His Son, the Word made flesh; and now He sends a choir from heaven to celebrate that Gift of gifts with worship. Ponder humbly the dimensions of that worship, because they provide God's pattern for our own. "Glory ascends to heaven, and peace descends to earth," as Daniel Whedon comments. "Such is the reconciliation between God and man."

Thus angels teach us how to worship. "Glory to God in the highest!" Here is what we offer Him. "On earth peace, good will toward men!" Here is what He offers us. One dimension of our worship, then, points to heaven, as we speak faithfully and reverently to God, while the other points to earth, as God speaks faithfully and transformationally to us. These dimensions – one ascending, the other descending – are essential to all Christian worship, whether the private devotions offered daily by the individual believer or the public devotions offered weekly by the entire congregation. Thus in classic definition, *Christian worship is the glorification of God and the sanctification of humanity.*

To renew worship in our churches is to renew emphasis upon both of these dimensions. With this in mind, we turn again to "A Call to the Conservative Holiness Movement" issued by the Bible/theology faculty at God's Bible School and College. In previous issues of *God's Revivalist* we have considered such issues as scriptural fidelity, historic continuity, and church authority. Now with angel voices still ringing in our ears, we examine Article VII, "A Call to Christian Worship."

CORPORATE WORSHIP DEFINED

"Corporate worship is the exalted glory and central pulse of every Christian congregation. At its core, (p22)➡

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STAFF

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

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the president's page



CHRISTIAN WORSHIP

by Michael R. Avery, President

I love the Church! I love the branch of the Church I called the Holiness Movement where God has placed me! However, neither my love for the Church nor for that part which I serve has made me blind to the spots and wrinkles of either. The “Call to the Conservative Holiness Movement” is an attempt to restate the strengths of that tradition, to recognize weaknesses that have developed over time, and to dialogue on how to restore what is vital to its future.

Article Seven is a call to the CHM to evaluate honestly its present practices of corporate worship. The importance of such an evaluation is underscored by the importance of the act of worship itself. The Westminster Confession reminds us that man’s chief end is to “glorify God and enjoy Him forever.” Scripture teaches us that worship is vital to our “creaturehood” and central to our faith. If things are not healthy in our worship experience, then things are not healthy in our church no matter how well we do other things.

Warren Weirsbe has defined worship as the believers’ response of all that they are, mind, emotions, will, and body, to what God is and says and does. In the best Methodist/holiness tradition, worship engages the whole person in a well-balanced blend of joyful celebration and reverential awe that is often reciprocated by the manifest presence of God. When worship succeeds in this fashion, I know of no other worship tradition that enables men to worship God any better.

CHM WORSHIP STRENGTHS

Conservative holiness people are singing people. Praise is central to worship. Music in the present-day church is the primary form of praise. So music and worship are inextricably connected. Music marks the worship found in both the Old and New Testaments. It has marked the Church across the centuries and around the world. Step inside the average CHM church, and you will hear warm-hearted, enthusiastic, highly-engaged singing that is often reinforced with such expressions of praise as “Glory to God,” “Hallelujah,” and “Praise the Lord.” Holiness people know how to worship in song!

Conservative holiness people deeply desire God’s presence. All Christians claim the promise, “For where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20). Holiness people, however, truly expect the presence of God to be evident. Their zeal and longing for His presence is often rewarded with a gracious visitation of His manifest presence.

Conservative holiness people have a keen sensitivity to the work of the Holy Spirit. In the best Wesleyan/holiness tradition, order and structure are always present. But there is also present a willingness to let the Spirit of God set aside the planned program if need be to accomplish His own sovereign purposes.

Conservative holiness people have a strong love for good preaching. The preaching event still takes a very high place in Holiness Movement worship. Holiness people read their Bibles and carry them to church.

A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

VII. A CALL TO CORPORATE WORSHIP

Corporate worship is the exalted glory and central pulse of every Christian congregation. At its core, worship is the adoration of God, Holy, Blessed, and Undivided Trinity; and by apostolic mandate, it is to be conducted with decency and order. In the public worship of the Church, as the old Methodist communion service reminds us, we join “angels and archangels and all the company of heaven [to] laud and magnify” the Lord of hosts, joining in their eternal hymn, “Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory.”

As Wesleyans we have a two-fold heritage in Christian worship. On the one hand is the warmth and earnestness of fervent and joyful devotion. On the other is the sober restraint of form, dignity, and tradition. Both are essential. Too often, however, we have emphasized the first and neglected the second. We need not neglect the subjective emphasis so characteristic of our services, but we must ground our sacrifices of praise and thanksgiving in the great objective acts and truths of God Himself.

We call therefore for the renewal of our corporate worship, based in the mandates of Scripture and in the tradition of evangelical orthodoxy, centered in the faithful ministry of Word and Sacrament. Our preaching must be based in conscientious interpretation and earnest proclamation of the Holy Scriptures, and our administration of the sacred ordinances of baptism and the Lord’s Supper must be meaningful and faithful. We lament our neglect of baptism and the Lord’s Table, for this is to slight the Saviour who so kindly has established them to fortify our faith, calm our fears, and nourish us with grace. ■

They want good preaching, respond to good preaching, and show sincere respect for the preacher who gives them the unadulterated Word of God.

CHM WORSHIP WEAKNESSES*


Too many services lack thoughtful planning. Growing up in the CHM, I was taught to be suspicious of liturgy, only to discover that every church follows a liturgy, whether it’s a good one or a bad one, written or unwritten. This fear or neglect of careful planning produces a worship experience that lacks continuity – that is, it is very disjointed and broken apart by things that could be avoided with minimal planning – and is random in its forward movement. It will fail to lead the congregant in a meaningful worship experience. Churches who have consistently good worship experiences are those where the worship service is thoughtfully planned, intentionally structured, steeped in prayer, and executed under the leadership of the Holy Spirit. Careful planning does not hinder the freedom of God’s Spirit to work.

Actually, it gives Him a reliable framework through which He can inspire worship and minister grace to His people.

Too many holiness churches have stressed feeling and experiencing God to the neglect of worshiping and glorifying God. Jesus taught us to worship in spirit and in truth. Worship must have both heart and head. Worship must engage emotions and thought. Truth without emotion produces dead orthodoxy. On the other hand, emotion without truth produces empty frenzy and cultivates shallow people who refuse the discipline of rigorous thought. Many sincere attempts to feel God near have lost this balance and have opened the door to fleshly emotionalism, calling it worship.

We have allowed worship to become something we do for our benefit rather than something we offer to God. Worship has an end – and it is not us! This twist in focus has turned church into a performance event where we are the recipients. We want the songs to bless us, the prayers to comfort us, and the sermon to help us feel better about our condition. True worship is not self-centered, but God-centered. In true worship, God is the audience and we are the performers! Robert Coleman said it well, “Worship is the adoring response of the creature to the infinite majesty of God.

We want the songs to bless us, the prayers to comfort us, and the sermon to help us feel better about our condition. True worship, however is not self-centered.



Letters

TO THE EDITOR

While it presupposes submission to Him, to worship, in the highest sense, is not supplication for needs, or even thanksgiving for blessings, but the occupation of the soul with God Himself.”

Prayer is generally fervent but often lacks substance. The offering of prayers has always been a vital part of Christian worship and certainly an important part of worship within the CHM tradition. Prayer is so intimate and personal that we have been hesitant to critique it. But as a central part of worship, public prayer should be evaluated. Public prayer or the pastoral prayer is different from our private time with God. It should evidence thought and preparation. I know a pastor who spends a considerable amount of time writing out his Sunday morning prayer. He takes the responsibility of leading his congregation to God seriously. His prayers contain a wonderful balance of adoration, petition, and confession. They are steeped in Biblical language. They have forward movement that is orderly and thoughtful. But more importantly, they are deep and powerful. On the other hand, unless one has trained himself in the art of public prayer, the average extemporaneous prayer tends to be shallow, directionless, and often repetitious. Careful thought and preparation will not rob us of authentic sincere prayer. On the contrary, it will help us truly to attain it!

