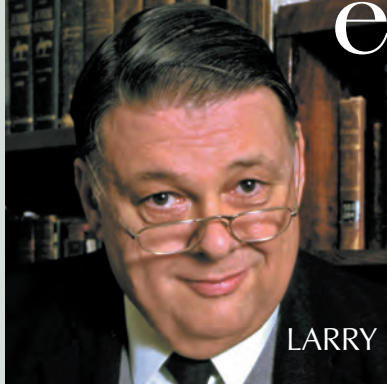


GOD'S REVIVALIST

March 2011

and Bible Advocate





the editor's view

LARRY D. SMITH

JOHN THE "GOLDEN-MOUTHED"

Sixteen centuries have passed since John, Archbishop of Constantinople, climbed the pulpit steps of Hagia Sophia, but he's still considered the greatest preacher of the Eastern Church. Short, balding, and emaciated, with sunken cheeks and wrinkled forehead, he looked like the prophet Elisha, as his hearers imagined. But what really impressed them were his sermons. These were so eloquent that he became known as John Chrysostom—John the "Golden-Mouthed," as we call him yet today.

"In the pulpit Chrysostom was a monarch of unlimited power..." his language "noble, solemn, vigorous, fiery, and often overpowering," according to historian Philip Schaff, who adds that the famous preacher was "frequently interrupted by noisy theatrical demonstrations of applause, which he indignantly rebuked as unworthy of the house of God." His careful exposition of the Scriptures was powerful and persuasive.

Authentic holiness marked his personal life, and his humility, sacrifice, and devotion added profound authenticity to his preaching. True, he "had trained his natural gift of eloquence" in the art of public speaking; but more significantly, he had "enabled and sanctified it in the higher school of the Holy Spirit."

But like Noah, Chrysostom was a "preacher of righteousness," forceful, persistent, and uncompromising. This enraged high-ranking members of his congregation, because he confronted them with their arrogance, dissipation, and hypocrisy. He preached against their going to the circus instead of attending divine worship and attacked the theater for its "shameful women" and immoral entertainments.

For her extravagance in dress, he condemned the proud Empress Eudoxia; and "heedless of personal danger," as another historian relates, "he thundered against (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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COVER PHOTO: Lighthouse ©2011 Hemera

the president's page



GOD GOES WHERE HE'S WANTED

by Michael R. Avery, President

In his most recent book, *What Good is God?*, Phillip Yancey makes a remarkable observation about God's work in the world. He says, "I am struck by the phenomenon of God 'moving'—not in some mystical sense but *geographically* moving from one part of the world to another." He goes on to note that the Apostle Paul addressed his epistles to churches that were in the Middle East; yet today, to find them one would need an archeologist as a guide.

The Christian faith spread westward across Europe into Britain and Ireland, reigning there for over 1000 years. But today, though much of the architecture still stands there, less than three percent of the population goes to church. In time, the Christian faith spread to the Americas, where a lively, yet dimming, presence remains. In recent years the greatest advance has been in Africa and parts of Asia, so that now less than a third of Christians come from Europe and North America. However, the really explosive growth of Christianity today is in China! There are some 20,000 conversions a day behind the bamboo curtain.

Yancey asks the rhetorical questions, "Why are there so many formerly Christian countries? Why does it appear that Christianity has hopscotched around the

globe?" His answer is amazing. He says, "I've concluded **that God goes where He's wanted.** And when a society feels less need for faith, God quietly moves on to a place that senses more need."

Not only do I believe that Yancey is right, but I believe the Biblical record supports that assertion. The Bible repeatedly reveals a God who always makes Himself available without ever pushing His way into our lives. He patiently waits to be invited. Why? *He wants to be wanted!* Mark 6 tells the story of the disciples at sea in the midst of a storm, "and Jesus saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by"; but they cried out to Him in their distress, and He came to their rescue.

Luke 24 recounts the story of the two disciples on the road to Emmaus and says that when "they drew nigh unto the village, whither they went:, he made as though he would have gone further, but they constrained him, saying, Abide with us...and he went in to tarry with them." One of the final pictures we see of Jesus is of Him standing at a door knocking, saying, "If any man hears my voice, and opens the door, I will come in to him, and will sup with him, and he with me."

Conversely it is true that **when God is no longer needed or wanted He moves on.** The Old Testament narratives of the nation of Israel make this very clear. Israel had suffered in Egypt under the yoke of slavery for almost

400 years. Their life was so bitter that they *“sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.”* God miraculously delivered them from Pharaoh’s hand and started them on an amazing journey through the desert to a land of *“milk and honey.”* During the years of wilderness wandering, they were forced to depend on God. He fed them, clothed them, and planned their daily itinerary. He hovered over them in a cloud by day and a pillar of fire by night.

They went on to conquer the land and build lasting cities. They grew strong, prosperous, and plump—and promptly forgot all

about God! And the short step from not needing Him to not wanting Him was finally taken. So an unwanted God withdrew. In His absence Israel was overrun by her enemies, disgraced by foreign gods, taken into captivity and finally scattered to the ends of the earth. This is the story of individuals and nations that no longer want God.

The good news is that **God is willing to come back!** I Samuel, chapter 7, tells the story of a defeated Israel languishing under the heavy hand of the Philistines and suffering the indignities of their heathen worship. Verse two describes the mood of the nation, *“...the time was long, for it was twenty years; and all the house of*

Israel lamented after the Lord.” During these bitter years there began to develop a better mind in the children of Israel. Their consciences began to stir; their souls began to be weary; and there arose a long and sorrowful cry after the Lord. They wanted God once again! And the God who wants to be wanted responded to their cry with revival and renewal!

If we are enjoying His presence in our lives it’s because we want Him in our lives. If He seems far away then remember the words of Jeremiah, *“...You will seek me and find me when you seek me with all your heart. I will be found by you,”* declares the LORD.” God goes where He is wanted! ■

Letters

TO THE EDITOR

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

REMEMBERING PROFESSOR McNEILL

I read with interest the summer *Revivalist* (2010), which paid tribute to Garen Wolf’s service of over 34 years [at GBS]. Of course I also thought of the contribution of Robert E. McNeill of 37 years (1901–1937).

C. DEXTER WESTHAFFER
Naples, Florida

Editor’s Note: Rev. Westhafer, a GBS alumnus, is the son-in-law of Prof. McNeill, founder of the GBS Division of Music. See page five, this issue, for Rev. Westhafer’s “Scriptural Principles” for Christian Living.

GOD’S WORK IN PAPUA NEW GUINEA

I am an alumnus of GBS [’96-’98, ’02]. I just finished reading the *God’s Revivalist* missions reports and was excited hearing what God is doing all around the world. Last February I made a trip back to my homeland of Papua New Guinea. While there I had Bible

studies/services in different houses and locations each evening. I can recall and give credit to Dr. Allan Brown’s Bible classes for an invaluable wealth of information that I received. God prompted me to start the first holiness church in my area, which currently has 200 people in attendance. God is saving the lives of individuals enslaved by drugs and gangs. We serve a great and mighty God!

GEORGE GIDISA
Email

DR. PHIL’S CORNER

[*God’s Revivalist*] is looked forward to in our household. Dr. Phil’s corner [“Dear Phil”] is one that is so profitable and answers questions that sometimes arise. This can be helpful in our home Bible study with those we are trying to help. I am 81 years old and still learning.

MARGARET R. SMITH
Hobe Sound, Florida



by C. Dexter Westhafer, Sr.

These are the principles that I have sought to live by since I became a devoted follower of Jesus Christ at the age of 16. I was saved in a revival in a small Methodist church at the same wooden altar where my father and mother had found the Lord seven or eight years previously.

It was on a snowy winter night in February 1934 that my father and I walked about four miles, joining a number of other men on the way to the church. Before leaving home, my dear Christian mother followed me to the door. She laid a tender hand on my shoulder and said, "If you go, Son, get all God has for you!" I am still open for all God has for me.

