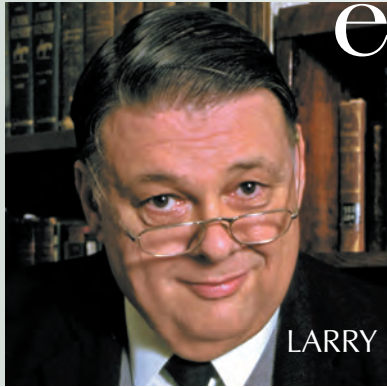


GOD'S REVIVALIST

May 2010

and Bible Advocate





the editor's view

LARRY D. SMITH

MOTHER, COME BACK

When a denomination's mission statement is crisp and direct, it gives fine insight into how that body regards itself. If it is merely a high-sounding string of platitudes, however, it's about as valuable as counting shingles on the church steeple! Please know that the Free Methodists were not into high-sounding platitudes—not in those days when I used to thumb through my father's *Discipline*. "They believe that their mission is two-fold," it declared—"to maintain the Bible standard of Christianity and to preach the gospel to the poor."

These words take on renewed meaning as the Free Methodist Church prepares for its 150th birthday. This August will begin its Sesquicentennial Celebration, which will continue into July 2011. What a splendid opportunity to re-evaluate B.T. Roberts, the founder, and those other plucky saints who built the church around its "two-fold" mission!

By "the Bible standard of Christianity" they meant "holiness of heart and life," actualized in personal experience and fleshed-out in daily life. This was both God's command and His provision. For He had sent Jesus to "save His people from their sins," breaking the bondage of its power and cleansing the ugliness of its pollution. Here was the gospel, and it must be offered lavishly to everyone, especially "to the poor"—those ignored, exploited, and despised by the swaggering powerbrokers of this world.

This is why they were "Free Methodists." Bravely they had fought against the snobbery and oppression that had so sadly betrayed the Christian message, and now they were free of them. But their crusade was not just one of public benevolence but of "scriptural holiness." By the Spirit's power, believers were first freed from their own sins, then commissioned to attack the sins of society. (p22)➡

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

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the president's page



To reduce conversion to a simple transaction that has no commitment to faithful discipleship, no hunger for holiness, and no real personal change is effectively to sell the gospel short.

A BISHOP'S BAD THEOLOGY

by Michael R. Avery, President

I recently had the privilege to speak at a ministers conference in India. While there I had the opportunity to meet with the bishop of the Evangelical Church of India. Since the ECI is the product of the American Holiness Movement, I asked the bishop about his denomination's commitment to historical holiness doctrine. He gave me a rather scornful look and said, "Oh, it's still in our doctrinal statement, but holiness is not my concern! My concern is evangelizing and planting churches!"

The old bishop told me much with the tilt of his head, the tone of his voice, and the dismissive wave of his hand as he uttered those two simple sentences. I understand enough about leadership to know that when a leader "leans" into something with passion it generally happens. I also know that when he ignores or downplays something it will generally be forgotten. This behavior becomes the "working theology" of the leader; and unfortunately for the old bishop, his is neither biblical nor Wesleyan.

His first mistake is a failure to understand that the Great Commission equally embraces both conversion and discipleship. When church leaders or pastors promote evangelism and neglect discipleship (the teaching of biblical doctrine), they put the church on a growth plane that is a mile wide and an inch deep. How could anyone claim to be discipling and yet ignore the primary call of scripture to holy living?

Frankly, true evangelism cannot even exist in a doctrinal vacuum. One cannot have an experience with Jesus Christ apart from what Christ has revealed about Himself in the Bible. Romans chapter 10 tells us that people need sound Biblical information before they can be saved. One can certainly join a church and even have a religious experience without any Biblical teaching, but one cannot have a true conversion experience without some knowledge of the gospel. Paul clearly attributes the

radical change that took place in the lives of the Roman Christians to the doctrine they were taught. *“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you”* (Rom. 6:17).

Furthermore, sound doctrine is essential to spiritual formation. Converts without a root quickly wither and die. To view doctrinal teaching as a hindrance—a boundary or a divider—is to fail to understand even remotely the importance of theological thought on the spiritual life of a believer. In reality sound theology is the map that enables us to put the pieces together for a full understanding of biblical truth, which in turn opens the door to subsequent growth. The hard work of doctrinal instruction is not to make “smart” Christians, but “faithful” Christians! *“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee”* (1Tim. 4:16). You will never have solid spiritual formation outside the context of sound doctrinal instruction.

The second mistake is that the bishop doesn’t understand the theological consequences of his words or his emphasis. He makes holiness sound like extra baggage that ought to be, or at least can be, left aside. Sort of a “tack-on” that can come later after the important work of saving souls is done. Sadly he doesn’t understand the centrality of holiness to the whole process of redemption. The desire to be holy is implanted in the hearts of all born-again believers. They immediately manifest a desire to live a new kind of life. They become sensitive to sin both in themselves and in their environment. They long to live a life that is pleasing to God, even though they may not understand fully how to do it.

From a doctrinal perspective, the bishop is actually throwing out his Wesleyan theology and unwittingly embracing a version of Reformed theology. Reformed theologians disconnect justification and sanctification. To them justification is merely forensic and doesn’t effect any real change. It only affects our standing with God. Sanctification happens later in a slow process or maybe not even until death. In this theological scheme real holiness simply takes a back seat. Wesleyans, however, believe that sanctification begins in justification. The work of regeneration or initial sanctification starts the process of making us into the image of Christ. John Wesley said, “God justifies no one whom he does not also sanctify. The work of sanctification begins at justification. It begins the moment we are justified.... It gradually increases from that moment...till, in another instant, the heart is cleansed from all sin, and filled with pure love to God and man.”

To reduce conversion to a simple transaction that has no commitment to faithful discipleship, no hunger for holiness, and no real personal change is effectively to sell the gospel short. To make holiness an aggravating addendum that can be left out or tacked on later is to abandon a holiness witness and to sell out the gospel. I may not be a bishop, but I know better than this! ■



TO THE EDITOR

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

DEFENDING SADDLEBACK

I am writing about a “World Pulse” note in the March 2010 *Revivalist*. This is in regards to Saddleback Church being “vacuous.” The statement’s presence here implies that God’s Bible School is in agreement.... Having been personally with the Warrens and other leaders in the church and having worshiped there on several occasions, I do believe that the ministry of the church is solid. It may not be my style, but it is full of Spirit-filled leaders who share the gospel.... It has been my blessing to partner personally with Saddleback on several projects and with my nursing program....

SUSAN ELLIOTT, PhD, RNC, FNP, WHNP
Director and Professor,
Department of Nursing, Biola University

Editor’s note: News items in “World Pulse” are designed to keep our readers up-to-date on what is happening in contemporary religious life. As such they are informative and do not necessarily carry the endorsement of either GBS or the Revivalist. The same is true of the letters published in this column. We thank Dr. Elliott for her response. —LDS

PULLING DOWN STRONGHOLDS

[Dr. Allan P. Brown’s] article “A Serious Question About Pulling Down Strongholds” in a recent *Revivalist* was excellent. This is just what I have believed sanctification or holiness is for the last 40 years or more. Thank you so much for writing the article.

