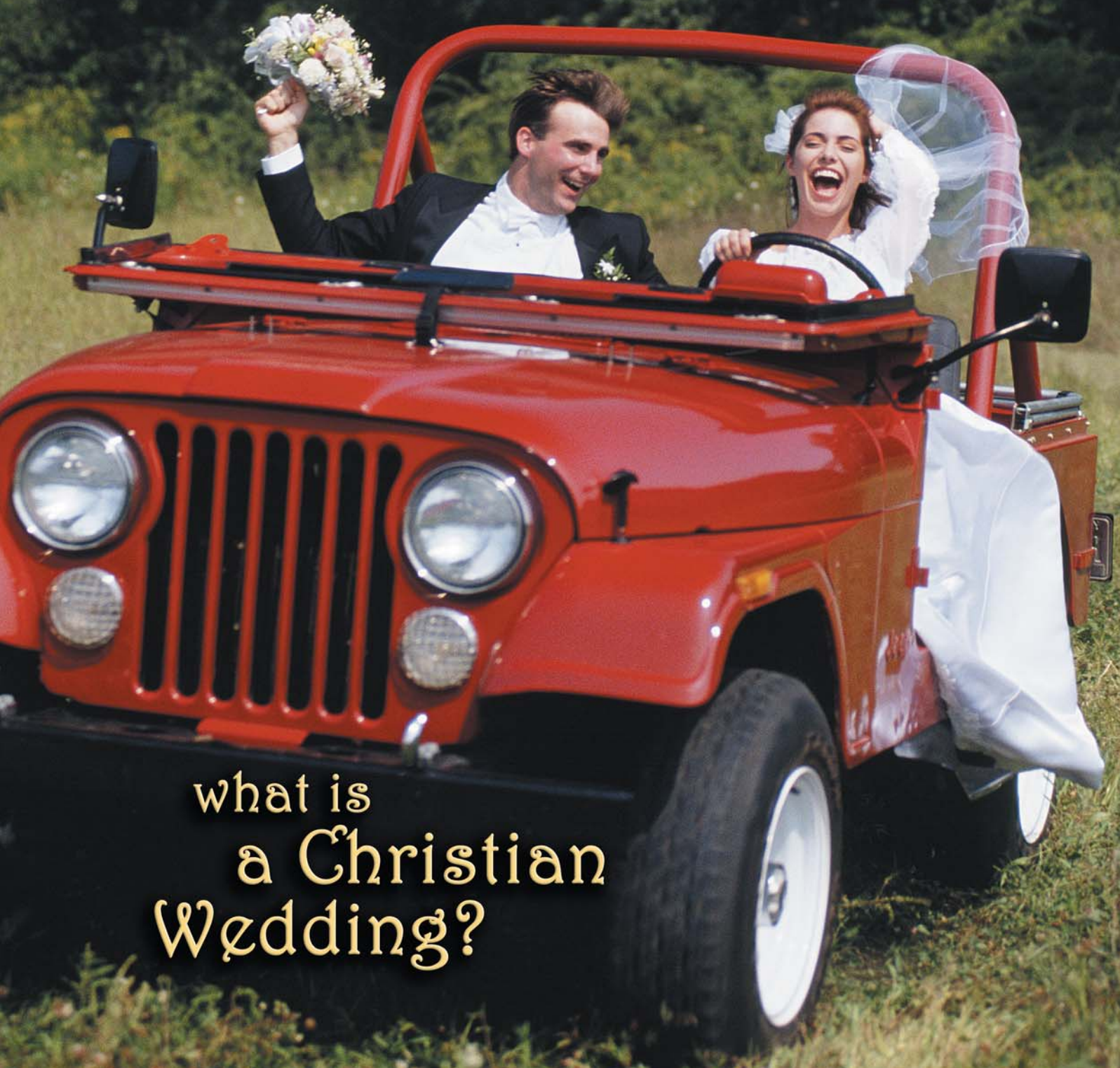


# GOD'S REVIVALIST

May 2008

*and Bible Advocate*



what is  
a Christian  
Wedding?



# the editor's view



LARRY D. SMITH

## WHAT IS A CHRISTIAN WEDDING?

Jim was a Calvinist, the pastor of a Presbyterian church, while I was a Wesleyan, the pastor of a holiness church nearby. What united us, though, was far greater than what divided us; and our camaraderie in Christ was very great. We prayed together, affirmed each other's ministry, and stood together in public witness. Our people even borrowed his church for a wedding too large for our tiny space, and that service is etched in my memory still. But so also is Jim's reproof.

He was very gentle, of course; but he was also very pointed. "Why did you let them sing 'I Love You Truly' in our church?" he asked. That question may seem puzzling now, for "I Love You Truly" has gone the way of the buggy whip; but 30 years ago it was still sung at weddings. *"I love you truly, truly dear. / Life with its sorrow, life with its tears, / Fades into dreams when I feel you are near, / For I love you truly, truly, dear."*

It was entirely secular without reference to God or to His purposes in marriage. That is why Jim thought it was out-of-place in His house. For he knew—as I should have known—that Christian weddings are about God and His designs and not about mushy love songs.

Light and sentimental frills add merriment to a party or reception, where they are welcome and appropriate—provided always, of course, that they are neither coarse nor mean. A Christian marriage ceremony, however, is not a party or a reception where we are charmed and entertained, but rather a holy rite where God is exalted and His purpose is fulfilled. That is why it usually takes place in church, conducted by a pastor before a congregation; and that is also why all its details must be reverent and devout. *A Christian wedding must honor God! This principle is timeless and universal, (p19)➡*

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# the president's page



## DISCERNMENT

by Michael R. Avery, President

*"Give your servant an understanding heart... that I may discern between good and evil" (1 Kings 3:9).*

When Solomon ascended the throne, he was keenly aware that he was not another David. He was a scholar, not a soldier. He knew nothing of cold lonely nights in the Judean wilderness protecting sheep from preying lions and bears. He had never faced a Goliath, fled from a Saul or put down an insurrection led by his own son. As the new Commander-in-Chief, he had never worn armor, wielded a sword or killed a Philistine. In a word, he seriously lacked the life experience that qualified him to be king. It's no wonder that when asked by God in a dream, "What shall I give you?" the answer was already on his lips, "Give your servant an understanding heart...that I may discern between good and evil." Solomon wanted and needed the kind of discernment necessary to lead a great nation of people.

Solomon's prayer needs to be pulled out of the archives and prayed again. Discernment seems glaringly absent from Washington to Wall Street in both saint and sinner alike. The Church desperately needs saints who possess a healthy dose of discernment. Yet, from all appearances, discernment has not become one of the more coveted gifts.

Discernment is crucially important because the purpose and goal of spiritual discernment is to know and do God's will. To desire a discerning heart is to tell God that His will is valued above all else. To gain discernment is to gain the ability to bring God's point of view to any issue or decision that confronts us. Not all of the issues we face have a simple "book-chapter-verse" answer. Many if not most require the application of a biblical principle that sometimes lacks specificity. We need a discerning heart in such cases so that we may please God by making a consistent and proper application of His Word in our lives.

Discernment can come as a special gift from the Holy Spirit, but most discernment comes from exercising and developing our spiritual senses (Hebrews 5:14). This actually begins in parental training, for parents play a crucial role in developing discernment. They build a foundation of honesty, respect for authority, self-control, sensitivity to God, moral judgment, wisdom, etc.,...from the toddler days to the teen years. The spiritual and moral training given in these formative years is indispensable to discernment. If neglected, it is almost impossible to construct them at a later time. During the teen years, godly counsel and life experience help further the development of discernment.

For the adult, the most important means of developing discernment is through a thorough knowledge of God's Word. Paul said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...." The Word serves as both a guide and a gauge for all our actions, activity and attitudes. As we saturate our minds with Scripture we develop biblically-oriented discernment and propriety. This enables us both to live and walk in the Spirit as mature Christians should.

The Church and individual Christians are facing an onslaught of issues in today's world that seem to demand Solomonic wisdom. We needn't waste our time longing for Solomon's wisdom, but we can pray the prayer of Israel's young king and find that the same God who was pleased with such a request will again be pleased to grant us insight into His will. After all, desiring discernment is just another way of telling God we highly value His will and are willing to do what pleases Him most. And that, my dear friends, not only opens the door to His storehouse of wisdom, but to a host of other blessings as well! ■



# Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to [revivalist@gbs.edu](mailto: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.

## FOREIGN SUBSCRIPTION PRICE INCREASE

You are right that the increase in cost [for a *Revivalist* subscription outside the United States] is a big jump. However, I believe I would like to continue my subscription because I thoroughly enjoy the *Revivalist*, especially the holiness stand it takes.

I do get a lot of soul food from the editor's comments, the president's page, and "Called unto Holiness." I have been re-reading past issues over and over and still find food for my soul.

ELMA B. SHAW  
Woods Center, St. John's  
Antigua, West Indies

*We are sorry for the steep increase in rates for our readers outside this country, but the action of the U.S. Postal Service has left us without any alternative. —Editor*

## KIND DISAGREEMENTS

We certainly enjoy and appreciate the content and quality of the paper. Another area I appreciate [is that the editor] isn't afraid to print disagreeing comments. An example of this in the March '08 "Letters to the Editor" was Kenneth L. Dodge's response to Dr. Phil Brown's article on "degrees of reward in heaven." It was interesting that [in his book], *Spiritual Gifts and Graces*, Dr. Godbey wrote this: "Hence the great end for which He saved us is that we may save others.... Our good works are not the condition of our salvation, but they constitute the measure of our reward in heaven...."

Kind disagreements can actually be helpful if we don't take offense. They may help us re-evaluate what and why we believe what we do.

MARTHA J. DOUBLEDEE  
Bradford, Ohio

*(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.

**COSTA RICA.** "Rolando Meneses is developing well as a pastor, caring for the people and wanting to do his best for them. One day [he] accompanied the McDowell's [Rex II and Melissa] and me to the Barrio Mexico section of San Jose, Costa Rica's capital city. Our people have been working in that area for about five years, hindered in part by unfavorable locations. Recently they were able to rent a facility that provides them with a fairly large downstairs room where they can have Sunday School classes...[Costa Rica] has many spiritual needs. EFM is happy to be there, seeking to dispel the gloom of sin with the light of the gospel." —Steven E. Hight, [EFM] Missionary Herald

**EGYPT.** "One of the senior students of the Faith Bible College in Cairo is working with the church's children's club...on Thursday evenings to keep the church young folk off the streets, which are very narrow and unsafe for play. I joined them recently on the anniversary of the club. A number of small children were on roller blades.... Several were at tables with various games.... Some were playing ping-pong and...tetherball. Meanwhile, Ayman was counseling a young fellow in a quiet room.... Sometimes [he] has them sing and pray together. It is a good way to pilot these fine young people through a difficult time of life and point them to the Lord Jesus Christ." —Leroy Adams, [EFM] Missionary Herald

**HAITI.** A "four-acre plot of ground for sale is located about seven miles out of Port-au-Prince. There is a flour mill and rice mill there with a seaport. Our first plans are to relocate our orphanage there. Our long-range plans are first to bring water into the village. It will come from the largest spring I have ever seen. The spring runs a stream of about eight feet (p19) ➡



# M O T H E R's memorial

*by Vanessa Heppard*

“Mom! I need you!”  
I run to rescue my little boy from his momentary emergency, whether it is reaching for a high shelf or returning a tricycle to an upright position. It is a joyous mission completed with a mother’s love...a mother’s love with an amazing story behind it!

