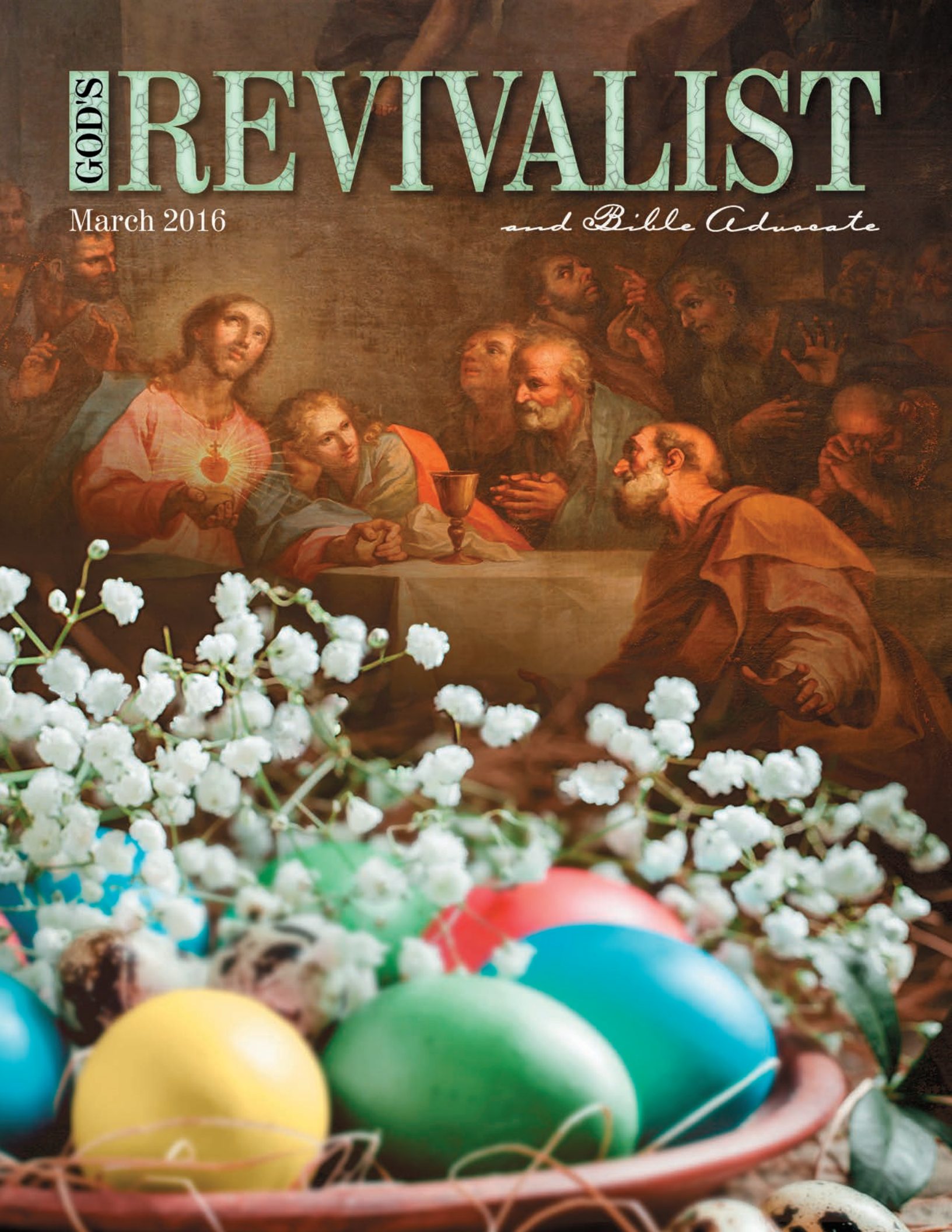


GOD'S REVIVALIST

March 2016

and Bible Advocate





about this issue

FILL THE SAILS, LORD

The chief service I owe you, O God,
is that every thought and word of mine
should speak of You.

The power of speech which You have bestowed on me
can give me no greater pleasure
than to serve You by preaching Your gospel.

But in saying this,
I am merely expressing what I want to do.

If I am actually to use this gift,
I must ask You for Your help—
ask You to fill the sails I have hoisted for You
with the wind of Your Holy Spirit,
inspiring my mind and my voice.

I know that I am often heavy with stupor,
so that I am too lazy to speak of You.

And I do not spend sufficient time
studying Your Scriptures,
to ensure that my words
conform to Your Word.

Give me the energy and the courage
to share the spirit of the apostles,
that like them I may truly be
an ambassador of Your grace.

—*Hilary of Poitiers, 310-368 A.D.*

Two articles in this issue speak directly to relationship concerns: Cathy Parker's "Repairing Relationships," (p.5) and Dan Glick's "Family Problems" (p.8). The idea is that people's biggest problems tend to be other people. Imagine that! We need both to accept this reality and to work toward solving these interpersonal problems.

You will enjoy the inventive approach to fasting raised by Mark Eckart in "The Trinity Fast" (p.14). Participating in this is guaranteed to yield spiritual benefits.

And finally, in "Why Pray?" (p.21), Randy Huff shares from his heart some of the issues he has wrestled with concerning prayer. His refusal to be content with the status quo and to have a meaningful relationship and vibrant prayer life with God is worthy of imitation. ■

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the president's page



Prayer raises my sight beyond the struggles of the moment. It restores my vision to one that more resembles God's. As I see things from His perspective, my soul is nourished and my faith strengthened.

NOTES FROM MY PRAYER JOURNAL

by Michael R. Avery, President

As I was doing some personal reflection during the final days of 2015, I decided to make 2016 my “year of prayer.” I did so for several reasons. First, there are those seasons in the soul when one needs a fresh stimulus to pray. I was in one of those seasons. Second, I, along with the school, am facing significant transitions in the coming days—transitions that must have Divine direction. Third, I just wanted to learn more about prayer. I felt like Albert Einstein when a doctoral student at Princeton asked him, “What is there left in the world for original dissertation research?” To which Einstein replied, “Find out about prayer. Somebody must find out about prayer.” So rather than an article, I am giving you a peek into my private prayer journal where I am seeking to “find out about prayer.”