REV. WARREN BABCOCK
Worcester, NY



Monuments, Memories, & Moorings

by the Rev. Dr. Theodore Kalsbeek

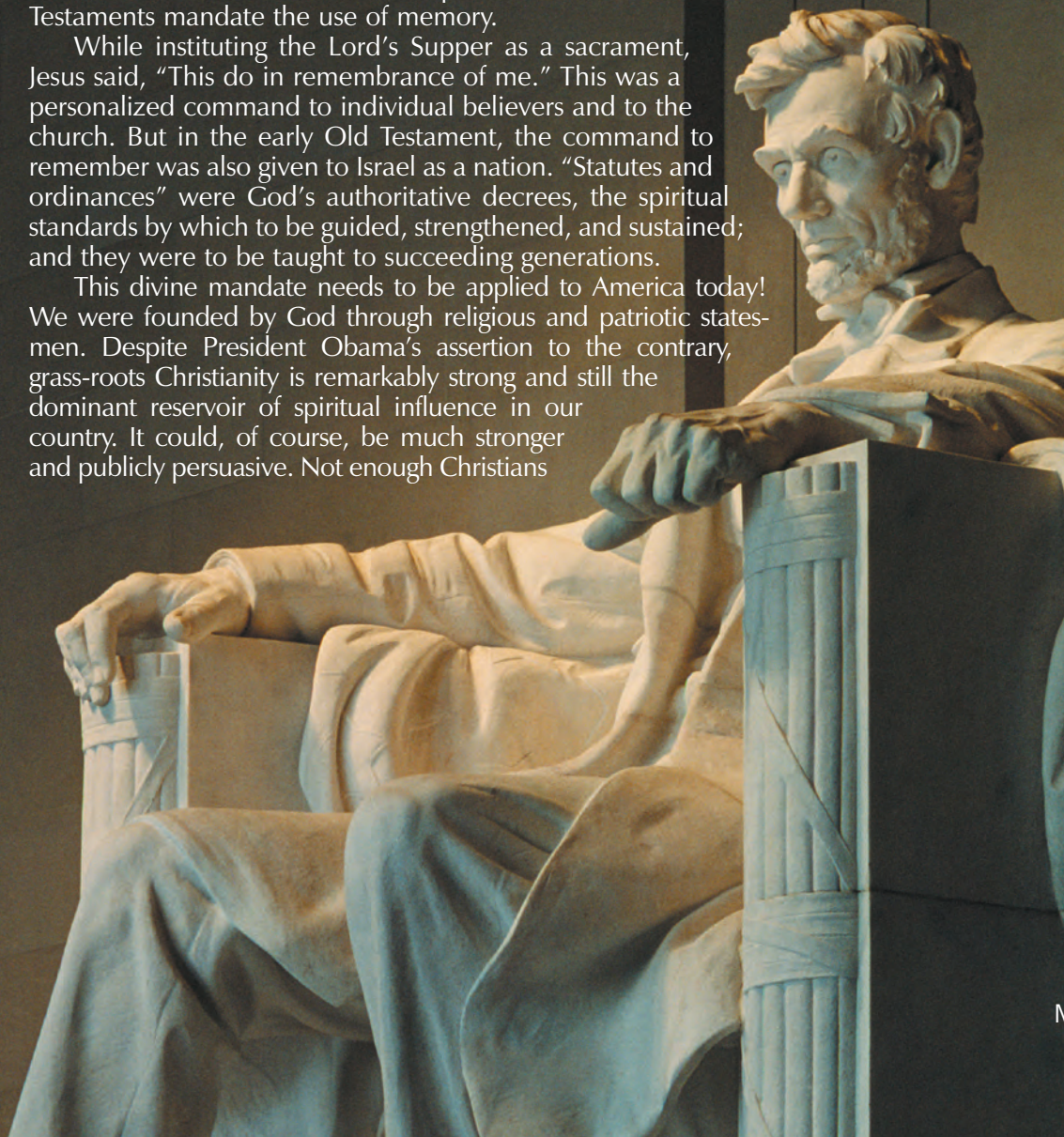
“I have taught you statutes and ordinances.... Keep them and do them; for that will be your wisdom and understanding.... (Deut. 4:5–6)

“You shall remember the Lord your God.” (Deut. 8:18)

As Christians living in political, financial, social, and spiritual crises, we are commanded in Holy Scripture to use God’s gift of recalling the past as a source of instruction and inspiration. Both Old and New Testaments mandate the use of memory.

While instituting the Lord’s Supper as a sacrament, Jesus said, “This do in remembrance of me.” This was a personalized command to individual believers and to the church. But in the early Old Testament, the command to remember was also given to Israel as a nation. “Statutes and ordinances” were God’s authoritative decrees, the spiritual standards by which to be guided, strengthened, and sustained; and they were to be taught to succeeding generations.

This divine mandate needs to be applied to America today! We were founded by God through religious and patriotic statesmen. Despite President Obama’s assertion to the contrary, grass-roots Christianity is remarkably strong and still the dominant reservoir of spiritual influence in our country. It could, of course, be much stronger and publicly persuasive. Not enough Christians



are engaged in defending and promoting our faith as a source of guidance, strength, and hope for America. This is an urgent call for believers to be more overtly concerned and more deeply stirred by the spiritual realities of “memories, monuments, and moorings.”

Christians! Too many of us are complacent in the face of the frightening secular, political, and cultural direction in which our nation is currently being driven. Personal and corporate freedoms, including that of religious expression, are being consistently encroached upon by government and by other forces determined to remove God’s influence from our public life.

Efforts to remove “under God” from our Pledge of Allegiance and “In God We Trust” as our national motto must not be allowed to succeed. At stake is our national spiritual heritage and our identity as a nation built on a spiritual foundation. A Christian counter-effort is desperately needed, supported by commandments remembered and embodied in monuments honored and by spiritual moorings to keep us unwavering and steady.

MEMORIES

It’s true, as Hannah More observed in the 19th century, that to be informed is not as vital as to be reminded of what is already known.

We know that God gave us spiritual standards which we are to obey and by which we are to be guided and sustained. The command echoing powerfully from antiquity to us is that we must remember these standards and to reaffirm and apply them to our lives, our country, and our culture. The urgency of doing so is suggested by Rudyard Kipling’s probing prayer: “Lord of hosts, be with us yet... spare us yet, lest we forget....”

Remembering is especially poignant in patriotic situations, when memories are stirred by parades, gun-salutes, graveside visits, memor-

ial services, and the haunting sounds of “Taps.” Such traditional patriotic gestures, belittled by some, must be perpetuated as aids to remembering, as tributes to our founders, loyal patriots, and loved ones.

At least thirteen designated calendar days have a patriotic emphasis rooted in remembering, and chief among these are Memorial Day and Independence Day. Biblical and national historical remembrances should be honored and perpetuated, but they have been distorted by the curse of “political correctness,” causing inaccurate and dishonest revision of history books, demonizing George Washington and others to advance a secular agenda. What is so sorely needed is honest remembering!

MONUMENTS

Monuments and memories go together. Twelve stones were set up to memorialize Israel’s miraculous crossing of the Jordan River. So likewise Newt Gingrich gives a tour of buildings and other structures on which or in which God is mentioned and Biblical truths are engraved. All are unmistakable testimonies to America’s spiritual heritage, and they are also solid arguments against secularization efforts by some politicians, major media, and even school officials frightened by the ACLU and aided by a misguided public who are passively uninvolved.

Unfortunately, too many pastors and churches wince at society’s problems but refrain from aggressively fighting against evil with a holy boldness such as Peter and John displayed in the book of Acts. Because of their faith-driven courage remarkable things happened.

As Christian citizens, we must remember that there is a close relationship between religious faith and national patriotism and between freedom in Christ and the freedom that we have in our nation “under God.” We must fight to

keep that freedom. Monuments are important embodiments of memories and should thus be preserved and revered.

MOORINGS

In order to effectively and energetically respond to the enemies of our freedom, we need to be linked to something beyond patriotic passion. We must be anchored to spiritual truths!

“Moorings” is a nautical term which refers to cables that tie a ship securely to a dock. For us, God’s standards and ordinances and Christ’s teachings are moorings which can keep us steady in an unsteady world. It is not enough to hold cherished memories and to build and maintain monuments. We must also be held fast by our spiritual moorings, which are faith in God, adherence to His Word, obedience to His laws, commitment to moral values, and prayer. Only with such moorings can we wage the noble fight against the evils of our times.

