

GOD'S REVIVALIST

October 2006

Bible Advocate



GOD'S BIBLE SCHOOL & COLLEGE HONORS

MARTHA MILLER

FOR 25 YEARS OF SERVICE

the editor's view



LARRY D. SMITH

WHERE THE HEART IS

“*Home is where the heart is.*” This old motto is as true now as when it was displayed in Victorian parlors. For in all of us is a deep desire for home and family where we belong by birth and blood and where we live out our lives in a community of heritage and love. It was God who intended this, for it was He who set us in families and who established our first home in Eden. Home is His purpose for us all.

This is just as true of our spiritual home, the Church, which is God’s family where we also live out our lives in a community of heritage and love. We belong there, too, by birth and blood—our place secured by the Spirit’s birth and provided by the Saviour’s blood. In this home we advance in holiness, mature in character, and grow in grace, nourished by God’s Word, Christian fellowship, holy sacraments, and corporate worship. So it was in the earliest days of Christianity, and so it is today. “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers” (Acts 2:42).

Jesus was specific and emphatic. “Upon this rock I will build my church!” (Matt. 16:18), Yes, He promised this of His Church, the universal fellowship of the faithful, the great house of prayer for all nations, which He would build on the central truth which Peter had just declared, “Thou art the Christ, the Son of the living God!” As both its founder and its foundation, He would also be its patron and its protector, assuring its final triumph. Against the most bitter hostility it always would confess His name, for “the gates of hell shall not prevail against it!”

Later He spoke again of the Church, this time as a local congregation, gathered in one place to discipline one of its members who had spurned its counsel. “But if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Matt. 18:17).

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the president's page



HALF-WAY CHRISTIANS

by Michael R. Avery, President

In the early 1600's the Puritans made the arduous journey to America to establish a pure community of like-minded Christians, a "City on a Hill." As the first generation of these settlers began to die off, their congregational churches faced a membership crisis. Full participation, or membership, had been limited to the "Visible Saints" — those who had made a public affirmation of a conversion experience. In the early days, most Puritans testified to such an experience. But as time passed, the fires of conviction did not burn as brightly in the hearts of the second- and third-generation Puritans. Fewer of them had a "conversion experience," and even fewer were inclined to devote themselves to the principles of the church.

In 1662, the church leadership, to confront this crisis of faith, created the Half-Way Covenant. It provided a partial church membership for the children and grandchildren of church members. It allowed them the rite of baptism (which opened the door to civil privileges) without having to devote themselves to the strict principles of the church or testify to a "conversion experience." Within a generation these partial Puritans were complete worldlings.

History has proven that it is a daunting task for parents to hand down their faith to succeeding generations. The Book of Judges graphically describes this challenge: "The people worshipped the Lord throughout Joshua's lifetime and during the lifetimes of the elders who outlived Joshua. They had seen all the Lord's great works He had done for Israel.... After them another generation rose up who did not know the Lord or the works He had done for Israel. The Israelites did what was evil in the Lord's sight. They worshipped the Baals and abandoned the Lord, the God of their fathers, who had brought them out of Egypt." Succeeding generations have a natural tendency to accept the status quo and to lose the vision of the first generation. Too often the second-generation experience is a second-hand experience. The parents' fervor for the faith becomes the children's formalism and the grandchildren's apathy.

This is more than a sad fact of church history. It's a tragedy of eternal proportions. I have witnessed children who have grown up in the finest of Christian homes succumb to the subtleties of what one writer calls the "second generation syndrome." They conform to the codes and creeds of their religious subculture; they perform their Christian duties with sincerity; they speak the appropriate shibboleths with ease and familiarity; yet they lack the vital heart of basic Christianity. Like the Rich Young Ruler, they are fine examples of religious conformity and moral integrity, but totally void of true spiritual life.

Every Christian parent wants more than anything else to have children who love and serve the Lord. We all want to give them the benefit of the doubt and take them at their word that they are indeed Christians. But both parents and pastors need to be very careful not to assume that because Johnny and Sally look the part they truly know God. The new birth carries with it some unmistakable marks of spiritual life. If these are not present, then well-meaning attempts to confirm children in the faith will never substitute for a true conversion. God has no grandchildren. Every generation must find God for itself and experience His saving grace. There are no Half-Way Christians in heaven, just totally lost ones in hell. ■

Letters

TO THE EDITOR

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

I'VE HAD IT!

Just read "I've Had It!" ["The President's Page," September issue]. Amen, brother! We're in agreement. With the portraits that some people are painting of Christianity in our day, it's no wonder that many people don't have confidence in the church.

Thanks for ringing the bell loudly and clearly.

Steve Hight
Email

I WAS YOUR SUNDAY SCHOOL TEACHER

I have really enjoyed the entire magazine [and] especially enjoy your editorials. I like the fact that you have dug out truths from Martin Luther, John Wesley, and others; and it gives a continuity to the Church of Jesus Christ....

I wondered if you are the same Larry Smith who went to the Free Methodist Church in Lincoln, Nebraska. If so, I was your Sunday school teacher for a year. I will look forward to more editorials, and I think your magazine is very special.

ALYCE ELLINGSON
Mountain Home, Arizona

Editor's Note: Yes, I am that same Larry Smith! What a joy to hear from my Sunday school teacher of long ago! True, an appreciative understanding of our past brings a necessary sense of "continuity to the Church of Jesus Christ."

"SOUL-STIRRING"

Thank you so much for printing "Thoughts for the Quiet Hour" by Anita Brechbill. Each article is sweet to read and soul-stirring.

ALICE BISSINGER
Denver, Pennsylvania

(continued on page 21) ➡

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.

CAMBODIA

"Since beginning in 1995, Wesleyan churches now number over 20, with 800 members and 41 pastors, and [the Wesleyan Church] is viewed as one of the fastest growing churches in Cambodia. Robert and Kay's ministry [there in September] focuses on preaching and teaching to strengthen this young church. [There will be] two district youth conventions [and the] Pastors' Annual Marriage Retreat. October through December [they will be] teaching 30 new students at the Wesleyan Bible Institute in Phnom Penh." —*Kay and Robert Bickert*

PHILIPPINES

"Great news coming from the pioneering ministry of David Yucaddi: One three-year-old congregation of believers, among the Calanguya tribe, has secured property and is ready for its first church building and parsonage. Another, Cordon, is getting close, and a third is getting closer! There is nothing more important to our ministry here than new believers and churches! Rejoice in the goodness of the Lord with us. The Shepherds' College year is off to its best start in years. The new modular program is being blessed, and we now have 17 students training for the ministry. —*Tim Keep, Philippines Ministry Update Newsletter (BMC)*

SOUTH KOREA

"Over the springtime and early summer, a number of Bible studies and services were held at our apartment in the Anyang District of Seoul. These meetings have been profitable, and Dr. Kim Joohee continues to have Bible studies with students and graduates from Anyang University. Our goal continues to be to raise up a group of like-minded (p19) ➡

GOD'S BIBLE SCHOOL & COLLEGE HONORS

MARTHA MILLER

FOR 25 YEARS OF SERVICE



by Dr. Ken Farmer,
Vice President for Academic Affairs

Martha was the first of three children born to Claude and Mary Lou Madden of Pickens, South Carolina. Since her mother was a piano teacher, Martha listened to music all day and began playing hymns and gospel songs by ear at the age of three. When her mother heard this, she started teaching Martha to read notes. The little girl became an avid learner, practicing each lesson, then begging her mother for another.

This interest continued in public school in Liberty, South Carolina, where, from the 8th grade to the 12th, Martha accompanied all of the choirs. Attending public school gave her the opportunity to audition for and perform in the all-state choirs. She was also selected to accompany the combined high school choirs for all of Pickens County at Clemson University.

Martha wasn't satisfied that she was "talented." She dedicated herself to developing that talent, sometimes practicing five hours (p19)➡

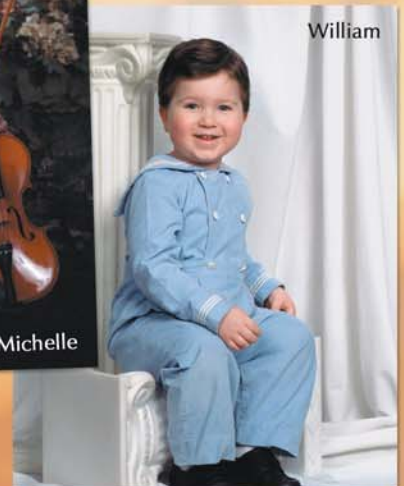


"Mrs. Miller's performing skills and Godly spirit have been a great blessing to the Music Division.

Traveling for GBS for over 25 years, she is the backbone of the college choir.

Mrs. Miller is a fine pianist, and she has invested her life in training others in gospel and classical music."

—Garen Wolf, Music Division Chair



faculty



forum.

CHRISTIANS AND COLLEGE CHOICE: THE SCHOOL ON MARS HILL

by Aaron Profitt

As a seventeen-year-old student, I headed off to attend college at a school located on a hilltop. But I didn't come here, to the Mount of Blessings, to Mt. Auburn. Instead, my college was located on Mt. Oread, several states away.