My approach is to share a personal observation that relates to a perceived weakness in my prayer life, and then a quote that spoke truth into my life about that particular area of weakness.

Observation #1: Too often when I approach prayer, I get the direction wrong. I quickly start downstream telling God about my concerns, my need of direction, my need of knowing His will, rather than starting upstream where the flow begins. However, when I start upstream, prayer raises my sight beyond the struggles or questions of the moment. It restores my vision to one that more resembles God's. As I see things from His perspective, my soul is nourished and my faith strengthened.

“An extreme preoccupation with knowing God's will for me may only indicate that I am overconcerned with myself, rather than possessed with a Christlike interest in the well-being of others or in the glory of God.” —Dallas Willard

Observation #2: I often pray back to God the words of the Lord's Prayer. I stress, “Thy Kingdom come, Thy will be done.” As I pray this, I am reminded that it takes effort on my part to remember that I am the creature and He is the Creator. The practical applica-

tion of this means that I must climb down from my own executive chair of control, uncreate the little world I have fashioned, and let God truly be God!

“In a life of participation in God’s kingdom rule, we are not to make things happen, but only to be honestly willing and eager to be made able.” —Dallas Willard

Observation #3: At times my prayers seem so sterile. They are more like the dry repetition of liturgy than a conversation in the presence of my dearest friend. At the heart of this problem is a deficient understanding of how much God longs to talk with me, reveal Himself to me, and have a conversational relationship with me.

“The most staggering thing I have ever learned is that the eternal God—who is Father, Son, and Holy

Spirit—has invited me to enter into conversation with that exclusive group.” —Dennis Kinlaw

“Who one believes God to be is most accurately revealed not in any credo but in the way one speaks to God when no one else is listening.” —Nancy Mairs

We are unceasing spiritual beings, created for an intimate and transforming friendship with the creative Community that is the Trinity.” —Dallas Willard

Observation #4: Sometimes when I go to the special place of prayer, it seems I am all alone—void of any sense of His presence. At those times my prayers seem particularly inadequate or faltering.

“Prayer can seem dull or difficult; though if we give ourselves to it, [it] commonly ends up less dull and less

obstructed than it began. Only what is dull or dark or labored on our side is not so on the side of God, who rejoices in every least motion of our good will towards Him; and where we see the merest vestige of His presence, there with cherubim and seraphim and all the host of heaven is He.” —Austin Farrer

“We do not go to a certain place to present our prayers, for He is already with us. We simply turn our attention to Him and acknowledge the prior reality that He has been there all along.” —Dennis Kinlaw

“If we fixate on techniques, or sink into guilt over our inadequate prayers, or turn away in disappointment when I don’t sense His presence, I need to remind myself that prayer is keeping company with God who is already present.” —Philip Yancey ■

(To be continued)



Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, OH 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.

Thank you for continuing to send the *Revivalist*. I find all the articles inspiring. Keep on printing the true Word of God. It surpasses all the other periodicals that I have read. I pray that God will bless the school and students.
ERMA TYLER
Preston, MD

I really enjoy the *God’s Revivalist* magazine. It is a fine publication. Thank you.
RUTH HAUGHT
Fairmont, WV

I really enjoy reading the *God’s Revivalist*. It has had encouraging articles that have been a blessing to me. Keep doing God’s work.
DEBRA PAUL
West Blocton, AL

Thanks for the opportunity to be involved with the special issue on children’s ministry [Jan/Feb 2016]. People are already commenting on how helpful it is.
CHARLOTTE FREDERICK
Cincinnati, OH



REPAIRING RELATIONSHIPS:

EXTROVERTS AND INTROVERTS HELPING EACH OTHER

by Cathy Parker

It is usually the little things that undermine relationships. “Oh, that’s not worth talking about. It will just upset both of us.” “I can handle this...it’s not worth the stress.” “I’m embarrassed to even say that this bothers me, it’s such a little thing.” However, that little thing becomes a “brick” in a wall between you and someone else. And given time, even small bricks can develop into a huge wall.

These thoughts are something to seriously consider...

Verbal extroverts,¹ as *maturing adults*, often need to go back and un-say or un-do what’s been said or done. It is wise for such people to open the door to conversations, inviting the other person to share just one hurt they may still have in

their heart from a previous incident in their relationship. It’s wiser still to continue that practice until nothing is left between them and the other person, no matter how far back into the past they have to reach!

Quiet introverts,¹ as *maturing adults*, usually need to go back and say or do what’s been unsaid or

undone. If you are the introvert, it’s nice if someone else opens the door—but if they don’t, it’s your responsibility to bring up the subject. Take the emotional risks. Face your deepest fears. Don’t let the emotions of fear paralyze you! If you don’t take these risks, you’re robbing yourself—and your family and friends!

As an introvert, I was a “stuffer” of my feelings. Looking back, I see now that the women in my life did not appear to me to feel emotionally safe enough to express their feelings, so, as a young wife, I didn’t either. It wasn’t a choice; I didn’t know how to do otherwise. But what I did learn over the years was how introverts and extroverts can repair their damaged or broken relationships.

Introverts can live a quiet life, not giving expression to their feelings. However, there is no way two people can live together and not have issues they need to work through. But introverts shy away from that. Some stuff their feelings until there is no room left for another feeling. In many cases one of two things happens. Some become like a pressure cooker ready to blow—a real explosion. Others, however, emotionally withdraw from the other, leaving both empty. The thought of “crossing the line” with their spouse can tempt hurting partners to draw their own line and cut themselves off from the other person first to protect themselves emotionally. The fear of rejection by someone we love is one of the most power-



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MARCH 2016

05

ful, yet most common, fears we all have. Withdrawal gives an illusion of control in relationships. Neither of these is a viable option.

There is a third way—be open and honest and talk through difficulties. Let me share with you how this might work.

If you are a wise extrovert, you will take the initiative—and the risk—of asking the other person to share a painful memory. You should not be surprised if at first the other person starts out by saying, “Everything’s fine.” But rather than stopping there, you should probe a little bit and give permission to bring up the past. You might say: “If you were to answer, what might be the first thing that comes to your mind...even if it’s from years ago?”