Let us cherish hallowed memories and be inspired by the great monuments that call us to courageously cling to the “faith of our fathers, living still.” To us, as to the Israelites, God still says: “Behold I have taught you statutes and ordinances...keep them and do them, for it will be your wisdom and your understanding....” In these teachings, personified in Christ, we can find righteously-aggressive strength to conquer, hope in which to abide, and glory to serve God. ■

Dr. Theodore Kalsbeek, a retired Presbyterian minister whose pastoral service most recently was at Covenant-First Presbyterian Church, Cincinnati, Ohio, has also been actively involved in Cincinnati’s public observance of the National Day of Prayer, held annually on the first Thursday of May. He points out that the background Scripture for this article is Deuteronomy 4:1–10 and chapter 8; and Joshua 4:1–7.



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Dear Friends:

Would you like to have a life-changing, never-to-be-forgotten experience? It is our joy to invite you to join us on a trip to the Bible lands where you will find a new dimension in understanding Christian history and the life of our Lord. We will visit places where Jesus walked, lived, taught, performed miracles; where He was crucified and raised from the dead. We will take a boat ride on the Sea of Galilee, worship in the Garden of Gethsemane, and much more! Please give us the privilege of sharing this experience with you!

Rev. Robert Thompson and Rev. Don Davison

MAY 2010



Division Chair Garen Wolf I, who will soon retire from his administrative duties.

“There was a collective, consistent effort on the part of our students to take personal responsibility for ardent and enthusiastic ministry,” according to Don Davison, GBS Director of Public Relations, in his report of the

choir tour, which visited eight states over a 3,250-mile itinerary in the southeastern United States, visiting 16 churches, as well as camp meetings and Christian schools.

“In the face of the severe national economic downturn, it is with true gratefulness that we received generous and sacrificial support,” says Davison, who adds that the choir also served “as a pro-

CHOIR AND SWSE TOURS CONNECT GBS WITH SCHOOL SUPPORTERS

This year’s Late Winter Tour of the College Choir was “like being in an 11-day revival meeting,” according to Tim Crater, GBS faculty member and the tour’s associate choir director. Both the choir tour, February 25–March 7, and the Symphonic Wind and String Ensemble Spring Tour, March 26–31, were among final events in the 34-year tenure of Music



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.

DEATHS

Lois Pauline Hall Schmul, 88, died March 18, 2010, at Salem, Ohio. On June 28, 1941, she was united in marriage to Harold Schmul; and for many years she gave him tireless support in his expanding ministry as pastor, evangelist, and head of the Inter-Church Holiness Convention (IHC). She was a devoted wife, terrific mother, outstanding cook, immaculate housekeeper, and gracious hostess. Mrs. Schmul served as secretary of The Schmul Publishing Company, office manager for IHC, and later as presiding lady of the IHC-sponsored Women of Worth. She had a very deep faith which she lived before her family. Mrs. Schmul has left a legend



of constant loving care for her family, church, and many young pastoral families.

She was preceded in death by her husband and by seven brothers and sisters. Survivors include her sons, Rev. Dr. Harold Schmul II and wife Caroline; and Bradly Eugene Schmul and wife Marianna; her grandchildren, Michelle, Bradly, and Melissa; and great-grandchildren Katelyn and James. Funeral services were held at Salem, Ohio, March 27, 2010, the Rev. Larry D. Smith and the Rev. Henry Miller, officiating. Rev. Leonard Sankey, executive secretary of IHC, and family members gave tributes; and a letter was read from Dr. Michael Avery, president of GBS. Burial was at Grandview Cemetery.

Darlene Laffoon Meeks, 76, died February 6, 2010. She attended God’s Bible School for her last two years of high

motional venture, welcoming new donors...connecting GBS with many prospective students, and expanding our *Revivalist* readership." Choir accompanist was Mrs. Martha Miller, and bus drivers were David Reynolds and Steve Mills.

In seven services held in Pennsylvania, New York, and Ohio, the SWSE tour "featured inspirational, instrumental and vocal renditions of gospel music, as well as stirring testimonies from students," says Davison. Serving as co-conductor of the 40-piece ensemble was music faculty member David Hartkopf. ■



school (1950–52). There she served as pianist and for a time as secretary for G. Clair Cowdrey, Dean of the College. In 1953 she was married to the Rev. Paul Meeks, and together they served the Lord in pastoral ministry (Illinois, Michigan, Indiana) and foreign missionary service (Philippines, 20 years; Germany, India, Zambia, Albania, etc., short-term). During all these years she was active in teaching, women's ministries, music, and bookkeeping, endearing herself to friends all over the world. The joy of her life was her family, including her husband (to whom she was married for more than 57 years), four children and their spouses, and eleven grandchildren who survive her.

The Rev. Dr. Robert Ellis Whitaker, 73, died March 15, 2010, at Louisville, Kentucky, where he was senior pastor of Grace Community Church of the Nazarene.

He came to know Christ at a 1956 Billy Graham Crusade in Louisville. He graduated from Hobe Sound Bible College in 1964 and later received a master's

degree from Chicago School of Theology and a doctorate from Bob Jones University. He served Hobe Sound Bible College for many years, from 1985–1994 as its president, and was the college's president emeritus until his death.

Dr. Whitaker is survived by his wife JoeAnn (Thomas) Whitaker, to whom he was married October 30, 1959; his sons Bob, Jr., Steve, and Scott; his grandchildren Tricia, Amanda, Stevie, Caleb, Sam, Eva and John. Funeral services were held in Louisville with interment at Resthaven Memorial Park.

AVAILABLE



Joe Vernon (GBS 1968–69) has recently completed a piano CD of the old classic invitation hymns.

The 55-minute recording is entitled "Softly and Tenderly" with most of the songs in a Southern Gospel style. The CD can be purchased for \$15, plus \$3 shipping and handling, from Joe Vernon, 55 Riverbend Drive, Covington, GA 30014. Telephone (770) 786-0864.

Holiness for Earnest Christians: A Primer on the Biblical Doctrine of Holiness, a 301-page book by C. Wesley King, a well-known Free Methodist scholar, missionary, and writer. Believing that "no doctrine is more important than the doctrine and practice of holiness," Dr. King pleads for renewed commitment to this essential teaching of scripture. Foreword by Dr. Dennis F. Kinlaw. Price is \$21.99 with 25% off for one copy; 30% off for 10 copies; and 40% off for 25 copies. Orders may be placed directly with Schmul Publishing Company, P. O. Box 776, Nicholasville, KY 40340 (Phone 1-800-772-6657).

HITHER AND THITHER

Asbury Theological Seminary, Wilmore, Kentucky, inaugurated its eighth president, Dr. Timothy C. Tennent, on November 9, 2009.

In his inaugural address, the new president remarked, "I see myself not as the source of some new mission, or some odd new tangent. Rather, I see myself as the recipient of a great mission and heritage."

World Gospel Mission will hold its 100th Anniversary Celebration at Indiana Wesleyan University, June 24–27, 2010.