- 1. *Seek first God's Kingdom.* If you do this, as the Sermon of the Mount (see Matthew 6:19-34) assures us, "all these things" will be given you. This includes hope and eternal life. Yes, "all these things." Praise the Lord!
- 2. *Love the Lord your God with all your heart and all your soul and all your strength and all your mind. Love your neighbor as yourself (Luke 10:27).* Remember Jesus' story of the Good Samaritan. Agape or divine love makes each day a wonderful day!
- 3. *"Walk in the light as He is in the light."* If we do this, as I John 1:7 says, the blood of His Son Jesus purifies us from every sin. As my Greek professor once said, "A continuing walk assures continual cleansing."
- 4. *"Give and it shall be given unto you, good measure, pressed down and shaken together and running over."* For with the same measure you use, it will be measured to you (Luke 6:38). No tithe is wasted in heaven. Learn good Biblical principles of Christian stewardship and give your tithes and offerings, "for God loves a cheerful giver."
- 5. *"To obey is better than to sacrifice"* (I Samuel 15:22). Obedience may lead to sacrifice, but God blesses them together. Remember how Samuel answered God's voice, "Speak, for thy servant heareth" (I Samuel 3:10).
- 6. *"But they that wait upon the Lord shall renew their strength"* (Isaiah 40:31). Regular worship and daily worship will help you beat the stress. I have used this together with the "Eisenhower Plan," which is to lie down and get your feet higher than your head once a day for twenty minutes. To "wait upon the Lord" is to bring His peace, grace, and love!
- 7. *Live in Christ "without condemnation."* How well I remember the last words of my late father-in-law, Professor Robert Elmer McNeill, as I sat alone with him in 1937 in Bethesda Hospital, Cincinnati, Ohio. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1-2). Five hours later he moved from this world to his heavenly home.

In addition to these principles, the Lord has also reminded me, "If it be possible, as much as lieth in you, live peaceably with all men [and women, too]" (Romans 12:18); or as the NIV gives it, "If it is possible, as far as it depends on you, live at peace with everyone." What a wonderful world this would be if we would listen to the words of St. Paul. Homes would be united, marriages could be saved, and even nations could avoid wars! Common sense and love still work. ■

Rev. C. Dexter Westhafer, Sr., Naples, Florida, is a GBS alumnus ('35-'38) and retired pastor in the Church of the Nazarene. His late wife Susan was the daughter of Robert McNeill, founder of the GBS Division of Music.

MAY 11-15, 2011

Dr. Michael Avery, president
Rev. Mark Cravens, campus pastor

GUEST SPEAKERS

Rev. Bob Bolois, Saturday evening
Rev. Chris Cravens, Sunday evening
Attorney David Gibbs Jr, Friday evening
Rev. Blake Jones, Thurs, Fri morning
Rev. James Plank, Thursday evening
Rev. Larry Smith, Sunday morning

FIRST SERVICE

Wednesday, 7 pm

PRAYER SERVICES

Thursday – Friday, 7:30 am

HEART TALKS

Thursday – Friday, 9 am

MORNING WORSHIP

Thursday – Friday, Sunday, 10:30 am

EVENING SERVICES

Wed – Sat, 7 pm; Sunday, 6 pm

GBS COMMENCEMENT

Saturday, 10 am

COMMUNION SERVICE

Sunday, 9 am

STUDENT MINISTRIES SERVICE

Sunday, 2:30 pm

CAMP MEETING 2011

Michael Avery



Mark Cravens



Larry Smith



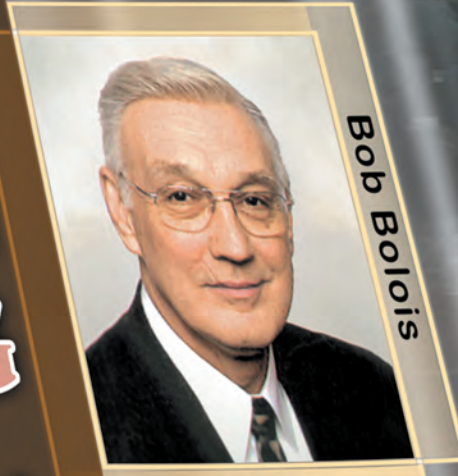
Blake Jones



Chris Cravens



Bob Bolois



James Plank



David Gibbs





— Called Unto Holiness —

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

ADVICE FOR THE ENTIRELY SANCTIFIED. Part 2

by the Rev. John Fletcher, Vicar of Madeley

“Where the *loving* Spirit of the Lord is, there is liberty.” Keep therefore at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment you confine your love to the people who think just as you do, you fall from Christian Perfection and turn into bigots. As Mr. Wesley says, “I entreat you, beware of bigotry. Let not your love ... be confined to Methodists only.” On the contrary “do good to all men.” Let your benevolence shine upon all, and let your love send its cherishing beams upon all.

Love—pure love—is satisfied with the Supreme Good, that is, with God Himself. “Beware then of desiring anything ultimately than Him.” Let every unworthy desire be driven out, and see that none ever enters again. Be patterns of Christian discipline and self-denial, taking up your cross daily; and let everyone see that you do not pursue any pleasure that does not bring you closer to God. Your purpose simply is to aim at pleasing Him whether by doing or by suffering.

Remember that the best soldiers are sent upon the most difficult and dangerous missions, and so you probably will be called to carry the heaviest burdens. Expect contradiction and opposition, together with crosses of various kinds. As St. Paul reminds us, “to you it is given in behalf of Christ,” that is, for His sake, as a fruit of His death and intercession for you, “not only to believe but also to suffer for His sake (Philippians 1:23). Receive whatever God allows to come your way with willingness and thankfulness. To refer to St. Paul again, remember that he desired to “know the fellowship of Christ’s sufferings.”

But do not desire to follow the Savior someday to the Garden of Gethsemane and forget to follow Him now to the carpenter’s shop. It is dangerous to become so centered on the challenges you fear will come to you tomorrow that you forget the duties of the present day. So never

neglect the two talents you have now and forget the duty that is yours today. “Use grace and you will have more grace.” Therefore, “to continual watchfulness and prayer add continual employment,” as Mr. Wesley advises.

Love is modest and inclines to bashfulness and silence rather than to talkative forwardness. “In a multitude of words there wanteth not sin.” But when you are called upon to bear testimony to the truth, it would be cowardly not to do so with humility. Sanctified Christians are “burning and shining lights,” and “and a candle is not lighted to be put under a bushel, but upon a candlestick, that it may give light to all in the house.” God does not light the candle of perfect love to hide it in a corner but to give light to all that are within reach of its brightness.

If you would keep far from the dangers of pride, follow the excellent direction of Mr. Wesley. When you have done anything for God or received any favor from Him, retire, if not into your closet, into your heart, and say, “I come, Lord, to restore to You what You have given, and I freely give it back.” “The true means to be filled anew with the riches of God’s grace is thus to strip ourselves of it.” Think again of St. Paul. Instead of resting in his perfection in Christ and the good works which spring from it, he was determined to grow in grace and in the knowledge of Jesus. “Brethren,” he says, “I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ.” ■

Rev. John Fletcher (1729–1785) was a close friend and faithful assistant to John Wesley during the Methodist Revival in England. This selection and the previous one, condensed and updated by the editor, is extracted from Fletcher’s Last Check to Antinomianism.

Let's revisit the doctrine of entire sanctification...

HOLINESS TEACHING

IN CRISIS

by Chaplain Robert L. Rawlins

George Barna once made the comment that America's favorite religion is "syncretism." This may best describe what has happened in evangelicalism in the past half-century, and it has morphed, especially in the past two decades, into what may be better termed "generic evangelicalism."