As introverts are not usually very verbal, especially in these situations, a good strategy is to invite them to write down their memory and their feelings about the memory on paper. Promise to think and pray about it before responding. However, it is normally best that your response is delivered in person as that can start meaningful dialog. Otherwise, while you may avoid much of the negative reactive emotion and body language, you will also fall short of being open, honest, and transparent with each other about hurtful actions or attitudes.

Why would introverts hesitate before being honest with an extrovert? For one thing, introverts are testing your reactions. In essence they are saying: “Do you really mean this?” “How safe is it going to be to open up to you?” “Are you going to genuinely listen to me? Or am I

when working through memories. This will take time. Since they tend to work back to the most painful memories, it’s important not to stop too soon. It is also important to work on one memory at a time. Both parties need time to wait for God’s leadership and to follow His instructions. In obeying, they find out that each obedience has a positive result that gives courage to try again. However, be aware that memories never really get “easy to tackle.” The same depth of emotion is there each time. The same feeling of risk is there. Intellectually you remember that good resulted from risks taken in obedience to God. So ask for courage and pray, “Lord, please help us again!”

Why should we deliberately bring up the past? The different parties see this differently. Introverts need to understand that when extroverts are stressed or bothered, they say what they’re thinking, and then it’s over. They likely will never think of it again. But the bricks are left in the relationship, although extroverts may have no clue they are there. The person who knows the brick is there needs to bring up the subject. Even the smallest brick! Start with what’s current and work your way back. You don’t have to worry about “picking out” what needs to be worked on. A hurt or an issue will naturally float to the surface of your mind when it’s time to be healed. God, the Holy Spirit, will lead you step by step as you ask for grace.

Extroverts need to understand that introverts will get more and more depressed if they stuff feelings and avoid truth in their relationship. The more disconnected they feel, the less motivation there is to make the effort to understand. This often leads to a greater risk of separation and divorce. It is better to do the hard work of discussing the details of hurts.

But why do all this painful work? Because when the details are taken care of, the big picture tends to take care of itself. Every memory you work through sends you up the emotional spiral one more step. It releases the internal pressure just a little more. The day will come when you know in your heart there is nothing left between the two of you. That is a wonderful feeling!

It took a serious level of pain to motivate me to tackle my relationship habits. This is a prayer I wrote down and have read over many times. “Lord, if this is the only way to change me, please let the pain become greater than my fears. Help me to care! I want you to make my stony heart flesh!” (Referring to Ezekiel 36:26)

I’m saying all this because I can testify that it worked for me. But each day I have to make the right decisions. I realize there will always be that temptation—it is my nature to hide feelings. If I give in to what comes natu-



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just setting myself up to be hurt or disrespected again?” Introverts open up slowly.

Another reason for hesitation is that most people usually move from the least painful to the most painful



© Zenor RF

a Prayer

by Matt Alford

(BRE '73), retired pastor, Altavista, VA.

rally to me and withdraw, then I start down the spiral in my relationships again. If, by asking for God's grace and by trusting and obeying, I decide to be open and honest, I reverse that and start back up the spiral.

Now I'm not saying that my relationship with my spouse is always "peace like a river." Sometimes it feels like we are entering the wild "white water rapids." Emotionally we might have feared we were going to go under. We came up, caught our breath, and then may have been hit again with some of those stuffed feelings from years ago. But as we kept on plowing through the rapids, we always came back out into the calm. And with the calm came the rewards—closer connectedness, emotional intimacy, a deeper trust in one another, and the sure knowledge that "this issue" was forever behind us. We'd talked it out until there was nothing left to discuss or feel. We knew when there was nothing between us anymore.

Be aware that this is not necessarily a one-time event. Depending on your past, it could be a much longer process. Good counseling and intentional reading and learning can cut down that time quite a bit. But it does take time to process emotion. It takes time to take care of the details.

Neither can you do this on your own. You need God's help and leadership. You need your Christian friends' involvement. You need good instruction from counselors. If you are an adult child of alcohol/drug-using parents or an adult survivor of abuse, you almost always need professional Christian counseling by someone who specializes in that area. But it starts with you. Good things are waiting for you!

It's true I've been talking primarily of marriage relationships, but I believe these principles are also true for parent/older child relationships, adult siblings, friendships, church relationships, office relationships, etc.

I also know that most of us are not 100% "verbal extroverts" or 100% "quiet introverts" the way it seems my husband and I are. All of us are unique, our relationships are different, but we can still learn from each other and apply truth to our situation.

For younger ones coming behind me, start practicing honesty and openness in your relationships now. Intentionally and consistently learn what is true about relationships. Keep the little foxes out of your vineyard! The more both of you practice this, the easier it is to recognize the bricks for what they are, and to do what it takes to remove them. ■

Cathy Parker (BRE '78) is a speaker, writer, and pastor's wife in Westfield, IN. She blogs at www.ajournalofthejourney.wordpress.com. This article was adapted with permission from a series of emails she sent out in 2010.

1. The terms "verbal extrovert" and "quiet introvert" are the author's own words to describe her husband and herself.

Father, if I were confined to a shut-in's bed until the end of my time, I'd ask to be placed near a window to look out onto Your world, to see the first light of a new day, the golden sunset at its end, the azure sky on sunny days filled with the flight of birds, the gray clouds weeping rain on a thirsty land, the flowers of spring and summer adorned in their colorful robes, the shrouded leaves of autumn, and the soft, fluffy white blanket of snow on a winter day.

I'd ask for the window to be opened to hear the far off mournful horn of a train, the soulful song of the mourning dove, the rumble of thunder from across the hills, the lowing of cattle, the rooster's wake-up call, the impatient wind rushing through the evergreens, the voices of children at play, and the sound of Your people gathered together down the way singing Amazing Grace.

Then my suffering would be eased and I'd be reminded of Your faithful love that endures forever. For I love the world You made and sustain, its sights and sounds, its inhabitants in all lands for whom Your Son lay down in the grave but rose again to offer them the forgiveness of sins, newness of life, and the hope of a new heaven and earth. Amen. ■

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Family

Problems:

GOD'S AND OURS

by Dan Glick

In case you haven't noticed, families come with a fair amount of problems. This is no mystery, seeing that families come with people, and people often come with less than perfect character, less than perfect love, with baggage from the past, and the DNA of their ancestors. As a result, most families are not living in a perfect world.