Speaker at the Keynote Session, Thursday evening, June 24, will be Dr. Tom Hermiz, president of WGM 1979–2001 and presently General Superintendent of the Churches of Christ in Christian Union. Other special events will include "fellowship, reunions, and updates," the display of "old video footage from days gone by," a retiree reception, and a tour of WGM International Headquarters. ■

Camp Meeting

at God's Bible School & College

CINCINNATI, OHIO

May 12-16, 2010

With guest speakers:

Rev. Paul Pierpoint

Rev. Marc Sankey

Dr. Wingrove Taylor



Dr. Michael Avery President

Rev. Mark Cravens Campus Pastor

First Service: Wednesday, May 12, 7PM

Prayer Services: Thursday–Friday, 7:30AM

Heart Talks: Thursday–Friday, 9AM

"How Trauma Affects Our Sense of God" by Rebecca Miller (Thursday, Classroom C)
"Understanding Divine Holiness" by Philip Brown (Thursday, Chapel)
"Crisis of Belief: Impact of Media on Teens" by Jennee Hartkopf (Friday, Classroom C)
"Sanctifying God's Name" by Philip Brown (Friday, Chapel)

Morning Worship: Wed–Fri, Sun, 10:30AM

Evening Services: Wed–Sat, 7PM; Sunday, 6PM

GBS Commencement: Saturday, May 15, 10AM

Communion Service: Sunday, 9AM

Student Ministries Service: Sunday, 2:30PM

***SPECIAL CLOSING SERVICE SUNDAY EVENING, 6PM**

*Dr. Wingrove Taylor delivers his final message to GBS

I Love the Church

by Glenn D. Black

I love the church. Among the multitude of reasons I love the church is because God gave us the church. The mission of the church is to obey the Great Commandment and to create an atmosphere to fulfill the Great Commission. Accordingly, two primary purposes of the church are to be a place to worship God and to be a salvation army to witness for Him.

God gives us the church to love. Through our faithful attendance we love the church. With our words we love the church. Through loving our pastor we love the church. By loving each other we love the church.

God gives us the church as a house of prayer (Isa. 56:7). We may sing, testify, have children and youth ministries, missionary services, and so forth at church. And we should. However, if prayer is not a significant portion of our worship services we have gone astray in our approach to God in worship. Let us make the church a house of prayer with our praise and petitions.

God gives us the church to support. Giving His tithes and our offerings we support the church. With our active involvement in its administration and ministries we support the church.

God gives us the church to improve. God is a creative Being. He implants within us as believers in Christ the inclination to create new methods to share the message of the Good News of Christ. Accordingly, we will endeavor to review what needs to be removed, reviewed, refined, reinvented and/or restructured as a church in order to be productively relevant in this present age. Our goal—an improved church for His glory.

God gives us the church to share. We share the church when we allow others to serve the church. We share the church by witnessing to others. We share the church when we encourage new converts to become members of the church.

Dr. Richard S. Taylor comments, “The church is a divine institution founded by Christ and composed of true believers. It is the community of redemption, consisting of a new and unique race, united by the Spirit in the blood-ties of Calvary. Its internal function is to be a matrix of worship, nurture, fellowship, and service. Its external mission is to represent God in Christ to the whole world, through holiness of heart and life and the proclamation of the gospel to every creature” (*Beacon Dictionary of Theology*, p. 114).

I love the church. 📖

The Rev. Glenn Black, former editor of God's Revivalist, is District Superintendent of The Kentucky District, The Wesleyan Church. This is reprinted with permission from the Kentucky Wesleyan Messenger.

THE ROLE OF A CHURCH BOARD MEMBER *by Jim Olson, CPA*

As I have worked with various non-profit boards I have noted that many board members do not understand what their function is or what their duties involve. I was asked by a board member of one of my clients to recommend some material dealing with the above. Thus, I am sharing the following from a book entitled *The Perfect Board* by Calvin Clemons, along with some of my own observations. Because non-profit boards can serve anything from a church to the local United Way, the following apply to all boards but with some different applications:

1. Loyalty. When acting on behalf of the organization they serve, the board members wear the “hat” of the organization, and all other hats are removed and set aside. All individual interests are subordinated to the welfare of the organization as a whole.

2. Obedience. The board member follows both the letter and the spirit of the governing documents including its bylaws, policies and procedures.

3. Care. The board member has an obligation to attend all meetings, become informed as to the issues at hand, participate in discussions and see that agreed-upon actions are carried out by those delegated to do so.

4. Obligations. Board members must act in the best interest of the organization they serve, not in their own interest. They should see that a non-profit organization is run in the same way that they would want their own business to be run, using sound judgment, prudence, and diligence in fulfilling their duty as a board member.

5. Confidentiality. What goes on at a board meeting stays in the meeting. Discussions, votes, and sensitive data must be protected. All board members must know that they can voice their opinions without fear of those opinions being shared outside the meeting. On the other hand, final decisions of the board that affect its constituency should be made known to the same, so that all are kept informed of such actions.

6. Competency. Board members should be elected, not based on a popularity contest, but based on who will prove to be effective members. There should be some indication, based on what is known about them, as to whether they exhibit the necessary characteristics of these guidelines.

7. Unity. The board acts as a unit. When an action is agreed upon, all board members must support it and not share outside the board that they were against such an action. This is very difficult when the action is not a popular one. To do otherwise creates division both inside and outside the board.

8. Open-Mindedness. A closed mind stifles ideas and suppresses innovation. “We have always done it this way” is not evidence of an open mind. Sharing of both pros and cons by all board members on a particular issue should be encouraged without fear of criticism or reprisal.

9. Delegation. The role of a board is to establish policies and procedures, not to run the organization on a daily basis. The running of the organization is the role of the hired staff, who follow the policies and procedures established by the board. The board evaluates the staff as to how well they are following the policies and procedures in meeting the organization’s objectives.

10. Conflict of Interest. No action of the board should have the potential to be construed as resulting in a personal benefit for any individual board member. Boards and board members must take extra steps to avoid actual conflicts of interest and even the mere appearance of a conflict. ■

Jim Olson is a Christian CPA who has served individual Christians and Christian organizations for many years. He may be contacted by email at jolsencpa@aol.com.





— 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 OF ENTIRE SANCTIFICATION

by Rev. J.A. Wood

We retain the blessing of entire sanctification by complete submission to God and simple faith in Christ just as we received it. Expanded by increasing light and grace, these embrace the following twelve imperatives in the life of perfect love.

1. *Maintain a continuous and entire consecration—a complete self-abandonment to God.* No part of the price can ever be taken back. Keep your all committed to God.

2. *Continue to trust fully in Christ.* We are “kept by the power of God through faith unto salvation.” For faith is the vital bond between the renovated soul and God, and by it we are to abide in Christ as the branch abides in the vine.

3. *Give testimony to the blessing.* “For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.” The fear of man often hinders people from this duty, but it must be overcome. Confessing entire sanctification does not exalt self, for it humbles the soul and gives glory to God.

4. *Live in the spirit of self-denial.* We must deny ourselves of everything sinful and also of everything doubtful. Thousands have fallen because they have not exercised sufficient caution. Remember we are to “abstain from all appearance of evil.”

5. *Guard yourself with a spirit of watchfulness.* Watch over your heart and keep it “with all diligence.” Watch over your lips and be careful about your tongue. Guard against a light and trifling spirit. Watch for seasons of prayer and special communion with God. Watch against the allurements of the world, all that is sensual, and whatever has a tendency to lull the soul to sleep.

6. *Be faithful to the teachings and “drawings” of the Holy Spirit.* You must always follow the Spirit regardless of the consequences. He will remind you of your duty, and you must instantly obey. He is easily grieved, and you must promptly attend to all His teaching. He throws

light especially upon the Scriptures, for His teaching always accords with the Word.

7. *Read the Scriptures daily.* The Bible is soul-food. Perfect love will require nourishment daily. If you do not feed it with Bible truth, you will die spiritually. Those who have been the clearest in perfect love are those who have paid the greatest attention to the Word of God.

8. *Constantly aim at growing in grace.* If we are not advancing, we are going backward. Remember that there are heights and depths of the love of God to which we must be constantly aspiring.

9. *Live constantly under a sense of the presence of God.* Always remember, “Thou, God, seest me.” You are seen every moment by the infinite eye of an all-seeing God. If you knew that a legion of angels were watching you every moment, how careful you would be to act rightly. Remember you are always in God’s immediate presence.