This is characterized by a watered-down gospel, entertainment disguising itself as worship, diminished evangelism and doctrinal compromise. This general evangelical malaise under the name "contemporary worship" has infected the Wesleyan wing of evangelicalism, at least in the broader movement. One victim of this trend has been the doctrine and experience of entire sanctification as a second work of grace or second blessing, which continues to be watered-down into mere progressivism, as a review

of literature in the broader holiness movement will show.

Writing in the October 1960 issue of the *Herald of Holiness*, Wesley Tracy warned, "When the preaching and teaching of any doctrine becomes a whirligig of abstractions, a syntactical quagmire of abstrusity, something needs to be done to rediscover the experiences from which it sprang in the first place." Such theological obscurity does not serve the pursuit of Christian sanctity or the historic mission of the holiness church "to spread scriptural holiness throughout the land."

Over the past 25 years I have seen these disturbing developments in our local holiness churches—developments, of course, that reflect what is happening in denominational seminaries and universities.

First, the doctrine and experience of "subsequent to" or "second blessing holiness" has been pushed to the periphery of our preaching agendas. We have become so concerned about blending in with other evangelical Christians that we sound no different than the consensus around us. We should consider what Nazarene General Superintendent Emerita Nina Gunter wrote in the book *Blameless at His Coming*, "As Wesleyan-Holiness pastors, we don't seek to be a generic church; we don't seek to be all things to all people. For God has given us a calling to be Holiness people, living a holy life with a Holiness mission."

Second, there has been a noted decline in holiness evangelism. It appears that the invitation to become entirely sanctified has been lost in our efforts to find contemporary language. At the local level

Neither the
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many of us have little interest in inviting others to participate in the sanctified life. "Contemporary language" leaves the theological issue unclear and the experience of a second work of grace cloudy at best. Do we still have the ability to make holiness relevant to human problems, something beyond proof texting? As John Wesley observes in his journal, failure to preach holiness diminishes the quality of our sanctity and stunts church growth. "Speak and spare not," he writes. "Let not regard for man induce you to betray the truth of God. Till you press the believers to expect full salvation now you must not look for any revival."

Third, we are mired down in our search for relevancy. I have used the terms "Second Work of Grace" and "Entire Sanctification" in this article because they have become neglected and rarely show up in scholarly presentations in the broader holiness movement. We are so confused about the "how to" of holiness that the urgency of an evangelistic "appeal" is lost in weak and lifeless explanations. Have we lost our boldness to call our people to holiness? We have cast aside plain and simple language, which Wesley encouraged and practiced in his preaching and teaching.

At the Global Theology Conference in 1999, a debate broke out over the terms "second work of grace" and "subsequent to" (as in our classical statements that entire sanctification is "subsequent to" conversion), according to Mark R. Quanstrom in *A Century of Holiness Theology*. Some have said that the term "second work of grace" is too misleading in a postmodern society. Having pastored working folk most of my ministry, including the criminally confined, I would beg to differ. Let me go back to one of the fathers of Wesleyan theology closer to the wellspring of our commitment, the famous commentator Dr. Adam Clarke, who says:

"In no part of the Scriptures are we directed to seek holiness gradatim. We are to come to God as well for an instantaneous and complete purification from all sin, as for an instantaneous pardon. Neither the seriatim pardon nor a gradatim purification exists in the Bible. It is when the soul is purified from all sin that it can properly grow in grace, and in the knowledge of our Lord Jesus Christ—as the field may be expected to produce a good crop, and all the seed vegetate, when the thorns, thistles, briers, and noxious weeds of every kind are grubbed out of it. From every point of view of the subject, it appears that the blessing of a clean heart, and the happiness consequent on it, may be obtained in this life...." ■

Robert L. Rawlins, a retired chaplain with the Indiana Department of Corrections, is an adjunct professor in adult education, Indiana Wesleyan University. He is a graduate of Ohio Christian University and an ordained elder in the Church of the Nazarene. Chaplain Rawlins and his wife Jackie live in northwest Indiana.

MISSIONS REPORTS

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.

MONGOLIA. [We have received a letter] stating that at this time [the Social Welfare Office] would not issue us a license to operate an orphanage. We gladly accept this as being the Lord's will and see many advantages of working outside of the SWO. True, we have no license to operate an orphanage, but we do have a certificate issued by the State Registries Office authorizing us (New Hope Mission) to work in a range of ways with the poor and disabled children of Mongolia. Many of us are relieved it has worked out this way. The Social Welfare Office, mainly because of our religious beliefs and standards, has been a source of troubles and difficulties for many years. Now, though, we will be able to function outside of their authority. —John E. Knight, *Far East Newsletter*

SOUTH AFRICA. "[We share a marvellous testimony of] a middle-aged man who attended the services from time-to-time.... We often tried to reach out to him, but his wife (who always accompanied him) always manipulated the conversation. The Lord provided just the right set up for us to speak with him alone and for him to open his heart to the Lord. —Sarel and Pretorius, *Email newsletter*

UKRAINE. In Ukraine the New Year is a season of tremendous celebration, unfortunately in many cases with too much alcohol. But praise the Lord, our voices are "salt and light" to declare that salvation in Christ delivers from all enslavement. Outdoor activity is limited due to the cold and snow. Please pray for us that the limitless grace and resources of Christ will make our progress in the Gospel boundless. Please be sure to remember to check out our daily activities and experiences at www.boydsinukraine.blogspot.com. —Tim and Cheryl Boyd ■



coverage of a wide range of scholarship, including education, theology, biblical studies, technology, business, science, and the humanities. The JSTOR database features a growing collection of music journals. Through these new resources, members of the GBS community can now access articles, primary sources, citations, and book reviews from over 6,000 journals and magazines. —*Joshua Avery, GBS Head Librarian*

semester 2011 is a headcount of 298 (FTE 244.2). This represents a decrease of 12 (3.9%) in our FA-10 to SP-11 enrollment. The average drop between fall and spring semesters is 6.4%. The Aldersgate Distance Education Program (ADEP) posted its highest enrollment of 78 (FTE 37.2). Please pray with us that God will help make this semester a blessing to the lives of our students. —*Dr. Ken Farmer, Vice President for Academic Affairs*

GBS LIBRARIES EXPAND DATABASES

On January 1, 2011 the GBS campus libraries added six academic databases to their digital collections. Five are accessed via EBSCOhost® and one via JSTOR®. The EBSCO databases provide comprehensive

GBS COLLEGE ENROLLMENT, SPRING SEMESTER 2011

Enrollment for God’s Bible School and College for the spring

TIM KEEP EVANGELIST AT GBS WINTER REVIVAL

Rev. Tim Keep, formerly a missionary to the Philippines, was the evangelist for winter revival services

REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the “Revivalist family,” and brief news notes from across the holiness movement.

BIRTHS



To Adam (GBS BA '06) and Valerie (Nichols) (GBS BA '06) Profitt, a daughter **Annie Marie Profitt**, born January 25, 2011, Cincinnati, Ohio. She joins her sister Aubrey Nicole, age 2. Adam is Director of Student Recruitment at GBS.



To Rev. Demetrius (GBS BA Min. Ed. '01; BA Missions '02) and Mrs. Donnalee (Ferguson) Wildgoose (GBS BA Teacher Ed. '99), a son **Demetrius Kevin Wildgoose II**, born January 10, 2011, Freeport, Grand Bahama Island, Bahamas.

DEATHS

Nancy (Shuman) Davis, RN, age 59, died January 26, 2010, from gunshot wounds received in Mexico where she and her husband Sam Davis had done missionary work for over 35 years. She was a faithful and sacrificial ambassador for Christ, as well as a loving

wife, mother, grandmother, and friend. Her singing, testimony, prayers, and work as a missionary nurse leaves a legacy that will be remembered with admiration and gratitude. In her death she joins a long line of Christian heroes who have given their lives in witness for the gospel.