Today we hear a lot about "dysfunctional" families. This might be a good term to describe families with overwhelming problems, but care must be taken not to imply that somewhere there are these perfect, magical families free of problems, where no family members ever say something they regret and apologies are not frequently in order.

That being said, families are still the best social arrangement for humankind, even in a fallen world. While there may be nothing that can exasperate you more than family, there is little that can bring you more happiness or security either. We must not give up on family, no matter how tempting it may be. God hasn't given up on His, and by that I mean us.

For some it may be eye-opening to discover that many great men and women in both Scripture and Church history have had serious family issues. This did not stop God from using them in remarkable ways.

Joseph was betrayed by his family. Moses was falsely accused by his brother and sister. In the great crises of his life, Job's wife encouraged him to curse God. David experienced insurrection by his sons. Samuel, the great prophet whose prayers were so important to Israel, had wicked sons who didn't seem to be touched by their father's prayers or godly life. Hosea had an unfaithful wife.

In more recent Church history, William Carey (father of the modern missionary era) had a troubled marriage. David Livingstone did, too. A.W. Tozer and Billy Graham went through some dark family times. For a while Billy Graham was preaching to thousands of people as his own son was living a prodigal life.

The Wesley family has given the world John and Charles. What the two brothers have done for Christendom is well chronicled. However, they came from a home where the parents had serious marriage problems and not all of the children turned out so well.

Susannah Wesley wrote the following about her husband Samuel: "Perhaps the greatest sadness and sorrow came when I was forsaken by my husband. He left me, his family, and his church flock for nearly six months." Believe it or not, the dispute was over who was the rightful king of England. Samuel and Susannah were not arguing over finances or how to discipline the

children. They were arguing over politics. It is certainly a good thing that they reunited because after being reconciled they had additional children, including John and Charles. If that dispute would not have been resolved, the powerful influence of those brothers would never have been felt.

But not all the children turned out like John and Charles. There were also Hetty, Sukie (Susanna), Martha and Emilia. They all had serious problems themselves, or they chose to marry men gravely deficient in character. The story of Hetty is probably the worst.

She found the man of her dreams, and ran off with her lawyer “knight,” later to return when he refused to marry her. Five months pregnant, she was disowned by her father and married off to another man. That union was not a happy one. Susannah was so wounded by her daughter’s behavior that it took her three or four years to finally come around to accept her fully.

And then there is John Wesley’s own unfortunate marriage. His wife openly accused him of committing adultery for 20 years. She even published it in the papers. Reportedly, on one occasion she was seen to drag him about the house by his hair. Good spouse-selection was clearly not one of his better skills.

But in spite of their problems, the world has been tremendously blessed through the influence of the Wesleys. The unhappy union of Samuel and Susannah that produced a fair amount of misery also produced the Wesley brothers. God’s grace really does work in less-than-perfect situations.

The facts are that even God has had problems with His “family,” though He is perfect and did everything right, contrary to any of us. The fallen angels, Adam and Eve, the children of Israel, and all mankind have gone prodigal against His perfect parenting. The first family, fresh from the creative hand of God, broke his commands and even experienced a murder. No wonder that God repented that He had made man (Gen. 6:6).

It probably shouldn’t come as a big surprise then that most people on this fallen planet, all of whom are broken, are not exactly experiencing life in a perfect family. In the end, each generation will probably find the need to forgive their parents (for being less than perfect parents), themselves (for being less than perfect children and parents), and their children (for being less than perfect children).

My purpose here is not to convey bad news, nor to provide false comfort for doing less than our best at marriage or parenting, but to recall that God can feel our family pain through His own experience, is well able to redeem our family situations through prayer, and will use us to His glory, in spite of our family circumstances. ■

Dr. Dan Glick is chair of the Division of Intercultural Studies and World Missions at God’s Bible School and College. He can be contacted at dglick@gbs.edu.


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Brian Plumley makes new Haitian friends.

work and built a podium while the ladies stained and painted benches. Tim Lanigan held a two-day music seminar for the musicians of the various churches in the area. This was accompanied by three night services held at the church with Greg Landolfi, Kevin Spangler, and Loren Albright preaching.

MISSION TRIP TO HAITI

A team of 12 GBS students, staff, and alumni traveled to Haiti over



Christmas break on a week-long trip to Haiti Gospel Mission, where GBS alumni Joel and April Hess serve. Participants were Loren Albright, Tim and Kyla Lanigan, Gregory Landolfi, Breanna Potteiger, Brittany Potteiger, Brooklynn Potteiger, Bryan Plumley, Chelsey Plumley, Caslyn Rice, Brian Spangler, and Kevin Spangler. The men did electrical and plumbing work in the church, school, clinic, and mission house, while the ladies helped organize the medicines at the clinic. Additionally the group helped finish a children's church building. The men again did the electrical

DR. KRISTIN BIRD

Kristin Bird successfully defended her dissertation to complete a PhD in Curriculum and Instructional Leadership from



Kristin Bird displays her doctoral diploma

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 **Donna (Downing) (BA '00) and Wesley Buck**, a son, **Marshall Wesley**, born December 26, 2015, at the Bethesda North Hospital in Cincinnati, OH. The Bucks have been missionaries to Moldova for nearly seven years. Marshall Wesley was greeted by his brother, Miles Edwin (2).



To **Brenda (Englund) (BA '05) and Aaron (GBS 1996-98) Herring**, a daughter, **Rylee Joy**, born January 18, 2016, at West Chester Hospital in West Chester, OH. Aaron works as project manager for

administration at the West Chester Hospital and Brenda is a freelance photographer (Herring Photography) and a current member of the GBS Board of Trustees. Rylee joins siblings Clayton (7), Addyson (6), and Bryson (1).



To **Danielle (Sobie) and Ryan (BA '11) Watters**, a daughter, **Grace Carleen**, born February 8, 2016, at Good Samaritan Hospital, Cincinnati, OH. Danielle is a personal caregiver and Ryan is Assistant Vice President for Student Affairs at GBS.