10. *Give yourself continually to prayer.* You must be a man or woman of prayer. Pray often and then prayer will become a delight. Stay with God in prayer and plead with Him. He will answer as He has promised, and you will be transformed, renewed, and strengthened.

11. *Labor faithfully for the conversion of sinners.* If you do not do this, your love will cool into apathy and indifference. When your heart yearns over sinners, go to God and pray; then go to sinners with courage and sympathy, and you will find this to be an excellent means of grace.

12. *Oppose sin of every kind without compromise.* Like your Lord, you are to show no quarter for evil anywhere or anytime, for “no man can serve two masters.” You can make no exceptions in great things or in little ones whether you are with friends or enemies. ■

The Rev. J.A. Wood was a Methodist minister, writer, and advocate of the doctrine of entire sanctification. This extract, abridged and updated by the editor, is from Wood’s classic work *Perfect Love*.

Dear Phil

PRAYING "IN JESUS' NAME"

"Jesus said that if we have faith and ask anything in His name, believing that we have received what we ask for, we will receive it (Mark 11:23-34). I asked in Jesus' name, believed, and did not receive. Why doesn't God keep His word?" —Gary

Dear Gary,

In my initial response in the April issue of *God's Revivalist*, I said faith is *not* believing that God will give you that for which you ask. Faith is believing that God *can* do anything He wants and that He *will* do everything He has promised.

You may wonder then, "Should we ask only for things that we know are God's will?" I think the story of Peter walking on water helps us. Peter did not know if it was God's will for him to walk on water. No OT text says, "You can walk on water if you ask God." But Peter wanted to, so he asked. And Jesus said, "Come!" This teaches us that it is permissible and appropriate to ask for things we desire—provided that our request is qualified with "Not my will, but yours be done" (Mat. 26:39).

However, once Jesus had said, "Come!" Peter knew it was God's will for him to walk on water. Peter's step over the side of the boat and his initial steps on the water evidenced the reality of his faith. His near-drowning occurred because his faith that Jesus would keep His word wavered (Mat.

14:31). In other words, if you ask for permission to "walk on water," you must be prepared to step out of the boat and keep walking—despite waves, wind, and unsteady footing—in full confidence that God will enable you to do His will.

But what about Jesus' promise that if we ask anything in His name, the Father will give it to us (John 14:13, 14; 15:16; 16:23, 24, 26)? The phrase "in the name of" has three main uses in the NT. First, "in the name of" may mean "as a member of the category named." Matthew 10:41 says, "He who receives a prophet in the name of a prophet shall receive a prophet's reward." When a person says, "I am a prophet," and people receive him "in the name of a prophet," they are receiving him as a member of the category "prophet."

Second, "in the name of" may mean "as a follower and representative of the person named." In Colossians 3:17 Paul commands believers to do everything "in the name of the Lord Jesus." Whatever we say or do, we are to do as followers of and thus representatives of Jesus. This is the sense in which we give a cup of cold water "in

Jesus' name" (Mat. 10:42). People should be able to watch us and say, "That's how Jesus' would act."

Third, "in the name of" may mean "on the basis of the authority of the person named." When Paul commands the demon to come out of the Philippian slave-girl "in the name of Jesus Christ," he was issuing that command on the basis of Jesus' authority.

To pray or ask "in Jesus' name" is a combination of the second and third meanings. It is to ask as Jesus' follower/representative and thus to ask upon the basis of His authority. This is much like a police officer knocking on a door and saying, "Open up in the name of the law." It is on the basis of the law's authority and as a representative of the law that the officer has the right to demand that the door be opened.

Imagine a state trooper saying to you, "In the name of the law, give me all your cash and credit cards." How absurd! A law officer cannot act "in the name of the law" and do something that breaks the law! It is equally absurd for us to expect to receive something that is contrary to God's will just because we asked "in Jesus' name." The apostle John confirms this understanding of Jesus' intent in 1 John 5:15-16—"If we ask anything according to his will we know that he hears us, and...we have the requests we have asked from Him."

This then is what Mark 11:24 means: Whatever you ask for when you pray—knowing that it is God's will—believe that it is already on the way, and you will have it. If you pray, "Not my will, but yours be done," faith believes that God is doing His will.

Blessings,
Philip ■

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PRESIDENT OBAMA SPEAKS OF CHRIST'S RESURRECTION

According to Daniel Burke, reporter for Religious News Service, President Obama in an Easter breakfast meeting, Tuesday, April 6, "spoke publicly of his faith in redemption through Jesus in his most personal terms since becoming president." Approximately 90 ministers and others whom he called his "brothers and sisters in Christ" heard Obama's remarks about Jesus. "We are awed by the grace he showed even to those who would have killed him.... We are thankful for the sacrifice he gave for the sins of humanity. And we glory in the promise of redemption in the resurrection." On Easter Sunday, the President and his family attended an African Methodist Episcopal Church.

CONGREGATIONS RESOLVE PROPERTY DIFFICULTIES

Two conflicting congregations in Georgetown, South Carolina, have agreed to end ten years of conflict over church property and other issues. Reporter Clayton Stairs in the online edition of the *Georgetown Times*, explains that "these two groups are made up of family members and one-time friends who once shared the name of All Saints Episcopal Church...." After a ma-

majority of the congregation left the Episcopal denomination and began worship as an Anglican Church, the remaining Episcopalians started a new congregation. In 2006 a court ruling gave the Anglican group the right to the former church property. Discussing the agreement that ended the conflict, the Rev. Terrell Glenn, rector of the Anglican congregation, said, "All of us are all too aware of the unresolved conflicts, broken relationships and compromised testimony that are a result of this 10-year ordeal."

Meanwhile, South Carolina Episcopalians remain deeply distressed over the national denomination's endorsement of homosexual relationships and other non-biblical positions. Rev. Steve Wood, pastor of St. Andrews's Church, Mt. Pleasant, has announced that his congregation is leaving the Episcopal Church to unite with the Anglican Church in North America.

POPE REFUSES TO BE INTIMIDATED BY CRITICS

Before a congregation consisting of tens of thousands gathered at St. Peter's Square in Rome for Palm Sunday services, "Pope Benedict, facing one of the gravest crises of his pontificate as a sexual abuse scandal sweeps the Church, indicated...that his faith would give him the courage not to be in-

timidated by critics," according to a Reuters news report. "The pontiff said faith in God helps lead one 'towards the courage of not allowing oneself to be intimidated by the petty gossip of dominant opinion.'" The 82-year-old head of the Roman Catholic Church faces increasing controversy over the sexual abuse crisis among clergy. "As the scandal has convulsed the Church, the Vatican has gone on the offensive, attacking the media for what it called an 'ignoble attempt' to smear Pope Benedict and his top advisers." The pedophilia crisis has emerged both in the United States and in such European countries as Ireland and Germany. Critics charge the church with trying to cover-up reports of abuse of children.

FINANCIAL WOES AT THE CATHEDRAL

For the first time in 27 years Robert Schuler's Crystal Cathedral, Garden Grove, California, did not present its famous "Glory of Easter" theatrical presentation portraying the final days of Jesus's life. According to Schuler, this was "due to severe economic downturn," as reported by Joshua A. Goldberg in the *Christian Post*. Crystal Cathedral also faces three lawsuits that charge that it owes more than \$2 million from its "Glory of Christmas" production. A newspaper referenced in the *Christian Post* article quoted church administrators as saying that "they have seen a 30 percent to 40 percent drop in revenue." "For more than a year, Crystal Cathedral has been trying to dig its way out of a \$55 million debt," concluded Goldberg. "The church claims to have over 10,000 members and holds three services in its 2,900-capacity sanctuary every Sunday. ■"



from the

Classics

FALL IN LOVE WITH PURITY

Do you not know that your body is a temple of the Holy Spirit within you...and that you are not your own...therefore glorify God in your body (1 Cor. 6:19, 20).