I chose not to attend a Bible college, but rather to seek my education in a secular setting. Approaching graduation at a Christian high school I had been frustrated and annoyed at the solemn head-wagging my decision tended to produce from other Christians. After all, I'd been in Christian school all of my life. Wasn't I prepared to keep the faith? Wasn't God able to keep me in a non-Christian college?

As I considered college options, I knew the typical objection to secular schooling: "Why, look what happens to Christian kids who go to secular college: they backslide!" My unspoken response, tainted by hubris: Why don't we trust God to keep His children, even in a secular setting? Yet it remains true that Christian young people often do walk away from God while attending secular college.

While that was not the case with me, I still have a story to tell. And my years at the university caused a cooling, a slipping in my spiritual life. I never rejected my

faith—but I lost vitality, I lost spiritual ground, I ended up graduating from college in worse spiritual condition than when I graduated from high school. Over the following three years, with the Holy Spirit's illumination, I came to realize how much I had changed in college. Thank God for His gift of grace to see my need and seek His forgiveness and help!

So what is the problem at the university? There's no simple answer, in my opinion—no readily apparent monster lying in wait for under-prepared Christian students.

I believe the problem is not any one thing so much as it is the pervading culture of a secular college. In Acts 17 Luke tells us that "all the Athenians and strangers which were there [the Areopagus, Mars Hill] spent their time in nothing else, but either to tell, or to hear some new thing" (v. 21). Recall, then, their response to Paul's sermon: some laughed, some wanted to hear more—but even those who listened seemed more interested in hearing "some new thing" than in believing.

Areopagites fill secular colleges. Faculty and students alike love to "hear some new thing," and some even listen to Christian thought. But they listen to it all as cultural ideas, not as truth. All is relative, nothing is absolute, Christianity is a mildly interesting artifact of Western histo-

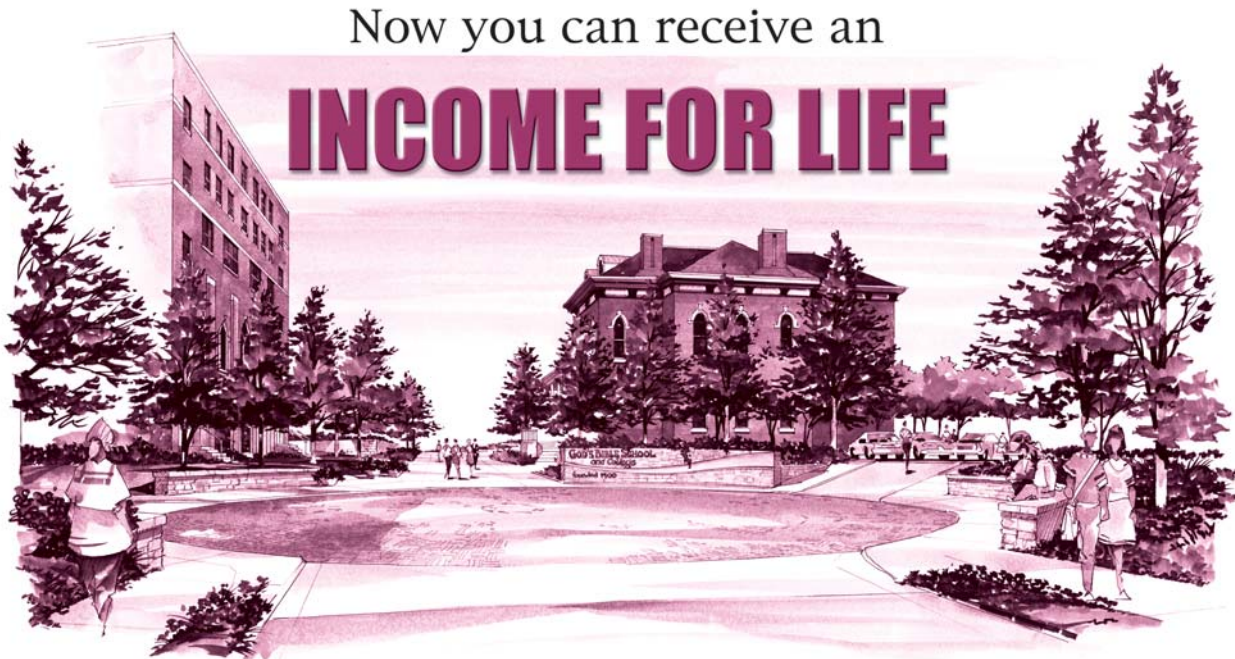
ry. And this mindset saturates college culture, a "live and let live" attitude that values a life of ease, contemplation and satisfaction—self-satisfaction especially.

This ostensible "openness" is really simply a failure to take seriously most truth claims other than science's, and this laissez-faire attitude toward the spiritual saps the soul of the unheeding Christian. But how can one guard against this? It is not overt; it simply is. One's roommates, teachers, advisors, classmates—all share in the college culture. The change in the Christian is nothing dramatic or sudden, but a slow, gradual and deadly leakage.

While there was vanity in my attitude, I still believe that God led me to the university. I don't understand all the workings of the Almighty, but I think perhaps part of His reason for putting me there was to prepare me to write this article—that is, to enable me to address the issue of college choice from the perspective I now have. I have grave concerns when Christian young people—often with the support and encouragement of their parents—traipse off to a secular college. My concerns arise not from ignorance, but from all-too-real knowledge. If God puts His children in the lions' den, He certainly intends to keep them safe—but when His children choose to leap into the den of their own accord, they presume on God's grace.

Parents, pastors, teachers, what are you doing to help your children, your young parishioners and students understand the dangers of Mars Hill? ■

Mr. Aaron Profitt is Chair of the Division of General Education at God's Bible School and College.



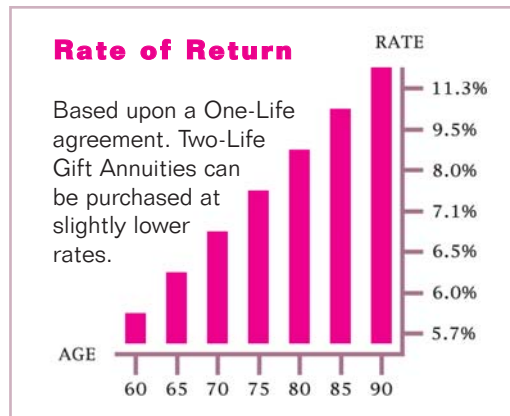
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— Called Unto Holiness —

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

LEGALITY OF LOVE OR LOVE OF LEGALITY

by Dr. S.I. Emery

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Mt. 21:37). This commandment embodies the heart of Christian holiness. The term “legal” with its cognates has to do with law and its relationship to conduct. The divine law is an expression of the divine holiness. The law reveals the sin in moral beings, so that “by the law is the knowledge of sin” (Ro. 3:20). As sinners, the law condemns us, for “all have sinned and come short of the glory of God” (Ro. 3:21).

But God’s love provides a legal basis upon which He can save us. *“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, that he might be just and the justifier of him which believeth in Jesus”* (Ro. 3:24-26). Love does not trample law or justice under foot to bestow mercy. Christ fulfilled the law by being “holy, harmless, undefiled and separate from sinners,” (He. 7:26), suffering, the “just for the unjust, that he might bring us to God” (I Pe. 3:18).

Love demands loyalty. When God’s love is “shed abroad in our hearts by the Holy Ghost” (Rom. 5:5), the basis for loyalty to God is established within us. This means we obey Him, because we love Him. “He that hath my commandments, and keepeth them, he it is that loveth me” (Jn. 14:21). In the complexities of life we may not know what the letter of the law demands, but we know that if we love Him, we want to do His will. The evidence of my love for God is expressed in my desire to please Him.

This is the legality of love. Over against this, however, may be a love of legality, on one hand, or antinomianism (a hostility to the law), on the other. It would be hard to say which is the more dangerous. Love of legality loses sight of Christ in contending for things, what

are sometimes called “standards.” Strife and bitterness may result, and the warning is, “If ye have bitter envying and strife in your hearts, glory not; and lie not against the truth” (Ja. 3:14). This may lead to tension and evil-speaking against each other, and “if ye bite and devour one another, take heed that ye be not consumed one of another” (Ga. 5:15).

Antinomianism has no legal restraints; and in many cases, love has led to license. All law is pushed aside as bondage, and liberty in Christ becomes license to sin. The Bible speaks of the “perfect law of liberty” (Ja. 1:25). It is “the law of the Spirit of life” which makes us free from “the law of sin and death” (Ro. 8:2). There are laws governing faith. “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” (Jn. 5:44).

Love must ever be the motive for obedience. It will constrain (drive) us to seek His will and urge us to “do those things that are pleasing in His sight” (I Jn. 3:22) Paul states it clearly: “Walk in the Spirit, and ye shall not fulfill the lust of the flesh; but if ye be led of the Spirit, ye are not under the law” (Gal. 5:16 and 18).