She is survived by her husband Sam, to whom she was married in 1972; two sons, Sam Jr., and Joseph; grandchildren; and other relatives. Funeral services and burial were held at Monte Alto, Texas. (See page 12 for Tim Keep’s article with further information about Mrs. Davis).



Renotta Gayle (Baker) King, 47, died January 3, 2011, Cincinnati, Ohio. She graduated from the GBS high school (1981), remained at GBS to attend college (1982-1983), and completed her missionary

training program at Nazarene Theological Seminary in 2001. She was married to Marlon David King, June 11, 1983. Renotta and her husband served their denomination, the Church of the Nazarene, as follows: pastorate at Chase Avenue, Cincinnati (1988–1992); pastorate at Northern Hills, Cincinnati (1992–2000); missionaries to Peru and Bolivia (2001–2007). In 2008 she assisted Marlon in his service as Hispanic Ministries coor-

at GBS, January 10-14. From the beginning, Rev. Keep's pulpit ministry was presented with great moral earnestness, challenging the campus family to deep spiritual commitment. His emphasis on such disciplines as prayer and fasting was deeply appreciated. The Spirit was faithful to bless the Word, and students readily responded to the invitation to the public altars, and



there was a real sense of spiritual deepening on campus. Rev. Keep lives with his wife Becky and family in Cincinnati and now serves as director of the Bible Methodist Connections' international missions program. ■



director for the Southwestern Ohio District of the Church of the Nazarene, where they have planted two Hispanic Churches and laid plans for a third. As her husband says, "Her heart's cry was, 'The essence of life for all believers is worship.'" She believed that sanctification is more than just a theoretical exercise; it is practical.

Survivors include her husband, Marlon; three daughters, Amber, Ashley, and Adrienne; her son, Alex; and two grandchildren. Funeral services were held at Springdale Church of the Nazarene, Cincinnati, Dr. Rick Harvey, Dr. Doug Van Nest, and Rev. Dan McDowell, officiating, with interment at Arlington Memorial Gardens, Mount Healthy.

Ruth Yaple McKee, 85, of Pickaway Manor, Circleville, Ohio, died December 29, 2010. A 1953 graduate of God's Bible School and College (BA) (her graduation photo is shown here) and also of a teacher's college in Cincinnati (BSEd 1953), she was a retired elementary teacher and the widow of the late Edward McKee.



She is survived by her brother, Floyd, several cousins, and numerous nephews and nieces. Funeral services were held at Circleville, Chaplain Jim Ferrell officiating, with burial in the Pike Run Cemetery.

Rev. Neil Schlang, 73, beloved friend, musician, preacher, and teacher, celebrated his 73rd birthday on December 18, 2010, first at home and then in heaven. As his wife Cathy was frosting his birthday cake, he passed from being with her to being with Jesus. Mostly blind from infancy and totally blind from adulthood, he met this challenge valiantly, and particularly after giving his heart to Jesus, lived focused on others rather than himself. An elder in the Alabama Conference, Bible Methodist Connection, he ministered in many places to many people through his ability to play the piano and speak. He loved Jesus; Cathy, his faithful wife since 1973; music; the cause of holiness; and his church, the Bible Methodist Church, Crandall, Georgia. Graveside services were held December 21 at Tennessee-Georgia Memorial Park, Rossville, Georgia.

Edna May Taylor, 87, Brookville, Florida, died January 17, 2011, at Tangerine Cove. A native of Ohio, she graduated with the GBS high school class of 1941 and later became an RN through Bethesda Hospital, Cincinnati. She served on the mission field in Haiti and was a member of the Brookville Wesleyan Church. Miss Taylor had no survivors. Funeral services were held in her church, Dr. Marlin Mull, officiating, with burial at Memorial Park Cemetery, St. Petersburg.

Rev. Andrew J. Whitney, 92, of Rotterdam, New York, died January 18, 2011. After receiving his bachelor's degree in theology from the Allentown Bible Institute, he served as a pastor for many years, retiring as conference president of the Pilgrim Holiness Church of New York. He also served on the board of the Inter-



Church Holiness Convention and was a charter member of the board of directors of Hobe Sound Bible College. Rev. Whitney's wife of 52 years, the former Evelyn Livingston, died in 1995. He is survived by two children, Charles M., and Andrea Faye Yount; five grandchildren; and 17 great-grandchildren. Funeral services were held at the Pilgrim Holiness Church, Schenectady, N.Y. Rev. Whitney was one of the last surviving leaders of the early Conservative Holiness Movement.

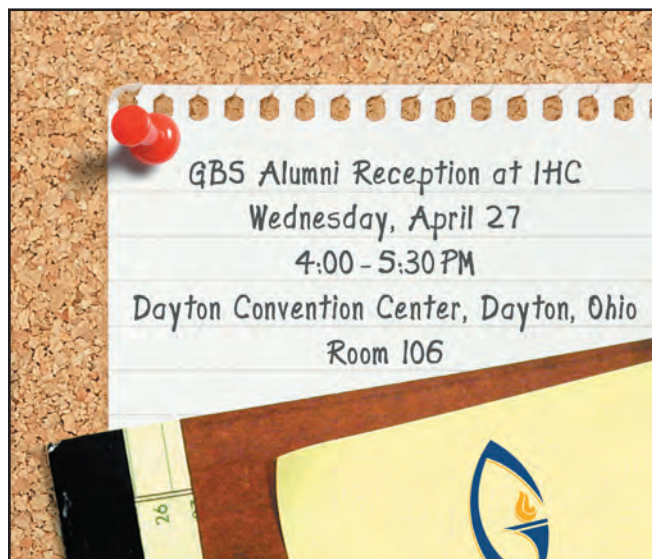
Dorothy L. Vernon, 94, died November 22, 2010, in Lander, Wyoming. She earned her Bachelor of Arts degree at God's Bible School and College and Fort Hays State College and later her Master of Science degree in library science at the University of Denver. On February 9, 1941, she married J. Holland Vernon. She was a school teacher and librarian and at various times lived in Indiana, Ohio, Kansas, Colorado, Montana, and Wyoming. She was a member of the United Methodist Church in which her husband served as a pastor. He predeceased her in 2009. She is



survived by her son, James Holland, Jr; daughters Elizabeth, Patricia, and Linden; ten grandchildren; five great-grandchildren; and one great-great grandchild. Memorial services were held at the First United Methodist Church of Lander.

MISCELLANY

Mrs. Linda Davison, Cincinnati, Ohio, (GBS '84) has been named by *The Business Courier* as one of the finalists "for its annual Health Care Heroes awards, which recognize individuals and organizations that make an impact on health care in the Greater Cincinnati region." Mrs. Davison is the wife of Don Davison, GBS director of public relations. ■



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by Tim Keep

Amid escalating violence over the past two years, veteran missionaries Sam and Nancy Davis continued making ministry trips into one of the poorest and most remote regions of Mexico. They weighed the dangers against the spiritual and material needs of the lost, as well as those of their much-loved national church family. On Wednesday, January 26, as the Davises returned to Texas from one such trip, they encountered a drug cartel roadblock and were attacked by cartel gunmen as they broke free and fled. Nancy was injured by a bullet which traveled through the back window of their pickup truck and into the back of her head. She reached the end of her earthly journey in the McAllen Medical Center shortly after they crossed into the USA and "winged her flight" to her eternal reward.