There is a noticeable lack of scripture. We have left scripture out of our present-day worship services. Rarely do you find a CHM church that gives attention to scripture readings, calls to worship, and responsive readings. Quite often, you do not even need your Bible for the sermon! Often scripture reading is ignored in the name of “saving time.” However, I believe we fail here for two reasons: first, we think what we have to say is more important and effective than the public reading of Scripture. Second, we are poor readers. One only has to hear a good reader lift up the scripture to know the power of the read word!

TOO IMPORTANT TO IGNORE

There may be something optional about how one worships, but worship itself is not optional. Corporate worship is the exalted purpose and central pulse of every Christian congregation. If you are not worshipping, you are not having church – you are just holding a shabby religious sideshow and calling it worship. What will it take to motivate you and your church to rebuild the altar of true worship? Think about it. There is too much at stake not to do so! ■

**I asked a group of pastors and church leaders within the CHM to give me a list of what they believed were the worship weaknesses of the CHM. Their lists were remarkably similar and were used to develop the list in this article.*

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.

The series on the Conservative Holiness Movement has been especially good. I'm sure you get mixed responses about anything that sensitive, but I think each piece has been right on target.
REV. RICK HUTCHISON
Lenoir City, Tennessee

An excellent summary of foundational church leadership principles has been made in the May issue of *God's Revivalist* by editor Larry D. Smith. At least two additional considerations should be added: deliberation and communication. It seems to me that underlying the adequacy of deliberation and communication in any institution is the integrity of the designated leaders. This is especially true of religious leaders. The trustworthiness of those who carry out the governmental functions within the church must be absolutely transparent. Duplicity is adamantly rejected, and parishioners begin asking, “Where is this going to lead?”

TOM ELLIS
Salem, Ohio

Another great issue (May 2012) with its articles on submission, authority, and fleecing the flock. Right on.
REV. TED KALSBECK
Cincinnati, Ohio

[*God's Revivalist*] is the best magazine expounding the Biblical message of holiness.
FLOYD COOPER
University Park, Iowa

My Dad, Rev. Charles Thompson, is almost 95 years old and a retired minister of the Free Methodist Church. He very much enjoys reading your magazine from cover to cover each month. Keep up the good work.

JOYCE HORTOP
Crosswell, Michigan

SEPTEMBER 2012



The “One Thing Needful” In My Life

Prayerfully read the following impassioned letter to President Avery by a mature Christian who is in active ministry. His pursuit of spiritual authenticity should challenge each of us to echo the Psalmist's cry, "As the deer pants for the water brooks, so my soul pants for Thee, O God" (Ps. 42:1 NASB).

Dear Mike,

You have been a friend of mine for a number of years. I know you well enough to know that you will understand the importance and value of what I am going to share with you.

I feel that for many years I have tolerated an issue that I am no longer willing to live with. For a long time, I have felt as a Christian and minister that I need to have a consistent devotional life. It has been my desire (and even a calling) to spend one or more hours every day in contact with God through prayer, Bible study, and meditation. I know this time is to be the “main deal” of my life – and what I look forward to more than anything else. After all, why shouldn't communion with God be at the top of my priorities, as well as trump all other personal desires?

I don't have some overwhelming ambition to be successful in ministry – though, of course, I am not against it either. I don't desire to be rich or well-known, or anything else. I want a deep and consistent relationship with God that eliminates my besetting sins of anger, unbelief, and depression. I want to know God and know that I know Him. I want more than an academic knowledge of Him. In short, I want the relationship to God that I had in the first years of my Christian experience, but I would like to have my current knowledge and maturity to go along with it.

However, what happens over and over is that God will speak to me about this, as He did this past spring. I will make a start and for several days my prayer life looks like it should. I literally enjoy hours with God in the early morning. Then all of a sudden, I am blindsided by the devil, circumstances, or a failure of some kind. In any case, something hits me hard, and I become discouraged. In a week or so, I am back where I started. My anger and impatience are back, and soon I am feeling that old

despair. It's at these times that I am tempted to take down the ministry shingle, and, frankly, even the Christian shingle, because I am so acutely aware that the Christian life and Christian ministry cannot be what they ought to be without the daily dose of the Holy Spirit that only seems present when I consistently pray.

Four years ago when I had a near-death experience, as I lay facing eternity that night, the only thing that made me pause with concern at the prospect of dying was that I had not spent the time with God that I knew He deserved and that I knew I needed to live and minister as I ought. The words of Jesus to Martha began to ring in my ears: "But one thing is needful" – not one hundred things, but one thing!

I became aware that I will never reach my God-given potential if I can't get this "one thing" down. I have so many character weaknesses that unless I stay filled with God I can't overcome them. I can only stay filled with God if I spend an hour or more with Him each day. I have tried this and know that it works – because, of course, He works!

Jesus said, "Abide in me and I in you...without me you can do nothing." I think nobody knows this any more than I do. I can do nothing! I am nothing! I am just an accident waiting to happen, if I don't abide in Him! And I can't abide in Him if prayer and the Word are not the main business of each day. I know that I must quit acting as if the "time at Jesus' feet" is something to get done and over, so that I can get to the truly important parts of my day. I am weary of such an approach. I want the time with Christ to be the main point of each day.

If I can't get on top of this, I might as well close up shop and go home. There is nothing left for me. Pray that I can find a place to focus on God, start a new pattern, and then continue a Spirit-filled and sin-free life until I die. It's my only hope.

Thanks for your encouragement.

Your Friend,

SEPTEMBER 2012

07



— Called Unto Holiness —

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

EVERY TRUE MINISTER IS ENTIRELY DEVOTED TO JESUS

by the Rev. John Fletcher

Every true Christian, called to be a disciple of the blessed Jesus, rather than refusing this offered privilege, renounces his all to follow Him. This is even more conspicuous in the character of every true minister. Such a person, who is inwardly called by the grace of God to a state of faithful discipleship with Christ and outwardly consecrated to such a state by ordination to the ministry by the Church, gives himself unreservedly to the service of his Master. He does not resist our Lord's command, "Follow me."

Nor is he discouraged when Christ continues, "If any man will come after me, let him deny himself, take up his cross, and follow me" (Matt. 16:24). "No man having put his hand to the plow, and looking back is fit for the kingdom of God (Luke 9:62). "He that loveth father or mother, son or daughter, more than me, is not worthy of me." "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it" (Matt. 10:37-39).

If there is found any pastor who cannot say with the first ministers of Christ, "Lo, we have left all and followed thee" (Luke 18:28), that man is in no situation to copy the examples of his forerunners in the Christian Church and is altogether unworthy of his holy calling. For without this detachment from the world and this devotion to Jesus the Son of God, he is no true minister or even a real follower of Jesus Christ.

Observe these words of St. Paul who is always to be remembered for his faithfulness to his Master, "Those things which were gain to me, I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things, and do count but dung, that I may win Christ and be found in him, having the righteousness which is of God by faith" (Philippians 3:7-9). "For none of

us" – whether true Christians or true ministers – "liveth to himself, or dieth to himself; but whether we live, we live unto the Lord; and whether we die, we die unto the Lord" (Rom. 14:7-8).

Professing to be either a minister of Christ or a believer in His Gospel without this entire devotion to Jesus Christ is to live in a state of the most dangerous hypocrisy. It is neither more nor less than saying, "Lord! Lord!" without having any firm resolution to do what our gracious Master has commanded us to do.