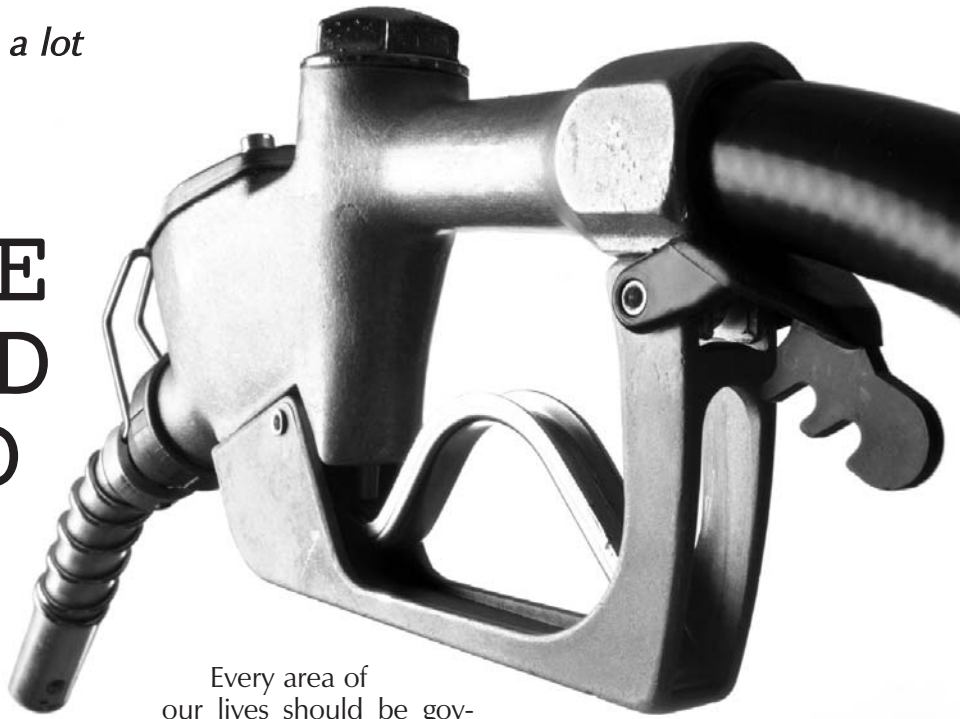
In our efforts to maintain our witness and hold up Bible standards of Christian conduct, let us be sure that our effort is based upon love, and is the legality of love rather the love of legality. I do, or I refrain from doing, because I love God and want to fellowship with Him in love. “He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jn. 14:21). ■

The late Rev. Dr. S. I. Emery travelled widely across the holiness movement and was recognized as an effective preacher and fine Bible teacher. Reprinted with permission from the Convention Herald.

Today's gasoline crunch teaches us a lot about Christian stewardship and simplicity....

GASOLINE AND GOD

by Michael Williams



In recent weeks throughout our nation, people have been both alarmed and depressed by the skyrocketing price of gasoline. Like countless others, I have tried to eliminate any unnecessary driving, coordinate and combine errands to avoid backtracking, and even go online looking for the cheapest possible gas in the Indianapolis metropolitan area. And I'm sure I have occasionally complained and grumbled my frustration to anyone within earshot.

And while the gas *crisis* is a matter of concern, and the burden created is real indeed, it is not necessarily all bad. In fact, it may actually be most beneficial if it serves to remind us of the importance of two distinct but related biblical principles. The first of these is **stewardship**. The Bible teaches us that this is our Father's world, but that He has specifically appointed man as His steward over nature. As such, one of our responsibilities is to husband earth's resources, not wantonly to waste them or misuse them. We are to consider and conserve, calculate and control. While Christians should not go to extremes in overemphasizing this principle, yet neither should they be oblivious to, nor inactive in, its application. Can we and should we become better stewards? Undoubtedly.

The second biblical principle brought into sharp relief by the gas crunch is that of **simplicity**. A number of Scriptures, such as I Timothy 6:8, Hebrews 13:5, and Matthew 6:33, admonish us to the virtue of simplicity. Ours is an age of opulence and excess. We are given visual tours of the homes of the rich and famous and regaled with intriguing accounts of how they live, the places they vacation, etc. In a materialistically mad world, we do well to remember that we, as followers of the lowly Nazarene, who had only disdain for this world's goods, do not have always to have the biggest and the best, the finest and the fastest.

Every area of our lives should be governed by modesty and simplicity.

Just because I can does not necessarily mean I should! There is a real sense—a spiritual sense—in which less becomes more, and more impoverishes us immeasurably. John Wesley certainly reflected the dignity of simplicity when he admonished his people to “*earn all you can, save all you can, and give all you can.*” When it comes to an automobile, it is for some simply a means of transportation; but to others, it can and does become much more. Indeed, it easily morphs into a “gas-guzzling god” that consumes one's attention, wastes precious time and money, and elevates carnal pride.

The important thing in all of this is that we not become distracted by the gasoline crisis or any other problem, whether it is economic, social, or political. This is not to say that we should be oblivious to those that affect our lives, but we should not become obsessed by them. Our focus needs to remain fixed upon God, on being His people, and doing His work in this world—this in spite of what is happening in the world, our nation, or our neighborhood. To reiterate, the greatest needs are never economic or political but are moral and spiritual. Our eyes—and our hearts—need to be focused primarily and continually on spiritual reality.

So the next time I fill up my tank, I may still wince or even grumble a little, but I purpose to do a spiritual “gut-check” in order to be sure that my focus is ultimately not on the erratic gas prices at the pump but on the eternal God. ■

Rev. Dr. Michael R. Williams is a GBS graduate ('66 ThB; '70 BA) and former faculty member. He is senior pastor at Union Friends Church, Westfield, Indiana, and is the newly elected Superintendent of the Central Yearly Meeting of the Friends Church. Reprinted with permission from The Friends Evangel.



GBS ANNOUNCES 2006 SCHOLARSHIP RECIPIENTS

At opening Sunday Convocation services, August 27, Rev. Jack Hooker, Vice President for Advancement, presented the following scholarships for the 2006-07 GBS academic term:

(1) *Crawford Family Scholarships*: Renee Halteman, Dan Hubble; (2) *Myrtle Jessup Ministerial Scholarship*: Jordan Duncan; (3) *Marvin Jewell Ministerial Scholarship*: Jonathan DeBolt; (4) *Frank Little Scholarship*:

Keith Flynn; (5) *C. Helen Mooshian Scholarship*: Sabrina Newton; (6) *Rhyne Memorial Scholarship*: Kristan Raines; (7) *H.E. Schmul, Sr., Scholarship*: Esther Gilley; (8) *Vaughn Somers Memorial Scholarship*: Samson Godatha; (9) *Meredith and Florence Vance Scholarship*: Brad Murphy; (10) *Mr. and Mrs. K.W. Wong Scholarship*: Missy Lehman, Abigail Ward; (11) *Ethel Belle Baughey Scholarship*: Joshua White; (12) *Rev. William E. and Hazel C. Jackson Scholarship*: Kimberly Brown; (13) *Dr. Leslie Wilcox Scholarship*: Greg George; (14) *Edna Erle Brothers Messerschmidt Memorial Scholarship*: Rebecca Smith; (15) *Merle D. Wolf Memorial Scholarship*: Alfonso Chen; (16) *Nathaniel Joslin Memorial Scholarship*: Jessica Rose; (17) *Stanley and Evelyn Kendall/Stanton Christian School Scholarship*: Seth Watson; (18) *Aubrey Elam Indoor Camp*

Scholarship: Brian Bartolomeo; (19) *The Carl Victor and Bessie Hedstrom and Alvin and Gertrude Hedstrom Memorial Scholarship*: Steve Roberson; (20) *The Chester C. Elliot and Leliah E. Roberts Elliot Scholarship*: Eric Stanberry; (21) *The Hazel (Trouten) Scheid Memorial Scholarship*: Jeremy Robinson; (22) *The John O. (Mickey) and Annie E. McGuire Memorial Scholarship*: Elizabeth Reimann; (23) *The Leonard and Janet Sankey Scholarship*: Malcolm Donaldson; (24) *The David and Clare Martin Scholarship*: Alanna Smith; (25) *The Norma J. Sturgeon Memorial Scholarship*: Ryan Watters; (26) *The Gertrude Taylor Memorial Scholarship*: Laura Chapman; (27) *The Dr. J.D. Young Memorial Scholarship*: Holley Robbins; (28) *The Peter B. and Patricia J. Moran Scholarship*: Heather Stewart; (29) *The Dr. R.G. Flexon Memorial Scholarship*: Brian Yako; (30) *The Majorie Bryner Memorial Scholarship*: Korin Reiner; (31) *The*

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 David (GBS '02 BA) and Sarah (Wolf) (GBS '00 BA) Fry, a son, Caiden Troy Fry, born May 31, 2006, Northport, Alabama. David is both a pastor and a student (Wesley Biblical Seminary).

MARRIAGES



Elisabeth (Beth) Clemens (GBS '06 BA in CTE) to Jonathan Avery (GBS '05 AA in Bible and Theology; AA in Business), June 24, 2006, Adcock Memorial Chapel, GBS, Cincinnati, Ohio. Beth is the daughter of Paul ('76 HS; '81 BRE) and Robyn

Clemens (GBS '82 BA), both of whom are former GBS faculty members. Jonathan is the son of GBS President Michael (GBS '79 BRE) and Mrs. Ruth (GBS '80 BA) Avery.

Stephen B. Smith (GBS '02 BA) to Jessica Flick, July 22, 2006, Jackson, Mississippi.