I felt God’s thumb in my back so strongly as I resigned a lengthy employment at God’s Bible School and College. It was December and the middle of the school year. Good-byes were spoken, tears were shed, and I stepped into a future with no real plans. It was a future, however, that God had already set in motion.

My husband and I have never been able to have a child. In somewhat of a relief to this ache, God had already led us to become certified resource foster parents in Hamilton County. We also had been seriously looking into purchasing our first home. In August, our dream became a reality when a big, old house became available to us and the details simply “fell into place.” Having quit my long-term, steady job and having purchased a house, it seemed as if there were several pieces of a puzzle lying around with no real picture in view. What was God trying to do? (p12)➡



faculty



forum.

## WHAT MY PARENTS DID RIGHT

by Dan Glick

**M**y parents, being the human beings that they are, made some mistakes while raising me. Imagine that! Seventeen years I spent in their home, and they actually came up short a few times. Shame on them!

Of course, I wasn't exactly a model child. Shame on me! Sometimes I was rebellious, disrespectful and disobedient. I fudged on the truth and frequently walked around with a bad attitude.

I know what you're thinking: "Impossible! No way a child could choose to be that way all on his own! Must have been those terrible parents!"

Wrong! I made decisions, chose attitudes, and engaged in certain behaviors; and my parents never put a gun to my head, not even once.

Parent-blaming is a popular activity with many, until they have their own children and understand the difficulties of parenting. This human propensity to redirect responsibility for our own bad behavior goes back a long way. Our forefather, Adam, was quite adept at it: "It is the wife you gave me." Eve, too, knew how to shift blame: "The serpent deceived me."

By shifting blame, one never needs to take responsibility for his/her own actions. If my parents are to be blamed for my behavior, who is to be blamed for theirs? Are my parents just the product of bad parenting the generation before?

I am not diminishing the fact that many people have been brought up in dysfunctional homes by parents who had serious problems; but each one of us can choose to break that cycle if we work hard and rely heavily on the grace of God.

By the time we reach middle age, most of us know that we have learned many good things from our parents, despite their less-than-perfect parenting skills. Much of what is good about us is not simply what we have made of ourselves while unfairly leaving our parents to bear the responsibility for what is bad in us.

I am profoundly grateful that my less-than-perfect parents, by both words and deeds, managed to instill in me some very important lessons. Following are seven of them.

**1. My parents taught me to work hard and do the job right.** I was made to mow the lawn, clean the house, do my share of dishes, work in the garden, and milk the goats. You can be sure that I didn't feel like it, but my father wasn't in the habit of consulting my feelings. He could sometimes drive my brothers and me a little crazy by only accepting work that was "perfect." If it wasn't perfectly square or level, we had to do it again. Not bad training!

**2. My father taught me to be fiscally responsible.** He stayed out of debt and didn't spend money on trifles. He still irritates me at times by reminding me that the extra trip I took to a town three miles away

was extravagant. While not all of this kind of thinking rubbed off on me, I picked up enough of it to keep me out of debt for 25 years.

**3. My parents trained me to love people and to practice hospitality.** They constantly entertained people in our home. My mother has served thousands of meals at the dinner table. My wife and I have followed suit, and this practice has served us well in the ministry for the last 25 years.

**4. My parents taught me that marriage was a permanent arrangement.** They did this by staying together. I am sure that their marriage has had its share of challenging moments like most marriages, but I never heard the "D word" discussed.

**5. My parents taught me that the spiritual and eternal must be given priority.** If Little League conflicted with Wednesday evening prayer meeting, you can guess which one I had to give up. I have memories of my father reading his Bible at the breakfast table and my mother spending her hour in prayer each day.

**6. My parents taught me not to hold grudges.** I couldn't help but notice how quickly they seemed to get over the wrongs done to them. For example, I remember when a minister wanted to buy a car from my father. He made a payment or two and then just disappeared. I was more disturbed by this guy than my father seemed to be, even though he lost the money, not me.

**7. My parents made me believe that doing God's will was the goal of life, no matter where that led me.** Ministry was encouraged over materialism and service over selfishness.

Thanks, Mom and Dad, for doing so many things right! ■

*Rev. Dan Glick is chair of the Division of Intercultural Studies and World Missions at God's Bible School and College. Go to [danglick.wordpress.com](http://danglick.wordpress.com) to access his weekly devotional blog.*

*Summertime is just around the corner, and with it comes the opportunity to hear inspiring camp meeting preaching and singing! This season of the year is especially important to the Public Relations Office as our groups represent the school, promote the Revivalist and recruit students in various camps across the country. This year, we continue our annual service to the Revivalist family by offering this Camp Meeting 2008 directory. We hope it is both informative and useful as you make your summer plans.*



**Don Davison, Public Relations Director**  
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**e-mail: [ddavison@gsb.edu](mailto:ddavison@gsb.edu)**

## JUNE

June 2–8 **North Central Holiness Camp**, 605 Barber-Werner Rd, Mendon, OH 45862. Evangelists: Rev. Richard Williams, Rev. Mike Yancey, Jr.; Information: Rev. Ken Burchett, 740-998-5912, 740-649-2453.

June 3–8 **International Conservative Holiness Association (ICHA) Camp**, 4485 N Fortville Pk, Greenfield, IN 46140. Evangelists: Rev. James Plank, Rev. John Parker; Singers: Harrold Taylor Family; Information: Buddy Perry, 765-623-1850, Marc Dodrill, 317-838-0646.

June 5–15 **Jefferson County Holiness Camp**, Hwy 56, Lexington, IN 47138. Evangelists: Rev. Tom Bell; Singers: Chad & Valerie Searls; Information: Donald Shearer, 812-375-1119.

June 8–13 **Iowa Holiness Association Camp Meeting**, 2300 8th Avenue E, University Park, IA 52595. Evangelists: Rev. Rodger Moyer; Singer: John Moyer; Information: Brady Hunter, 641-220-0178, 641-220-4654, [bhunter@omnitel.com](mailto:bhunter@omnitel.com).

June 9–12 **Kidz Adventure**, 605 Barber Werner Rd, Mendon, OH 45862. Evangelist: Rev. M.R. McCrary; Singer: Aaron Terry; Information: Ray McCrary, 765-855-5266, 765-962-5712, [info@aymonline.org](mailto:info@aymonline.org).

June 10–15 **Cherry Grove Camp**, Base Rd & Road 1000, Lynn, IN 47355. Evangelists: Rev. Rollin & Debra Mitchell; Information: Martha Yaney, 765-584-5535.

June 10–15 **National Association of Holiness Churches Camp**, 5601 E Co. Rd. 650 S, Muncie, IN 47302. Evangelist: Rev. Melvin Beecher; Singers: Don Quales Family; Youth Workers: Mr. & Mrs. Stephen Kunselman; Children's Workers: Mr. & Mrs. Stephen Kunselman; Information: Rev. David Light, 540-797-2013, [davidlight@yahoo.com](mailto:davidlight@yahoo.com); Rev. James Speaker, 740-277-8398,

June 13–22 **Ebenezer Holiness Baptist Camp Meeting**, 210 Mt. Pilgrim Church Rd, Columbia, SC 29223. Evangelists: Rev. Rollin Mitchell, Rev. Roger Hatfield; Singers: Lucas & Hannah ShROUT; Children's Worker: Jean McDonald; Information: Rev. Belvin Greene, 864-244-0412; Rev. J.R. McElwain, 803-699-0140.

June 14–19 **Woodland Family Camp**, 12056 N 300 E, Alexandria, IN 46001. Evangelist: Rev. Richard Gremillion; Singers: Quinton & Judy Brown; Information: Frank Baldwin, Jr., 772-285-2155, 765-724-9472, [ffbaldwin@gmail.com](mailto:ffbaldwin@gmail.com).

June 16–19 **Roxbury Youth Camp**, 13763 Cumberland Hwy, Orrstown, PA 17244. Evangelist: Rev. Randy Tolley; Singers: Bible School Groups; Youth Worker: Brandon Byler; Children's Worker: Kim Funkhouser; Information: Rev. John Geyer, 814-652-6409, [johng91@juno.com](mailto:johng91@juno.com).

June 16–20 **Pilgrim Nazarene Youth Camp**, 8033 State Rd O, Fulton, MO 65251. Evangelist: Rev. Rick Maloyed; Information: Jennifer Truitt, 573-335-8422, [jennatruitt7@yahoo.com](mailto:jennatruitt7@yahoo.com).

June 16–20 **Pilgrim Youth Camp**, 704 W Freeman St, Frankfort, IN 46041. Evangelist: Rev. Ben Crawford; Information: Rev. John Zeigler, 812-247-3710.

June 17–22 **Heartland Bible Methodist-Beulah Grove Camp**, 605 Barber-Werner Rd, Mendon, OH 45862. Evangelists: Rev. Paul Pierpoint, Rev. Dan Stetler; Singers: Marc Sankey Family; Youth Worker: Randy Brown; Children's Worker: Christina Black; Information: G. Clair Sams, 513-267-6717; Registration: Mae Bourne, 740-992-0531, 260-417-2548.

June 19–29 **Brushton Holiness Camp**, Gale Rd, Brushton, NY 12916. Evangelists: Rev. Ray McCrary, Rev. Rick Hutchison; Singers: Rev. & Mrs. Ray McCrary; Information: Rev. Tim Montgomery, 315-769-2129, [tcmontgomery@juno.com](mailto:tcmontgomery@juno.com).

June 20–29 **Pilgrim Holiness Campmeeting**, 704 W Freeman St, Frankfort, IN 46041. Evangelists: Rev. John Parker, Dr. Paul Kauffman; Singers: Jerry Glick Family; Youth Worker: John Zeigler; Children's Workers: Melvin & Kay Beecher; Information: James Southerland, 765-649-7802, 317-407-9229.

June 23–29 **Wesleyan Bible Holiness Camp**, Roxbury, PA 17251. Evangelists: Rev. Henry Miller, Rev. Mike Yancey; Singers: Henry & Jan Miller; Information: Lyndell Durr, 614-497-3579.

June 24–29 **Wesleyan Fellowship Camp**, 1054 Lucasville Minford Rd, Lucasville, OH 45648. Evangelists: Rev. Gregory Cooper, Rev. Richard Williams, Rev. Carl Rose; Information: Thelma Bloomfield, 740-353-1741, 740-357-5116, 740-259-3873.

June 25–July 6 **Bryantsburg Holiness Camp**, Campmeeting Rd, Madison, IN 47250. Evangelist: Rev. Rollin Mitchell; Singers: Tim Cole Family; Information: Rev. Troy Whitham, 812-584-1395, [thewhithams@yahoo.com](mailto:thewhithams@yahoo.com).

June 26–July 4 **Burning Hearts Camp**, 7085 State Rt. 41, Bentonville, OH 45105. Evangelist: Rev. Ray LaSalle; Singers: Julie Horsley & Karen Boldman; Information: Orville Leonard, 937-477-1600.

June 26–July 6 **Victory Grove Camp**, 32 Cadillac Ave, Albany, NY 12205. Evangelists: Rev. Albert Barr, Rev. Joseph Smith; Singers: Stephen & Nicole Cassidy; Information: Rev. Don Myers, 518-456-3436.