The reason for Christian purity lies precisely in consecration. We are not our own; we belong to the Lord. We cannot use our bodies for our own pleasure, for some personal satisfaction as an end in itself. That is a defilement of the temple of God; it is desecration, the exact opposite of consecration. And how much defilement and desecration we see in the world today!

Christian purity is not a refusal of or disdain for love. On the contrary, it is the cultivation of love—of true love, that is. What the world calls love is usually nothing more than empowered egotism most of the time. No one lives in love without sacrifice, without renunciation. The capacity that people have to give to another is equal to their readiness to deny themselves. Eroticism is the real tomb of love, because it is only an unbridled pursuit of oneself for oneself.

The appeal with which the apostle ends his exhortation on purity is addressed, in a special way, to young people: “Glorify God in your body.” Therefore, I dare to entrust to young Christians a message on behalf of Jesus: Keep yourselves pure; fall in love with purity! Be the fragrance of Christ. The Word of God proposes this wonderful ideal to you: “Be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world...holding fast to the word of life” (Philippians 2:15, 16).

This is not beyond your strength. John wrote, “The one who is in you is greater than the one who is in the world” (1 John 4:4). Do not let yourselves be subject to the world: believe that being pure is possible. I dare to make my own the words that the apostle John addressed to the young people in the early Christian community: “I write to you, young people, because you are strong and the word of God abides in you, and you have overcome the evil one” (1 John 2:14). When he said that they are strong, not that they should be strong, it is an assertion and not simply a desire or a wish.

One important aspect of this call to purity is modesty. Modesty, by itself, proclaims the mystery that the body is united to the soul. It says that we do not belong to ourselves and that there is something in us that goes beyond our bodies. Modesty reflects respect for oneself and for others.

Wherever a sense of modesty is lacking, human sexuality becomes fatally trivialized. It is stripped of spiritual consideration and reduced to consumer merchandise. The world laughs at modesty and induces young people to be ashamed of the very thing they should take the most pride in and protect. The world is perpetrating real violence on the young. We need to wake up! ■

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A. Christ died to redeem us from all iniquity (*anomia*).

As we await Christ's Second Coming, we must never forget the purpose of His First Coming and of His self-sacrifice on the cross. He gave Himself not only to save us from the guilt and penalty of sin, but to redeem us from all iniquity. This corresponds to the believers' renouncing "ungodliness and worldly passions" in Titus 2:12. It would have been a half-way salvation if the penalty of sin had been canceled but its dominion in our lives was left unconquered. All Christians, if truly saved, have been set free from the slavery of sin.

B. Christ died to purify for Himself a people for His very own—a people who are eager and committed to doing what is good. Titus 2:14b.

In addition to being set free from the power and dominion of sin, Christ redeemed us for a purpose: *to purify for Himself a people who are set apart as His very own, a people who love Him supremely and who are eager and committed to doing what is good.*

Christians should not need to be cajoled into service. We bring joy to our Saviour when we are eager and committed to do what is good. "Be not overcome of evil, but overcome evil with good," wrote Paul (Rom. 12:21) Doing good is God's prescription for overcoming evil!

CONCLUSION

Paul closes his exhortation on preparation for Jesus' glorious appearing with admonition to Titus. He writes, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15). Counsel to all who wish to be ready for Jesus' glorious appearing, grace sufficient to enable everyone to align their lives to God's Word, and a focus on redemption from all iniquity and purification so as to produce a Christ-honoring people who are eager and committed to doing what is good are the themes for Titus' preaching. A believer must never grow slack in his duty. Further, these truths are not to be communicated diffidently as mere facts. Titus is to encourage all the people and to rebuke any who fail to submit to the authoritative Word of God. And lastly, Titus need have no qualms about his youth, his Gentile background, or any natural disability. He is speaking the Word of God, and this makes all the difference!



—sermon by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



PREPARATION FOR JESUS' GLORIOUS APPEARING

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

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." —Titus 2:13, 14.

INTRODUCTION

According to Paul, Christians should live daily in eager anticipation of Christ's Second Coming! His return will be a "glorious appearing," a veritable display of His awesome glory.

Christians are not to be fearful of His Coming. God wants us to view it as a "blessed hope"—literally, a *happy expectation!* The thought of Christ's Second Coming should stir and excite us. Christ is coming to claim His bride (the church).

When I was a student in Bible college, I used to hear H. Robb French periodically ask from the pulpit of the college church, "Are you looking for the return of your bridegroom?" Then he would say, "Oh, friends, He is coming again. Let's be sure we are ready!"

In the book of Revelation, the Apostle John writes, "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready. And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints" (Rev. 19:7, 8). Just think, contrary to the lyrics of some song writers who teach that we will be clothed in the righteousness of Christ, John informs us that we will be clothed in our grace-enabled righteous deeds! "And he said to me, 'Write, 'Blessed are those who are invited to the marriage supper of the Lamb.' And he said to me, 'These are true words of God'" (Rev. 19:9).

Since the clothing of the bride of Christ will be composed of the “righteous acts” of the saints (Rev. 19:8), all Christians should be concerned that their present attitudes, speech, and behavior are righteous—in harmony with all of God’s Word.

In Titus 2:1–15, Paul explains what righteous acts are and what we need to do in order to be ready for His glorious appearing.

I. COUNSEL TO ALL WHO WISH TO BE READY FOR CHRIST’S GLORIOUS APPEARING. Titus 2:1-10

In order to be prepared properly for Christ’s Second Coming, Paul told Titus to instruct specific groups of people how they must live in order that their attitudes and actions be “righteousness.” Remember, the basic meaning of “righteousness” as applied to a person’s acts is “to measure up to the standard of God’s Word.” What follows are some of the criteria that God will use to determine the “righteousness” of the attitudes and actions of six specific groups of people.

A. Counsel to Aged Men (*presbutas*). Titus 2:1–2

Titus is charged by Paul to teach and promote the kind of behavior that is consistent with sound doctrine (in harmony with God’s Word). The older men are to be temperate, dignified (worthy of respect) and spiritually healthy in three areas: their faith, their love and their perseverance.

B. Counsel to Aged Women (*presbutidas*). Titus 2:3–4a

The older women are to conduct themselves in a way that is honorable and dignified. They are to be godly examples of holiness. They must not slander (falsely accuse) others, nor be given to much wine. They are to be teachers of good things, with particular emphasis on teaching the young women how to fulfill their duties.

C. Counsel to Young Women (*neas*). Titus 2:4b–5

The young women are to be taught how to love their husbands, how to love their children, how to be discreet (prudent), pure, how to be homemakers (not put outside interests ahead of their husbands and children), how to be good, and how to be submissive to their husbands. They are to be taught all of this in order that the word of God be not blasphemed.

D. Counsel to Young Men (*neos*). Titus 2:6

The young men to be taught how to be self-controlled and moderate in their attitudes and behavior.

E. Counsel to Titus who functions as a pastor and overseer. Titus 2:7–8

Titus must personally set the example for others by his own godly lifestyle. He must excel by doing only what is good (in full harmony with all of Scripture). In his teaching, Titus must make sure his teaching is free from error and that it reflects integrity and dignity. By being careful that he teaches only what God has said (and not his own personal opinions) his teaching will be blessed of God. Further, if Titus does this, Paul notes that “those who oppose us will be ashamed and have nothing bad to say about us.”

F. Counsel to Slaves (*doulos*). Titus 2:9–10

Slaves are to be subject to their own masters in everything that does not directly contradict God’s Word (Acts 5:29). They are to seek to be well-pleasing and not argumentative. Further, they must never steal, but demonstrate by their godly character that they can be fully trusted. In this manner they will make the teaching about Jesus Christ, who is both our God and Savior, attractive to those who watch their lives.