Let Zion's watchmen all awake
And heed the alarm they give;
Now let them from the mouth of God
Their solemn charge receive.

'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
And filled a Saviour's hands.

They watch for souls for which Our Lord
Did heavenly bliss forego;
For souls which must forever live
In glory or in woe.

May they in Jesus whom they preach,
Their own Redeemer see;
And watch, Lord, daily for their souls,
That they may watch for Thee. ■

The Rev. John Fletcher (1729-1785), the famous Vicar of Madeley in England, was a faithful associate of John Wesley, advocate of Christian holiness, and an articulate theological writer. This selection is taken from his Portrait of St. Paul. The hymn was written by Philip Doddridge (1702-1751), a Congregational leader, educator, and hymnwriter.

A photograph of a classroom. In the foreground, a young girl with blonde hair is smiling and looking towards the camera. Behind her, other students are visible, some with their backs to the camera. In the background, a teacher in a white lab coat is holding a book and looking at it. The setting appears to be a classroom with a green chalkboard.

OFFERING EVERY CHILD A CHRISTIAN WORLDVIEW

Melvin Adams, a 1982 graduate of God's Bible School, is president of **RENEWANATION** – as in “Renew A Nation” – a non-profit organization committed to offering every child a Christian worldview. The organization believes that the real battle of worldviews is taking place in K-12 classrooms across America as young minds are greatly influenced by the instruction they receive.

“Most of us agree that America is in trouble,” Adams comments, “but real answers will not be found in political victories or economic revitalization, as important as they are. They will be found when we change the way we think and the way we teach our children.”

He goes on to say, “Biblical truth must be reintroduced to our broader culture. It is the heart of what makes America great. The only way effectively to reintroduce biblical truth to this country is by offering it to America's children. Failure to do that over past decades has brought us to our present social and spiritual reality. We have to find bold ways to reach our children again with truth!”

RENEWANATION's frontline effort is to empower Christian schools, but its broader campaign is to help transform culture. To do that, the organization is working collaboratively to help impact individuals, families, churches, schools, businesses, Christian colleges, and universities, as well as legislation, to promote instruction that leads to a Christian worldview.

Started in 2008, the Virginia-based organization is now working in seven states. A primary focus is placed on helping children receive a full-time, weekday, Christian education. To that end, **RENEWANATION** is working with underserved communities to start new Christian schools. Three new schools have been started in the last year and others are in development. It is working with existing Christian schools and home schools to strengthen and expand their ability and influence so that they can offer a high quality, Christian education to every child whose parents choose this alternative to secular education. It also seeks to offer support to individuals and organizations that provide Christian influence and training to children who are unable to attend Christian schools.

“Because schools must bring real value to have the backing of their community and gain their students and support, **RENEWANATION** always focuses on the entire community when working with a school,” Adams explains. “In addition to working with schools to improve their programs, strategic education and marketing campaigns are put in place to increase broad community awareness on four levels: (1) We answer the question, ‘What is a Christian worldview?’ (2) We state clear benefits that teaching Christian worldview concepts brings to a community. (3) We point to opportunities in the community for children to receive a Christian education. (4) We share ways the community can help to promote Christian worldview education in its own area.”

To this, founder and chairman of the organization, Jeff Keaton, adds, “When millions of children in America and perhaps around the world are afforded Christian education, the founding principles and values that made America great will be reweoven into the fabric of society. The end result will be a nation renewed!”

To learn more about **RENEWANATION** or explore ways the organization may be able to help serve your community, visit its website at www.renewanation.org or contact a representative at (540) 966-0648. ■



new history that emphasizes GBS's early connection to the KEHC, and Dr. Donald Dayton, well-known Holiness Movement historian, the leaders and scholars toured the campus and engaged in a question-and-answer session with GBS representatives.

The KEHC traces its origin to the ministry of the Oriental Missionary Society, which was established by Charles and Lettie

Cowman, two GBS students and missionaries, in the early 1900's. It sponsors Seoul Theological Seminary, originally a Bible school founded under the direction of missionary E.L. (Bud) Kilbourne.

Korean scholars continue to show interest in early GBS contribution to the Holiness Movement in their country, and in July two other such scholars visited campus.

GBS ANNOUNCES NEW EMPLOYEES

Katie Butcher will begin teaching kindergarten this fall at Aldersgate Christian Academy. A GBS honors graduate (BA '12), Katie did her student teaching in Aldersgate Christian Academy and impressed the staff with her abilities, especially with the younger students.



KOREAN DELEGATION VISITS GBS CAMPUS

Representatives of the Korea Evangelical Holiness Church, headed by the Rev. Hyun Mo Park, KEHC General Superintendent, visited the GBS campus June 5 in search of the denomination's roots. Accompanied by the Rev. Paul Hong, author of a



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.

DEATHS

David R. Arnott, 69, Norton, Ohio, died May 26, 2012. He attended God's Bible School 1962-63 and sang bass in the college quartet and choir. A member of Barberton Wesleyan Methodist Church and more recently of Grace Church in Norton, he had taught Sunday school, directed the choir, and led music. He worked as a Defense Production Planner for Lockheed-Martin and will be remembered as a devoted husband, father, and grandfather. Mr. Arnott is survived by his loving wife of 48 years, Monna (Geho) Arnott; his sons, David, Daniel, and Don; his grandchildren, Nate and Katie; and other relatives.

Mrs. Monna Arnott, who submitted this obituary, has also notified us of the death of her husband's step-moth-

er, Jean Gregg Arnott, in November 2010 at the age of 79. She was an LPN when she attended GBS, taking the Christian Worker's Course 1958-59. —Editor's Note

NOTICES

Pastor Needed: An independent holiness church in Ohio with Christian school and small bus ministry is in search of an experienced, loving pastor. Please note that our pastor is not responsible for daily school administrative duties. Interested persons should contact Dick at (740) 375-6718 or e-mail resume to richardmcclinsey@aol.com.

Creation for Earnest Believers is a fine new volume by Dr. C. Wesley King, in which he vigorously and insightfully defends the Biblical account of creation against those who discount it or reduce it to religious myth. He skillfully summarizes the social, academic, and religious struggles that have

Anthony Frederick, who stepped in to help out in the kitchen on a part-time basis last year, will continue working for campus food services. Anthony has worked tirelessly and with passion on whatever task he has been given. He also works with the grounds maintenance crew during the summer months.



Charlotte Frederick, who has been teaching as an adjunct for several years, will be a full-time college instructor in the General Studies Division this fall, replacing Sheila Wolf, who has retired. Charlotte (GBS BA '86) recently finished her MAR from Cincinnati Christian University. She is married to David Frederick, Finance Director at GBS. They have four children, David III (AA '11), Anthony, Alicia, and Christy.



Erina (Keeton) Miriye (GBS AA 2000) has joined the GBS family as the housekeeping supervisor. She has worked as a health unit coordinator at Linder Center of HOPE and as supervisor of before-school care for Aldersgate Christian Academy. Erina and her husband Wesley have two daughters, Abigail, 6, and Karla, 8, and a son, Eron, 11.



Daryl Muir will be Assistant Residence Director. Daryl (GBS BRE '86) has pastored for the past 27 years, the last 19 at the Bible Methodist Church in Warren, Ohio. He has been administrator of the Marriage Matters ministry since 2000 and was recently elected as chairman of the Men of Integrity.



Marilyn (Fish) Muir (GBS '84-86) will begin working as music office manager for the Music



Division, replacing Kendra Smith. She and her husband Daryl have three sons, Shane (GBS BA '09), Brennan (GBS BA '10), Dustin (GBS BA '12), and a daughter, Ashley who is a junior at GBS.