June 27–July 6 **Fellowship Camp**, 1285 Hoff Rd, Hanover, PA 17331. Evangelists: Rev. Archie Atwell, Rev. Daniel Stetler; Singers: Jonas Hight Family; Information: Rev. John Fisher, 717-632-4090, 717-451-4129, [pastorjohn@afo.net](mailto:pastorjohn@afo.net).

June 30–July 4 **International Conservative Holiness Association (ICHA) Youth Camp**, 4485 N Fortville Pk, Greenfield, IN 46140. Evangelist: Rev. Daniel Edwards; Singers: Bible School Groups; Information: Andrew Stroud, 317-509-2002, [arstroud@ubca.org](mailto:arstroud@ubca.org).

June 30–July 6 **Alabama Bible Methodist Camp**, 1355 Chula Vista Dr, Pell City, AL 35125. Evangelists: Rev. Clair Sams, Rev. Jack Hooker; Singers: Henry & Jan Miller; Youth Worker: David Black; Children's Worker: Christina Black; Information: Rev. Walter Hedstrom, 205-338-2743, [whedstrom@juno.com](mailto:whedstrom@juno.com); Reservations: Rev. Randall Crotts, 256-492-7362.

## JULY

July 1–6 **Ontario Interdenominational Holiness Association Camp**, 470 Pefferlaw Blvd., Pefferlaw, Ontario. Evangelists: Rev. M.R. McCrary, Rev. Steve Harvey; Singers: Tim Cole Family; Youth Workers: Matt & Dorcas Hallam; Children's Workers: Byron Gurnee Family; Information: Rev. Joel Byer, 519-683-2093, [joelbyer@gmail.com](mailto:joelbyer@gmail.com).

July 1–6 **Wesleyan Bible Camp**, 825 Elo Rd, McCall, ID 83638. Evangelists: Rev. Mark Cravens; Children's Worker: Brent Vernon; Information: Rev. Melvin Adams, 208-369-0211, [wesleyanbiblecamp@hotmail.com](mailto:wesleyanbiblecamp@hotmail.com); Registration: Jolene Johnston, 208-468-0227, 208-870-8272, [jg\\_johnston@msn.com](mailto:jg_johnston@msn.com).

July 5–11 **Blue Ridge Holiness Camp (1st Camp)**, 8040 Bear Ridge Rd, Copper Hill, VA 24079. Evangelists: Dr. James Keaton, Rev. Don Davison; Information: Pastor Jeff Keaton, 540-982-0115.

July 6–11 **Pilgrim Nazarene Church General Conference**, 4465 N Fortville Pike, Greenfield, IN 46140. Evangelist: Dr. Leonard Sankey; Information: Rev. Dale Hayford, 479-936-8377, 479-659-1687; Registration: Carmelita Turner, 765-369-2733, 765-744-5729.

July 7–11 **Carolina Christian Youth Camp**, 367 Academy Dr, Thomasville, NC 27360. Evangelists: Rev. Mark Cravens; Information: Scott Blackmon, 336-474-0305.





## — Called Unto Holiness —

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

### HOW TO KEEP THE BLESSING

*By the Rev. Beverly Carradine, D.D.*

**T**here are precautions and observances that must be seen to if we would keep the blessing of entire sanctification. We shall never get beyond the need of the means of grace. Self-denial, cross-bearing, watchfulness and prayer are to be practiced up to the portals of the tomb. There are several things which will prevent all spiritual lapse and plant the blessing in us like an immovable mountain.

#### RETAINED BY FAITH

We obtain sanctification by faith, but it is also retained by faith. Faith is the vital point of union with Christ; and, of course, Satan makes his strongest assaults at this point. If after the reception of the blessing he can make the soul doubt its presence or continuance, he will soon rob the heart of its treasure.

Faith retains the grace and presence of God and makes it impossible for the devil to do his work. At first it may be an effort to exercise belief and go on repeating the Word of God, especially when the joy of the soul may have run low or is departed. But in a few hours or days, one becomes established in the grace; and there is a spirit or whisper of trust in the heart and the soul settles down with a delightful sense of recumbency upon the love, power, and protecting care of the Son of God.

We fail to see how Satan can find entrance when such a faith stands guard with unsleeping vigilance at the door. This is the victory that overcomes low spirits, a sinking heart, whispers of the devil and all the discouragements of this lower world—even our faith!

#### CONDITIONED BY OBEDIENCE

Faith is the heart condition, and obedience is the life condition. If there is true faith within, there will be obedience to God without. When faith fails, disobedience sets in. When obedience fails, faith sickens and will die if one persists in the course. Grave as is any act of dis-

obedience, yet we cannot believe that God suddenly leaves a man forsaken and cursed for one such omission or commission. We do believe that sanctification, like regeneration, as a rule, departs gradually. First, joy goes, then liberty, and then the testimony. Yes, and it leaked out through acts of disobedience.

We must obey God. What a joy it brings to the soul to be thus consciously submissive and doing the whole will of God. Satan feels helpless before a man or woman with faith in heart and perfect obedience to God in life. In a word, we must “trust and obey”; and in doing so, we will be invincible.

#### SUSTAINED BY THE ATONING BLOOD

Whenever there is a conscious spiritual hurt, we should fly to the blood of Christ and claim its immediate application. There is no need to be in condemnation a moment in the case of sins of ignorance and surprise. The blood is available every second. If those who have lapsed more or less in the sanctified life and are trying to work their way back into the old-time favor of Heaven would only look to “The Blood,” they would find themselves instantly healed, restored, cleansed, filled and fired again.

In recognition of possible weakness, mistakes, and missteps and in view of the fact that some fiery dart of the evil one may pierce the Christian armor, God has provided the ever-present, ever-powerful, ever-cleansing blood of Christ. The instant that the soul is wounded, it should cry, “Lord Jesus, apply thy blood.” That which honors Christ and His salvation is the immediate return to the Lord in case of departure and the instant appropriation of the blood of Christ which cleanses through and through, now and forevermore. ■

*Beverly Carradine (1848–1931) was a well-known Holiness evangelist. This selection, abridged by the editor, is taken from his book, The Sanctified Life published by the Revivalist Press in 1897.*



July 7–11 **Ochelata Youth Camp**, West & Vera, Ochelata, OK 74051. Evangelist: Rev. Dan Durkee; Singer: Brent Vernon; Information: Kevin Weinand, 913-568-1880, [weinandhouse@aol.com](mailto:weinandhouse@aol.com).

July 7–13 **Letts Camp**, Letts, IN. Evangelist: Rev. Ray McCrary; Singers: John Blair Family; Information: Jim Terry, 812-346-5178, [jimterry7@hotmail.com](mailto:jimterry7@hotmail.com).

July 10–20 **Sebring Interdenominational Holiness Camp Meeting**, 895 McKinley Ave, Sebring, OH 44672. Evangelists: Rev. George Holley, Rev. Billy Huddleston; Singer: Alan Pike; Youth Worker: Aaron Holley; Children's Worker: Robin Teneyck; Information: Rev. Charles Nutt, 214-542-2398, [chuck@sebringcamp.org](mailto:chuck@sebringcamp.org).

July 11–20 **Lebanon Valley Holiness Association Camp**, 200 Campmeeting Rd, Ono, PA 17077. Evangelist: Rev. Marc Sankey; Singers: Marc Sankey Family; Information: Larry Kratz, 717-664-4564.

July 11–20 **Newberrytown Holiness Camp** (Etters Camp), Etters, PA 17319. Evangelists: Rev. Patrick Davis, Rev. John Zechman; Singers: Jerald Glick Family; Information: Rev. John Whitaker, 717-637-6827.

July 11–20 **Pine Ridge Holiness Camp**, 1733 Sunny Rd, Lickingville, PA 16332. Evangelists: Rev. Ricky Rose, Rev. Archie Atwell, Jr.; Singers: Paul & Hannah Dragoo; Information: Rev. Donald Myers, 814-354-2945, 814-744-8026.

July 12–18 **Blue Ridge Holiness Camp** (2nd Camp), 8040 Bear Ridge Rd, Copper Hill, VA 24079. Evangelists: Dr. James Keaton, Dr. Allan P. Brown; Information: Pastor Jeff Keaton, 540-982-0115.

July 13–18 **International Fellowship of Bible Churches Assembly and Youth Camp**, 1597 S Maple St, Orleans, IN 47452. Evangelists: Dr. Douglas & Eileen Crossman; Information: Rod Miller, 309-343-0061, [rodmiller@ifbc.org](mailto:rodmiller@ifbc.org).

July 14–18 **Candy Run Wesleyan Youth Camp**, 1054 Lucasville Minford Rd, Lucasville, OH 45648. Evangelists: Rev. Tim Bender, Rev. Andrew Ramey, Rev. Bruce Wells, Rev. Jack Moore; Children's Workers: Tim Bender Family; Information: Thelma Bloomfield, 740-353-1741, 740-357-5116, 740-259-3873.

July 14–20 **Fern Creek Wesleyan Camp**, 7013 S Watterson Trail, Fern Creek, KY 40291. Evangelist: Rev. John Coffey; Singers: David Randolph Family; Children's Worker: Barbara Deaton; Information: John Basham, 772-546-4654. Sunday July 13, 6 PM Opening Camp Rally; Speaker: Rev. Don Davison, Singers: GBS Men's Quartet.

July 15–20 **East Enterprise Holiness Camp**, 1256 Hwy 250, East Enterprise, IN 47019. Evangelist: Rev. Wayne Mahoney; Singers: William & Naomi Tillis; Information: Marilyn Goodner, 812-667-6157, [rmgoodie@seidata.com](mailto:rmgoodie@seidata.com); Dr. Fred Wingham, 513-721-5639.

July 17–27 **Clinton Camp**, 55 Campmeeting Rd, Clinton, PA 15026. Evangelists: Rev. Robert England, Rev. Noel Scott; Singers: Dave & Francis Fuller; Youth Workers: Victory Trio; Children's Workers: Tina Duvall & Rene Seamone; Information: Albert Maley, 330-492-7883; Esther Beatty, 937-258-8178.

July 17–27 **Vermontville Camp**, 246 Swinyer Rd, Vermontville, NY 12989. Evangelists: Rev. Rowan Fay, Rev. Ben Crawford; Singers: Larry & LaDonna Thomas; Information: Dan Shumway, 518-891-3178, [dnsaumway@verizon.net](mailto:dnsaumway@verizon.net).

July 21–25 **Appalachian Youth Camp**, 13763 Cumberland Hwy, Orrstown, PA 17244. Evangelist: Rev. Jeff Keaton; Information: Ray McCrary, 765-855-5266, 765-962-5712, [info@aymonline.org](mailto:info@aymonline.org).

July 21–25 **Heartland Bible Methodist Youth Camp**, 605 Barber-Werner Rd, Mendon, OH 45862. Evangelist: Rev. Steve Gresham; Information: Chris Cravens, 419-422-3125.

July 22–27 **Vigo County Holiness Association Camp**, 111 S 8th St, West Terre Haute, IN 47885. Evangelist: Rev. Tim Cole; Singer: Tim Cole; Information: Dale Myers, 812-535-3951, 812-239-4619.