Stephen has just graduated from Wesley Biblical Seminary, Jackson, Mississippi, with an MDiv in Biblical and Theological Studies, and is now enrolled at Trinity Evangelical Divinity School, Deerfield, Illinois, where he is pursuing a ThM in New Testament Studies.

DEATHS

Rev. Robert L. Newby, 77, Orange City, Florida, died June 16, 2006. He

Ronald M. Sherrill Memorial Scholarship: Brooke Robbins; (32) *South Bend Union Chapel Scholarship:* Nicholas Logan; (33) *R.E. McNeill Memorial Scholarship:* Joe Hough; (34) *The Elmer C. Farmer Pastoral Scholarship:* Joe Krohn.

The following are recipients of a one-time scholarship provided by *Mr. Tom McClain:* Cesar Perez, Jennifer Perez; and *The Betty Jane Speth Scholarship:* Dwight Habecker; and *The Donald and Ethel Baughey Foundation Scholarship:* Keith Flynn, Jordan Litchfield, Joshua White, Eric Stanberry; and *The Leistler Scholarship:* Sarah Arnett, Nichole Barr, Tiffany Barr, Ashley Bishop, William Blair, Alicia Burch, Trisha Champion, Cheyenna Childress, Nicole Davis, Kristina Dolan, Christy Elliot, Dominique Fisher, Darren Frampton, Rhoda Gilley, Dwight Habecker, Jessica Hartkopf, Heather Hughes, Albert Kimberly, Brent Lavy, Leanna Martin, Mary Metheny,

Roger Resor, Jeremiah Thompson, John Todd, Joshua Velazquez, Bradley Waggoner, Megan Walsworth, Michelle Wilhelm, Sarah Williams, Janet Wolf.

In addition, five new scholarships commenced this school year. These included *The Grossman-Reiss-Woods Memorial Scholarship:* Megan Wadsworth; *The Ervin and Jane*

Bohall Scholarship: Candace Kellogg; *The Evelyn Ware Scholarship:* Jaleesa Ford; *The Paul E. Drummond Scholarship:* Mike Mater; *The Ada Conrad Memorial Scholarship:* Mylon Albright, Debbie Fry, Greg George, Brenda McMillan, Sarah Williams, Jessica Seale.

President Avery and the appropriate Divisional Chair ➡

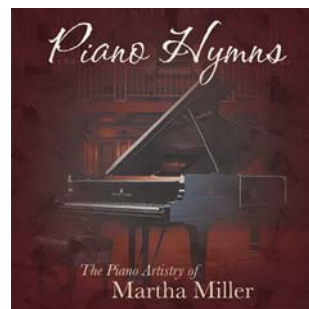


attended GBS 1951–1953 and was also a Navy veteran of World War II. A minister of the Church of the Nazarene, he pastored in Ohio, Michigan, Kentucky, and Georgia. Survivors include his wife, Marjorie, to whom he was married 52 years; a grandchild and three great-grandchildren; and other relatives.

NOTICES

• “On December 1 in the St. Louis area, we are having **Phil Collingsworth and his family and Rex Bullock and Richard Beckham in a free-will offering concert** for the benefit of Bethel Christian Academy in South Roxana, Illinois. This is a reunion of the mid-’80’s camp meetings when Richard and Rex sang and preached, and Phil was in college singing and playing the trumpet.” —*Mark Carmody, 101 Glenwood Drive, Glen Carbon, Illinois 62034.*

• **Anita Brechbill**, writer of the *Revivalist* column “Thoughts for the Quiet Hour,” informs us that her new email address is abrechbill@certainty.net.



• Now available: *Piano Hymns*, a CD by Martha Miller, Professor, Division of Music. \$15.00 each or two for \$25.00. Free S&H. Order from Martha Miller, 522 Channing Street, Cincinnati, Ohio 45202.

• “I have created a website for conservative

holiness believers to share thoughts, ideas, and get to know each other. My main goal is to provide young people a site to meet others and converse instead of using social sites that are not appropriate. The website address is <http://myHoliness.com>. —*Reuben Montgomery, Shoals, Indiana.*

• As a service to our readers, we announce the release of the following books of interest to them:

(1) *At the Battle's Front* by Elizabeth (Smith) Hamilton. She recounts the life of Rev. Lewis ➡

➡ greeted each of the scholarship recipients. Seventy-seven students received awards totaling more than \$50,000.



JOHN PARKER EVANGELIST AT FALL REVIVAL SERVICES

Rev. John Parker (GBS '78 BRE), director of worldwide missions for the Bible Methodist Connection, was the evangelist for GBS's fall revival, August 28–September 1. Centering on this year's school theme, "Seeking Him," he issued a powerful and scriptural call for students and faculty to focus attention on God and His call to holiness and service. Our Lord's promise, "Blessed are those who hunger and thirst after righteousness, for they shall be filled" (Mt. 5:6), provided the theme for several of his messages. Earnest seeking for God's favor through prayer, soul-searching, and confronting spiritual failure marked the campus.

President Avery has made "Seeking Him" the special emphasis for Wednesday chapel services with appointed time for fasting and prayer during the noon hour. Plans are also underway for small accountability groups under the supervision of campus pastor Rev. Mark Cravens. *Revivalist* readers are urged to join the campus family in prayer for spiritual awakening and renewal.

ENGLAND AND MOSER ADDED TO FACULTY

In addition to those previously published, the college administration announces the following new faculty and staff assignments:



Kristin (England) Foster, High School Teacher. Kristin is the first graduate of Aldersgate Christian Academy (ACA) to return as a teacher. After her graduation from the high school department in 2001, Kristin enrolled in the college and completed her BA in 2006. She is teaching English in the high school department of ACA.



Meredith Moser, Director of Student One Stop. Meredith graduated from high school at GBS in 1989 and from our Ministerial Division in 1997. He has agreed to serve as the Director of Student One Stop, an office established to address student questions and concerns. He will also chair the Cross-Functional Retention Team. He has served 14 years as a youth pastor and is currently a faculty member in the Ministerial Education Division and pastor of a local church.

GBS REPORTS SLIGHT ENROLLMENT INCREASE

College enrollment at God's Bible School and College for fall 2006 stands at 272 (headcount) and

REVIVALIST FAMILY continued

➡ Glen Smith, her father, from "a barefoot troublemaker in the hills of southern Indiana to a soldier in God's army." Because it is a five-chapter story, it is advertised "for Bible clubs, Vacation Bible Schools, and Camp Meetings." It may be purchased for \$14.95 from the author, 900 E. Birch St., Independence, Kansas 67301; phone (620)-331-7278; email hamilton-todd@juno.com.

(2) *Come, South Wind*, is the fascinating autobiography of Rev. O.W. Willis, well-known revivalist and church administrator, who tells of his many years of ministry, his friendship with J. Wesley Adcock,

and amazing answers to prayer. This book may be ordered for \$15.00 plus S&H from the GBS Bookstore or from the author, 19190 Pacifica Place, Noblesville, Indiana 46060.

(3) **Three books by Rev. Gerald Mullen**, retired Bible Methodist minister, "filled with useful and unique information, inspirational stories, personal vignettes, and Bible-based truth," as Dr. Leonard Sankey says of one of them. They are as follows: (a) *Poor Preacher with a Parsonage Full of Kids*; an autobiographical account of his family and ministry; (b) *Where the Rubber Meets the*

Road, containing "Illustrations of Practical Christianity," as its subtitle explains; and (c) *If Time is Money, Why Am I Always Broke*, "an interesting collection of articles on the subject of time—some humorous, some serious, but all...thought-provoking and edifying" (Dr. Robert England). Priced \$7.00 each (plus \$1.50 S&H); \$12.00 for two; and \$15.00 for all three. Order from the author at 461 Somer Street, Leetonia, Ohio 44431.

(4) *Matthew: Titles, Notes, and Questions* by Edgar A. Bryan. The author, who holds a BA in Literature from GBS and an MA in Biblical Literature from Wesley Biblical

234 (full-time equivalency). This is a .4% increase from fall 2005 (271), and a 11% increase from last semester's 245. Our running average increase from spring to fall is 8.2%.

This is the first year that retention/recruitment targets were set for each of the five academic divisions. A spreadsheet system was developed to track both "possible returnees" and "prospects." Formulas were created based on historical retention and conversion (i.e., how many accepted students matriculate) rates within divisions and an evaluation of the likelihood of the student being a part of the fall 2006 student body. As a result we had a running prediction of enrollment at the division level.



Two people deserve special recognition. Rev. Daniel Glick, chair of the Division of Intercultural Studies and World Missions, surpassed his division goal of 35 by 18, for a total of 53 students. (Look for an article describing the growth of his division in the next *Revivalist*).

Dr. Mark Bird, new director of the Aldersgate Distance Education Program (ADEP), did a terrific job in recruiting. Considering that ADEP was in transition, the enrollment goal set for that division was 10 returning students and 10 new students. Although 20 doesn't seem like a lot, Mark said he



started the process with about six viable prospects. After a lot of hard work and many phone calls, Mark generated a total of 34 students (FTE 13.4).

Both Glick and Bird were given a useful electronic MP3 player/flash drive/FM radio/voice recorder and a \$25 gift certificate to Doc Green's Gourmet Salads.