Joana Ryder will serve as assistant chair of the Teacher Education Division and as coordinator of the elementary education program. Joana has a BS in Elementary Education (Greenville College) and a MS in Elementary Education (Eastern Illinois University). For seven years, she managed a program which assisted students who were struggling with reading. Joanna then transitioned to a Christian education classroom setting where she taught at Hobe Sound Christian Academy for three ➡



come in the wake of Darwinism's attack on Genesis, always pointing to the utter faithfulness of the Word of God. King, a Free Methodist scholar, is also the author of *Holiness for Earnest Christians*, previously offered in these pages. *Creation for Earnest Believers*, released by Schmul Publishing Co., may be purchased for \$15.00 plus handling and shipping by contacting Dr. King at 5343 Zion Avenue, Lakeland, Florida 33810.

MISCELLANY

Dr. Marlin R. Hotle (GBS HS '77), is district superintendent of the newly merged Kentucky-Tennessee District Conference of The Wesleyan Church. The former Kentucky District Superintendent **Glenn D. Black** (GBS HS '69; BRE '74), also former editor of *God's Revivalist*, has retired from the superintendency after 22 years of service.

HITHER AND THITHER

"God's Bible School would be a dominant institution among Pilgrims in the early decades of the twentieth century. Its radically bold approach to confronting sin and injustice amid the brothels and saloons of Cincinnati looked a lot like the Salvation Army. GBS imprinted Pilgrim missionaries and pastors with boldness and creativity for the sake of the gospel." Thus **Keith Drury of Indiana Wesleyan University**, and **Robert Black of Southern Wesleyan University** describe the early influence of God's Bible School in the development of the Pilgrim Holiness Church, which has since merged into The Wesleyan Church. Their new book *The Story of The Wesleyan Church* is a fascinating and insightful history of their denomination and attributes a positive role to GBS and its founder Martin Wells Knapp. It is published by Wesleyan Publishing House, Indianapolis. For further information visit www.wesleyan.org/wph. ■



God's Bible School & College, Cincinnati, Ohio
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OCTOBER 21-23, 2012

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➡ years, while also teaching college-level classes for Hobe Sound Bible College.

Stephen Smith will be teaching Bible and theology classes in the Ministerial Education Division. After his graduation from GBS in 2002, he received a Master of Divinity degree from Wesley Biblical Seminary ('06) and subsequently enrolled at Trinity Evangelical Divinity School to pursue a degree in theological studies with a concentration in New Testament exegesis and theology.



As a PhD candidate, he is currently working on his dissertation and anticipates graduation from TEDS in May 2013. Stephen has taught online classes at the undergraduate level for Indiana Wesleyan University since February 2010 and for GBS since January 2011. He has also taught on-site courses at the graduate level for Trinity Evangelical Divinity School since August 2008. Stephen is married to Jessica (Flick) Smith, and they have two sons, Isaac, 4, and Joshua, 2.

Maria Stetler has joined the GBS staff as a full-time employee and will serve as assistant to the Director of Institutional Advancement, Faith Avery.



Maria capably worked in the Advancement Office for three years while on the student work program prior to her graduation in May 2012. She has a BA in secondary English education and an AA in business and plans to pursue studies in business administration. Maria is the daughter of Steve (GBS BRE '82; BA '83) and Beth (Sankey) (GBS BA '85) Stetler.

Jason Watters has come to the GBS campus to supervise the care of the grounds as Assistant Campus Administrator. Jason has 17 years of experience in the area of grounds maintenance. He has supervised grounds and upkeep for a condominium complex and has worked at Lenawee Christian School in Adrian, Michigan, helping maintain its 75-acre campus. Jason's hobbies are flying (he is a pilot), camping, traveling, and spending time with his wife, Karalynne (Shiery) (GBS '99-2000) and their two children, Kaitlynne, 7, and Chandler, 2.



Diane Wood, from Gentry, Arkansas, will be the office manager for the Division of Intercultural Studies and World Missions, assisting Dr. Dan Glick both in the work of that division and in the administration of the Christian Service office. During her senior year, she worked in this same capacity as a work student. She graduated as the co-valedictorian of the GBS college class of 2012.



**GBS RECEIVES TOP WORKPLACE AWARD
SECOND YEAR IN A ROW**

God's Bible School and College was pleased to be named a "Top Workplace in Cincinnati" by Enquirer Media for the second year in a row. This project was conducted in conjunction with WorkplaceDynamics, which invited businesses with at least 50 employees in Greater Cincinnati and Northern Kentucky to participate. GBSC was named a "Top Workplace in Cincinnati" with "exceptional health" both years.

The survey results demonstrate that employees value the institution, its atmosphere, and their roles in



it. When asked "what impresses you most about how GBSC does things efficiently and well?" one employee responded, "We accomplish much with little in the pursuit of excellence."
—Faith Avery, Director of Institutional Advancement

BRIEFLY NOTED: A team from the Higher Learning Commission will be conducting its regular five-year visit to the GBS campus September 17-19 as required for reaffirmation of the college's regional accreditation.... The GBS Music Division announces that Alison Acord will be presenting a guest vocal recital on Tuesday, September 4, at 7:00 PM, followed by a voice master class on Wednesday, September 5, from 3-5 PM. Kimberlee Russell (piano) and Alona Handzyuk (voice) will be presenting a joint junior recital on Thursday, October 18, at 7:00 PM. 📌

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This year's featured speaker is
Dr. Philip Brown



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Dear Phil

When you survey how Jesus describes what a disciple of His does, you find that a disciple follows, learns, and serves Jesus (John 12:26; Luke 9:23; Matt. 16:24; John 10:27), seeks to abide in His word (John 8:31), prays and fasts (Luke 5:33-35; Matt. 9:14), identifies publicly with Jesus (Luke 9:26), suffers whatever circumstantial discomforts and deprivations following Jesus entails (Matt. 8:19-22), learns to fish for men (Matt. 4:19), disciples other disciples (Matt. 28:19-20), receives baptism as a sign of his commitment to follow Jesus (Matt. 28:19), learns to do all Christ has commanded (Matt. 28:19), provides spiritual value to others (Matt. 13:52), loves his fellow disciples as himself (John 13:35), bears much fruit to the Father's glory (John 15:8), and strives to be fully trained (Luke 6:40). If required, he sells his possessions (Matt. 19:21), and leaves his current vocation (Matt. 9:9).

Such commitment is richly rewarded. Those who respond to Jesus' call become part of His family (Matt. 12:49), are secured by the Father's hand (John 10:29), hear the Shepherd's voice (John 10:27), receive a hundred times as much as they sacrifice in this life (Mark 10:30), gain eternal life (John 10:28), and experience the freedom Jesus' word provides (John 8:31-32).

In sum, a Christian disciple is a radically committed follower of Jesus who is seeking to live like Jesus in every facet of life, including making disciples of others. He/she has not arrived at full Christlikeness (Matt. 10:24-25) but is marked by a desire for growth and a willingness to receive instruction and correction (Matt. 16:5-12; 17:19-20).

Blessings,
Phil ■

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

FOLLOWERS OF CHRIST

What does a Christian disciple look like? —Richard

Dear Richard,
Jesus' call to discipleship stands in stark contrast to contemporary, seeker-sensitive approaches to evangelism. For the last forty years we've been told that we should avoid putting people off with language that will offend their sensibilities. Out with the negative; in with the positive. Out with the cross; in with the crown. Out with hell and damnation; in with health, happiness, and heaven. Out with demands for radical reorientation of a person's life; in with "God loves you just as you are."

But what did Jesus say to potential followers? How did He present discipleship?

- **Luke 9:23.** "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me."
- **Luke 9:62.** "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."
- **Luke 14:26.** "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple."
- **Luke 14:28.** "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?"