DEATHS

Lewis Wickersham Kalsbeek, 88, of Loveland, OH, passed away December 16, 2015. She was born and reared on a dairy farm in eastern Pennsylvania. She attended Westtown Boarding School and Earlham College, both affiliated with the Quaker tradition, which

Northcentral University. The title of her dissertation was: "Influence of Parental Involvement on Student Assignment Submission Punctuality in the Private Online Learning Environment." Kristin did her research with students of Sevenstar Academy, an online high school that serves thousands of young people around the world. Kristin is the principal of Sevenstar Academy, served full-time on the GBS faculty (1997-2007), and remains an adjunct. Congratulations, Dr. Bird!

CHURCH MUSIC WORKSHOP



On January 25th, the Music Division hosted a church music workshop with Steve Williamson, who has more than 25 years of experience as a worship pastor and 10 years of experience in church music marketing, including with Bill and

Gloria Gaither. The workshop was attended by students and faculty who are involved, or preparing to be involved, in church music ministry. Mr. Williamson shared principles for leading others in worship and ideas for choosing quality, scriptural music.

MUSIC GRADUATE IS PUBLISHED

Renee (Langworthy) Muir (BA '14), is currently finishing an MM in clarinet performance and was recently published in *The Clarinet*, an international journal. Her article, "Take Me to Church: Guide to Sacred Music Performance for Clarinetists," was published in the December issue. The article, as well as the journal cover, fea-



tured photography by her husband Shane (BA '09), who is the digital media specialist at GBS.

BRIEFLY NOTED

The campus libraries of GBS are now affiliate members of the American Theological Library Association. The ATLA affiliate status opens doors for increased resources and training access for both students and faculty....

College Enrollment for Spring 2016 is 249 (full-time equivalency 198.22), which includes 92 (FTE 48.42) enrolled in the Aldersgate Distance Education Program. Pray with us that God will make this semester of studies a transformational experience for our students. 📖



influenced her faith and philosophy of life. At Earlham she met Ted Kalsbeek. After graduation she worked as a dietician and cafeteria manager in Pittsburgh while Ted attended Pittsburgh Seminary. They were married. They moved to Ohio when Ted was called to be pastor at a small, country church twenty miles outside of Cincinnati—Sycamore Presbyterian. Lewis was an active participant in every facet of the life and work of Sycamore for over 50 years. She is survived by her four children and their spouses, seven grandchildren and one great-grandchild. A memorial service was held at Sycamore United Presbyterian Church in Cincinnati, OH, with interment following in the Columbarium Garden at Sycamore United Presbyterian Church.



Wilma Louise Albright, 84, of Shoals, IN, passed away on Monday, January 11, 2016 at her home. Born

on February 14, 1931, in Martin County, IN, she was the daughter of the late Wayne and Beulah (Abel) Montgomery. She married Robert D. Albright on May 14, 1947, and he preceded her in death. Wilma attended Shoals High School and served as President of Country Pines Inc., their family print shop, where she worked until the last two months of her life. Country Pines is the printer of *God's Revivalist* and other GBS printed materials. Surviving are daughters, Esther, Eloise, and Vicki; sons, Melvin, Wesley, and Warren; 17 grandchildren; 24 great-grandchildren; a sister, Eileen; 4 brothers, Kenneth, Robert, Stanley, and Marvin. The funeral was held at Queen-Lee Funeral Home in Shoals, Rev. John Ziegler officiating, with interment following in the Spring Hill Cemetery.



Donna Lou Quintana Peak, 62, of Roanoke, VA, passed away peacefully January 19, 2016, in ➡

Commissioning Weekend 2016

God's Bible School & College, Cincinnati, OH

Nathan Purdy, guest speaker

The public is invited to join with us for our
"end-of-the-year, spiritual renewal."
Help us celebrate commitment and commencement.

Friday, May 20

7:00 PM The Challenge

Saturday, May 21

10:00 AM Commencement (College)

7:00 PM Consecration

Sunday, May 22

10:30 AM Communion

2:30 PM Commitment to Ministering Now

6:00 PM Commission



Originally from Northern Ireland, Nathan Purdy pastors the Bible Mission Church in Lock Haven, PA. He is a gifted speaker with powerful emphasis on scriptural holiness. Nathan is married and has three young children.

Services will be live-streamed beginning Friday, 7:00 PM at www.gbs.edu/news-events

grandchildren; parents; two sisters, Karen and Valerie; and two brothers, Glenn and Geffery. A memorial celebrating Donna's life was held at Bonsack Baptist Church in Roanoke, Dr. Bob Moore officiating.

Dona "Janie" Wetherald, 81, of Taylorsville, IN, passed away January 21, 2016, at her home. She was born in Georgetown, IN, in 1934, to Rev. L.W. and Lola Mae (Woods) Mayhugh. In 1952 she married Jack Wetherald who preceded her in death December 30, 1995. The Wetheralds operated the GBS farm in Harrison, OH, for five years (1972-77), providing meat and produce for the school and milk to some of the school families. Additionally, they would entertain students and staff as they came out to help at the farm, visited for the home atmosphere, or as part of a class outing. On several occasions Janie said

➔ her home after a struggle with cancer. Born in Albany, NY, in 1953, to Glenn and Marylou Quintana, she attended College of Saint Rose, earning a BS in music education/piano. She met Paul at a church camp and they married in 1975. Through the years, they worked together in both school and church music situations in which Donna taught piano and accompanied many of the choirs that Paul directed—piano accompanying was a special strength of hers. They served on the staff of God's Bible School (1978-1985), and, while Paul was completing his doctorate, she served as the children's minister of two churches in Kentucky. They then moved to Florida, where she joined the staff of Hobe Sound Christian Academy (1992-2008). Finally they moved to Virginia, where she worked at Parkway Christian Academy (2010-2014).



Donna had a strong faith in God and was a quiet witness of His grace to everyone she met. She wanted to be remembered for these three things: (1) Jesus was her Lord; (2) Her family meant everything to her; and (3) She tried to shine His light. Those who knew her remember her for her sweet, gentle, and kind spirit, her smile, her excellent musical gifts, and her wonderful homemade bread.