The Academic Committee is already working with the Advancement Team (1) to retain current students and (2) to begin the process of recruiting new students. Join us in this effort! In addition to praying generally for GBS, please pray specifically for the college prospects in your circle of influence. Do not sell short the benefit of a good Bible-college education! Whether aspiring to be a doctor or dog catcher, any Christian young person can get a right start at GBS!

—*Dr. Ken Farmer, Vice President for Academic Affairs*

BRIEFLY NOTED: GBS's high school junior class plans to publish a cookbook with about 450–500 recipes. It will be delivered in January, but attractive gift cards will be sent to those who order copies as Christmas gifts. Readers are also invited to submit recipes. The book will sell for \$9.00 (plus \$1.50 S/H). Contact Mr. Harrold Taylor, Junior Class Sponsor, 1810 Young St., Cincinnati, OH 45202. ■

Seminary, has been a pastor and teacher for many years. His 295-page book is a "teaching commentary" on Matthew's gospel and also includes portions of Mark and Luke. It may be used for Bible studies and devotionals, as well as a Bible study text for college and home schools. The book may be purchased for \$19.95 plus S&H by contacting the author at 2904 Princess St., Kingston, Ontario K7L 4V2.; phone (613)-389-8291; or email edgarbryan1@aol.com.

HITHER AND THITHER

On August 13, 2006, Dr. Michael R. Williams, pastor of

Union Friends Church in Westfield, Indiana, was installed as the new Superintendent of the Central Yearly Meeting of Friends Church. He succeeds the Rev. Jonathan Edwards who has served for the previous nine years. Pictured here are Dr. and Mrs. Williams and Rev. and Mrs. Edwards. Dr. Williams, a graduate ('66 ThB.; '70 BA) and former faculty member of God's

Bible School and College is also the editor of *The Friends Evangel*. ■



Dear Phil

HOLINESS OR HELL

Dr. Phil, Does Hebrews 12:14 teach holiness or hell? —Alana

Dear Alana,

Crucial question! Hebrews 12:14 says, "Follow peace with all men, and holiness, without which no man shall see the Lord."

There are three things you need to know in order to understand what this verse is teaching: (1) the relationship between the word "holiness" in Heb. 12:14 and NT Greek; (2) what the words "holiness" and "sanctification" mean in the NT; and (3) the relationship between regeneration and sanctification.

The Greek word translated "holiness" in Hebrew 12:14 is *hagiasmos* (ha-gee-oz-móss). This word occurs ten times in the NT: Rom. 6:19, 22; 1 Co. 1:30; 1 Thess. 4:3, 4, 7; 2 Thess. 2:13; 1 Tim. 2:15; Heb. 12:14; 1 Pet. 1:2. *Hagiasmos* normally means "the condition of moral purity that results from being or living separated unto God from all that is sinful." In 2 Thess. 2:13 and 1 Pet. 1:2 it means "the act of separating someone unto God from all that is sinful with the result that they are morally pure." *Hagiasmos* is translated in the KJV five times as "holiness" and five times as "sanctification." Because they are translated from the same Greek word, they mean the same thing!

That brings up the question: "What do holiness and sanctification mean in the NT?" This question is much broader since there are at least four Greek word-groups that are translated variously "holy," "holiness" "sanctify," or "sanctification." However, the bottom line is still the same: In the NT, the words "holiness" and "sanctification" never refer specifically to entire sanctification unless they are modified by terms like "entire, complete, perfect, wholly, etc.," as in 1 Thessalonians 5:23. As John Wesley said: "The term sanctified is continually applied by St. Paul to all that were justified.... By this term alone, he rarely, if ever, means 'saved from all sin.' ...Consequently, it is not proper to use it in that sense, without adding the word *wholly, entirely, or the like.*"

The deeper issue behind your question is this: the words "holiness" and "sanctification" are regularly used in the Holiness Movement as synonyms for entire sanctification. This is a major problem for at least three reasons. First, this is not how the NT uses these terms. Second, using the terms this way leads us to misread the NT. For example, 1 Thess. 4:3-7 and Heb. 12:14 are regularly misused as texts for entire sanctification. In neither

case is the author talking specifically about entire sanctification.

Third and tragically, our non-New Testament use of these terms often roadblocks our drive to "spread Scriptural holiness." Why? Because Christians who hear us equating "holiness" and "sanctification" with "entire sanctification" go read their Bibles and can't see what we're talking about. As a result, believers who are sincere students of God's word wrongly conclude that since we use holiness and sanctification in ways the NT does not, our doctrine of entire sanctification must not be a NT doctrine. In other words, we mislead our listeners and hinder the spread of Scriptural holiness (which includes but is not limited to entire sanctification) when we refer to entire sanctification as "sanctification" or "holiness."

In conclusion, the answer to your question is that Heb. 12:14 does not teach that we will go to hell if we are not entirely sanctified. The word "holiness" does not mean "entire sanctification." On the other hand, Heb. 12:14 does teach us that we must be holy to see the Lord. "The holiness essential for seeing the Lord (Heb. 12:14)," Richard S. Taylor rightly explains, "is a state of rightness with God right now." In other words, anyone who is saved and walking in the light is holy and ready to see the Lord.

Are you pursuing peace with all men and holiness without which no one shall see the Lord?

Sincerely,
Philip Brown

Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God's Bible School and College. For more articles by Dr. Brown, visit his website: www.apbrown2.net.



NAE PRESIDENT URGES HELP FOR MIDDLE EASTERN CHRISTIANS

In an emailed message, Ted Haggard, president of the National Association of Evangelicals, has reminded the organization's members that "Our missionaries and friends in some of the darkest areas of the world, including Palestinian and other Arab believers, are too often forgotten.... But these Christians have local churches that, if resourced adequately, can provide for these believers. I've begun directing our giving toward Evangelical local congregations in Israel, Lebanon, Syria, Iran, Iraq, and other Middle Eastern countries in order to strengthen the body of believers there.... I want to encourage you to consider directing some of your resources to local church congregations who find themselves in the center of this struggle...."

AFRICAN AND ASIAN CHRISTIANS NOW LEAD THE WAY

As membership in mainline denominations in Europe and North America continues its sharp decline, Africa and Asia are becoming the focal point of worldwide Christianity, according to the *Sydney Morning Herald*, reporting on Philip Jenkins' book *The New Christianity*. In contrast to the liberal, secularized lead-

ership of Western denominations, the *Herald* quotes Jenkins as saying that "southern Christians are far more conservative in terms of both belief and moral teaching. The denominations that are triumphing all across the global south are stalwartly traditional or even reactionary by the standards of economically advanced nations...."

The conservative influence of Asian and African leaders is already being felt, according to the newspaper, citing the current rift in the Anglican communion over homosexuality. To the dismay of liberal Western leaders, evangelical opposition to any departure from traditional Biblical morality has been led by bishops from the "global south." "In general," the newspaper comments, "Christianity is...booming. It's just not very white anymore."

NAZARENE SCHOOLS LISTED AMONG "BEST COLLEGES"

Popular news magazine *U.S. News and World Report* has included several Nazarene educational institutions in its 2006 listing of "America's Best Colleges." According to a denominational release, "Point Loma Nazarene University (PLNU), Northwest Nazarene University (NNU), Southern Nazarene University (SNU), and Olivet Nazarene University (ONU) all ranked in the top tier, or among the top 50 percent of

schools, in their respective regions in the 'Best Universities—Master's' category. According to *U.S. News*, schools within the 'Best Universities—Master's' category provide a full range of undergraduate and master's programs, a category for which 557 U.S. schools were considered."

"This important recognition... verifies the growing reputation of Olivet," comments ONU President John C. Bowling. "It affirms that not only has the university been increasing in student enrollment, but the quality of the academic programs, campus life and facilities are also improving year by year."

Also included in the category "Best Universities—Master's category" were Trevecca Nazarene University, MidAmerica Nazarene University, and Eastern Nazarene College.

LARGE CONGREGATION LEAVES PRESBYTERIAN CHURCH (USA)

By a vote of 967–36, the members of the Kirk of the Hills Presbyterian Church, Tulsa, Oklahoma, have voted to leave the Presbyterian Church (USA) because of the denomination's move away from Biblical authority. "We at the Kirk are holding to what Scripture clearly teaches," commented the Rev. Thomas Gray, one of the church's pastors. "The PCUSA has left this critical foundation. We, therefore, no longer recognize the authority of the PCUSA over any organization that chooses to hold to the traditional authority of Scripture as once held by the PCUSA."

The Kirk of the Hills, the largest congregation to leave the Presbyterian Church (USA) since the General Assembly voted last summer to allow congregations leeway in ordaining homosexuals, has affiliated with the Evangelical Presbyterian Church, a denomination of about 70,000 members. ■

ALUMNI

news

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

DENNIS D. SMITH writes: "On Tuesday the 15th of August I was on campus visiting my nephew Harrold Taylor. I have only been back to GBS twice since my being a student there in 1959. How my mind went back to the days that have had a lasting effect on me!



"I was a work student and remember roofing the girls' dorm as one of the major undertakings that year. Brother Blighton was in charge of maintenance. My regular job was working in the old engine room, shoveling coal and getting the steam up to heat the buildings. ...During snow days we would shovel ashes under the city bus wheels to get them up the hill. [During] the great Thanksgiving Days we wore banners across our shoulders...and covered Cincinnati to collect donations for the dinner; [it took] days to cook and prepare for this event.