July 23–27 **Athens Youth Camp**, Athens, MI 49011. Evangelist: Rev. Don Davison; Singers: Ron & Becky Arnold; Information: Rev. Doug Damon, 269-781-9634, [dougdamon@yahoo.com](mailto:dougdamon@yahoo.com).

July 24–August 3 **Bethel Holiness Camp**, 614 Emerson St, Marion, OH 43302. Evangelists: Rev. Paul Handel, Rev. Gary Ickes; Information: Bob Jones, 740-382-5640.

July 24–August 3 **Camp Sychar**, 201 Sychar Rd, Mt. Vernon, OH 43050. Evangelists: Dr. Charles Lake, Dr. Paul Whiteford, Dr. Dan Tipton; Singer: Brian Arner; Information: Dr. J. Gary Campbell, 740-392-5475, [jgcampbell@ecr.net](mailto:jgcampbell@ecr.net).

July 24–August 3 **Pierce County Holiness Association Camp**, 714 E 50th St, Tacoma, WA 98404. Evangelist: Rev. Henry Miller; Singers: John & Debbie Fike; Youth Workers: John & Debbie Fike; Information: Paul Taylor, 253-529-5460.

July 25–August 3 **Central Friends Camp**, 5601 E Co. Rd 650 S, Muncie, IN 47302. Evangelist: Rev. Robert Thornton; Singers: Daniel Edwards Family; Youth Worker: Andrew Stroud; Children's Worker: Joanna Mahan; Information: Dr. Michael Williams, 317-867-4387, 317-748-6621.

July 25–August 3 **Indiana South Wesleyan District Camp**, 1597 S Maple St, Orleans, IN 47452. Evangelists: Rev. Larry Smith, Rev. Isaac Smith; Singers: Johnnie Blair Family; Information: Dr. Mark Eckart, 812-865-3979.

July 25–August 3 **Milan Camp**, 5 miles South of Milan, IN, 47031, on Hwy. 101. Evangelists: Rev. Tim Cole & Family; Information: Roger Smith, 812-432-5773.

July 28–31 **Pilgrim Holiness Youth Camp**, Franklin Ave Ext., Binghamton (Hillcrest), NY 13901. Evangelist: Rev. Michael Hobbs; Information: Rev. Andrew Manley, 315-488-9401, 315-412-2387, [Youthinlife@aol.com](mailto:Youthinlife@aol.com).

July 30  
–August 3  
**Pilgrim Bible Church Indoor Camp Meeting**, 361 Pine St, Cedar Springs, MI 49319. Evangelist: Rev. Brian Rauschenberger; Information: Rev. Knox Bullock, 616-696-1020.

July 31–August 3 **Athens Family Camp**, Athens, MI 49011. Evangelist: Rev. John Sherman; Singers: Ben & Sue Coleman; Information: Betty Malone, 269-781-5743.

July 31–August 8 **Kansas Sate Holiness Association Camp Meeting**, 1200 South Main, McPherson, KS 67460. Evangelists: Rev. Randy Neville, Rev. Daniel Stetler; Singers: Jerry Glick Family; Children's Worker: Lori Owens; Information: Eileen Comfort, 785-427-3308.

July 31–August 10 **Armstrong Holiness Camp**, 756 S Ridge Rd, Shelocta, PA 15774. Evangelists: Rev. Rob Wilson, Rev. Robert England; Singers: Don Quales Family; Information: Russel Blystone, 724-726-0222.

## AUGUST

August 7–17 **Binghamton Camp**, 101 Franklin Ave Ext., Binghamton (Hillcrest), NY 13901. Evangelists: Rev. Rollin Mitchell, Rev. Joseph Smith; Information: Rev. Don Myers, 518-456-3436.

August 7–17 **Hancock County Camp Meeting**, 529 Stadium Dr, Findlay, OH 45840. Evangelist: Rev. Eldon Neihof; Singers: Gerald Glick Family; Information: Richard Shaferly, 419-387-7226.

August 7–17 **Inter-Denomination Holiness Camp Meeting**, 611 S Franklin St, Christiansburg, VA 24073. Evangelists: Rev. M.R. McCrary; Singers: David Randolph Family; Information: Pastor Dwayne Martin, 540-382-9403, [dwayne87@msn.com](mailto:dwayne87@msn.com).

August 7–17 **Lower Light Camp**, 400 E Elm St, Petersburg, MI 49270. Evangelists: Dr. Robert England, Dr. Noel Scott; Singers: Paul & Judy Shelton; Information: Rev. Dave Linville, 734-529-2555, [davelinville1@yahoo.com](mailto:davelinville1@yahoo.com).

August 7–17 **Richland Holiness Camp Meeting**, 1035 Co. Rt. 48, Richland, NY 13144. Evangelists: Rev. Rick Hutchison, Rev. Clair Sams; Singers: Henry & Jan Miller; Children's Worker: Joyce Lambeth; Information: Doug Canfield, 315-592-8064, [djcanfield@windstream.net](mailto:djcanfield@windstream.net).

August 11–17 **Comargo Camp Meeting**, 9650 Dallasburg Rd, Loveland, OH 45140. Evangelists: Rev. John Parker, Rev. Archie Atwell; Singers: Victory Trio; Information: Carl Eisenhart, 513-479-2156, [goshencnc@gmail.com](mailto:goshencnc@gmail.com); Camper reservations: 513-683-0347.





These words of Sonja Vernon, GBS dean of women, express the excitement that marked the school's two musical tours this semester. The first was by the college choir, February 21–March 2, and included sacred concerts before 14 congregations located in Alabama, Florida, South Carolina, North Carolina, West Virginia, Indiana, and

Ohio. Following this was the SWSE tour, March 28–April 1, which made presentations in Ohio, South Carolina, North Carolina, Virginia, and West Virginia. Both tours were coordinated by Don Davison, head of GBS's Office of Public Relations.

Directing both choir and orchestra was Professor Garen Wolf, chair of the GBS Division of Music. The tours provided opportunities for fund-raising, student-recruitment, and distrib-

### MUSICAL TOURS "CHARACTERIZED BY THE PRESENCE OF GOD"

"The Symphonic Wind and String Ensemble tour was characterized by the presence of God. I almost said that it was characterized by God's presence in every service, but it was so much more than that. God came to us on the bus as we rode down the highway. He came to us in our times of prayer before the service. He was welcomed every moment."



# 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](mailto:revivalist@gbs.edu).*

### DEATHS

**Ottlie J. (Tiepel) Biedenkapp, 105**, Cincinnati, Ohio, died February 27, 2008. From 1922–1928 she attended God's Bible School, from which she received both a high school diploma and a Christian Worker's Certificate. She was the wife of the late John B. Biedenkapp; the mother of Marian (Ralph) Harder, John W. (Shelby) Biedenkapp, and Margaret "Peggy" (Ernie) Harris; and the grandmother of nine grandchildren and ten great-grandchildren. Mrs. Biedenkapp was a longtime friend and supporter of GBS. Funeral services were held at the Norman Chapel, Spring Grove Cemetery.

**Rev. Gerald Broadaway, 85**, former General Superintendent of the Bible Holiness Church, died October 6, 2007, in Wi-

chita, Kansas. He was followed in death by his wife, **Elsa Marie Broadaway, 83**, his faithful partner in ministry, on December 2, 2007, also in Wichita. After his discharge from the U.S. Army, Rev. Broadaway engaged in farming and carpentry, and then entered the Christian ministry in 1956. He served his denomination as evangelist, pastor, and district superintendent, and for 12 years as general superintendent.

Funeral services for Rev. Broadaway were held October 9 at the Bible Holiness Church, Independence, Kansas, with the Revs. Kenneth Filsinger, Dake Shreffler, and Joe Davolt, officiating. Funeral services for Mrs. Broadaway were held in the same church, December 5, with the Revs. Joe Davolt and Wayne Knipmeyer, officiating. Both Rev. and Mrs. Broadaway were buried in the Mt. Hope Cemetery. Sur-



ution of such materials as CD's, books, and copies of *God's Revivalist*. "What wonderful, Spirit-filled young people!" reported one attendee. "The music was tremendous!"

### STRATEGIC PLANNING SUMMIT CONSIDERS FUTURE OF GBS

Thirty-one representatives from the Board of Trustees, administration, faculty, staff, and student body convened March 14 at the YMCA of Greater Cincinnati Resource Center for GBS's 2008 Strategic Planning Summit. Participants served in six groups, each of which was charged with one of the following concerns: personnel development, financial advancement, academic development, facilities planning and management, growth and marketing, and student resources.

Each group considered various possible strategic initiatives related to its assigned area and gleaned from seven different sources, includ-



ing the school's Environmental Scanning Group and the recent online Strategic Planning Survey. Summit groups reported five or six initiatives which they ranked as most important.

Now the Strategic Planning Committee will process information from the summit to determine which items should be included immediately in the GBS's new

"Strategic Plan" and which may be placed later in the plan.

"The committee is grateful for the broad participation in planning, including this summit," according to Dr. Kenneth Farmer, Vice-President for Academic Affairs. "Continue praying that God will bless this process, enabling us to chart a course that will help GBS better fulfill its mission." ■



vivors include two sons, Charles and Kenneth; two daughters, Dora and Gerry; nine grandchildren; eleven great-grand children, and other relatives.

**Earl Carter**, Ocala, Florida, died May 11, 2007. After serving in the Navy during World War II, he completed his high school work at God's Bible School, graduating in 1947. In 1949 he married Verna Scrobeck who attended GBS 1943-46. Mr. Carter is survived by his wife of 57 years and by seven children, 23 grandchildren, and 12 great-grandchildren.



**Rev. Byrd L. Puffenbarger, 96**, died March 25, 2008. He received the degree BA from God's Bible School in 1932 and then attended Allentown Bible Institute, where he also earned a degree. He became a pastor in 1939, serving a congregation in Timberville, Virginia. In 1942 he and his wife Grace moved to Saluda, Virginia, where his pastorates included Beulah Wesleyan, Remlik Wesleyan, Warrick Wesleyan, New Point Friends, and New Hope Baptist. He directed

church and community choirs, taught voice lessons, and was also a beekeeper and a skilled brick mason. Preceded in death by his wife, Rev. Puffenbarger is survived by his son Nelson and his brother George. Funeral services were held at Beulah Wesleyan Church with burial following in the church cemetery.

### CORRESPONDENCE

"For many years I have been interested in the work and mission of God's Bible School. I suppose that one reason is that I believe you have held to the standards and mission of the holiness movement. I thoroughly enjoy your periodical, the *Revivalist*. Just last Sunday, March 2, I drove down from my home in Warren, Indiana, to the Noblesville Pilgrim Holiness Church. My son, who lives near to the church, and I attended the special presentation by the choir of the school. I just want to say that we were both deeply moved by the fine presentation. It was indeed a great moment in our ■

On March 5th, we received a call that changed our world. "He is two-and-a-half months old. Are you interested?"

I remember being speechless as my mind spun in a million directions. Finally the answer came to my lips, "Y-yes."

He was born on January 1 in a local hospital, and his mother disappeared the next day. It wasn't until that time that it became apparent she had given false information when she arrived at the hospital. On January 3rd the newborn was placed in a foster home. After much effort, Children's Services was not able to locate the mother or find any "strings attached" to the innocent, healthy baby. The foster home in which he was placed normally took care of children with medical needs, and they were not planning to adopt an infant. At that point, our names surfaced as resource parents, and the phone call was placed.