• **Luke 14:33.** "So then, none of you can be My disciple who does not give up all his own possessions."

Jesus demanded radical commitment. A disciple has counted the cost (Luke 14:28-33) and is ready to deny himself and sacrifice anything and everything (Luke 14:26), including his life (Luke 9:23; Matt. 16:24), to follow Jesus unswervingly (Luke 9:62), and without regard to what others do or don't do (John 21:19-22). The call Jesus issued was never a "check-it-out-and-see-if-you-like-it" call.

The very radicalness of Jesus' call, however, can be misperceived. Jesus invited little children to Himself. He saved the demoniac of Gerasa, but didn't allow him to follow Him. Instead, He sent him out to proclaim what God had done for him (Luke 8:38-39). In other words, the nature of the self-denial and sacrifice to which Jesus called His followers wasn't the same in each case. Matthew, Peter, John, and Philip were called to leave their jobs, but the Thessalonians were told to keep working (1 Thess. 4:11).

The least common denominator for all His disciples was Jesus' demand of unwavering loyalty, public identification, willingness to lose one's life, and purposeful patterning of one's life after His.



SOUTHERN BAPTISTS SUPPORT "SINNER'S PRAYER"

Delegates at the annual meeting of the Southern Baptist Convention in July voted to support the traditional "Sinner's Prayer," typically used in evangelistic services. According to Ted Olsen on the website of *Christianity Today*, the resolution affirming the prayer "was originally presented by Eric Hankins, pastor of the First Baptist Church in Oxford, Mississippi, though the version approved by the committee omitted language designed to refute the denomination's increasing Calvinist membership." Hankins said "his resolution was sparked by a talk from one of the SBC's Calvinist stars, David Platt," who had "said the emphasis on the Sinner's Prayer is unbiblical and damning" and labeled it as "superstitious." Hankins, however, believes "the real problem that the New Calvinists have with the Sinner's Prayer is that they believe only certain people can come to faith, and they don't want the hopelessly condemned thinking they are saved or joining churches when they actually have no chance for life in Christ."

BISHOP PONDERES FUTURE AFTER CHURCH APPROVES SAME-SEX CEREMONIES

In a July 25th meeting, Bishop Mark J. Lawrence, head of the Episcopal Church in South Car-

olina, discussed the actions of his denomination's General Convention departing from historic Christian teaching on sexual expression, including its approval of church ceremonies blessing same-sex unions.

The bishop told his clergy that he believes the Episcopal Church has crossed a line he cannot personally cross, and he requested a period of grace as he prayerfully seeks the face of the Lord and asks God's direction. The Diocese of South Carolina remains one of the few regions of the denomination still committed to traditional Biblical teaching.

THOUSANDS OF CHRISTIANS SUPPORT CHICK-FIL-A RESTAURANTS

"Chick-fil-A franchises from coast-to-coast were reported to have massive crowds during all three mealtimes as Chick-fil-A Appreciation Day [August 1], led by former presidential candidate Mike Huckabee, appeared a huge success." These words by Alex Murashko, reporter for the *Christian Post*, an online newspaper, underscored widespread support for the restaurant chain in a controversy with homosexual activists. "Chick-fil-A was pulled into the eye of the storm regarding gay marriage after its president, Dan Cathy, a devout Christian, confirmed the company's commitment to the traditional family unit." ■



student focus

When his mother's cancer returned for the second time, he knew he had to trust God. Regrettably, it was this same God he had not yet trusted to save his own soul.

Raised as an army brat in the South, **THOMAS RIDENOUR** came to GBSC from Alaska, where his father retired from the military. It was surely not happenstance that in 2007 the Assurance Quartet from GBSC sang at his log-cabin-style church in North Pole. After hearing Rev. Don Davison preach a message on full surrender, Thomas acknowledged his need for God and accepted Christ's Atonement.

Now a junior in the Ministerial Division, Thomas plans to pursue a master of divinity degree in pastoral counseling. His favorite aspect of campus is the small student body – which affords the opportunity to know classmates and teachers more personally.

He chose GBSC for the "well-trained, conservative faculty," and now feels prepared for his aspiration to become a U.S. Army Chaplain – proudly following in the military footsteps of his father. ■

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

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

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



Classics

WORSHIP IN THE EARLY CHRISTIAN CHURCH

Below are edited and condensed quotations from the *Didache* or *The Lord's Teaching Through the Twelve Apostles to the Nations*, an invaluable early Christian document which some scholars date to the First Century. Church historian Dr. Earle Cairns notes the "importance of the *Didache* as a picture of life in the early church between 95 and 150."

Christian Assembly on the Lord's Day

Every Lord's Day gather yourselves together and break bread and give thanksgiving after you have confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you until he has been reconciled, that your sacrifice may not be profaned.

Christian Baptism

Concerning baptism, baptize...into the name of the Father, and of the Son, and of the Holy Spirit. But if you cannot have living water [running water], baptize into other water; if you cannot do so in cold water, do it in warm water. But if you do not have either, pour out water three times upon the head into the name of the Father and Son and Holy Spirit.

Fasting and Prayer

Fast on the fourth day of the week [Wednesday] and on the day of preparation [Friday]. Do not pray as the hypocrites; but as the Lord commanded in His gospel pray as follows: "Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us today our daily bread, and forgive us our debts as we forgive our debtors. And bring us not into temptation, but deliver us from evil. For Thine is the power and the glory for ever." Three times a day pray in this manner.

Prayer at the Lord's Supper

First, concerning the cup, [say], "We thank You, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant. To You be the glory forever."

And concerning the broken bread, [say], "We thank You, our Father, for the life and knowledge You made known to us through Jesus Your Servant. To You be the glory forever. Even as this broken bread was scattered over the hills and was gathered together and become one, so let Your Church be gathered from the ends of the earth into Your Kingdom...."

But let no one eat or drink of your Thanksgiving [the Lord's Supper] but those who have been baptized into the name of the Lord, for concerning this also the Lord has said, "Give not that which is holy to the dogs." ■

- To increase and abound in love one for another and toward all men (1 Thes. 3:12).
- To keep your heart unblamable in holiness before God until He comes again (1 Thes. 3:13).
- To rejoice evermore (1 Thes. 5:16).
- To pray without ceasing, meaning to stay constantly in touch with God (1 Thes. 5:17).
- In everything to give thanks: for this is the will of God in Christ Jesus concerning you. You must cultivate a spirit of thankfulness and praise for all things and in all things (1 Thes. 5:18; Eph. 5:20).
- To be careful not to quench the Spirit, but rather obey His promptings and checks and leadership (1 Thes. 5:19).
- To test everything you hear someone say is God's Word or God's will and then to hold fast only to that which is good (that which can be proved by Scripture) (1 Thes. 5:21).
- To abstain from every form of evil including even the appearance of evil (1 Thes. 5:22).

After the evening camp meeting service in which I delivered this message, the mother of the teenage girl said to me, "My daughter was so happy after you talked with her, because it cleared up a lot of misunderstanding and helped her to know exactly what to do to become entirely sanctified."

Dear Reader, you too can be entirely sanctified. Why not follow these four simple steps and by faith do it right now?