"I was fortunate to have been there with some of the greats: E.G. Marsh, Sister Peabody, Mom White, Pop Gifford, Leslie Wilcox, and Carl Todd (my co-worker in the engine room).

"I now live in Cabot, Arkansas, and attend and teach Sunday School in the local Pilgrim Nazarene Church. I appreciate the standards of

the school. [During] my first visit back there with my wife, [she was impressed] to find the school in the spiritual status she expected. It was a good testimony for her to witness. Keep up the good work doing what God would have GBS to do." — *SMSgt. Dennis D. Smith, USAF RET, Instructor Boom Operator, KC-10 / KC-135*

WALTER E. VASTBINDER writes: "One hundred years ago right now my father, a 22-year-old farm boy near Lindley, New York, was instantly and miraculously healed from acute total-body eczema when the chapel service at God's Bible School prayed for him. He boarded the train to Cincinnati the next morning. Upon arrival via a 'huckster' two days later, his long underwear was saturated with loose scabs and his flesh [was] like that of a newborn child. Then at the Salvation Park Camp Meeting that summer he met a newly-converted young "flapper." They later married, and she became my mother. My oldest brother graduated from GBS in 1934.

"Today my three children (all professionals), their spouses, children, and grandchildren (25 total) are every one an active, committed, evangelical Christian, headed for Heaven. What a reunion that will be! Thanks to God's Bible School for all you have meant to my family across these one hundred years. Now at 86 I am retired and will check out soon, anxious to meet you all there. — *Walter E. Vastbinder, Fairborn, Ohio*

ELSIE DEESE writes: "I attended GBS in 1942 to 1943 as a college freshman. I loved every day of

that year. A great college! God bless God's Bible School and College." — *Elsie Deese, Portland Oregon*

THE CENTRAL PENNSYLVANIA ALUMNI GATHERING will take place at 10:00am at the Hometown Family Restaurant along Route 422 in Palmyra, PA, on Saturday, November 4, 2006. Plan to come reconnect with friends from the Hilltop and hear an update from President Avery. For further details, contact Robbie and Rachel England at 717-865-6190.

We wish to feature more alumni on this page each month. You can help us by submitting events and happenings in your life. You may submit them by mail to the Office of Advancement at the school address, by email at alumni@gbs.edu, or on the web at www.gbs.edu/alumni. Please send us pictures as well. We want to know what is happening in your life and ministry!

COLLEGE CHOIR NOVEMBER 2006 Pennsylvania Weekend Schedule

Friday, 11/03/06 7:30 PM

God's Missionary Church
2127 Hill St.
Lebanon, PA
Rev. Barry Arnold
Assoc. Pastor: Rev. Dwight Rine
(717) 273-3690

Saturday, 11/04/06 6:30 PM

God's Missionary Church
Corner of Covered Bridge and Creek Roads
Beavertown, PA
Rev. James Plank
(570) 837-7813

Sunday, 11/05/06 10:00 AM
(one combined service)

New Columbia God's Missionary Church
852 Ridge Rd.
New Columbia, PA
Rev. Matt Ellison
(570) 713-5005 or 568-1255

Again, God declares: "I am bringing my righteousness near ... and my salvation will not be delayed" (Isa. 46:13; cf. 45:8; 51:5f; 56:1; 63:1). God's righteousness denotes His loyalty to his covenant promises, in the light of which He may be implored to come to the salvation of His people.²

3. Still others say the "righteousness of God" revealed in the Gospel is **God's divine achievement**. This view would take the phrase "of God" to refer not to God's character and activity (a subjective genitive), but to refer to a righteousness from God (an objective genitive—as the NIV renders the phrase in both Rom 1:17 and 3:21). It would therefore refer to a righteous status which God requires if we are ever to stand before Him, which He achieves through the atoning sacrifice of the cross, which He reveals in the Gospel, and which He bestows freely on all who trust in Jesus Christ.³

Which of these three views is best? I agree with Stott when he says, "For myself, I have never been able to see why we have to choose, and why all three should not be combined." It is at one and the same time a quality, an activity, and a gift.⁴ Thus the "righteousness of God" speaks of God's righteous character, His righteous activity, and His righteous gift—justification by faith.

B. Paul's belief is inseparably tied to the on-going REIGN of faith in the believer's life: "from faith to faith: as it is written, The just shall live by faith" (1:1b).

The righteousness God bestows on a repentant, believing sinner is secured by faith and sustained by faith. And what is faith? Hebrews 11:6 teaches that faith has three elements: (1) faith believes what God says (He rewards those who seek Him); (2) faith commits to do what God requires (diligently seek Him); and (3) faith trusts in and rests on what God promises (that He will reward those who seek Him). Until you have completed all three elements you have not exercised Biblical faith.

In our next message we will provide step-by-step information on how to share Jesus. Why not begin now by asking the Lord to prepare your heart and mind in order to learn a method of sharing Christ? Ask Him to increase your courage and to enable you to become a personal soul winner. Remember what Jesus said, "As my Father hath sent me, even so send I you" (Jn. 20:21).



1 John Stott, *Romans: God's Good News for the World*. (Downers Grove: InterVarsity Press), 1994, 62.

2 *Ibid.*, 62-63.

3 *Ibid.*, 63.

4 *Ibid.*

—sermon outline by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



WHAT IT TAKES TO BECOME A SOUL WINNER

(part 1 of 3 parts)

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

Scripture: Romans 1:14-17

INTRODUCTION

If you are a true Christian, you want to be a soul winner. Further, you are probably aware of the Great Commission (Mat. 28:18-20). But did you know that just as Jesus was sent by the Father "to seek and to save that which is lost" (Lk. 19:10), Jesus likewise commissions us to be soul winners? Jesus said, "As my Father hath sent me, even so send I you" (Jn. 20:21). This sending surely involves soul winning!

How does a person become a soul winner? What if a person is timid and shy? What if talking to strangers about the Lord is way outside one's comfort zone? What practical steps can a person take to become a soul winner? Let's explore these questions and seek some Biblical answers.

Perhaps the best place to begin is with Romans 1:14-17. According to Paul, there seem to be three indispensable elements necessary to be a soul-winner. Let us now consider them.

I. A SOUL-WINNER MUST HAVE A BURDEN FOR THE LOST: "I am debtor" (Rom. 1:14)

How does one become "burdened" for the lost? I think the term "burdened" misguides many people. Isn't a burden something heavy, something that weighs you down emotionally and spiritually? The imagery of tears, groans, and heaviness of spirit comes to my mind. For years I prayed for such a burden; and because it did not happen, I figured I must be spiritually defective. I was concerned for the lost but could not manufacture or sustain for any length of time what I thought a burden should be. Then I read a

helpful explanation of what Paul meant by the phrase, “I am debtor both to the Greeks and to the Barbarians, both to the wise, and to the unwise.”

A. The explanation for Paul’s burden: Why did he feel indebted?

Every Christian is grateful for his or her salvation. None of us feel that we deserved to be saved or in any way could earn our salvation. It is truly a gift of grace (Eph. 2:8-10). We know and feel our debt to Christ. We owe Him everything! I had no trouble understanding and feeling this truth. It is this next statement that greatly helped me: “*Debt to the Christ who died involves debt to them for whom Christ died.*” That one sentence changed my understanding of what it means to have a “burden” for the lost. Being a “debtor” (i.e., having a “burden”) is not primarily a feeling. Rather, it is embracing the concept that we are not saved in a vacuum. We are saved so that we can share the Good News with others. This is what Christ wants us to understand. We are saved so we can tell others of the Christ of Calvary.

B. The extent of Paul’s burden: To whom did he feel indebted?

When Paul speaks of being debtor to “the Greeks, and to the Barbarians,” he is speaking of all races—those who lived where Greek was spoken and those who lived outside the geographical boundaries and influence of Greek culture and language. The “wise and the unwise” speaks of all ranks—those educated and those not privileged with education. Jesus died for them all, and debt to Him who died involves debt to them for whom He died. Understanding this, I could echo with Paul, “I, too, am debtor.” In other words, “I do have a burden for the lost.”

II. A SOUL-WINNER MUST BE BOLD IN SHARING CHRIST: “I am ready.... I am not ashamed” (Rom. 1:15–16)

“I’m not comfortable sharing my faith with people I don’t know.” “I’m afraid of saying the wrong thing.” “What if my mind goes blank!” “I just don’t know what to say.” These are a few of the intense thoughts and feelings people like me have when they think about soul-winning. The only way I know to get past these barriers is to do what Paul did.

A. He equipped himself to know how to share Christ.

The reason Paul could say that he was ready to share the Gospel (Rom. 1:15) with the people in Rome was because he had made the necessary personal preparation. That is what he means by the statement “so as much as in me is.” This means that we must do more than pray for the lost. We must learn how to share Jesus with others. The term “ready” speaks of an eager desire. It involves more than an momentary emotional stir.