II. GRACE IS AVAILABLE TO ALL TO ENABLE THEM TO BE READY FOR CHRIST’S GLORIOUS APPEARING. Titus 2:11–12

God has provided grace to all mankind, for He is the God of all grace (1 Pet. 5:10). And His grace teaches that we are to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age. Thus, grace teaches us to renounce our old life and to live a new one, to turn from ungodliness to godliness, from self-centeredness to self-control, from the world’s deceitful and devious ways to honesty and fair dealing with each other. And as motivation for godly living, we are instructed to look forward with hope to that wonderful day when the glory of our great God and Savior, Jesus Christ, will be revealed.

III. CHRIST DIED TO REDEEM CHRISTIANS FROM ALL INIQUITY AND TO PURIFY HIMSELF A PEOPLE WHO ARE EAGER AND COMMITTED TO DOING WHAT IS GOOD. Titus 2:14–15.

Among the many reasons why Christ died for us on the Cross, Paul underscores two: He died to redeem Christians from all iniquity, and He died to purify His people so they would be eager and committed to doing what is good.



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.

AMERICAN INDIANS. “I’ve traveled some 20,000 miles and spoken in 70 churches over the past fifteen months.... When I return to the field, I will be going to the Tonono O’odham reservation to work at the Christian day school we operate there, the Living Word Academy. We have 30 students at the school. I will be working with the older group of children as they learn to live in the world as committed Christians. Drugs and gangs are rampant on this reservation, and it will take all the courage God can give me as I work there for Him.” —Virginia Detillion, *The Evangelical Advocate*

DOMINICAN REPUBLIC. We traveled on “tap-taps” or small pickups to Apenia, where I preached two nights to [spiritually] hungry people...[then] on to Santo Domingo. Finally we came to a poorly-built church [which was] crowded out with some standing on the outside. We had a wonderful service, then a good altar service. The next night I preached in a large church miles across the huge city. God surely did help us to preach to a large congregation. They were so [spiritually] hungry [and] asked me to teach the next service.” —Winfield Poe, *Holiness Pilgrim Mission Reporter*

EGYPT. Please pray that God will help Ishak Da-wood, a Bible college student, and the new church he is pastoring in El Arab. This is the only evangelical church within a large area. —Ronald Smith, *Evangelistic Faith Missions*

HAITI. “When the earthquake first hit in January we had no idea what was going to happen. [Missionaries] Joel [GBS ’99–’01] and April [GBS ’97–’99] Hess had no idea where any of their food, medical supplies, or

any of their basic needs were going to come from. They were so busy trying to sew people up and find people that needed medical treatment that they really had no time to even think a lot about themselves.... Through you God started supplying everything they needed: food, medical supplies, you name it. Not only has God been providing all of the needed supplies and giving His protection and safety, He has also been pouring out His Spirit upon the people. Joel [has reported] that over 200 people had gotten saved out at the Leogon church, and he estimated around at least 50 have gotten saved at the Despinos church. All of this since the earthquake.” —Jesse Hales, *Haiti Gospel Mission, Email*

PHILIPPINES. “We participated in a brand new church dedication service in Butau, Diadi, in Nueva Vizcaya province. This congregation has been established over the past few years.... Our hearts were truly moved to meet new brothers and sisters who have been added to God’s family in just the past 24 months! This is what missions is all about—making disciples of the nations!” —Tim Keep, *The Bible Methodist*

UKRAINE. “During our last term of ministry in Ukraine we had been visiting the town of Perechin, located in the region of the Carpathian Mountains. There we ministered to youth and children. [Last fall we visited this town to investigate] the possibility of launching a more developed ministry there. Since that visit, we have prayed to return to Ukraine at Perechin to team with our former students Steven and Vita Kohutka.... We intend by the Lord’s help to launch youth and children’s ministry in Perechin.... The first phase is already in progress and is involved with developing information and financial resources for ministry team leadership.... Additional phases of development will involve facilitation by renting or building some place for the ministry to grow.” —Tim and Cheryl Boyd, *Boyd’s Ukraine Update*

WORLDWIDE. “Around the world every Sunday, hundreds of people attend more than 70 HIM [Hope International Missions] churches. This does not include the undisclosed multitudes of believers in mainland China who have been won and nurtured through various means of HIM outreach and training, including their indigenous pastors.... Our goal in the coming decade is to see 10,000 believers attending 100 indigenous congregations whose pastors and lay leaders are graduates of [our] expanded Leadership Training Institutes....” —Sidney G. Grant, *Director, Hope International Missions* ■



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

ALUMNI MINISTER IN INDIA

GBS has had a number of graduates over the years who have committed their lives in missionary service in the country of India. The best-known was Dr. Wesley Duewel. That tradition still continues today through the work of alumni Rick Hutchison and Melvin Adams. The organization that they work through is Barnabas Ministries. Barnabas Ministries is a ministry organization dedicated to advancing God's kingdom through evangelism, missionary assistance, and helping believers fulfill their calling in Christ. Rick is its founder and director.

Their involvement in India includes tsunami relief efforts, help for orphans, food assistance in a leper colony, limited church-building assistance, and sponsoring conferences for ministers. On this most recent trip the team consisted of Rick Hutchison, Melvin Adams, Melvin's son Chris, and GBS President Michael Avery. The team had a busy schedule of ministering in a number of churches and a ministerial conference.

The little girl pictured on the next page is a part of the orphanage family. She was left to die in a dump in one of the small villages that happened to be on the "begging circuit" of the lepers from the leper

colony. The beggars found the little baby girl and took her to the leper colony, where she was raised until she was taken to the orphanage. What a story of the living left to die only to be rescued by the living dead! The couple pictured with Rick are the pastors of a newly-built

church in a village that was exclusively Hindu. His Christian name is Shadrach. Shadrach was led of the Lord to start a church in this village. The opposition tried to drive him out, and when that failed, they tried to starve him out. He and his wife lived on two



Pres. Michael Avery, Rick Hutchison, and Melvin Adams



Rick Hutchison with Pastor Shadrach and Family

to three meals of rice a week for months. Finally the gospel prevailed, and he now has 60 believers in his new church.

The highlight of the trip was ministering to nearly 500 at a ministers' conference. President Avery gave lectures on leadership and the doctrine of holiness. What an opportunity for our alumni to make a difference in the lives of the people of India! ■



The Orphan Girl Left to Die on a City Dump



Pres. Avery Lectures at the Ministers' Conference

A MESSAGE TO ALUMNI

All of us can look back on our days on the Hilltop and recall great memories and life-changing events. Much of the impact GBS has made on our lives involves the influence of godly men and women who served on the faculty and staff. I am inviting you to write a paragraph or two describing the impact a faculty or staff member had on your life. Please email submissions to jhooker@gbs.edu or mail them to me at 1810 Young Street, Cincinnati, OH 45202. Please include the years you attended GBS, your address, a little about what you are doing now, and a photo of yourself if possible. Over the years, I have sat with alumni and heard how God used one person at GBS to mark their lives or influence their walk with God. I would like to read your story and share it with our readers!

—Jack Hooker, President
National Alumni Association

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➔(p2)“Glorious freedom!” Sister Maudie used to cry in her frequent testimonies. “Wonderful freedom!” She was quoting Lillenas’ gospel song, and he was a Nazarene. But that didn’t matter, for in those days all holiness people heralded freedom in Christ.