Family and friends were notified. Grandparents brought a baby bed, mattress, and all of the bedding, along with a few outfits to get us started. A dear friend loaned us an infant car seat. The preparation that normally takes nine months had to be completed in one-and-a-half weeks. It was exciting, but it was also an enormous mental and emotional challenge.

On March 14th our baby boy was delivered to our home. He was precious. We held him in our arms and pictures were taken. He smiled. We smiled. We cried. Wasn't this a miracle unfolding before our very eyes?

Within two months, three different baby showers were planned and given. There were many who rejoiced with us in this obvious miracle. They could rejoice because they had prayed with us about our painful infertility struggles. Close friends visited and cried with us as we recounted the story. The teenagers in our home church

were powerfully impacted because they could visualize God working in our lives. We shared the story at a family reunion in the spring, testifying to God's handiwork of love and His amazing timetable.

After the protocol of a six-month period, the adoption papers were filed. On November 13th we went to a small courtroom downtown. I will never forget the striking sound of the gavel pounding the desk when the magistrate announced that the adoption was final.

On November 30th, our son was dedicated to God in a ceremony at our home church, with many tears of rejoicing, praise and awe.

To realize that in the many months prior, out of my sight, God had been working in such a beautiful, remarkable way on my behalf is so very humbling. This experience has built such a firm platform of faith in my life. If God has done such a wonderful thing, can I doubt Him for anything else?

Yet, I am reminded of the Israelites and their Red Sea miracle. How quickly they forgot what God did for them! So I am writing this article as a memorial stone, that it will forever remain in my mind and heart that I serve a great big God who cares for me far more than I could ever imagine.

"Mom," he calls again.

"I'm coming! I'm coming to your rescue...again." ■



**Vanessa Heppard** (GBS '85 BRE) is a former secretary to the president of God's Bible School and College. Her husband, James, is also an alumnus ('92 BA) and former employee of the college.

# REVIVALIST FAMILY

continued

➡ lives, and [we] want to thank the director and choir...." —Rev. Russell Shalley, Warren, Indiana

## HITHER AND THITHER

**Holiness Summits East and West.** "If ever there was a time when the message of holiness was needed, that time is now," according to Nazarene World Mission, which adds, "In 2008, the holiness community will

rally in two holiness summits—one in the eastern U.S.A. and the other in the western region. We will gather with one purpose: To discuss what we must do to reclaim our voice of hope to a despairing world, people who desperately need Christ's cleansing and the Spirit's infilling to rise above the power of sin in their lives." These two gatherings will be (1) Holiness Summit—East, Ohio Christian University, Circleville, Ohio, April 27–29; and (2)

Holiness Summit—West, Nazarene Bible College, Colorado Springs, Colorado, September 7–9. "My prayer is that these 'holiness summits' will turn into 'holiness revivals!' writes Dr. James H. Diehl, General Superintendent of the Church of the Nazarene. Other cooperating denominations include Churches of Christ in Christian Union, Congregational Methodist Church, Evangelical Church of North America and The Wesleyan Church. ■





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# *The Glory of God in the Goodness of Marriage*

by **Albert Mohler**

“**D**early beloved, we are gathered here in the sight of God and in the face of this congregation, to join together this man and this woman in Holy Matrimony; which is an honorable state, instituted by God in the time of man’s innocence, signifying unto us the mystical union that is betwixt Christ and his Church.”

That familiar language from the Anglican Book of Common Prayer, recited thousands of times each week in various forms, presents a vision of marriage as a deeply Christian institution—even a necessary portrait of the love that unites Christ and His church. As marriage signifies this “mystical union,” it points to an understanding that takes us far beyond the relationship of the husband and wife. Do most Christians have even the slightest understanding of this?

It is bad enough that the secular world has discounted marriage into a quasi-legal contract that, like other voluntary contracts, can be made or broken at will. The greater tragedy is the failure of Christians to take marriage seriously. According to the Bible, marriage is not only designed by the Creator as an arena for human happiness and the continuation of the human race—it is also the arena of God’s glory, where the delights and disciplines of marriage point to the purpose for which human beings were made.

Marriage is about our happiness, our holiness, and our wholeness—but it is supremely about the glory of God. When marriage is entered into rightly,

when marriage vows are kept with purity, when all the goods of marriage are enjoyed in their proper place—God is glorified.

Our chief end is to glorify God—and marriage is a means of His greater glory. We are all too concerned with our own pleasures, our own fulfillments, our own priorities, our own conception of marriage as a domestic arrangement. The ultimate purpose of marriage is the greater glory of God—and God is most greatly glorified when His gifts are rightly celebrated and received, and His covenants are rightly honored and pledged.

Marriage is not greatly respected in our postmodern culture. For many, the covenant of marriage has been discarded in favor of a contract of cohabitation. An ethic of personal autonomy has produced successive generations who think of the world as the arena of their own personal fulfillment and of marriage as an outdated relic of an outgrown culture of obligation.

Ours is an era of self-expression. Individuals express themselves through marriage, and then express themselves through divorce—as if all of life is nothing more than a succession of acts of self-expression.

A divorce culture explains away obligation and sacred promises as temporary statements of emotional disposition. I may feel married today—I may not feel married tomorrow.

Our culture is so sexually confused that the goods of sex are severed from the vows and obligations of marriage. Thanks to modern technologies, we can (p16)➡

Dear Phil

HOW MUCH PRAYER IS ENOUGH?

(continued from April)

**...How do I balance the feelings of guilt over “inadequate praying” with the fact that I know God can heal him, the fact that I want God’s will, and the fact that I don’t know what God’s will is?! —Butch**

Dear Butch,

When have we prayed enough? I know of only one instance in which God said explicitly, “You’ve prayed enough.” In Deut. 3:26 God told Moses, “Enough! Speak to me no more of this matter.” In this case, “enough” meant God didn’t want Moses to ask for permission to enter Canaan any more. God seems to say the same thing to Samuel who was mourning for Saul (1 Sam. 16:1), to Jeremiah who was praying for his people (Jer. 7:16; 11:14; 14:11), and to Paul who was praying for his thorn in the flesh to be removed (2 Cor. 12:8–9).

The Bible measures prayer primarily in terms of persistence, not in terms of quantity. Jesus admonished his disciples to “pray at all times and not to faint” (Luke 18:1). Jesus does not warn his disciples about failing to pray “enough”; he warns them about failing to persist in prayer. Jesus follows this admonition with the parable of the widow whose persistence breaks through the unjust judge’s indifference. Is God’s heart so hard that we must harass Him into executing justice for us?

Far from it! Jesus’ point was God will answer the prayers of His elect, but they must persevere in faith. Persistence in prayer is faith in action. It is often God’s mercy that stays His hand (Rom. 2:4) or His wisdom that waits for the fullness of time to answer His children’s requests (Gal. 4:4).

When Jesus said, “Ask and it shall be given ...,” He worded His statement in such a way to indicate clearly that He meant, “Ask and keep on asking and it shall be given to you. Seek and keep on seeking and you shall find....” Receiving and finding through prayer are the certain outcomes of persistence. While the focus of Scripture is on persistence, Scripture does not ignore frequency in prayer. In fact, the language of praying “day and night” shows up more than once or twice (Luke 2:37; 18:7; 1 Thess. 3:10; 1 Tim. 5:5; 2 Tim. 1:3). Integrating persistence and frequency requires the leadership of the Spirit, which is one of the reasons we are told to pray “in the Spirit,” i.e., being led by the Spirit as we pray (Eph. 6:18).

Provided that you have obeyed the Spirit’s promptings to pray and

have been persisting in prayer, you should reject guilt over “inadequate praying” as the harassment of our enemy.

With regard to praying for healing, the three facts that you mention in your question are crucial for understanding the prayer of faith (Jam. 5:15). Biblical faith is believing that God can (Matt. 8:5-10) and will (Heb. 10:23; Tit. 1:2) do what He has said He will do. Faith is *not* “believing that God will do whatever I have asked Him to do without regard for His will.” This is perhaps the most prevalent misunderstanding of faith, and it is frequently bolstered by the misinterpretation of Mark 11:24. Contextually, the faith which believes that it “has received” what it has requested is a faith that knows it has made its request according to God’s will.

There are certain things God has said He will do any time we ask Him. Granting physical healing is not one of them. There are at least four reasons why people experience sickness: as chastisement for wrong doing (1 Cor. 11:30; Jam. 5:15–16), as a means of bringing about their death (2 Kings 2:1; John 11:4), as a means of bringing glory to God through their healing (John 9:3; 11:4), and as a natural consequence of the fall (Phil. 2:26–27). Unless God chooses to reveal why a person is experiencing sickness, we cannot know with certainty what His will is. In such cases, we can pray with no greater faith than Jesus who said, “If thou wilt. ... Not my will, but thine be done.” While asking God to do what He knows is best, we should rest in absolute certainty that He will most certainly answer such a prayer (1 John 5:14-15).

Sincerely,  
Philip

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





## mediaminute

Resources for the Christian Family

*Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.*

### Biography

*Rees Howell's Intercessor*

by Norman Grubb

*"This book is the story about a man whose life and ministry were uniquely guided by the Holy Spirit. I have read this volume several times and have found it to be a source of great encouragement each time."*

—Robert Booth

### Leadership

*The Heart of a Leader*

*(Insights on the Art of Influence)*

by Ken Blanchard

*"An excellent resource for any leader. Blanchard does a great job of breaking down key leadership issues into bite-size portions. Good book for a daily leadership challenge."*

—Keith Waggoner

### Life Enrichment

*Lists To Live By: The First Collection*

compiled by Alice Gray, Steve Stephens, and John Van Diest

*"This is a great resource for anyone! It has many creative, thought-provoking ideas for church bulletins, speeches, illustrations, and sermons. I have found it to be very enjoyable to read."*

—Donna Downs

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to [robnrach@paonline.com](mailto:robnrach@paonline.com).

*"The verdict of history is inconsequential; the verdict of eternity is what counts." —John Ashcroft*

### CHRISTIANS PONDER ATTACK OF OBAMA'S PASTOR ON USA

Evangelical Christians are pondering the significance of Rev. Jeremiah Wright, Jr.'s intemperate attacks on the United States in his taped sermons. A longtime pastor, now retired, and a spiritual advisor of Sen. Barack Obama, who is seeking the Democratic nomination for the Presidency, Wright invoked God's condemnation on the United States, according to Fox News, and "also questioned America's role in the spread of the AIDS virus and suggested that the United States bore some responsibility for the Sept. 11, 2001, terror attacks."

### UNCHURCHED AMERICANS PREFER TRADITIONAL CHURCH BUILDINGS

Unchurched Americans aren't as turned off by the symbols of traditional Christianity—at least in architecture—as much as church planters and mega-church gurus had thought. In a recent poll by LifeWay Research conducted for Cornerstone Knowledge Network, "the unchurched preferred more traditional looking buildings by a nearly 1:2 ratio over any other option," according to Audrey Barrick reporter for the *Christian Post*. "Given 100 'preference points' to allocate among four photos of

church exteriors, the unchurched used an average of 47.7 points on the most traditional and most Gothic options."

The report further notes that Ed Stetzer, "director of LifeWay Research and LifeWay Christian Resource's missiologist," registered surprise at the poll's results, observing that unchurched Americans are "clearly more drawn to aesthetics of the Gothic building than the run-of-the mill modern church building," perhaps because historic design "speaks to a connectedness to the past. "Young unchurched people particularly preferred the traditional look."