[1] The important question is: does the phrase "at the coming" modify both *sanctify* and *be kept*, or does it modify only *be kept*? Greek syntax is fairly consistent when an author intends two verbs to be modified by an adverbial phrase. Normally the two verbs will be closely connected by *καί* with the adverbial phrase either following them or preceding them. For example, in 1 Thess. 3:12, Paul prays: "May the Lord cause you to increase and abound in love." *ὕμῶς δὲ ὁ κύριος πλεονάζσαι καὶ περισσεύσαι τῇ ἀγάπῃ*.... The two verbs *πλεονάζσαι* and *περισσεύσαι* are linked by *καί* and are both modified by the dative phrase "in love." However, the syntax in 1 Thess. 5:23 is different. The verb "be kept" (*τηρηθῆναι*) is at the very end of the sentence. The prepositional phrase "at the coming of our Lord" is between "sanctify" (*ἀγιάσαι*) and "be kept" (*τηρηθῆναι*) rather than following or preceding them as normal. Given this syntactical arrangement and the distance between *sanctify* and *be kept*, it is unlikely that the prepositional phrase modifies both *sanctify* and *be kept*. Rather, it modifies only the final verb *be kept* (*τηρηθῆναι*). In other words, Paul is not praying that they would be "entirely sanctified" at the coming of Christ. He is praying that they would be kept blameless "at the coming," meaning, kept blameless until His return.



—sermon by DR. ALLAN P. BROWN



HOW TO BE ENTIRELY SANCTIFIED

Four Simple Steps for Christians

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

Scripture: 1 Thessalonians 5:23-24

I was preaching at a camp meeting recently where a teenage girl met me as I was walking to breakfast and said, "Dr. Brown, did you say you would be preaching on entire sanctification tonight?" "Yes," I responded. "Oh," she said. "I can't be at that service because of another obligation. I am so disappointed, because I really want to know how to be entirely sanctified."

I was impressed with her sincerity and the longing I saw in her eyes. So I said, "Why don't you walk to breakfast with me and I will explain to you what entire sanctification is, and how you can be entirely sanctified."

That made her happy, and so I had the privilege of teaching a spiritually-hungry teenager how to be entirely sanctified. As we walked, I thought about my son, Philip, who was saved at age 6, and then at age 12 heard me preach on the subject of entire sanctification, and in simple faith he obeyed Scripture and was entirely sanctified.

There doesn't have to be anything complicated or difficult about receiving by faith what God has provided for all His children. It is God's will that all Christians be entirely sanctified.

After we got our food and were seated, I shared with her the following biblical data. I am going to call this information "Four Simple Steps To Entire Sanctification." If you will follow them wholeheartedly, you, too, can be entirely sanctified! I will conclude this message with two practices to maintain daily after you are entirely sanctified.

Four Simple Steps For Christians

STEP 1. Make sure you are saved and walking in all the light God has given you (1 Thes. 1:3-9).

The Thessalonians were saved and were walking in all the light God had given them. Paul describes them as Christians who had a “work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father” (1:3). He further describes them as elect of God (1:4), followers of the Lord (1:6), and “examples to all that believe in Macedonia and Achaia” (1:7). They had “turned to God from idols to serve the living and true God” (1:9).

Without a doubt, the Thessalonian Christians were saved and walking in all the light God had given them. Are you, dear reader, saved and walking in all the light God has given you?

STEP 2. Understand that the term “entire” means God desires to sanctify every part of you, spirit, soul, and body. (1 Thes. 5:23).

In order to be entirely sanctified, a Christian must not hold back from God any aspect of his life. He must present himself to God in full surrender, totally open and willing for any changes God wishes to make. This surrender must be a complete surrender, involving your “spirit” (the person you are inside your body), your “soul” (in this context “soul” speaks of your mind, will, and emotions), and your “body.”

The focus of the term “entire” is on completeness. You must not withhold any part of your life from God. Surrender everything – your past with its successes and failures, your present, as well as your future. Surrender your dreams, your goals, your relationships, your friends, your leisure-time activities, your music – everything. Make sure there are no reservations or retreat from anything God shows you.

STEP 3. By faith, ask the God of peace to sanctify you entirely and believe that He does it (1 Thes. 5:24).

The inspired prayer of Paul for the Thessalonian Christians is recorded in Scripture to teach Christians everywhere that God desires to sanctify them entirely. Listen to our text again, “And the very God of peace sanctify you wholly; and I pray God your whole

spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thes. 5:23).

Some readers of Scripture have assumed that the moment of entire sanctification occurs “at the coming of the Lord Jesus Christ.” This is a mistake. The phrase “at the coming of the Lord Jesus Christ,” modifies the phrase “kept blameless” and not the phrase “sanctify wholly” (entirely). [1]

This verse tells us that God desires to sanctify entirely a Christian in this life and preserve him blameless until Jesus returns. Not only is blamelessness possible, but it is the expected norm for believers, as evidenced by Paul’s regular admonitions and prayers for believers to be blameless. For example, Paul commanded the Philippians to “do all things without grumbling or disputing; so that you will prove yourselves to be **blameless** (ἀμειψτροί) and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world” (Phil. 2:14-15).

Remember, faith is an absolute requirement in order to be entirely sanctified. Hebrews 11:6 teaches, “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” From the last phrase, we derive the three irreducible elements of faith: (1) Faith believes what God says (“He is a rewarder of them that diligently seek him”); (2) Faith obeys what God requires (He rewards those who “diligently seek him”); (3) Faith trusts in and rests on what God promises (He will reward “them that diligently seek him”).

STEP 4. Testify to others that you by faith believe God has received your full surrender and has entirely sanctified you (Rom. 10:9-10).

Two Practices To Maintain Daily After You Are Entirely Sanctified

- 1. Renew each day your commitment to live an entirely sanctified life and continue to make any adjustments or course corrections that God shows you to make.**
- 2. Seek to develop the characteristics of the entirely sanctified life as described in 1 Thessalonians chapters 3 and 5:**



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.

ASIA. "Paul and Esther Troyer have been commissioned as new missionaries to the forgotten highlands of Asia. They have related in very moving ways how the Lord has...placed a burden on their hearts for the millions of unreached in this region of the world.... In November and December, Paul and Esther will be participating in an excellent missionary training program in Colorado. Their projected date of departure for missionary service is spring 2013. —*Bible Methodist Missions*

CUBA. "[In a recent trip to Cuba] we had seekers in the Sunday evening service as well as four other services. We had a good leaders' meeting with twenty-five in attendance. The Lord met with us, and we have new ones gaining interest in the teaching of the doctrine of holiness. [My husband] David is clear on what his thrust is. He wants to see Cubans learn of real freedom from sin and heart purity and then teach it to others. Please keep praying." —Marilyn Middleton, *Missionary Herald*

COLOMBIA. "Phillip and Heather Dickinson (Global Holiness Mission) are praising God for the help He is giving in Colombia. In a recent trip to Medellin, there were several new people and some sought the Lord.... In Cartagena there is a hunger for holiness that hasn't been apparent before." —*Ropeholders*

HAITI. "[Through many problems] we have seen God's hands at work in mighty ways.... It seems that while Satan has been busy planning his attacks, God has been busy working. The clinic is functioning well, and we are seeing more patients than ever before. We have been having great opportunities in the

last few months to spread the gospel to our patients." —The Joel Hess Family, *Email Newsletter*

INDIA. "With heartfelt thanks to God, EFM announces Andrew [GBS BA '05] and Morgan [who has taken GBS ADEP classes] Street as newly-appointed missionaries under appointment to the country of India. They are joining other obedient Christ-followers from around the world... by giving themselves and going to this indigent region of the globe.... It is with distinct pleasure that EFM reaffirms its historical commitment to 'spread scriptural holiness throughout the land' by sending this young family to begin a missionary enterprise in a country located in the nerve center of the 10/40 Window – India!" —Marc Sankey, *Missionary Herald*

INDIANAPOLIS. "We recently welcomed Great Commission Camp, an 'on the road' youth camp focused on training young people to reach out. They joined us in the inner-city for a day of outreach and evangelism in mid-June. Nearly fifty callers knocked on several hundred doors that day, talking to our neighbors about the Good News of Jesus and inviting them into relationship with God and His people. We found over 30 families that were interested in more information about the church at Victory Chapel! We will be following up with those contacts over the next few weeks. Reaching out to new people is an important part of seeing people come to a saving faith in Jesus Christ." —Eric Himelick, Victory Inner City Ministries, *Email Newsletter*