B. He experienced the power of the Gospel.

Paul was not ashamed of the Gospel (Rom. 1:16), because it had powerfully transformed his life. What is the Gospel? It is the Good News about Jesus—His birth, His life, His death, His resurrection, and His love for all people. Paul found the courage to share it with others because he was thoroughly convinced that the Gospel itself is “the power of God unto salvation!” It had changed his life. It had broken the chains of sin that had enslaved him and had made him miserable (Rom. 7:14, 25). In like manner, it can change the life of the worst sinner. It is a sufficient Gospel: “to everyone ... to the Jew first, and also to the Greek.” It is a simple Gospel offered “to every one that believeth.”

Equipping himself to know how to share Christ and personally experiencing the power of the gospel contributed to Paul’s boldness in sharing Jesus with others.

III. A SOUL-WINNER MUST HAVE A BIBLICALLY BASED BELIEF ABOUT HOW MANKIND BECOMES RIGHTEOUS IN GOD’S EYES: “therein is the righteousness of God revealed from faith to faith” (Rom. 1:17)

A. Paul’s belief was based on a revelation from God about how to become righteous in God’s eyes. “For therein is the righteousness of God revealed from faith to faith” (Rom. 1:17a). The reason the Gospel is God’s saving power is that in it God’s righteousness is revealed. The phrase “righteousness of God” (*dikaioisune theo*) has traditionally been interpreted in at least three ways:

1. Some say this refers to **God’s divine attribute**, that is, His personal righteousness. In other words, the “righteousness of God” is God’s personal character together with his actions (which are in keeping with His character). In Romans, God’s personal righteousness is supremely seen in the cross of Christ. When God presented Jesus as a sacrifice of atonement, He did it “to demonstrate his justice” (*dikaioisune*, i.e., righteousness, Rom. 3:25, repeated in 3:26), and in order that He might be both “just” (righteous) and the “one who justifies” (i.e., declares righteous) those who have saving faith in Jesus (3:26b). Throughout Romans, Paul is careful to defend the righteous character and behavior of God. Paul is convinced that whatever God does—in salvation (3:25) or in judgment (2:5)—is absolutely consistent with His righteousness.¹

2. Others say the term refers to **God’s divine activity** – His saving intervention on behalf of His people. God’s “salvation” and His “righteousness” are frequently coupled in the parallelism of Hebrew poetry. For example, “the LORD has made his salvation known and revealed his righteousness to the nations” (Ps. 98:2; cf. 51:14; 65:5; 71:2, 15; 143:11).

➡(p4) Korean believers who will be ready to go with us into North Korea when a Gospel door of access to that country opens... Your prayers for this particular work in Seoul are appreciated." —*John E. Knight*, Far East Newsletter

TAIWAN

"Pray for the increasingly in-depth efforts to reach the Taiwanese through their youth. For a number of years summer music camps have been held, a field which has much appeal.... Seeing the response of hundreds of young people to a structured activity for the summer, the campus has been developed considerably. This year a three-year curriculum [was] used, especially developed and written by Dr. Connie Palm. It covers K–junior high, teaching Bible, English, and music. A preaching and teaching ministry for adults is also included in the activities." —Ropeholders

UKRAINE

"Last December Kiev Wesley Bible College (KWBC) suffered a devastating fire that destroyed practically all its material assets except for the contents of the main library.... The fire provided the impetus to move the campus to a strategic location in the city of Uzhgorod on the western border of Ukraine where currently no Bible college exists. In late April the Board invited Rev. Sergey Bogomazyuk to become new Director of the college. Sergey is one of the earliest graduates of KWBC and has successfully served as pastor in northern Ukraine for the last eight years. Sergey is solidly grounded in the theology of holiness as emphasized since the school's beginning." —*Rev. Rick Hutchison*, Barnabas Ministries Newsletter

VANUATU

"In our recent visit, we witnessed again and again the validity of the Bible message of holiness. Midst the many trials the church in Vanuatu faces, the power of the Holy Spirit enables them to carry on their efforts for Christ. They emphatically emphasized their desire for a full-time missionary to come...and help in the further advancement of the work. The last Sunday was a crowning day of the wonderful presence of God!" —*William Fish*, Arms Around the World Newsletter

WORLDWIDE

"So what does it take to make a missionary? It takes a willing heart, operated upon by the grace of God. The process is long and challenging. It is usually costly. The cost of raising a child is high. The cost of training (educating) a missionary is high.... It usually costs thirty to fifty thousand dollars to supply, equip, and transport a missionary couple to a foreign field. What does it take to make a missionary? It takes a lot of effort and a lot of money." —*Raymond L. Shreve*, EWM International, Inc., Newsletter ■

➡(p5) a day. By age 17, she had studied piano under her mother for 14 years! In her senior year of high school, she studied piano with Margaret Childs, a well-known piano teacher from Central Wesleyan College. Also at this time she began working to save money for college. She held a full-time job in a plastics factory during the 11th grade and in a cotton mill during 12th grade. She returned home at midnight many nights still needing to practice for the next day. She said, "My mother would stay up every one of those nights and sit beside me to encourage me and keep me awake. My mother is my hero and the single greatest spiritual influence in my life."

Her grandfather's copies of *God's Revivalist* introduced Martha to GBS, and during her junior year of high school she chose to attend GBS without ever having seen the school. With the support of her family and her pastor, Willett Vess, a GBS Board member, she enrolled in the GBS Music Division in 1978. She was chosen by President Miller to be part of a ladies' trio. She recounts, "I had the privilege for four years of traveling for the school from the east coast to the west coast. It was on those flying trips around the country that I fell in love with a special man, David Miller, the pilot for several of those trips." In August 1981, they were married. Martha then joined the Music Division staff while finishing her college studies, graduating in 1982.

Martha comments that the greatest reason for staying at GBS all these years has been her children, Michelle, 23, David II, 22, and William, 4. She explains: "My greatest joy in life is being a mother. I feel that GBS has one of the finest academies and the best music program in the holiness movement. I also wanted my children under the influence of godly role models. I have not been disappointed."

While she enjoys classroom teaching and accompanying the College Choir, Martha's special delight is her piano students. "To see and hear the progress they make from week to week is so encouraging. However, the part of their lesson I enjoy most is teaching them to improvise from the hymnbook." She enjoys connecting with students as people. "I have saved all of the handwritten notes that students have given me. In the future, when I sit down and read them again, I will remember the joy of giving a part of myself away to enrich the ministry of someone else and to advance God's Kingdom."

Thank you, Martha Miller, for 25 years of great service to God's Bible School and College! We appreciate and love you! ■

2006 Missionary Convention

OCTOBER 29-31 at GBS

Sunday, October 29 7:00 p.m.	Opening Service Harmon Schmelzenbach
Monday, October 30 8:00-8:10 a.m. 8:10-9:00 a.m. 9:10-10:00 a.m. 10:10-10:50 a.m. 11:00-12:00 a.m. 7:00 p.m.	Workshop Introduction Workshop A Workshop B Panel Plenary Session Evening Service Harmon Schmelzenbach
Tuesday, October 31 8:10-9:20 a.m. 9:30-10:20 a.m. 10:30-12:00 a.m.	Plenary Session Workshop C Closing Service Harmon Schmelzenbach



HARMON SCHMELZENBACH
featured speaker

Workshops will feature presentations by various missionary organizations

Higher Ground Conference and Retreat Center

West Harrison, Indiana

Registration begins Thursday,
October 26 at 3:00 PM

For more information, visit us online at:
WWW.YOUTHCHALLENGE.NET

MUSIC BY: Cornerstone Brass, The Grant Sisters,
Aaron McCarty, and the Mystery Quartet

DAN DURKEE - TRAVIS JOHNSON - RICHARD MILES - ALBERT BARR - KEITH WAGGONER - DAVID DUNCAN

➡ (continued from page 4)

BEST EVER

The magazine is the best ever! You are to be commended for such a fine holiness magazine.

ELTON AND KATHLEEN MOOSE
Springfield, Ohio

WILL BE PRAYING

I will be praying for all your staff members, their families, and all your students and their families. God bless all of you.

BETTY HIGINBOTHAM
Frankfort, Indiana

THANKS FOR GOOD ARTICLES

Thank you for the good articles you send in your magazine. May God continue to bless you and meet your needs.

DUANE HETMANSPIERGER
Auburn, Indiana

SINCE GRANDMOTHER'S DAY

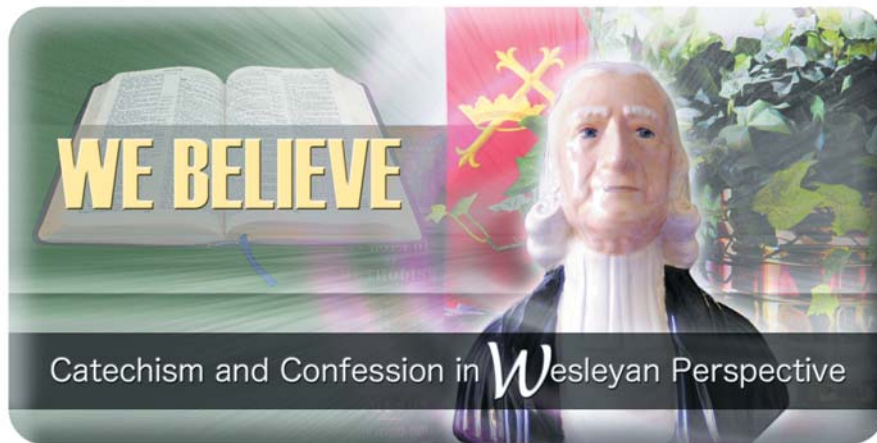
I don't want to miss a copy of the *Revivalist* as my grandmother took the paper when it was first published. My heart is so glad and praising God for all who go the way of the cross.