Linda Hedstrom, pastor's wife and close friend of Nancy's for more than 30 years, offers this beautiful tribute:

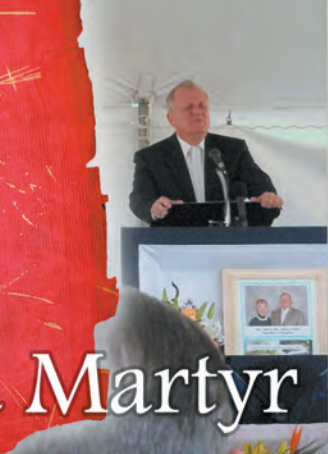
"Nancy was a Christian lady extraordinaire... She had a sunny smile and bubbly personality. She testified often and clearly of God's saving and sanctifying grace in her life... She sang joyfully and played both accordion and piano masterfully. She composed and published songs of Christian experience and testimony that filled nine books and recorded vocal and instrumental music. She recounted stories of missionary life both orally and in print with a dramatic flair that held one's interest from beginning to end and with a passion that challenged the listener. She readily used her RN expertise to give whatever medical aid she could. She offered spiritual encouragement and nourishment at every opportunity. She was a consecrated Christian, dedicated missionary, caring nurse, loving wife, mother, and grandmother, stalwart prayer warrior, and gracious friend."

Many of us in the missionary community have wrestled with how to respond to the crisis in Mexico in general and to Nancy Davis' murder in particular. Her death has sent shock waves through the Mexico missionary family and to the international Christian community. Some missionaries are discouraged and ready to





Legacy of a Martyr



pack for the border. I do not judge them. Others feel the sting of criticism for remaining in a country plagued with violence and unrest. Some Christian leaders are wondering if it wouldn't be wise for Mexico missionaries to leave the country until the cartel wars are over. Others are resolved to boldly face the dangers to fulfill their calling. There are many unanswered questions. While I certainly don't have all the specific answers, I offer the following ways a missionary-minded church must respond to this crisis:

First, we must respond with trust. "Trust in the Lord with all your heart," as Proverbs 3:5 encourages us, "and lean not on your own understanding;" Reflecting on Nancy's death, Mexico missionary and mother of three, Melodie Sankey, speaks openly of her struggle and profoundly of her spiritual resolve to trust and to obey at any cost the leading of the Lord, whether that leading means going or staying:

"For several years now, we have heard of the violence all around us, but now it has happened to one of ours... incredibly sad! Many have asked us, 'Why would you go back to Mexico?' Others have expressed: 'What are you waiting for to convince you it's too dangerous to minister in that country?' My heart has tried to grapple with these questions, sometimes without clear answers. But one thing I return to amidst the uncertainty: *God's clear call*. We dare not make our personal safety a higher priority than the carrying of the Gospel to a country dark with [sin]. When we become preoccupied simply with whether or not we are safe, we lose our effectiveness in the place where God has called us. There is a delicate balance to find here, and may God give us wisdom to know the steps to take in His will."

Second, we must respond with kindled love. Our response must flow out of an intimate love relationship with God and those He has called us to serve. Paul reminded Timothy, "For God has not given us the spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1:7).

Nancy was well aware of the dangers of travel into Mexico but chose obedient love over fear. In a recent newsletter, Nancy shared of God's deliverance through multiple encounters with drug cartel members and thanked and urged supporters for their prayers. She wrote, "The same roads we have traveled so many years now threaten with lurking danger...the governments of both countries are urging people not to travel these roads. Believe me; we would not, except that *the love of Christ constrains us on*" (emphasis added).

Christ's love at work within us will guide us, and when His love compels us to face our greatest fears and to bear a heavy cross, that same love will sustain us every step of the way.

Thirdly, and most importantly, our response must be fervent prayer. Do we still believe that prayer has the power to tear down strongholds, quell violence, and break up Mexican drug cartels? Greater battles have been won than this! James promises, "...The effective, fervent prayer of a righteous man avails much" (Jam.5:16). We must stand on this promise.

Early church father John Chrysostom, who knew plenty about violence, (he was banished by the emperor for his fearless preaching), testified to the power of prayer when he wrote the following: "The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt."

Is this mere rhetoric? No, not at all! Is it not entirely possible that the murder of Nancy Davis will be an answer to her own prayers and the key to peace on the border as the Church falls on its knees in intercessory prayer? Oh, let it be, Lord Jesus! Will not this gallows that Satan has built to suffocate missionary activity be the gallows on which he himself is hanged as millions of believers around the world unite their hearts in believing prayer? *Let it be, heavenly Father! Let it be! Let a flood of powerful, effective, cartel-destroying prayer be the lasting legacy of your faithful daughter Nancy, and the means by which many are swept into the kingdom. In Jesus name. Amen.* ■

Rev. Tim Keep and His wife Becky are former missionaries to the Philippines. He now serves as Missions Secretary, coordinating the missionary program of the Bible Methodist Connection of Churches. He, Becky, and their children reside in Cincinnati, Ohio.



Dear Phil

TEXTS FOR TEACHING ENTIRE SANCTIFICATION

Dear Phil,

Thanks for answering my question about 1 John 1:9. What texts do you recommend as key texts for preaching or teaching entire sanctification? —Phil

Dear Phil,

There are several excellent texts for preaching “entire sanctification.” Perhaps it will help if I begin with the GBS Statement of Faith on entire sanctification:

“God calls all believers to entire sanctification, which is realized in a moment of full consecration and faith subsequent to their new birth in Jesus Christ. By the Holy Spirit they are thus cleansed from all sin and empowered for victorious living and fruitful service. Entire sanctification is dynamically maintained by obedient faith in moment-by-moment relationship; and it is both preceded and followed by growth in grace, expressed in advancing holiness and increasing spiritual maturity.”

The classic passage in the NT which gives us the language of “entire sanctification” is 1 Thess. 5:23–24. Paul does not define precisely what entire sanctification is, but he clearly anticipates God sanctifying the Thessalonians entirely, and preserving them blameless until Jesus returns. Paul’s confidence in praying for their entire sanctification is based upon two facts: God has called them to holiness and blamelessness, and

God is faithful—what He promises, He performs. I recently gave a paper arguing for a Wesleyan understanding of this text. The paper is entitled, “Is a Wesleyan Interpretation of 1 Thess. 5:23 Exegetically Tenable?: Responding to Reformed Critiques.” It is on my website, if you’re interested (www.apbrown2.net).

Romans 6 is my favorite passage for demonstrating that God intends for believers to appropriate the full freedom from sin that their union with Christ has provided. The first ten verses spell out the facts: when we were saved and baptized, we were united with Christ. Our union with Christ means that just as He died, was buried, and rose again, so too we also spiritually died, were buried, and have risen again to new life. The consequence of our union with Christ is that the old person we used to be has been crucified, and sin’s control over us is broken. Sin has as much power over us as death has over Jesus—none!

In light of what our union with Christ provides, Paul commands us in verses 11–22 to appropriate our freedom from sin. We appropriate—personally experience—that freedom from sin through faith and self-conse-

cration. By faith we reckon ourselves to be dead to sin and alive to God. In self-consecration, we yield our new life in Christ back to God for His full control. Then we live out our consecration in moment-by-moment obedience, which produces the fruit of holiness in our lives. In other words, the consequence of a relationship with God in which we fully yield to Him the new life He gave us and live in obedient submission to Him as His love slave is a life of righteousness, holiness, and eternal life.

I believe that the Gospels and Acts together argue that the indwelling of the Spirit that takes place in salvation is distinct from the filling with the Spirit that takes place subsequent to salvation. The filling with the Spirit that we observe in Acts 8 and 19 was unquestionably subsequent to the salvation of the individuals involved. I regard Paul’s admonition to “be filled with the Spirit” in Eph. 5:18–21 to be a key text which addresses the means by which God cleanses our hearts from inherited depravity and empowers us to live victoriously over willful sin and the flesh.

Although God cleanses us from the guilt and penalty of sin in salvation, the self-centeredness that was the consequence of Adam’s sin remains. Inherited depravity is not a thing which mankind gained but a condition created by the loss of the Spirit’s controlling presence. The remedy to the inward corruption occasioned by this loss is the restoration of the Spirit’s full control. Both Psalm 51:5–7 and Isaiah 6:1–7 (by implication) identify a need for further heart purity beyond that provided in salvation.

More on this topic will follow.

Blessings,
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.