MEXICO. "[In a recent service, Steve Stetler, missionary director to Mexico] has spoken of a sense of revival in southern Mexico and the eagerness of many there for deeper knowledge of the word of God. He reminds us that in the midst of horrific violence, God is increasing the spiritual hunger of the Mexican people, and that through our intentional training of spiritual leaders, He is equipping His people to respond." —*Bible Methodist Missions*

MONGOLIA. "Beverly Rhodes asks for prayer for the situation at the women's prison. The rules have been tightened again and the inmates are very discouraged. Used clothing or boots are not allowed to be received, even though warm clothing is so needed in the winter. New clothing and shoes or boots will be allowed. It also has become difficult to meet for Bible study since only a few of the ladies are allowed to attend now because they must work. Over 100 women are in need of encouragement, and many still need Jesus." —*Ropeholders* ■



compiled by Rev. Jack Hooker, President,
National Alumni Association of GBS

FROM ASHES TO VICTORY IN STONE, KENTUCKY

On Saturday, April 28, 2012, the congregation of the McAndrews Wesleyan Church located in Stone, Kentucky, held the dedication service of its new church. "From Ashes to Victory" is a fitting title for the dedication. A coal truck partially destroyed the old church in 2007. As the congregation pondered the options for repairing the building, it burned to the ground at the hands of an arsonist in 2009.

A number of GBS alumni were present to join Pastor Ralph Ferree and his congregation in a service of rejoicing and dedication. From the call to worship until the last song, "Holy Ground" sung by Rev. and Mrs. Ben Colburn, God's Presence could be felt by those who were there. GBS alumni present at the dedication were (L-R) David Miller; Rev. Ralph Ferree; Carol Ann (Davison) Blakley; Sharon (Jackman) Black; Rev. Glenn Black, District Superintendent; and Rev. Keith Biddle. Alumni not pictured in attendance were Rev. Gordon Tilley, Rev. Willard Metz, Mrs. Debbie Pope, and Miss Rachel Ferree. It can truly be said, "To God be the glory, great things He has done." ■



Dear Brother Avery,

I just wanted to tell you that Eric and I had the chance to come to GBS...a couple weeks ago. We only had a short time to spend on campus, or I would have looked you up.... But I had to tell what it was like to walk up on campus again.

As Eric and I came up the ramp together, I can't describe to you the emotion that hit me. I had to stop and just cry at the feeling of awe and wonder that I felt. It was as if I were standing on holy ground. You see, if it had not been for GBS, I wouldn't have my wonderful husband who has stuck with me through the very deep valley that I have gone through. And I wouldn't have had the training to look at life from God's perspective and thus make it through brain surgery and brain cancer with "a peace that passeth understanding."

It was a miracle that I ever came to GBS and now I am eternally grateful for the instruction and training I received there, not to mention the social opportunities the school provided and the godly examples set before me. I came to GBS very wary of leaders, as I had had so many let me down. I didn't trust anyone, but as I watched you day after day, I realized that you can live a consistent, godly life, and that His grace can sustain you to walk with Him all the time.

You'll never know how much GBS means to me, and how privileged I am to call myself a GBS grad. Keep up the good work and keep your consistency because it gave me hope to go on, and now has helped me through things I never thought I could face. I thank God for the day I came to GBS and will always treasure my days as a student there. Don't let up the standard and keep the faith. The younger generations are depending on you! Thanks for all you've done for the Lord.

In Christ,
HEATHER STANBERY

The above letter, dated August 3, was written by **Heather Christner Stanbery ('08 AA Music Ministry)**, Troy, Missouri. In a later note she writes, "I am feeling better than I have in years and have no pain. The cancer is very slow-moving, and so it will be some years before it is a problem again. The doctor said to go on with normal life, and they will monitor it closely. I will be starting my fifth year as a teacher in a Christian day school."



PHONATHON 2012

We're calling about a worthy cause.

September 24-27 October 1-4 October 8-11



"Hi, my name is Mark,
and I'm a junior at God's Bible School & College
calling tonight on behalf of Phonathon..."

If you're a member of the GBSC community, you may have received a call like this before. Or your parents have. Or your pastor has. That's because Phonathon is a vital part of our fundraising efforts.

**We have met our goal of \$120,000 for the past two years!
Help us reach our goal again this year! Be a part of success.**

Your donation will increase academic excellence by providing
scholarships and facilitating our student work program.

When a student calls, please consider a donation to this worthy cause.

If you'd rather not wait for a phone call, you may send your gift for Phonathon to:
God's Bible School & College, Office of Advancement, 1810 Young Street, Cincinnati, OH 45202
Office of Advancement 513.721.7944 Track our progress at www.gbs.edu/phonathon

➡(p2) *worship is the adoration of God, Holy, Blessed, and Undivided Trinity; and by apostolic mandate, it is to be conducted with decency and order.*"

In these words, worship is defined and affirmed as the essential function of every congregation – the very pulse and rhythm of its life. For not only is the entire church a holy temple (II Cor. 6:16; Eph. 2:19-22), "offering up on every shore, / Her pure sacrifice of love," as an old hymn reminds us, but so is every one of its local gatherings. For wherever Christians meet – in Gothic cathedral or clapboard storefront – they stand on holy ground, one of heaven's "outer courts" where God is adored, praised, and exalted, even as He is by "angels and archangels and all the company of heaven." Someday we shall join them there, but until then we join them here. So it's true – all our worship in this life is rehearsal for worship in the life to come. If this is so, as someone has suggested, we had better get it right!

"Yes, worship of the living God is man's whole reason for existence," as A.W. Tozer insists. "That is why we are born, and that is why we are born again from above. That is why we were created, and that is why we have been recreated. That is why there was a genesis at the beginning, and that is why there is a re-genesis called regeneration." What is true of Christians personally is true of Christians corporately. For as Tozer continues, "worship is also why there is a church. The Christian church exists to worship God first of all. Everything else must come second or third or fourth or fifth...."

With profound reverence, therefore, we bow each Lord's Day in the Lord's house with the Lord's people to adore Him, the Supreme Majesty of heaven, "high and lifted up" in the awesome Unity of His Being and in the sublime Trinity of His Persons. "Holy, Holy, Holy, Lord God of Hosts!" In doing this, we unite our hearts and voices in the Church's continual "sacrifice of praise and thanksgiving," which in heaven He accepts through the mediation of Jesus our great High Priest and which on earth He hallows by the mediation of the Holy Spirit our Sanctifier, who transforms us with "ever-increasing splendor" into the likeness of His Son (II Cor. 3:18).

CORPORATE WORSHIP IMBALANCED

"As Wesleyans we have a twofold heritage in Christian worship. On the one hand is the warmth and earnestness of fervent and joyful devotion. On the other is the sober restraint of form, dignity, and tradition. Both are essential. Too often, however, we have emphasized the first and neglected the second." So as the Call makes clear, our problem is a lack of balance, as are most of our problems.

What happens on Sunday morning throughout the CHM differs from church to church, but almost always it is shaped by the free-wheeling exuberance of the fron-

tier camp meeting which nourished our beginnings. Granted, in most places this exuberance is now greatly diminished, but many still remember it with longing. In any case, our worship pattern centers in fervent preaching, personal testimonies, and rousing altar calls, all within an atmosphere of warm-hearted emotional response. This is augmented with continuous appeals to personal spiritual experience played out in personal feelings, personal impressions, and personal reactions.