She is already sorely missed by her family, which includes her husband, Paul; her three children, Ben, Jenness, and Anthony, along with their spouses; four

that those years at the farm were some of the best of her life. All six of the Wetherald children attended either high school or college at GBS. Janie was a member and a retired teacher at Bethel Holiness Church. She is survived by her children, Jack Jr., Randy, Mike, Ed, David, and Donita; 23 grandchildren; 37 great-grandchildren; and her brothers, Jim and P.J.. Funeral services were held at Bethel Holiness Church, Revs. Nathan Shockley and Robert Thompson officiating, with interment following at Mt. Healthy Cemetery. ■



GBS Presidential Search

The search process continues for the next President of God's Bible School. Several candidates have been identified through recommendations and applications. The Search Committee is committed to maintaining confidentiality as they prayerfully work through the remainder of this process. Over the next few months, interviews will be conducted with finalists with a recommendation to the Board of Trustees tentatively scheduled for May 2016. Your continued prayers for God's guidance are sincerely appreciated.



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the Trinity Fast

by Mark Eckart

Fasting was
practiced for
various reasons
by many people
all through
the Bible.

Even though the word “Trinity” does not appear in the Bible, it is indeed a scriptural concept. Many scholars believe the first place the idea of the Trinity shows up in Scripture is in Genesis 1:26 where God says, “Let Us make man in Our image, according to Our likeness.”¹

The idea of the Holy Trinity is even more evident in the Great Commission when Jesus said, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). There are many other references that teach the Trinity as well in the Bible.

One day, as I was thinking about the Trinity, it dawned on me how beneficial it would be to fast a whole day focusing on the Trinity. By this I mean at breakfast you fast the meal focusing on God the Father, giving Him praise and adoration for His contribution to the redemptive story and God’s manifestation to us. At lunch you similarly think and reflect on God the Son, and at dinner (supper) you focus your attention towards God the Holy Spirit.

Not only is it a great time to give praise, but also—since we are dealing with the number three, which entails three persons of the Godhead as well as missing three meals—I chose three concerns or people to pray for that day as I fasted. The three-people focus could involve someone’s salvation or other burdens you have concerning a family member or friend. Too many times we pray using the “shotgun approach” when we ought to be using the “rifle approach.” This method gives you an opportunity to zero in on people or problems you may be concerned about and pray for them specifically all day while you are fasting.

The Bible is packed full of people praying and fasting before God. Notice just a few instances:



- Moses fasted on Mount Sinai (Ex. 34:28).
- Hannah fasted when she wanted a son from God (1 Sam. 1:7).
- David fasted on several occasions (2 Sam. 1:12, 12:22).
- The entire Israelite nation fasted on the Day of Atonement (Lev. 23:27a; Acts 27:9).
- Jesus fasted in the wilderness (Matt. 4:2).
- John the Baptist taught his disciples to fast frequently (Luke 5:33).
- Anna served God in the Temple by fasting (Luke 2:37).
- Paul fasted following his conversion on the road to Damascus (Acts 9:9).
- Cornelius fasted before the vision he received in Caesarea (Acts 10:30).
- The Antioch church fasted when Barnabas and Saul were commissioned for the first missionary journey (Acts 13:3).
- On a voyage to Rome, Paul and those with him on a ship abstained from food for fourteen days (Acts 27:33).

So, we can tell from these references that fasting was practiced for various reasons by many people all through the Bible. It is not just a modern day fad, but a biblical exercise that has brought blessing and help from God down through the centuries.

Even though the Bible gives no strict demands about fasting, Jesus did say, "Moreover, when you fast [not *if* you fast], don't be like the hypocrites" (Matt. 6:16). And then on another occasion, the disciples could not cast out a demon, but Jesus could, and the disciples asked why they were so powerless. He answered by saying, "This kind does not go out except by prayer and fasting" (Matt. 17:21).

In this study, I also did a search of John Wesley's sermons to see what he had to say about fasting for people of his day. Mr. Wesley talked often about this topic, but this is what he concluded in one sermon: "If thy labor or bodily strength will not allow of thy fasting twice in the week, however, deal faithfully with thy own soul and fast as often as thy strength will permit."²

Do you ever fast? You should. I would encourage you to try the Trinity Fast. When I do spend the day focusing on the Trinity as I have outlined above, it is one of the most rewarding spiritual disciplines. One old saint said it well about this topic: "Fasting prevents luxuries from becoming necessities." ■

1 Scripture verses taken from the NKJV.

2 Wesley, John. *Sermons on Several Occasions*. William E. Norman, 1810, p. 90.

Dr. Mark S.F. Eckart (GBS BRE '83), District Superintendent of the Indiana South District of The Wesleyan Church, formerly served as a faculty member and Dean of Students at God's Bible School.

God's Bible School and College streams Wednesday chapel messages, as well as other special services and events during the school year. Livestreamed events can be accessed at www.gbs.edu/news-events.

Additionally, new videos are posted to YouTube each Tuesday. Below are three such sermons which have been uploaded for your edification and enjoyment.



Michael Avery: "*Baggage and Burdens*"
2/9/16 (34 min) www.gbs.edu/Avery16-2
As you live your life, you gather baggage which has lasting impact. Honestly recognize it and deal with it. Don't pass along your baggage to the next generation.



Allan Brown: "*Called to a Life of Victory*"
2/2/16 (36 min) www.gbs.edu/Brown16-2
Dr. Brown encouraged our students with the truth that God will freely give everything needed for them to become more than conquerors.



Dan Glick: "*Spirit-filled Life*"
1/29/16 (47 min) www.gbs.edu/Glick16-2
While "cultural/spiritless" Christianity is the curse of 2nd and 3rd generation Christians, living a Spirit-filled life is God's New Covenant promise.

YouTube.com/GBSC1900 is your online source for chapel sermons, GBS history, college information, and even comical or candid glimpses of campus life that may include your son, daughter, sibling, cousin, or friend!

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Other points of interest may be accessed from the bottom of our home page (www.gbs.edu). Various icons direct you to other aspects of our social media: Facebook, YouTube, Twitter, Instagram, and LinkedIn.