### SUICIDE SECOND-LEADING CAUSE OF YOUTH DEATHS

"Suicide is the second-leading cause of death among U.S. high school and college students," reports the *Cincinnati Enquirer*, "behind unintentional deaths like car crashes. Two million teens attempt suicide each year." The special feature, written by Kimball Perry and published March 30, 2008, added that the "vast majority of teen suicide attempts—between 75 percent and 90 percent—are made by teens suffering from depression, a chemical imbalance in the brain that exhibits itself mostly as consistent sadness." ■

➡(p13) have sex without babies, babies without sex, and both without marriage. For many, marriage has become an irrelevancy.

For others it is worse. Some have lambasted marriage as a domestic prison, a patriarchal and oppressive institution foisted upon unsuspecting men and women in order to deny them freedom, autonomy, fulfillment, and liberation. And, for a post-Christian culture, there is that nagging problem of the essential character of marriage as sacred institution. A society that disbelieves in God will eventually disbelieve in marriage.

Christian couples who are committed to this high conception of marriage must see themselves as counter-revolutionaries. In a very real sense, they are. They are standing

*Marriage is not first and foremost about making us happy. It is for making us holy.*

against the tide of public opinion, against the trend of modern morality, against the erosion of order and the deflationary market in faithfulness. Before God, they stand committed to each other—and only to each other. To live together for each other, no matter what may come.

The church has recognized three great purposes of marriage, and all three of these have been subverted by the sexual revolution and its aftermath.

The first is the procreation and nurture of children, if God should grant children to the marriage. This purpose is dishonored by many, but it is honored among believers in the Lord Jesus Christ. Children are to be welcomed as gifts to the institution of marriage, transforming husband and wife into father and mother. In our anti-natalist age, some see children as impositions—or worse. The denial of a procreative orientation for marriage—every marriage genuinely open to the gift of children—is a denial of the biblical vision of marriage itself.

The second great purpose of marriage, as the ancient language expresses it, is “as a remedy against sin, and to avoid fornication...that [believers] might marry and keep themselves undefiled members of Christ’s body.” Marriage as a remedy for sin? This purpose is ridiculed among many, but it is honored among Christ’s disciples. This is exactly what the Apostle Paul took as his concern in writing to the church at Corinth. Confused and seduced by sexual sin, that church had compromised its own ability to represent Christ. Paul pointed to marriage as a means of channeling sexual desire into its proper context, lest believers “burn with passion” and sin against God (1 Corinthians 7:9).

Our culture has turned “burning with passion” into a hedonistic art form. Explicit sexuality—stripped of the constraints of marriage—is the energy behind much of our economy, the material for entertainment, the substance of art, the enticement of advertising. Those who believe that sexual intercourse should be limited to marriage are dismissed as moral throw-backs, hopelessly outdated creatures who simply have no clue about the modern world.

The third great end of marriage is companionship throughout life, through good and bad, comfort and loss, sickness and health, until death parts the husband and wife. The mystery of completeness is expressed in the statement that the two shall become one. When a man and a woman exchange marriage vows, they become one solitary unit. After the exchange of these vows, we can no longer speak of the husband without the wife, or of the wife without the husband. They have become one, both in the physical union of the marital act and in the metaphysical union of the marital bond. As a married couple—husband and wife—they will live to the glory of God with each other, for each other, and to each other.

The end of marriage is its beginning—the glory of God, the mystery of Christ and the church. The exclusivity and purity of the marriage bond points to the exclusivity and purity of the relationship between Christ and His church.

How does marriage glorify God? Tertullian, one of the early church fathers, offers wisdom: “How beautiful, then, the marriage of two Christians, two who are one in home, one in desire, one in the way of life they follow, one in the religion they practice.... Nothing divides them either in flesh or in spirit.... They pray together, they worship together, they fast together; instructing one another, encouraging one another, strengthening one another. Side by side they visit God’s church and partake God’s banquet, side by side they face difficulties and persecution, share their consolations. They have no secrets from one another; they never shun each other’s company; they never bring sorrow to each other’s hearts.... Seeing this Christ rejoices. To such as these He gives His peace. Where there are two together, there also He is present.”

Marriage is the source of great and unspeakable happiness. Yet because of sin it is not unmixed happiness. But marriage is not first and foremost about making us happy. It is for making us holy. And through the covenant of marriage two Christians pledge to live together so as to make each other holy before God, as a testimony to Christ. ■

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V. **The PROTECTION of God.** (“And lead us not into temptation, but deliver us from evil”). The fifth element for our prayers is a request for the *protection of God*.

We frequently pray for physical protection, as when we plan a long trip on the highways, but how often have we prayed for spiritual protection? Perhaps the focus of this aspect of prayer needs to be, “Lord protect me, my family, or the missionary families, from the snares and temptation of Satan. Help me to recognize the traps he lays for me. Strengthen me to see sin as you see it so I will be repulsed and not allured by it.” Such prayer involves a recognition of our own weaknesses and a plea to be rescued from “evil” (literally, “the evil one”).

Jesus statement in Gethsamane, “Watch ye and pray, lest ye enter into temptation” ties in with this portion of the Lord’s Prayer. “The spirit truly is ready, but the flesh is weak” (Mark 14:38). It also harmonizes with Paul’s injunction, “Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof” (Rom. 13:14). Simply put, I am to ask God to keep me from any tests or trials that I cannot pass. 1 Corinthians 10:13 promises us God’s help and grace for the trials we do encounter. We must heed Jesus’ warning and claim His promises of victory over all the power of darkness (Lk 10:19).

VI. **The PRAISE of God.** (“For thine is the kingdom, and the power, and the glory, forever. Amen.”). The sixth element of prayer focuses on *the praise of God*.

Some have suggested that because these closing words of doxology are not found in the oldest manuscripts (i.e., Codex Vaticanus and Sinaiticus), they may not actually be part of the Lord’s Prayer. It should be noted, however, that their counterpart is found in 1 Chronicles 29:11, which reads, “Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.” The great value of this conclusion is that it reminds us that the Kingdom belongs to God and not us. Everything we do is to be done by His enabling power and grace and for His glory alone. It is His right to exercise His royal power and authority as He sees fit. And we have the assurance that what He does will always be in harmony with His glorious character.

**Conclusion:**

Use the Lord’s Prayer in your quiet times as a guide. Say each of the six elements of the prayer slowly, thinking about its meaning and shape your prayer accordingly. Begin with the *person of God*—our relationship and His reputation. Then pray about the *purposes of God*—His reign and His rule. Then ask for the *provisions of God* for daily life. Next, seek the *ardon of God* and His *protection*. Conclude your prayer time with the *praise of God*.



—sermon outline by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE  
IN PREACHING”



# “LORD, TEACH US TO PRAY”

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

Scripture: Matthew 6:9–13; Luke 11:1–4

**Introduction**

Prayer is one of the greatest privileges and blessings of the Christian life. Yet, it is all too easy for our personal prayer life to fall into a stale pattern. Apparently Christ’s disciples were impressed by the uniqueness of His prayer life. It was so refreshingly different from the ostentatious and hypocritical prayers of contemporary religious leaders, that they came to him with a simple, yet profound request; “Lord, teach us to pray” (Luke 11:1). A closer look at Christ’s lesson on prayer can be very beneficial to all Christians by helping us to focus on the basic elements we should include in our quiet times with God.

First, let’s take a look at the context surrounding our Lord’s lesson on prayer. The Gospel of Matthew places “the Lord’s Prayer” between Jesus’ teaching concerning almsgiving and fasting, so we are not to sound a trumpet or seek a conspicuous place where we will be seen of men when we pray. Also, it is noteworthy, that although Luke records Jesus as saying, “When we pray, say, Our Father which art in heaven...”, it is doubtful that Jesus meant for his followers to limit their prayers to these words or even to repeat these words each time they prayed. Christ, our example (1 John 2:6; 1 Peter 2:21), regularly spent hours in prayer, and the “Lord’s Prayer” can be said in just 15 seconds. This leads us to believe it is best to understand Jesus’ statement as indicating the elements we should normally include in our praying.

I. **The PERSON of God.** (“Our Father which art in heaven, hallowed be thy name”). Rather than praying to Jesus, Christ instructs us to pray to the Father.

As we begin a time of prayer, our first thoughts are to focus on God who is “our Father.” Hence our prayers can begin with rejoicing and thanksgiving that we have a Father, a heavenly Father, who cares about us. Praise His name. He cared enough to provide the new birth as a means for our adoption into His family. This awesome privilege is only provided to those who have been born again (cf. John 3:5; 8:44; 1 John 3:10; Mat. 13:36). The personal pronoun, “our,” speaks of our

*relationship* with God. When we say “our” Father, we are reminded that as His children we are to be submissive and should tell him in prayer, “Lord, I want to be a child You can take delight in.” We need to reaffirm our commitment to obey Him and submit to His authority. This focus on a heavenly Father also should bring to mind that we are a part of a family, the family of God. We have brothers and sisters in the Lord all around the world, for God’s family is international. This may well cause us to branch out in prayer for other members of this larger family.

The phrase, “which art in heaven,” reminds us of God’s transcendent majesty. Here passages from Job or Psalms may come to mind and we can worship Him “who maketh the clouds his chariot: who walketh upon the wings of the wind,” (Ps. 104:3), and who sets bars for the sea and commands, “Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed” (Job 38:11). Yet, He is a Father, *our* Father, the perfection of all a Father should be—compassionate, wise, loving, generous, always accessible, slow to anger and plenteous in mercy.

After thanking God for the privilege of having a personal relationship with Him, we are to be concerned about His *reputation*—“Hallowed be thy name.” God is “hallowed” or holy in all that He is and does. And as His children, we have His reputation in our hands. Our prayer should be, “Search me, Oh Father, I desire to be like your Son in all my attitudes and actions lest I bring shame to your holy name or tarnish your reputation in the eyes of a watching world. It is my desire that your name (character or reputation) be revered by all people everywhere!”

**II. The PURPOSES of God.** (“Thy Kingdom come. Thy will be done in earth, as it is in heaven.”) The second element of prayer focuses on the *purposes of God*. Before we present our personal desires, we need to be in tune with His will and His Kingdom plans.

The petition, “Thy Kingdom come,” emphasizes God’s *reign as King*. His Kingdom increases as people yield their lives to him and He sets up His Kingdom in their hearts. To pray, “Thy Kingdom come,” is to launch into prayer for the salvation of the lost. This may be members of our immediate family, concerns of our larger church family, or friends and acquaintances we have witnessed to. This time of prayer should include praise for the salvation and spiritual maturity of those we have seen converted in the past through our prayers. To pray, “Thy Kingdom come,” is also to pray that the fullness of Christ’s life and reign be manifested in us and in each believer. In Romans 14:17 Paul reminds us that the kingdom of God is “righteousness, and peace, and joy in the Holy Ghost.” This is also a prayer for Christ’s return, and we should join the hosts of the ages who pray, “Even so come quickly Lord Jesus.”