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LEWIS SCHOLAR CAMPAIGNS AGAINST NEW LEWIS BIBLE

According to *Christianity Today*, a “prolific C.S. Lewis scholar has initiated an e-mail petition against a Bible that features devotional readings from the beloved British apologist.” Written by Ken Walker, the article identifies the scholar as Louis Markos, an English teacher at the Houston Baptist University, who says “the New Revised Standard Version (NRSV) translation used in *The C.S. Lewis Bible* has a gender-neutral agenda, which he says is at odds with Lewis’ convictions.”

Mary Stewart Van Leeuwen, professor at Eastern University, is quoted as saying in her book *A Sword between the Sexes?* that Lewis’s works “show him moving toward egalitarian thought later in life.” She urges that evangelicals should read “everything Lewis wrote ...before you jump on a band wagon like this.” Egalitarianism and complementarianism are contending forces with different views on the role of women in Christian life and practice.

OVER TWO MILLION CHILDREN NOW IN USA HOMESCHOOLS

There are over two million children who are now being homeschooled in the United States, according to a recent study by the Na-

tional Home Education Research Institute, as reported by Elena Garcia in the *Christian Post*. The study indicates that about four percent of school children in this country were in homeschools last spring.

“Research author Dr. Brian D. Ray arrived at the figure after looking at data collected from state and federal education agencies and home school organizations,” according to Garcia. “According to the study he has high confidence that the true number of homeschooled children lies between 1.735 million and 2.346 million.” Dr. Ray believes that there will be a “notable surge” in homeschooling in the “next five to 10 years as those who were educated at home in the 1990’s begin to homeschool their own children.” The growth of homeschooling in the United States, fueled in great measure by the desire of parents to give their offspring a Christian education, is regarded as a remarkable phenomenon.

ANGLICAN BISHOPS BOYCOTT LEADERSHIP CONFERENCE

About a third of the world’s Anglican primates—senior bishops over national church structures—were absent at the January top-level conference for them in Dublin, Ireland. Of these, at least seven did not come in protest of the tolerance of homosexual conduct by the Episcopal Church

(USA) and the Anglican Church of Canada. Conservatives were particularly incensed that Presiding Bishop Katharine Jefferts Schori of the American church was invited to the meeting by the Archbishop of Canterbury, in spite of the Communion’s repeated statements criticizing ECUSA, which has consecrated two gay bishops. In addition to a minority remnant in the West, an overwhelming number of Anglicans in the Global South hold traditional and Biblical views of sexuality. Observers see an continuing unraveling of the Anglican Communion, because of its refusal to discipline those who flaunt traditional standards of belief and conduct. Anglicans claim to be the third largest body of world Christians with a membership of approximately 80 million.

BRITISH YWCA DROPS “CHRISTIAN” FROM ITS NAME

“The British branch of the Young Women’s Christian Association [YWCA] has dropped ‘Christian’ from its historic title, citing its need to ‘evolve’ to reflect the changes in society and the needs of women,” according to *Christian Post* reporter Katherine T. Phan. “After 155 years, one of the U.K.’s oldest charities changed its name to ‘Platform 52,’ saying that the original name no longer stood for the organization’s identity and purpose.” Phan adds that the YMCA started as a Christian organization in 1855 by two women, Lady Mary Jane Kinnaird and Emma Roberts “to provide young women in London with the same spiritual and social support afforded to young men in the YMCA (Young Men’s Christian Association). Last summer YMCA of the USA rebranded its title and logo to read “The Y.” As the article also notes, World YWCA Communications Director Sylvie Jacquat said that YWCA will remain the ‘official and legal title’ for all of the group’s 125 branches worldwide.” ■



Classics

BUSYNESS KILLS THE HEART

The Chinese join two characters to form a single pictograph for busyness: heart and killing. That is stunningly incisive—it is true literally and spiritually. The heart is the place the busy life exacts its steepest toll. Too much work, the British used to say, makes Jack a dull boy. But it's worse than that. It numbs Jack, parches Jack, hardens Jack. It kills his heart. When we get too busy, everything becomes either a trudge or a scramble, the doldrums or sheer mayhem. We get bored with the familiar, threatened by the unfamiliar.

One measure for whether or not you're rested enough is to ask yourself this: How much do I care about the things I care about? When we lose concern for people, for friendship, for truth; when we cease to laugh when our children laugh or weep when our spouses weep; when we hear news of trouble among our neighbors and our first thought is that we hope it isn't going to involve us—that's a signal we're too busy.

Busyness kills the heart. And then the moment of reckoning comes—when we must meet the situation with genuine, heartfelt compassion, wisdom, courage—and nothing's there! ■

The Rest of God, by Mark Buchanan ©2006, used by permission, Thomas Nelson, Inc., Nashville, TN.

WHERE IS OUR PRACTICAL THEOLOGY TODAY?

"Theology" is a stuffy word, but it should be an everyday one. That's what practical theology does. It makes theology a practical part of life. A theology is only a way of thinking about and understanding—or misunderstanding—God. Practical theology studies the manner in which our actions interact with God to accomplish his ends in human life.

So everyone has a practical theology, even if it is only the purely negative one of the atheist. And everyone's practical theology vitally affects the course of his or her life. We have some measure of choice in what that theology will be in our own individual case, but we will certainly have theology. And a thoughtless or uninformed theology grips and guides our life with just as great a force as does a thoughtful and informed one. ■

The Spirit of the Disciplines, by Dallas Willard ©1988, used by permission, Harper Collins Publishers, New York, NY.

that? They are to give praise for the person of God (“Who He is”) and for His power and promises (“What He does”).

A. Give praise for the Person of God—“Who He is.” (1 Chron. 16:8–14)
Notice the variety of ways one should praise the Lord. We are commanded to “give thanks,” to “call upon His name,” to “make known His deeds among the peoples” (16:8). We are to “sing to Him,” and to “speak of all His wonders” (16:9). We are to “glory in His holy name,” and “be glad” (16:10). We are to “seek His strength and His face continually (16:11). We are to “remember” His wonderful deeds, His marvels, and the judgments from His mouth (16:12).

B. Give praise for the Power and Promises of God—“What He does.” (1 Chron. 16:15–36)

David urges the people to remember God’s covenant commitments He made with the patriarchs to give them the land of Canaan and how the Lord, in fulfillment of His promises, mightily and gloriously defended them (1 Chron. 16:15–22). David then turns and contemplates the whole world (1 Chron. 16:23–33). Everyone and everything is to praise Him as the only true and almighty God. David concludes with a final summons to thankfulness, combined with a prayer that God would keep His people safe. A doxology rounds off the whole hymn of praise (1 Chron. 16:34–36).

CONCLUSION

1 Chron. 16:1–34 teaches us the importance of remembering God’s words and actions, of being thankful, and of praising God. Let’s each personally commit to trying the plan God gave King David? Begin with a “Book of Remembrance” or something equivalent. Then practice thanking and praising God for His grace, love, mercy, and answers to prayer. Purpose in your heart that by God’s grace you are going to be much more vocal with your praises. Praise reflects a thankful heart.

[1] As a note of interest for our readers, 1 Chron. 16:8–22 comprise Psalm 105:1–15; 1 Chron. 16:23–33 comprise Psalm 96 (almost the same, with slight variations); and 1 Chron. 16:34–36 comprise Psalm 106:1, 47, 48.

—sermon by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE
IN PREACHING”



GOD’S PLAN FOR PRODUCING PRAISEFUL PEOPLE

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

Scripture Reading: 1 Corinthians 16:1–36

INTRODUCTION

We all enjoy hearing about heaven. As you read the book of Revelation, have you thought about how frequently praise resounds in the heavenly throne room? Have you thought about the implications of the fact that God has stationed four angelic beings to praise Him ceaselessly, saying, “Holy, holy, holy, is the LORD God, the Almighty, who was and who is and who is to come” (Rev. 4:8)?