Dear Phil

SPEAKING IN TONGUES

Is there anything in the Bible that makes it clear if “tongues” are “ok”? —Randy

Dear Randy,

Great question! The sound-bite answer is, “Yes, there is a gift of ‘kinds of tongues.’ Provided it is used for edification and according to the NT guidelines, God commands us not to forbid to speak in tongues (1 Cor. 14:39).” Beyond sound bites, let me list essential NT teaching:

1. Only two New Testament books actually mention the gift of kinds of tongues: Acts (2, 10, 19) and 1 Corinthians (12-14).
2. All the NT evidence points toward the gift of “kinds of tongues” being languages, not babble sounds. Specifically, the word “tongues” refers to languages that can be interpreted into other languages.
3. The KJV added “unknown” before tongues in 1 Corinthians 14 to indicate that the language needs to be interpreted, not that they are languages no one has ever heard before (14:2, 4, 13, 14, 19, 27). The word “unknown” isn’t part of the original Greek text.
4. If this gift is exercised without love, it is empty and ineffectual (1 Cor. 13:1). As such, possessing a gift is not a basis for spiritual pride (1 Cor. 4:7), but rather an opportunity to serve others through love (Gal. 5:13).

5. The Holy Spirit does not give the gift of “kinds of tongues” to every believer (1 Cor. 12:30; 14:5). It is not, therefore, a necessary sign of salvation or of being filled with the Spirit.
6. The primary purpose of the gift of “kinds of tongues” is to edify other believers (1 Cor. 12:4-7; 14:12, 26-28).
7. Those who have the gift cannot edify others with it unless they also have the gift of interpretation (1 Cor. 14:2; 13-14).
8. Speaking in tongues is not an uncontrollable phenomena. A believer with this gift has the ability to control its expression in public gatherings (1 Cor. 14:26-28, 40).
9. The Holy Spirit gives strict guidelines for using the gift of tongues in a group setting:
 - a. Two or three people only may speak in a tongue during a service (1 Cor. 14:27a).
 - b. They must speak one at a time (1 Cor. 14:27b). In other words, no more than one person should use that gift at a time. This rules out corporate speaking or praying in tongues.
 - c. There must be interpretation so that the rest of the group can understand what is being said (1 Cor. 14:27c).
 - d. If there is no interpreter, the

- gifted person must keep silent (1 Cor. 14:28).
- e. Do not forbid to speak in tongues (1 Cor. 14:39).
- f. All things must be done appropriately and in an orderly fashion (1 Cor. 14:40).
10. Using the gift of “kinds of tongues” in the church without interpretation can damage the church’s witness with unbelievers and give it the reputation of madness (1 Cor. 14:23).

11. The gift of prophecy is greater than speaking in a tongue because it requires no interpretation for the church to be edified by its use (1 Cor. 14:1-5, 16-19, 24-26).

12. The gift of tongues serves as a sign to unbelievers, not to believers (1 Cor. 14:21-22).

13. When the gift of interpretation is not present, the individual who has this gift may edify himself by speaking to himself and to God internally (1 Cor. 14:4, 28).

14. There will be a time when knowledge, prophecy, and tongues cease (1 Cor. 13:8). However, this text can’t be used to prove that the gifts of tongues and prophecy are no longer operative: (1) Paul doesn’t tell us when these things will cease, (2) knowledge hasn’t ceased, and (3) this passage is followed by Paul’s direction not to forbid speaking in tongues.

For a more extended treatment, let me recommend Nathan Brown’s lesson on this topic found at comeafterme.com/lessons under Basic Doctrines. He does a good job of handling this for new believers.

Blessings,
Philip

PS: No, I don’t have this gift. 📌

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



CCCU REAFFIRMS CHRISTIAN VIEW OF MARRIAGE

Last July, Eastern Mennonite University (VA) and Goshen College (IN) became the first members of the 120-member, 35-denomination Council for Christian Colleges and Universities to change their employment policies and thus permit the hiring of professors who are married to a person of the same sex. This prompted two other CCCU member schools, Union College (TN) and Oklahoma Wesleyan University, to withdraw their memberships. However, the CCCU board of directors consulted with its members and determined that 75% of the member schools agreed that EMU and Goshen's membership statuses should be demoted to non-member affiliates. Subsequently, those colleges voluntarily withdrew their membership.

THE PLANNED PARENTHOOD MAMMOGRAM MYTH

Planned Parenthood does not provide mammograms, despite continued claims from high-profile supporters such as President Obama and Planned Parenthood president Cecile Richards. However, Richards recently admitted in a congressional hearing that "we do not have mammogram machines at our health centers. And we've never stated that we did." The controversy relates to the actual meaning of

"provides." Planned Parenthood says it provides "access" to mammograms. In other words, Planned Parenthood only refers women to other facilities that do offer mammograms if a breast exam uncovers something abnormal. Some consider the language used by Planned Parenthood to be highly misleading. A Fact Checker report from *The Washington Post* concluded that the claim that Planned Parenthood "provides" mammograms is false and gave it a three-out-of-four Pinocchios, meaning it contained "significant factual error and/or obvious contradictions."

EVANGELICALS THINK END TIMES NEAR

Research conducted by the Brookings Institute's Center for Middle East Policy on Americans' attitudes toward the Middle East and Israel found that 79% of Evangelicals say they believe "that the unfolding violence across the Middle East is a sign that the end times are nearer," compared to 43% of non-Evangelical Christians who believe that terrorism in the Middle East is indicative of the apocalypse. The poll also found that 72% of Christians and 81% of Evangelicals believe that Christ will eventually return but are not sure when that will happen, while 5% of Christians and 12% of Evangelicals believe that Christ will return during their lifetimes. ■



student focus

KAREN OLSON of Springfield, IL, was homeschooled until high school, when she added some public school opportunities in order to study foreign languages and participate in the Scholastic Bowl team. Her struggle with physical challenges since the age of eight helped mold and shape her personality and character.

Karen chose GBS because it was affordable, its membership in Greater Cincinnati Consortium of Colleges and Universities allowed her to take classes at other universities, and three of her brothers were already at GBS. It was during the fall revival of her freshman year that Karen gave her life to Christ. Her classmates would describe her as friendly, hard-working, and passionate.