“Thy will be done in earth, as it is in heaven,” is a petition that God’s *rule* be enforced on earth. It teaches us to pray daily, “Lord guide and guard my desires so that I long only for those things which are in harmony with your will.” This eliminates anything that would dishonor His name, delay His kingdom program, or displace His will in our lives. It requires a full surrender of our will to His will. Further, by focusing on God’s wishes rather than our own, we will be able to obey and do

His will as it is obeyed in heaven: quickly, willingly, gladly, fully and constantly. Jesus exemplified this attitude of surrender when He said, “I seek not mine own will, but the will of the Father which hath sent me” (John 5:30), and “I came down from heaven, not to do mine own will, but the will of him that sent me” (John 6:38).

The first two elements of the Lord’s prayer protect us from becoming self-centered and self-seeking in our praying. We are no longer so busy thinking about what we want, nor are we so burdened with our problems, that we fail to properly worship, adore, and praise God for who He is and what He has done.

**III. The PROVISIONS of God.** (“Give us this day our daily bread.”) The third element of the Lord’s prayer focuses on the *provisions of God* for our daily living.

When we pray, “Give us this day our daily bread,” we are giving *recognition* of God’s ownership of all things (Ps. 24:1). The phrase also reminds us of our *reliance* on God for our daily needs. The phrase, “our daily bread,” includes all of the necessities of life: food, shelter, clothing, and strength.

The emphasis on “daily” encourages us to not allow the uncertainties of the future to be carried over into this day. We are to receive each new day with faith in God’s unfailing goodness and rejoice and be glad in it.

**IV. The PARDON of God.** (“And forgive us our debts, as we forgive our debtors”). The fourth element of the Lord’s prayer teaches us the secret of *receiving the pardon of God*.

We must forgive all who sin against us. The next time you bow in prayer, mention by name anyone who has offended you and ask God’s forgiveness to flow through you to touch the life of this other person. By looking at the account of Job, we are helped to realize nothing touches us but what God permits to come into our lives. Job was not angry at the Sabceans or Chaldeans who stole his cattle. He immediately recognized the hand of God in the reverses he suffered.

The phrase, “forgive us...as we forgive” indicates that we must not only be willing to forgive, but we must not harbor feelings of resentment, hostility, bitterness, or revenge. God’s forgiveness is extended to us in proportion as we forgive others. This does not mean, however, that we earn God’s forgiveness by forgiving others. It is the condition for receiving God’s forgiveness. Failure to forgive others can be likened to covering a plant with a bucket—it isolates it from the life-giving sun and rain. In like manner, an unforgiving attitude toward another person completely blocks us from the forgiving mercy of God. Forgiveness and being forgiven are inseparable truths (Mark 11:25).

The phrase in Luke 11:4, “forgive us our sins,” raises questions in the minds of some as to whether this is a petition Christians who are victorious over willful sin should pray. It will do us well to remember that Jesus intended His followers throughout all ages to use this prayer. John Wesley, the preeminent preacher of the holy life, commenting on the statement, “All unrighteousness is sin” (1 John 5:17), wrote, “All deviation from perfect holiness is sin” (*Explanatory Notes*). Anything in our lives, known or unknown, that falls short of “the measure of the stature of the fullness of Christ” (Eph. 4:13), needs the cleansing of His atoning blood.



➡(p4) by ten feet. We will be able to sell water to the town and to the flour mill and rice mill. The funds generated from this sale of water will probably support the orphanage or come close to it. Eventually we would like to have a primary school, a secondary school, and a Bible school.... We plan also for a clinic, a large auditorium which can be used for our conventions, and a church." —*Rev. Winfield Poe, Holiness Pilgrim Mission Reporter*

**MYANMAR.** "Our mission focus in 2008 is to expand our work in Shan State, which is the biggest state in Myanmar. Most of the people there are Buddhists, and some are animists. They are very frank and open, and they are also tribal people. Their land is fertile, but many people lose their lives because of drugs. Please pray that the Lord will guide us to the right place and the right people at the right time and to the right harvest in Shan State. Our goal for 2008 is to plant five new churches...where there is no church at all." —*Andrew Bawi Ceu, Church Herald and Holiness Banner*

**PHILIPPINES.** "We're excited to tell you about a new building project in the pioneering village of Butao. Pastor Nowit (the pastor who was very sick but who has now recovered), began pioneering in Butao a couple of years ago and then turned the work over to a trainee from the Banaue Training Center. Now this growing congregation is preparing to build their very first church. Another village, Hapao, Ifugau, has now been added to our list of pioneering churches as well. This growing house church is pastored by Pastor Benjamin. After a year of prayer, instruction and careful consideration, we have gladly accepted this godly pastor and his congregation into our group." —*Tim Keep, email newsletter*

**UNITED STATES.** "God has moved miraculously on our behalf, answering the prayers of many people like you who prayed He would go before us and prepare hearts.... We are attending Siloam Indian Church on the Gila River Reservation, where we teach nursery, Sunday school, and the youth group. Caylah helps with junior church and we attend adult Bible study every other Wednesday. God has mightily transformed our little church, and we are excited to see what the future holds as we reach out to the community and reservation surrounding it." —*Lori Baldwin, The Evangelical Advocate* ■

➡(p2) and it is uncompromising and non-negotiable. A Christian wedding must be Christian!

It's important to remember this especially now that the summer wedding season will soon begin. This is a festive time when beautiful girls marry handsome boys—for, as you know, all girls are beautiful and all boys are handsome on their wedding day. Charmed by those desires for companionship, intimacy, and union which God has built into our nature and charged by those hammering hormones which He also has supplied, those youngsters come together in an atmosphere so thrilling that they hardly know how to handle it.

God knows how to handle it, however; and that is why He established holy matrimony at the beginning of our race. In this "honorable estate" which "signifies unto us the mystical union that is between Christ and His Church," He directs the drives, contains the hormones, and sanctifies the atmosphere. For all these are brought together to His glory, as He unites bride and groom in lifelong, sacred covenant, pledged voluntarily between them, privately at first, and then publicly in formal confirmation.

In this public ceremony, "the two parties to the contract marry each other and are the ministers of the nuptial bond," as the Rev. Massey Shepherd, Jr., a liturgical expert, has explained. Those beautiful girls and handsome boys—who, by the way, may be in their nineties as well as in their teens—may do this before a magistrate on the courthouse steps as well as before a clergyman on the altar steps. If their vows are lawfully made, they are as valid before the one as before the other.

Yet for most Christians, the bare legalities are not enough; and that is why they ask the church to receive and bless their vows. "When the Church presides over a marriage ceremony," Shepherd adds, "it serves as the witness to the contract, and through its [minister] bestows a blessing of God upon the union, with prayer that the parties concerned may have grace to fulfill their vows of fidelity and to create a Christian family and home."

*Witness, blessing, and prayer*—these are the central roles which the church supplies at weddings conducted by its pastors. It must also insist, however, that these take place in an atmosphere which honors God. "Weddings are often seen as purely personal and are left totally to the discretion of the couple and their families—persons who usually have little training in service design, theological concepts, or appropriate etiquette," according to *Christian Worship*, a text published and used by Southern Baptists.

"Any service sanctioned by the church should be controlled by the church and its leaders," it continues. "All texts, actions, and intent must honor God." Pastors should never allow enraptured couples, doting parents, and pushy "wedding directors" to turn a marriage ceremony into a sentimental extravaganza.

So how does a Christian wedding honor God? We suggest five brief answers to that question.

**1. A Christian wedding honors God in worship.** "Marriage in the church is a worship service; therefore every (p22)➡



# Meal-A-Month

For 107 years God's Bible School and College has been a ministry of faith. Today forty cents out of every dollar it takes to operate GBSC must come from donations. GBSC has been blessed over the years by friends who faithfully remember the school as part of their monthly giving. We want to give our Revivalist family an opportunity to support GBSC in a systematic way. The Meal-A-Month Program is a new initiative to build monthly partners who want to invest in the training of young people for ministry. An ongoing donation equivalent to the cost of one or two meals a month will make a real difference. We have three giving options for your convenience:

- Pay by check • Pay by Credit or Debit Card • Automatic Electronic Funds Withdrawal from checking or savings •

**Our goal for this year is to sign up 1,810 members in the Meal-A-Month Program.** Many of you will recognize 1810 as our historic address here on the Hilltop. Each month you will see listed the new additions to this strategic program.

- |                              |                              |                          |                             |
|------------------------------|------------------------------|--------------------------|-----------------------------|
| 40. Jeff Blankenship         | 54. Beulah Haggard           | 64. Lillian Turner       | 74. Erma Tyler              |
| 41. Michael Avery            | 55. Glen Reiff               | 65. Jane Wetherald       | 75. Tom McClain             |
| 42. Ruth Avery               | 56. Kim Daugherty            | 66. Ruth Hooker          | 76. Mary J. Pace            |
| 43. Jack and Jane Hooker     | 57. Candy Davis              | 67. Susan Day Underhill  | 77. Sharon Bowman           |
| 44. Beth Avery               | 58. Pamela Groves            | 68. Keith and Gwin Hobbs | 78. Edward Morse            |
| 45. Jonathan Avery           | 59. John Neville             | 69. John Jefferson       | 79. John and Joella Wollack |
| 46. Ken and Paula Farmer     | 60. Kathryn Hamlin           | 70. Joshua Avery         | 80. A Friend from Wisconsin |
| 47. Allan Brown              | 61. Greg and Brenda Johnson  | 71. Faith McManaman      | 81. Margie Hall             |
| 48. Nadine Brown             | 62. Bill Justice             | 72. Marie Ford           | 82. Ryan Colson             |
| 49. Richard and Brenda Miles | 63. Floyd and Virginia Hyatt | 73. Jewel Parker         | 83. Craig McLaughlin        |
| 50. Steven Miller            |                              |                          | 84. Mabel Peden             |

Join online at [www.gbsgift.com](http://www.gbsgift.com), or fill out this form and mail it to God's Bible School and College, Office of Advancement, 1810 Young St., Cincinnati, OH 45202; or email the information to [jhooker@gbs.edu](mailto:jhooker@gbs.edu). We will send you a thank-you gift as a token of our appreciation for your generous support.

## Please get me started in the Meal-A-Month Program

Name \_\_\_\_\_

Street Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

Giving level \_\_\_\$5 \_\_\_\$10 \_\_\_\$15 \_\_\_\$20 \_\_\_other: \_\_\_\_\_

Giving options: \_\_\_Check \_\_\_Electronic Transfer \_\_\_Credit Card



➡(continued from page 4)

### TIPPING LIKE JESUS?

Such a good article in the Winter '08 issue, "How Would Jesus Tip?" (Aaron Proffit, "Faculty Forum")! I really appreciate it and [would] add that it's even worse to leave a gospel tract in place of a tip or with a tip too small tucked inside. If our excuse for not properly tipping is affordability, then we can't afford to eat out!

Alice BISSINGER  
Denver, Pennsylvania

### "WE BELIEVE" SERIES AS BULLETIN INSERTS

I would like to know if there will be more columns coming for the "We Believe" material on Wesleyan perspectives. I am preparing a series of messages entitled "What Methodists Believe." I would like permission to use "We Believe" as inserts along with my sermons each week.