One of the major events the Apostle John reveals about the angels, the living creatures, and the elders who are around God’s throne, is their enthusiastic singing and praising God. Listen to what John tells us he saw: “And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing’” (Rev. 5:11–12). Does the fact that Heaven is filled with praise have a message for us today?

Did you know that every created thing which is in heaven and on the earth and under the earth and on the sea and all things in them know how to praise God and will gladly praise Him (Rev. 5:13)? What is your attitude toward public praise? Are you timid? Do you find it difficult to vocalize God’s praise during a worship service? If so, what are you going to do in heaven? Don’t you think you should start getting ready now for the great heavenly celebration of praise?

The Bible records a wonderful plan for developing your ability to be a praiseful person. God gave this program to King David to teach the people of Israel how to improve their praises.

The setting is the account of King David bringing the ark of God to Jerusalem. The ark was symbolic of God's presence in the midst of the nation. One of God's concerns for His people was for them to learn how to incorporate praise as an integral part of their life.

God taught His people that in order to become the praiseful people He desires them to be, at least two things must take place. First, they must plan on making praise to God an absolute priority in their life (1 Chron. 16:1-7). Second, they must practice praising God for who He is, what He has done, and what He promises to do (1 Chron. 16:8-36).

I. You must PLAN on making praise to God an absolute priority in your life. (1 Chron. 16:1-7).

There is a three-fold methodology described in verse 4 that explains how David was to teach Israel to be more praiseful. God wanted the people to cultivate a spirit of praise. In order to do this, the people needed to remember what God had said and done in their midst. Then they were to thank Him and praise Him for these actions. To accomplish this, David *"appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and to praise the Lord God of Israel"* (1 Chron. 16:4).

A. Step 1: "To Record." Make yourself a "Book of Remembrance."

The Hebrew verb translated in the KJV "to record" literally means "to cause to remember." The context does not specify the method by which the people's memories were to be stimulated. Whatever method they used, the goal was to remember.

What do you need to be able to remember all the blessings of God in your life? My suggestion, by way of personal application, is for you to make a "book of remembrance." In other words, start writing down and dating God's specific answers to your prayers. Along with answers to prayer, write down any new insights the Spirit gives you from Scripture as well as the things for which you are thankful. The basic idea is that each of us must make an effort to remember the wonderful things God does for us each day. If you can devise a better way of remembering than writing it down, use it. And be sure to remember the little things as well as the big things.

B. Step 2: "To Thank." Learn to give thanks.

The Hebrew verb translated in the KJV "to thank" has as one of its meanings "to offer expressions of thankfulness." In this context it signifies public expression of thanks for God's attributes and His works. The *Theological Wordbook of the Old Testament* gives the following helpful information: Initiators of thanks include righteous individuals (Psa. 140:13), the people of Israel (Psa. 106:47), the nations (Psa. 45:17), all the kings of the earth (Psa. 138:4), and even the heavens (Psa. 89:5). They all give thanks for God's goodness (1 Chron. 16:34), His great lovingkindness which endures forever

(1 Chron. 16:41), His righteousness (Psa. 7:17), His holiness (Psa. 30:4), and for all His wonderful works (Psa. 107). Thanks to God is to be public and is found among the nations (2 Sam 22:50) and in the great assembly of the people of Israel (Psa. 35:18). When an individual, or a people, came to praise God, they gave praise orally by word or song (Psa. 109:30; Psa. 28:7), often accompanied with musical instruments (2 Chron. 5:13; Psa. 33:2; Psa. 43:4). Such thanksgiving was normally given in the tabernacle (or temple) (Psa. 100:4; Psa. 122:4) under the direction of those Levites appointed by David strictly for the ministry of celebration through praise and confession of God's person (1 Chron. 16:4). This was a major aspect of worship which was to be carried on every morning and evening in the tabernacle (1 Chron. 23:30). Further, this thanksgiving was to be given wholeheartedly (Psa. 86:12; Psa. 111:1), and was to be continual—forever (Psa. 30:12).

Will you become a praise-giver? Will you set an example for other Christians to follow? Your praise need not be "long-winded." The key is simply to start following the instructions God gives us in His Word.

C. Step 3: "To Praise." Learn to praise the Lord God of Israel.

The Hebrew verb translated in the KJV "to praise," has as a basic meaning "to praise" or "to boast or glory in." We are to "glory" in God's holy name (1 Chron. 16:10). The LORD is "greatly to be praised" (1 Chron. 16:25). David made four thousand instruments and appointed four thousand people to "praise" the Lord (1 Chron. 23:5). This verb is part of the Hebrew expression, "Hallelujah." Hallelujah literally means, "praise GOD!" Praise is to be offered with an attitude of delight, rejoicing, and joy. And the more frequently we remember God's promises and actions in the past and present, the easier it becomes to praise God, for praise is the natural outcome of delight. In fact, praise help complete our delight.

As Christians, Peter tells us that we all occupy the office of the royal Christian priesthood. And as priests, we are to offer spiritual sacrifices to God which are acceptable through Jesus Christ (1 Peter 2:5, 9). The writer of the Hebrew epistle says we are to "offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name" (Heb. 13:15).

This brings us to our second truth. We must not only PLAN on making praise to God an absolute priority in our life (1 Chron. 16:1-7), but we must also PRACTICE praising God (1 Chron. 16:8-36).

II. You must PRACTICE praising God for who He is, what He has done, and what He promises to do. (1 Chron. 16:8-36) 1

In 1 Chron. 16:8-14, David urges the people to find their joy and happiness in the Lord and to express it with jubilant praise. How are they to do

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

ALUMNAE TAKE MEDICAL MISSIONS TRIP

We Were Jesus' Hands and Feet
by Viola Durr, RN (GBS '78 BA)

I was privileged to go on a medical missions trip to Honduras this past August for Evangelistic Faith Missions. There were five of us who went with Dr. Don Smith and his wife, Bessie. Helen Leigh Reiff went as an interpreter for me and also ministered in the national church. We were there for a week and held a medical clinic for four days. Three of those days we went out in the country and set up either in one of the churches or in a public school,



Helen Leigh Reiff

and the fourth day we set up at the mission headquarters. Our team was joined by local pastors and Bible Institute students. The people were ministered to both physically and spiritually. While we set up the clinic, and while patients were waiting to be seen, they received the gospel message. During these four days we saw nearly 600 patients. I know a lot of the medical care we gave was symbolic. However, there were times when I felt we were Jesus' hands and feet and that we did make a difference for that individual. It was a very rewarding experience for me.

Little Is Much If God Is In It
by Helen Reiff (GBS '70 BA)

What a blessing to go on a medical missions trip! When Dr. Donald Smith asked me to go to Honduras as an interpreter, I was thrilled. I had worked in Honduras in the early 70's and love the place and people. It was especially nice to be going with Donald and Bessie Smith and Viola Durr. As we worked together, laughed together, cried together, and fellowshiped together, my heart was enlarged and blessed. But the real joy came as we went to the villages to minister. The patience of the people amazed me as they waited in line to see one of the medical team. As we talked with them, gave out vitamins, parasite medicine, and whatever medicine they needed for their illnesses, I realized that God was working through us to give these people hope. They heard a message from a pastor or Bible school teacher as they waited to see us. As they left our station we assured them we were going to pray for them. Looking back over our time there and realizing that we just barely touched the surface of the need, I am reminded that little is much if God is in it. He goes with them and can do what we cannot do. We pray that God will continue to help them and draw them to Himself. 🖱



Viola Miller Durr

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**GOD'S BIBLE SCHOOL
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➡(p2) the profane honors that were addressed almost within the precincts [of the cathedral] to the silver statue" of her that she had erected. In fury she drove him from the city; and disgraced and suffering, he died far from home in 407 AD, murmuring as his final testimony, "Glory be to God for all things."