This appeal to the emotional, individual, and experiential is one aspect of our heritage – the subjective element so necessary to all human-divine encounter. At its best, it has been used mightily by the Spirit to make Jesus real to yearning saints caught up in those blessed moments when "heaven comes down our souls to greet, / While glory crowns the mercy seat." Frankly I wish we had more such moments. When I experienced them as a child, they made me long to be a real Christian.

But whenever revivalistic worship is divorced from "the sober restraint of form, dignity, and tradition," the second gift of our heritage, it drifts easily into irreverent familiarity and mushy sentimentality, exalting feelings to the neglect of mind and will. Even worse, this subjective emphasis tends to downgrade the solid objective foundations in Christian doctrine so essential to our hope in Christ. So worship becomes me-centered rather than God-centered, as our thoughts are fixed almost exclusively upon our "personal relationship" with God rather than upon God Himself "high and lifted up" in transcendent glory.

Too often this has been our experience. We sing choruses and gospel songs that point more to us and our joys and burdens than about God and the worship that He calls us to offer Him. We talk endlessly about our own "personal walk" with Him but seldom read lessons from His Word as regular acts of worship, though the preacher usually reads a few verses as a prelude to his sermon, which often is more exhortation than exegesis. We schedule many "specials" – usually vocal but sometimes instrumental – that "bless" and "inspire" us, but neglect baptism and the Lord's Supper, the two sacraments of the gospel which Jesus Himself commanded us faithfully to observe.

CORPORATE WORSHIP RENEWED

For good reason, then, we are summoned to renew our worship. Many across America's religious spectrum have tried to do this by adding popular entertainment, pumped-up music, and "seeker-sensitive" gimmicks. But these are shallow substitutes for the rich spiritual reality that brings honor to heaven and sanctity to earth. What we must do, rather, as the Call suggests, is to ground our worship firmly in "the mandates of Scripture and in the

tradition of evangelical orthodoxy," centered in what Christian worship has always been – "the faithful ministry of Word and Sacrament." In other words, we must pattern our efforts by what the Bible teaches as it has been practiced by generations of faithful Christians. None of this will be successful, however unless the Spirit breathes new life, purpose, and excitement as we do His bidding. Oh, that He would rend the heavens and come down!

We now make these four affirmations that will guide our efforts:

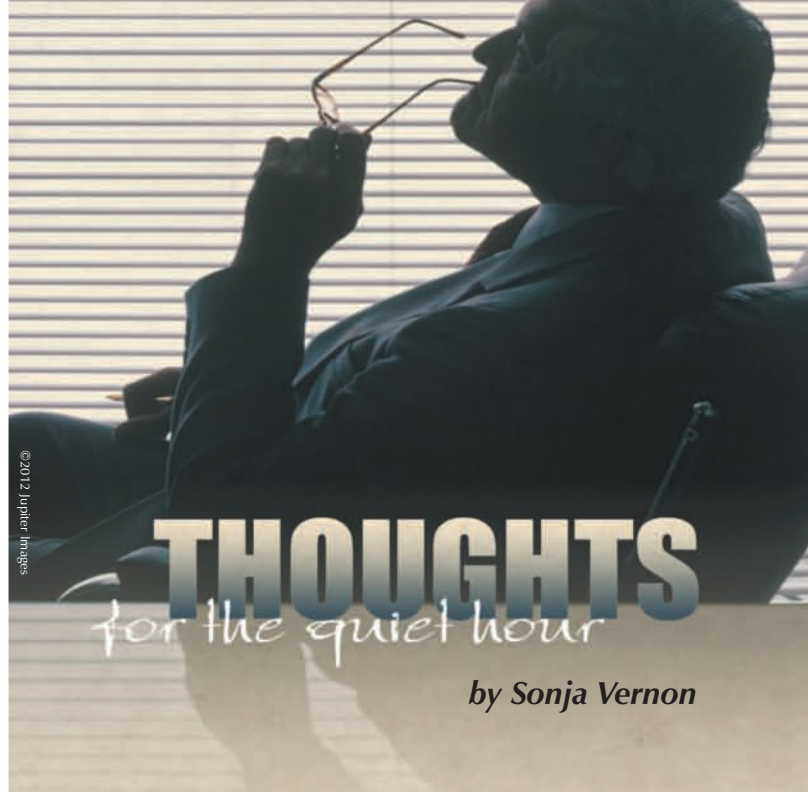
(1) Worship is centered in God. Our conduct of public services – our music, our prayers, our sermons, and whatever else we do – is a sacrifice to God, the Holy Triune One, whom we adore and magnify. This means that we cultivate an atmosphere of profound reverence and joyful openness that excludes all that is merely clownish, sensational, and entertaining.

(2) Worship is objective in content. This means it is shaped by solid truth revealed in Holy Scripture, confessed in ancient creeds, proclaimed in faithful preaching, and rehearsed in soaring hymns that point the Church to its doctrinal foundations. This is not to deny that certain choruses enhance our worship, but they must never replace the majestic hymns – especially those of our Wesleyan heritage – that solidify our faith in God and lift us to Him. Thus, worship appeals primarily to our mind and to our will, but as the Spirit moves graciously among us, our emotions are often roused to warm subjective response.

(3) Worship is corporate in nature. Through the Spirit's mediation, worship brings together the devotions of each member of the congregation into one collective offering lifted up in love to heaven. Thus we sing *congregational* hymns, have *responsive* readings, and join in *unison* repetition of the Lord's prayer, the creeds, and other acts of prayer and praise. Sunday worship is no time for talent shows, dramatic presentations, musical concerts, or me-centered personal focus.

(4) Worship is complete in content. So Scripture, the great pattern that God has given, points to adoration, thanksgiving, confession, and supplication as the basic elements of common worship, even as they are of individual worship. Moreover, the preaching of the Word – faithfully proclaimed – and the celebration of the Lord's Supper – faithfully administered – provide its recurring pattern, as they have since the earliest Christians "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

"Glory to God in the highest." We hear again the Christmas angels as they chant Jehovah's praise. "On earth peace, good will toward men!" So they teach us to worship God. ■



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THOUGHTS

for the quiet hour

by Sonja Vernon

A DAY OF GOOD NEWS

"When these lepers came to the outskirts of the camp, they entered one tent and ate and drank, and carried from there silver and gold and clothes, and went and hid them; and they returned and entered another tent and carried from there also, and went and hid them. Then they said to one another, 'We are not doing right. This day is a day of good news, but we are keeping silent...'" —2 Kings 7:8-9a NASB

The city of Samaria was under siege. Lepers faced with certain death became desperate enough to venture into the enemy camp where they discovered that God had caused the Syrians to flee, and bounty was at their fingertips. Overwhelmed with goodness, they satisfied their needs and began to hide what they couldn't immediately use. And then they remembered. Just across the field a city was starving. While they reveled in plenty their brothers were dying of want. They knew they couldn't keep quiet.

Would that we in the church were smitten with the same guilt! Sin has laid siege to our world. Our brothers and sisters languish and starve in slavery. In desperation they sacrifice everything of true and lasting value, unaware that deliverance has come. Abundance and freedom lie just outside the walls! Will we tell them – we who were just as needy as they? Or will we simply satisfy our own needs and bask in God's provision? "This day is a day of good news." Let us refuse to keep silent! ■

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

SEPTEMBER 2012

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Homecoming 2012

"Radio Days"

Friday, October 12

10:00 am - 3:00 pm

The Hilltop Classic

GBSC's fourth annual golf scrambler
Preregister with payment online @ www.gbs.edu

5:00 - 6:30 pm

Family Fellowship Supper

Choice of Cincinnati style chili or
traditional Italian spaghetti & meatballs

7:30 - 9:00 pm

Radio Days Concert

Featuring music and a simulated radio broadcast!

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 13

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 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

*Relive the days of radio
broadcast from the Hilltop!*