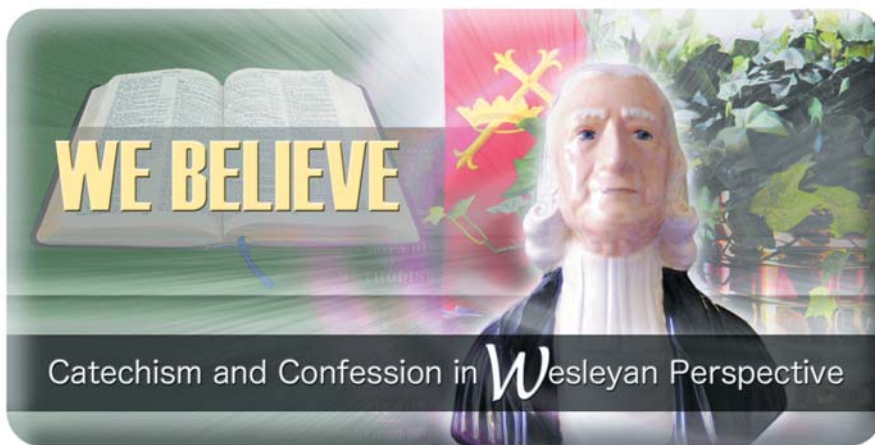
REV. PAUL WHITE  
United Methodist Church  
Ransom, Illinois

*Thanks for your kind remarks. We do intend to continue the "We Believe" series until we feel we have covered the distinctive doctrinal emphases of Wesleyan conviction. —Editor*

### GRANDFATHER AN ORIGINAL DONOR

[The *Revivalist*] has been in our home as long as I can remember. I attended camp meeting [at GBS] in 1938 when I was eleven years old. Sister Seigel from Natoma, Kansas, was the children's worker, and John and Bona Fleming were active. My grandfather, G.W. Hood was one of the original donors, and his name was on a monument at the center of the campus.

ONOS E. HOOD  
Bluejacket, Oklahoma



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

### XIX. REGENERATION: THE NEW BIRTH

*"If you have not already experienced this inward work of God, [let this] be your continual prayer: "Lord, add this to all thy blessings—let me be born again!"*

So John Wesley admonished his 18th-century hearers, reminding them of Jesus' words, "Except a man be born again, he cannot enter the kingdom of God." This entrance to the Christian life is also called regeneration, defined by Wesley as "that great change which God works in the soul when he brings it into life, when he raises it from the death of sin to the life of righteousness [and it] is 'created anew in Christ Jesus'...[and] 'renewed after the image of God in righteousness and true holiness.'"

Regeneration occurs simultaneously with justification, though the two remain distinct. Justification is what God does *for us*, while regeneration is what God does *in us*. The first is a relative change, while the second is a real and actual change. Regeneration and justification are inseparable, concomitant with adoption, which is admission into the family of God.

In the order of salvation, regeneration occurs only after repentance and faith, which God both requires and enables. If regeneration preceded repentance, faith and justification, as some insist, there would be a time (if only for a moment) when regenerate persons would be both unrepentant and unpardoned. Logically and temporally, repentance and faith must precede regeneration. *"But as many as received him, to them gave he the right to become the sons of God."* The new life that begins our sonship follows our acceptance of Christ.

But what is the relationship between regeneration and sanctification? We would answer that a believer is *initially sanctified* in regeneration. To quote Wesley again, regeneration is "part of sanctification, not the whole. It is the gate to it, the entrance into it." Regeneration is necessary because it is the only way to enter into the life of holiness; and as the Hebrews writer insists, "without holiness no man shall see the Lord."

This "great change" brings dramatic results in those who are born again. They are privileged with the assurance of salvation (Romans 8:16); they have genuine, practical love for God and for one another (1 John 3:14); and they are given power to live above willful sin (1 John 3:9). How marvelous is their experience in Christ, as Charles Wesley describes it: *My chains fell off, my heart was free, / I rose, went forth, and followed thee.* —Mark Bird ■


➔(p19) element of the service should honor God in a spirit of worship," declare the authors of *Christian Worship*. Christian weddings do not focus first upon the bride and groom but upon the God whom they ask to bless their union. Neither are they sensual celebrations of human love but sacred celebrations of that love sealed and sanctified by Him.

Deep reverence for the holy and the Holy One are essential to any atmosphere of worship; and all that is crude, disruptive, and trivial are offensive. Exalted, Christian music is essential, but we also suggest the reading of scripture, the preaching of a homily, and such devout and dignified ritual as the traditional "Order for the Solemnization of Matrimony" from the *Book of Common Prayer*.

**2. A Christian wedding honors God in purpose.** Infidelity and divorce are rampant in our sinful culture; and so the church must speak powerfully of God's designs in marriage. We're not suggesting fiery exhortations or altar calls, but we do believe that everything about a wedding should emphasize that marriage is pledged in holy, lifelong covenant between a man and woman who also pledge themselves to God. "Cutesy" homemade services often betray or trivialize this central principle, as in those weddings where bride and groom promise to remain faithful to one another as long as each remained "faithful to the Lord." Whatever else this may be, it is not the vow of Christian marriage, for that vow is "for better, for worse; for richer, for poorer; in sickness and in health, to love and to cherish, til death us do part."

**3. A Christian wedding honors God in stewardship.** What He has put into our hands, including money, is really His; and He requires us to spend it for His glory. This principle of stewardship demands conscientious purpose in planning a wedding and paying for its expenses. It is true that one of the most significant milestones of our lives should be commemorated by memorable observance, and this means decorations, photography, special clothing, as well as the reception. God does not condemn legitimate costs for appropriate celebration, but He despises extravagant display in order to satisfy lavish personal taste or to impress others by it. Moreover, this often forces the newly married into crushing debt.

**4. A Christian wedding honors God in personal appearance.** It is fitting for the wedding party to appear in special clothing, but



✓ **CHECKLIST FOR A CHRISTIAN WEDDING**

*Engaged couples, parents and pastors, here is a list to help you make sure that the wedding you are helping plan is really Christian in its content and witness. Please read each item carefully, then answer the questions:*

❑ **WORSHIP.** *Will this wedding be conducted within the framework of Christian worship, focusing on God, offering Him glory, and imploring His blessing? To be sure, this is the bride and groom's special day; but still its primary purpose is not to glamorize them but to glorify God by solemnizing holy matrimony before a Christian congregation gathered at a Christian altar. The atmosphere must be joyful, dignified and reverent—never cheap, crude or clownish.*

❑ **PURPOSE.** *Will the ceremony itself set forth God's purposes for marriage as a faithful, life-long covenant sealed with solemn vows pledged before Him? Will the scriptures be read, will the ritual be solemn and devout, and will the pastor give a short homily or message in which he explains the nature and obligations of Christian marriage? Every engaged couple should seek the counsel and approval of the officiating minister about the ceremony and its content, and every officiating minister should insist that the purposes of God be faithfully honored in everything that is said or done. A rich sense of the divine approval should pervade a Christian wedding.*

❑ **STEWARDSHIP.** *Will there be an extravagant expenditure of money for this wedding, or will there be a sincere attempt to emphasize simplicity, stewardship and restraint? There is nothing wrong with paying for what is appropriate—even elegant, gracious and beautiful—at such a festive occasion. But it's a poor way to begin a marriage by unseemly cost, gaudy display and crushing debt.*

❑ **APPEARANCE.** *Will the personal appearance of the bride and her attendants glorify God by Christian modesty and simplicity? At too many weddings—even among Christians—young women appear in a state of embarrassing exposure and excessive ornament. Even at weddings, holy women are commanded to "adorn themselves in modest apparel, with shamefacedness and sobriety." Christians must take their stand for right whatever the rule of fashion.*

❑ **MUSIC.** *Will all the music in the church ceremony honor God? Secular and sentimental love songs may be fine at the reception—provided, of course, that they are wholesome in both lyrics and accompaniment—but only hymns and "spiritual songs" should be used in the house of God. As the opening hymn of a glorious recent wedding, the congregation exalted God by singing, "Holy, Holy, Holy, Lord God Almighty." Why do even conservative Christians use wedding music that sounds more appropriate for a keg party? Why do Christian pastors allow it in the sanctuary?*

*This checklist is not exhaustive, but it will help you ensure that your wedding glorifies God, honors His Church, and brings His blessings on those who seek His will in their marriage. ■*



never to violate Christian standards of modesty and simplicity. God has spoken specifically on these issues, and that is why we have spoken specifically on them too. But our marriage ceremonies sometimes betray the very principles which we vigorously defend. If tight bodices, plunging necklines, and bare backs and shoulders are grievous to God and embarrassing to us at other times, why are they not also so at weddings? If “gold and pearls and costly array” are unbecoming to a Christian elsewhere, why not there? The Bible does not make exceptions for marriage ceremonies, and neither should we who profess to follow its demands.

**5. A Christian wedding honors God in music.** What is sung at God’s altar must be for Him, and this means sacred music, not secular love songs. Frankly, “I Love You Truly” sounds like a splendid anthem compared to the trashy sounds which sometimes pound throughout our churches now.

Yet the church’s treasury offers great hymns suitable for a marriage. Among these are “Savior, Like a Shepherd Lead Us,” “The Voice that Breathed O’er Eden,” “O Perfect Love,” and Malotte’s “The Lord’s Prayer.” That repertoire is enriched by such recent additions as Jon Mohr’s “Find Us Faithful,” Barbara Hart’s “A Christian Home,” or Brian Wren’s “When Love Is Found,” all of which are found in *Sing to the Lord*. Remember, too, that congregational singing of exalted hymns provides an atmosphere of participatory celebration. For instance, “Praise My Soul, the King of Heaven,” makes a magnificent processional, as it did for Queen Elizabeth II at her wedding in 1947.

What is a Christian wedding! My friend Jim knew—as I know now—that a Christian wedding is about God and not about sentimental frills. For it is a holy rite in which God is exalted and His pur-



## BEWARE!

by Anita Brechbill

**“How can ye believe which seek honor one of another and not the honor which cometh from God only.” (John 5:44)**

In large part this is the reason why our faith is so small. Although Our Lord Jesus has promised, “All things are possible to him that believeth,” our spiritual lives are poverty-stricken, for love of place and position stands dead center in the pathway of the soul seeking to be filled with all the fullness of God. The Holy Spirit will not abide in the same heart where love of praise and ambition for prominence continue to dwell, even though it may be well concealed. Many of those who are honest with themselves will acknowledge this seeking to please our fellow men and women rather than God only. Because it can be so well hidden, it is all the more dangerous to their spiritual life.

Especially is this an insidious temptation for those in public ministry. Having obtained a certain level of approval for the audiences before whom we speak or sing, there is a powerful—though almost undetected—pull to “perform” rather than to seek the direction of the Spirit alone. If we do not totally reject this temptation while pleading the constant cleansing of Christ’s blood, it will lead to pride and that loss of faith without which we cannot please Him. Beware of seeking “honor one of another” and not the honor which cometh from God only. ■

*Anita Brechbill, now living in retirement in Lewisburg, Pennsylvania, formerly wrote this column. From time to time, we are pleased to publish new contributions that she is able to send us, interspersing them with those of Sonja Vernon, present writer for the “Quiet Hour.”*

pose is fulfilled, and that is why all its details must be reverent and devout. **A Christian wedding must honor God! This principle is timeless and universal, and it is uncompromising and non-negotiable. A Christian wedding must be Christian!** ■

*This editorial first appeared in the Summer 2003 issue of God’s Revivalist and is reprinted in earnest hope that it will check the erosion of Christian values in the weddings held in our churches or officiated by our pastors.*  
—Editor

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