Today St. John Chrysostom is honored as a "Doctor of the Church" and one of early Christianity's most heroic figures. As Dr. Schaff concludes, "his example of fearless devotion to duty has at all times exerted a most salutary influence upon clergymen in high and influential stations." Indeed, his "example of fearless devotion to duty" should inspire everyone who follows Jesus, lay or ministerial, though especially the latter, whether or not "in high and influential stations."

This is not because God has a higher standard of faithfulness for Christians in the pulpit than for Christians in the pew. But He does require greater accountability from those whom He entrusts with greater influence and authority. "My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment" (James 3:1). Whoever delivers God's Word to the congregation should never forget this "stricter judgment."

There is no greater honor than to represent God, but there is no greater shame than to betray Him. For this reason, the *Book of Common Prayer* urges ordination candidates to consider "how high a dignity" they are about to assume as "messengers, watchmen, and stewards of the Lord." But as it also warns them, if Christ's flock should "take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the horrible punishment that will ensue."

"Messengers, watchmen, and stewards of the Lord." When everything else is stripped away, these are the offices committed to those in "holy orders" as clergy in Christ's Church. As *messengers*, they are God's spokesmen, declaring both the Law and the Gospel, issuing the fearful warnings of the first, and pronouncing the blessed comforts of the second. As *watchmen*, they are God's sentinels, guarding the purity, peace, and prosperity of His Church, strengthening the defenses that surround it, and raising alarm against the enemies that endanger it. As *stewards*, they are God's agents, upholding in fidelity the honor of His name, extending in love the graciousness of His mercy, and declaring in constancy the holiness of His character.

"Be thou faithful unto death, and I will give you a crown of life!" This charge, first directed to the church in Smyrna, should grip us all, but with special urgency the hearts of those who open the Holy Book, explain its contents, and apply its truths in what historically the

Church has called "the cure of souls." This charge John Chrysostom was determined to keep without deviation or desertion. "Unto death."

For God had made him His deputy in a wicked city to speak authoritatively and courageously for Him. True, he was to give great offense to those whose religion was only a thin and pitiable veneer. But it was to God and not to them that he would give final answer. It is likely, however, that even some of his most bitter antagonists were finally awakened by his assaults upon their sins, and in heaven they now thank him for it.

Yet even his admirers concede that he should have been more tactful in waging these attacks. But it is also true, Schaff declares, that "he erred 'on virtue's side,'" becoming "a martyr of Christian charity who fell victim in the conflict with the worldly spirit of his age," as the professor, Neander, has observed. If Chrysostom erred "on virtue's side," how many more have erred on evil's side!

There is no greater honor than to represent God, but there is no greater shame than to betray Him.

He believed, as did Bishop Hogue, writing centuries later, that men and women "must be made to feel their sinfulness; they must be aroused to feel the consequence of an evil course; they must be awakened to a lively sense of right and duty; and this by the thorough agitation of their consciences through a direct application and enforcement of God's truth upon them.... The preacher must be valiant for truth or his preaching will be miserable driveling."

Heaven keep us from "miserable driveling"—bland and toothless platitudes from the pulpit that grip none of our hearers with conviction nor move their hearts to God. But this is no excuse for harshness and insensitivity. For those who speak for Jesus must be gentle, kind, and welcoming as was He. "Come unto me, all ye that labor and heavy laden, and I will give you rest." Even God's most terrible judgments must be announced with the most tender pathos, for the purpose of the Law is not to abuse sinners but to bring them to the Gospel.

Yet if sinners are ever "to flee the wrath to come," they must know the sins that they must confess and for-



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THOUGHTS

for the quiet hour

by Sonja Vernon

THE TASK

“Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison? But now take courage, Zerubbabel,” declares the Lord, “take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,” declares the Lord, “and work; for I am with you,” declares the Lord of hosts.

—Haggai 2:3–4 NASB

It was a big job; one that would certainly be open for criticism. The old-timers remembered its former glory and told stories of how it used to be. The odds were certainly not in their favor, but God’s people had been given a task. The Lord Himself had charged them to rebuild His temple, the awe-inspiring temple that He had filled with His visible presence upon its dedication. It was a staggering proposition, but through their apprehension they heard the voice of the Holy One, saying, “Take courage...and work; for I am with you.” The job was not theirs alone, and they were not solely responsible for its outcome. They were simply called to take courage and work.

How often do we, as parts of God’s living temple, pause when confronted with the task before us? It is immense and subject to criticism. We hear stories of the glory days and the way things used to be. But I believe that if we listen closely we too will hear the voice of the Lord reminding us that the outcome is His, not ours. We are simply called to work alongside Him. So take courage, my friend, and work; for the Lord is with you! ■

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

sake. This, of course, is the penetrating work of the Holy Spirit, for when *“He is come, He will convict the world of sin, and of righteousness, and of judgment”* (John 16:8). Though He does this in many ways, one of the most powerful is through the loving heart, aroused purpose, and impassioned voice of a preacher who is His faithful messenger.

Sooner or later in that messenger’s career, he will have to confront sin candidly and specifically, though, of course, it is often better to do this in private than in public. Yet everyone who steps into a pulpit must be prepared to deliver faithfully “the whole counsel of God,” anointed by the Spirit, restrained by courtesy, and guided by discretion. Thus we must speak of Sinai as well as Calvary; of sin as well as grace; of judgment as well as mercy.

Sometimes our message will be pleasant and accepted, but at other times, distressing and rejected. So it was in the ministry of Our Lord Jesus, and so it has been in the ministry of those who have followed Him. Remember that our devotion to what is right is largely measured by our opposition to what is wrong.

For as Martin Luther has reminded us, “If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefields besides, is mere flight and disgrace if he flinches at that point.”

What we need, then, are preachers who will prove their loyalty “where the battle rages” and who will not flinch at the point of conflict. *“Knowing therefore the terror of the Lord, we persuade men.”* This will take *conviction*, for God’s spokesman must be determined “without fear or favor” to deliver His message undiluted. This will take *compassion*, for God’s spokesman must be loving and considerate to sinners and saints alike. This will take *character*, for God’s spokesman must be holy in his private moments as well as in his public ministry. This will take *courage*, for God’s spokesman must stand for right when no one else is doing so.

Sixteen centuries have passed since John Chrysostom—St. John “the Golden-mouthed”—mounted the pulpit steps of Hagia Sophia, but he’s still considered the greatest preacher of the Eastern Church. And it’s not just his eloquence that we remember, but also “his example of fearless devotion to duty.” *“Faithful unto death.”* This is why in suffering and disgrace, he could murmur as his final testimony, “Glory be to God for all things.” ■

March 25, Friday, 7:30 PM
Church of God (Holiness)
305 E. 2nd St., Fulton, MO
Rev. Travis Saylor
(573) 220-1014

March 26, Saturday, 6:00 PM
Mt. Zion Church of God (Holiness)
Ava, MO (Two miles north on
HWY 5, then left on B Highway.
Two miles to church on left.)
Rev. Robert Thompson, Sr.
(417) 683-9087

March 27, Sunday, 10:45 AM
Parkway Church of God (Holiness)
1111 State St., Ft. Scott, KS
Rev. Mark Stetler
(620) 223-6870
(620) 224-9325

March 27, Sunday, 6:00 PM
Wesleyan Bible Church
6600 S. 33rd West Ave., Tulsa, OK
Rev. Tim Linick
(918) 960-1041

March 28, Monday, 7:00 PM
Bible Holiness Church
608 N. 13th, Independence, KS
Rev. Joe Davolt
(620) 331-4480

March 29, Tuesday, 7:00 PM
Troy Holiness Church
1220 S. Main, Troy, MO
Rev. Gary Jackson
(636) 528-4359

March 30, Wednesday, 7:00 PM
Grace United Methodist Church
752 Walnut, Neoga IL
Contact: Rev. Lewis Ryder
(217) 895-2201 (home)
(217) 254-6607 (pastor's cell)

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