Into this warm-hearted fellowship I was brought as a squalling infant—by birthright a fourth-generation Free Methodist. My great-grandmother was a devout member of the church who on her deathbed in April 1912 shouted her way to Glory. Her son, my grandfather, was converted in a blazing Free Methodist revival early in the 20th century. I can see him now in his old age, fanning himself against the summer heat, as he knelt in earnest prayer with Harold and me beside a log. His son, our father, had experienced profound conviction before he surrendered himself to Christ. He then left the school-room to become a pastor; and our mother—a stranger to the holiness way—followed gladly. At the age of four, I toddled down the sawdust trail in a Free Methodist camp meeting to meet Jesus as my Savior.

No one has God for his father unless he has the Church for his mother!” So the ancient Christians honored the Church’s role as nourisher, guide, and protector of her children. Faithfully the tiny Free Methodist branch of the Holy Church became all this to me. From her pulpits I heard the terror of God’s law and the comfort of His gospel. With her saints I learned the cadence of holy steps aligned by steadfast purpose. Through her services and Sabbaths I caught glimpses of pearly gates and golden streets that tug at my heart to this very day. Under God I owe my soul to the Free Methodist Church.

As her Sesquicentennial Celebration approaches, I would offer my tribute, too—the tribute of a son who delights in the gifts that his mother gave him. True, I mourn the historical drift that has made her now almost unrecognizable as the church of my childhood. Yet the gifts she gave me then are mine forever—gifts that issue directly from her purpose “to maintain the Bible standard of Christianity” and “to preach the gospel to the poor.” There are three that I would especially feature.

Methodist Piety. I grew up knowing that we were in a glorious succession. John Wesley and Adam Clarke were among the towering heroes I was taught to admire. This gave a sense of roots that is painfully missing today. Our pastors and evangelists hammered home the old themes of radical conversion, habituated righteousness, and perfect love. Such historic “usages” as the class meeting, the bread-breaking love feast, and the rich Wesleyan hymnody lingered on in Free Methodism when elsewhere they largely were forgotten.

All this converged into a rich piety that pervaded the church with reverent purpose, calling each of us to be an “earnest Christian”—loving God, obeying the Word

and using the means of grace. These centered in scripture, prayer, fasting, fellowship, and the Holy Communion. “Time and obedience are enough, wrote Faber, “and thou a saint shall be.” Our leaders would have agreed, and they employed those processes of time and grace that often produced great saints. Perhaps this is why my friend James Poe once told me that “the Free Methodists were called the Presbyterians of the holiness movement.” Others shared this stalwart piety, of course; but I received its patterns from the church of my childhood.

Intense Discipleship. “He who would be a Christian in reality, as well as in name,” declared the Discipline,

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“must deny himself, take up his cross daily, and follow Jesus.” This was the rhythm pulsating throughout the Christianity of my youth. God’s call demanded clear-cut allegiance, and all that conflicted with this must be renounced. As a young Methodist pastor, Roberts had been entirely sanctified at a camp meeting. There, as Bishop Marston relates, “he saw before him clearly two ways, one of popularity but with a profitless ministry that would end in the loss of his soul; the other a ‘narrow way’ with persecution, but preaching full truth with a thorough work resulting, and heaven at the end...” Because he chose the “narrow way,” he was finally driven from the Methodist Episcopal Church.

Throughout Free Methodism, the “narrow way” became the banner unfurled against spiritual decadence. “*With the resolute few who dare go through,*” we sang, “*I take the narrow way.*” God still called His messengers to preach “full truth,” and often there was “a thorough work resulting.” Personal dealing was close, and so was public preaching—both designed to bring us to robust Christian life and unwavering Christian discipleship. This was reinforced by the church’s lofty “standards” of dress, conduct, entertainment, and Lord’s Day observance. These may seem austere, and sometimes there were extremes; but still the church’s mainstream witness was simply to Biblical Christianity, which promised “heaven at the end.”



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THOUGHTS

for the quiet hour

by Sonja Vernon

ADORNMENT

“...Not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.” —Titus 2:10 NASB

Upon entering the restaurant you are struck by its welcoming ambiance. Beautiful floral arrangements adorn the tables in the well-lit room. Mouth-watering aromas emanate from the kitchen. The service is flawless and the food both attractive and delicious. You return a few weeks later. Everything is as you remember it except one thing. The floral arrangements are wilted, their water teaming with life of its own; and the faint scent of rotting plant material lingers on the air. The room remains well lit, the food delicious, and the service impeccable; but you never return. You can't get past those dead flowers, and you wonder why they were allowed to remain.

In Titus 2:7 Paul says that, as Christians, our behavior either “adorns” or damages the doctrine we espouse. Our words, actions, and attitudes either make Christianity attractive or repulsive in the eyes of those around us. We showcase the power of God's grace as we allow His Spirit to transform us. However, when we bear His name in a careless manner, the damage is costly and sometimes deadly. The fact that Paul addressed his remarks specifically to those under the demeaning yoke of slavery is a powerful reminder that, whatever our station in life, our influence is mighty. All around us hungry souls wait for the Bread of Life. Do we beautify the table, or do they see us and walk away? ■

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Spiritual Worship. As the *Discipline* made clear, Free Methodists were committed to “spirituality and simplicity in worship.” This meant both order and freedom in the house of God. Always there was openness to spontaneous outbursts of praise and occasionally sweeping “demonstrations” of great spiritual power. As I remember, these did not happen often; but when they did, the atmosphere was so radiant with heaven that my boyish heart leaped with desire to be a “real Christian.” Nor were these “worked up” by emotional manipulation, gushing entertainers, or pounding music. Most of the time, at least, our ministers modeled dignity and restraint, for they despised fanaticism, excess, and “entertainmentism.” Not until the 1940's were musical instruments introduced, and then only sparingly.

In our pews were copies of the magnificent hymnal of 1910 with its splendid doses of Wesley, Watts, and Doddridge, supplemented by Fanny Crosby, Philip Bliss, and Bishop Hogue. It included an “Order of Public Worship,” which mandated scripture lessons; prayer followed by the Lord's Prayer, “the people kneeling”; the “apostolic benediction”; and the Doxology. How widely this was used I do not know, but characteristically worship was conducted “decently and in order” with a deep sensitivity to the Spirit's presence. The sacraments were held in high esteem, celebrated reverently with Wesley's historic liturgy. Often there was an awesome sense that the Holy Three hovered in majesty above the sanctuary.

So I say thanks to the Free Methodist Church for these her gifts, and there are others, too—her quest to connect “learning and vital piety,” her inner-city missions, and her missionary outreach. May the great Sesquicentennial Celebration bring joyous remembrance of all the riches of the church's heritage.

But I also hope that it will be a time of restoration and return. There are many “earnest Christians” still within the beloved church of my childhood. Yet its thrust into the evangelical mainstream has greatly weakened the passion for “the Bible standard of Christianity” that once identified her. She talks of renewed ministry “to the poor,” but this misses the point entirely without the fiery holiness ethos that once impelled it. She has wandered far from “the narrow way” that she once said would lead us faithfully to heaven. Now she scorns as “legalism” and excess the cherished disciplines that once shaped her characterized piety.

Late in life Bishop Asbury saw devastating changes coming into the church he loved. It was in the pulpit of the Eutaw Street Church, Baltimore, that he is said to have cried out to his listening Methodists, “Come back! Come back!” That, dear mother, is my call to you. “Come back! Come back!” ■

PENTECOST Sunday

May 23, 2010



Pentecost was one of the greatest days that ever dawned upon our world. It was the first day of the Christian era—the last and best dispensation of revealed religion. It was, as it has been well called, “the birthday of the Christian Church.” Not only was the Church charged with its great functions as a witness-bearing and world-reaching body, but it was also supplied by the Spirit with the power and purpose for its mission. The mighty wind and the tongues of fire were symbols of God’s mysterious, vitalizing power and His illuminating and warming presence. The gift of tongues symbolized the character of the Christian warfare and the mighty power of the preached word.