LORETTA LINTON
Frankfort, Indiana

BECAUSE OF THE INFLUENCE OF GOD'S REVIVALIST

I appreciate the *Revivalist*. Because of the godly influence it had on my life as I grew to maturity, I chose to attend God's Bible School in the 1940's. There I met Lewis Brevard, the linotypist who thrilled the camp meeting crowds with his steel guitar. We celebrated 56 years of married life and reared four children. As long as he lived, he loved the school and the *Revivalist*.

ANNA LEE BREVARD
Circleville, Ohio



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

VI. THE CREEDS OF CHRISTIANITY

I believe in God the Father Almighty....” Thus begins the Apostles’ Creed, dating from the second century. It is one of three ancient creeds received throughout the Church Universal as faithful expressions of the essential and irreducible core of orthodox Christian doctrine. The others are the Nicene and the Athanasian Creeds, as well as the Christological formulations of the Council of Chalcedon.

In 1777, John Wesley declared that Methodists were “orthodox at every point, firmly believing the Three Creeds.” True Wesleyans are still “orthodox at every point” and still firmly believe the creeds. For they bear witness to the “faith once and for all delivered unto the saints,” establish the boundaries of truth against heresy, and anchor us in classical mainstream Christianity. In doing so, they also connect us with other believers who share that priceless treasure.

Yet the creeds are secondary sources of theological expression, for they are valid only as they affirm what the Scripture affirms. For always the Bible is the supreme source and authoritative rule for all our faith and practice, as evangelicals everywhere insist. *Sola Scriptura!* “Scripture Alone!”

Yet we also know, as did Mr. Wesley, that the Bible must be interpreted. He “saw that doubt may easily arise over ‘dark or intricate passages,’” explains Dr. Donald Thorsen. “In such cases we must use several hermeneutical procedures toward correct interpretation, not the least of which is an appeal to traditional church understanding of the text. Wesley said, ‘If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.’” Thus, in the famous Wesleyan Quadrilateral, Scripture is interpreted first by Christian tradition, then by reason and experience.

Except for Scripture itself, nothing is more central to Christian tradition than the creeds of the ancient Church. For centuries they have stood as towering landmarks of truth—truth derived from Scripture, to be sure, but truth which was also defined in the primitive “rule of faith” even before the New Testament canon was completed. This is “consensual Christianity,” as Dr. Thomas Oden calls it—“what was believed everywhere, always, and by all.” So the creeds help us understand how orthodox Christianity has understood the Scripture and used it as the building blocks of its theology. What we thus learn, that we teach! —LDS ■

Membership in the Universal Church also means membership in a local church, where we submit to its godly authority, support its varied ministry, and share its common life. To be one with Christ is to be one with our brothers and sisters in His body.

Throughout His ministry, Our Lord prepared His “little flock,” who as the Church would do His work and represent the interests of His Kingdom after He had left them.

He chose, disciplined, and ordained men who would be its first missionaries and bishops, instructing them in the message with which they would shake the world. He established two sacred actions or “sacraments” which were to continue until He returned. In baptism (Matt. 28:29) new believers would publicly enter His church and formally ratify a covenant with Him. In the Lord’s Supper (I Cor. 11:23–26) they would memorialize His death, celebrate His triumph, and actualize His presence.

Pentecost was the birthday of the Church. Jesus’ followers were assembled in Jerusalem, awaiting the “promise of the Father,” when suddenly “the Holy Spirit fell upon them,” making them the Church, beginning its visible structure and fellowship, and launching its breathtaking mission of worldwide conquest. Later Peter preached the first Christian sermon, quoting from the prophet Joel. “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41). These were brought immediately into the Church, sharing its worship, its discipline, and its *koinonia* or fellowship.

This pattern was repeated continually in the New Testament, which knows nothing of “Church-less” Christians. Indeed, those first believers loved the Church almost as much as they loved Jesus, and always their love for Him was the basis of their love for it. For as they knew, the Church is His body, “the fullness of him that filleth all in all” (Eph. 1:23); and He is its living Head, “from whom the whole body” is “fitly joined together and compacted by that which every joint supplieth” (Eph. 4:16).

Thus Jesus is always present in the Church by the Holy Spirit through whom He continually renews and sanctifies it. Never is the Head without the body, nor the body without the Head. Forever Christ is united to His church; and whoever is united to Christ is united with it.

“For we are members of His body, of His flesh, and of His bones” (Eph. 5:30).

Christ’s Church is constantly to reflect Christ’s character—His compassion, His love, and His holiness. It is a sordid tragedy when professing Christians betray Him by actions unworthy of His name. We must remember, though, that from its beginnings, the “visible Church” has included both those who are truly saved and those who only claim to be so. This is proved by the story of Ananias and Sapphira in Acts 5:1–11.

At the same time, the “invisible Church” consists only of those who are truly converted to Christ and who are joined to Him in obedience and faith. As Dr. Thomas Oden has pointed out, false members of the visible Church are like dead leaves still attached to a living vine. In God’s time they shall be judged for their hypocrisy.

From many centuries, Christians have understood the Bible to set down four essential “marks” which distinguish Christ’s true Church. They are as follows:

(1) *The Church is one.* All believers constitute one body, for they have one head and are united with each other in Him. “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4–6).

(2) *The Church is holy.* Jesus, who separated the Church *from the world* to represent Him *in the world*, has given “himself for it;

that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:25–27). The gospel which it preaches is holy, the discipline which it practices is holy, and all its true and living members are holy.

(3) *The Church is universal* (Matt. 16:18). This means that it is whole, teaching all the truth necessary to our salvation and embracing the whole body of true believers, regardless of their cultural, racial, or denominational differences, and including all the faithful, both in heaven and on earth.

(4) *The Church is apostolic.* It preaches the true gospel which the apostles of Our Lord received from Him

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and proclaimed “as the faith once and for all delivered unto the saints” (Jude 3). They then committed it to faithful successors (II Tim. 2:2), who in turn passed it on to the generations since.

Since the Church is basic to God’s purpose for us as Christians, we should consider its basic functions and also our responsibility as its faithful members:

(1) The Church is a great temple of praise, “offering up on every shore/ Her pure sacrifice of love,” as an old hymn declares. “Ye are the temple of the living God” (II Cor. 6:16). This means that we should join enthusiastically in the Church’s public worship, centered in the adoration of the Triune God.

(2) The Church is the witness and guardian of the gospel, according to I Tim. 3:15, which declares that it is “the pillar and ground of the truth.” Thus the Church is “God’s instrument for upholding His Word throughout the world”; and as its members we must support its ministry by our money, our prayers, and our service.

(3) The Church is the teacher of the faithful, “warning and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus” (Col. 1:28), as did St. Paul, and “teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). We should carefully listen to the Church’s instruction and humbly obey its warnings.

(4) The Church is an agent for moral reform, bringing renewal and spiritual enlightenment to all the world. “Ye are the salt of the earth.... ye are the light of the world.... So let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:13–14:16). Behind this effort and witness we are called upon to throw our full support



By Anita K. Brechbill

“My soul thirsteth for God, for the Living God.” Psalm 42:2

Thirst for God is the greatest gift that can come to a soul. Without it there is no spiritual advance. This thirst must be coveted, then cultivated. Covet it as a treasure to be gained at all costs. Cultivate it by spending time alone with Him, by reading of Him and those who knew Him intimately. He is no respecter of persons. A hunger for God will lead you to step out from the crowd. It will lift you above the ordinary spiritual life. It will save you from mediocrity in spiritual things. A.W. Tozer said, “One step toward God and you separate yourself from other men.” Why do some seem to have greater victory? Deeper joy? They went deeper—they sought and found HIM!

Consider that only “they who hunger and thirst after righteousness shall be filled,” and only by those who “seek Him with the whole heart” will He be found. To know Him is the satisfaction of all life’s deepest hungers; and in the satisfying, deeper capacities are opened. There is no limit to spiritual growth for there are no limits in God. Every new revelation of Himself is a door opened to reveal vistas beyond. Oh, God! Create soul thirst for Thee! ■

Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.

(5) The Church is a great evangelistic agency to take the Gospel everywhere. “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world” (Matt. 28:19–20). Each of us is a full partner in this

great cause, for the Great Commission is for us all.

Yes, “home is where the heart is”; and our spiritual home is the Church, where we belong by birth and blood and where we live out our lives in a community of heritage and love. To be one with Christ is to be one with our brothers and sisters in His body. Alleluia! We belong to Him, we belong to one another, and we belong at home! ■

Homecoming 2006

October 13-14

Honoring the high school and college classes of 1956 and 1981

FRIDAY

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

SATURDAY

- 9:00 Alumni Brunch and Fellowship
- 10:00 Reunion and Reflection, Honoring Graduates of 1956 and 1981; Annual Alumni Elections
- 11:30 Meet the Administration and Faculty, Campus and City Tours, Open Dorms
- 1:00 Alumni vs. Students Basketball and Volleyball

There will be a reception and card shower immediately following the Friday night concert to honor Martha Miller for 25 years of service.