Following Karen's upcoming graduation with a BA in Integrated Studies in the spring of 2016, she is contemplating graduate school to pursue her gift for languages and is eager to see how God will use her. "GBS has inspired me to live a life of ministry." ■

Seventy-five percent of our students receive some form of financial aid which enables them to attend GBS. If you would like to support students with financial needs, you may send a gift to:

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— Called Unto Holiness —

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

WE CAN BE PARTAKERS OF HIS HOLINESS

by A.W. Tozer

Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. —Isaiah 6:5

Holy is the way God is. To be holy He does not conform to a standard. He *is* that standard. He is absolutely holy with an infinite, incomprehensible fullness of purity that is incapable of being other than it is. Because He is holy, His attributes are holy; that is, whatever we think of as belonging to God must be thought of as holy.

God is holy, and He has made holiness the moral condition necessary to the health of His universe. Sin's temporary presence in the world only accents this. Whatever is holy is healthy; evil is a moral sickness that must end ultimately in death. The formation of the language itself suggests this, the English word *holy* deriving from the Anglo-Saxon *halig*, *hal*, meaning, "well, whole."

Since God's first concern for His universe is its moral health, that is, its holiness, whatever is contrary to this is necessarily under His eternal displeasure. To preserve His creation, God must destroy whatever would destroy it. When He arises to put down iniquity and save the world from irreparable moral collapse, He is said to be angry. Every wrathful judgment in the history of the world has been a holy act of preservation. The holiness of God, the wrath of God, and the health of the creation are inseparably united. God's wrath is His utter intolerance of whatever degrades and destroys. He hates iniquity as a mother hates the polio that takes the life of her child.

God is holy with an absolute holiness that knows no degrees, and this He cannot impart to His creatures.

But there is a relative and contingent holiness which He shares with angels and seraphim in heaven and with redeemed men on earth as their preparation for heaven. This holiness God can and does impart to His children. He shares it with them by imputation and by impartation, and because He has made it available to them through the blood of the Lamb, He requires it of them. To Israel first and later to His Church God spoke, saying, "Be ye holy, for I am holy." He did not say, "Be ye as holy as I am holy," for that would be to demand of us absolute holiness, something that belongs to God alone. Before the uncreated fire of God's holiness, angels veil their faces. Yea, the heavens are not clean, and the stars are not pure in His sight. No honest man can say, "I am holy," but neither is any honest man willing to ignore the solemn words of the inspired writer, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Caught in this dilemma, what are we Christians to do? We must, like Moses, cover ourselves with faith and humility while we steal a quick look at the God whom no man can see and live. The broken and contrite heart He will not despise. We must hide our unholiness in the wounds of Christ as Moses hid himself in the cleft of the rock while the glory of God passed by. We must take refuge from God in God. Above all we must believe that God sees us perfect in His Son while He disciplines and chastens and purges us that we may be partakers of His holiness. ■

Aiden Wilson Tozer (1897-1963) was an American Christian pastor, preacher, author, magazine editor, and spiritual mentor. This is a selection from The Knowledge of the Holy (Chapter 12: "The Holiness of God.")



WHAT EVERY CHURCH SHOULD BE

by *Allan P. Brown, Chair*

GBS Division of Ministerial Education

Scripture: 1 Thessalonians 1:1-10

Paul established the church in Thessalonica on his second missionary journey around 51 A.D. Thessalonica, located in modern Greece, was one of the largest commercial centers in southeastern Europe—a port city on the Aegean Sea and on the major east-west Roman road. The city had a large Jewish population, an active synagogue, and a large number of Gentiles, called “God-fearers,” who accepted Scripture’s religious and moral vision without converting to Judaism.

Paul ministered in the local Jewish synagogue for three Sabbaths. The responsiveness of the Gentiles to Paul’s message about Jesus Christ caused certain of the Jewish leaders to become so jealous that they staged a riot. The intensity of the Jewish opposition and persecution caused Paul, Timothy, and Silvanus (Silas) to cut short their ministry to the new converts there.

From Thessalonica they traveled to Berea, and after ministry in Berea they traveled on to Athens. At Athens, Paul, deeply concerned about the spiritual well-being of the new converts at Thessalonica, decided to send Timothy back to check on them. He was primarily concerned about their faith (1 Thes. 3:2, 5-7). Paul writes this letter in response to Timothy’s report when he rejoined Paul in Corinth.

In chapter one, after offering the standard salutation, Paul opens his letter by telling the Thessalonians how much he thanked God for them and that he

continually kept them in his prayers (1:1-2). However, as chapter 3 makes plain, there were aspects of the Christian faith and conduct about which the Thessalonians lacked knowledge (3:10). Paul intended to supply much of the lacking information in his letter. However, before doing so, he rejoices and praises the Thessalonian believers for their steadfast faith in Jesus Christ.

I. Paul describes their present spiritual condition (1:3-4)

Paul speaks specifically about four significant facts about their spiritual condition: their faith, love, hope, and election of God (1:3-4).

A. A faith that worked: “remembering without ceasing your work of faith” (1:3a)

The first Christian virtue Paul mentions is the activity produced by their faith. The Thessalonians showed the genuine nature of their faith by the works that followed their profession of faith in Christ. Paul, throughout his other letters, is very emphatic that salvation is a matter of faith, not works, and uses strong expressions to make it clear that people are not saved by works of any kind (Eph. 2:8-9). However, Paul also fully agreed with James that “faith without deeds is dead” (James 2:26).

B. A love that labored: “and labor of love” (1:3b)

The second Christian virtue Paul mentions is their labor prompted by love. The focus of their love was first and foremost toward their God and Savior, Jesus Christ, and secondly toward Paul and their fellow Christians. This love was inspired by the indwelling Holy Spirit (Rom. 5:5) and expressed itself in a self-sacrificing, others-oriented desire to see God’s will accomplished in the lives of those for whom Christ died.

C. A hope that endured: “and patience of hope in our Lord Jesus Christ” (1:3c)

The third Christian virtue Paul mentions is their steadfast endurance inspired by true “hope.” Hope focuses on the future, and expresses itself in “confident assurance” because it is based upon what God has said He will do.

D. An elect standing with God: “Knowing brethren beloved, your election of God” (1:4)

To understand election, one must factor in the following data: (1) election is Christocentric—the Father chose us in Christ. Christ is both the focus and the foundation of election (Eph. 1:4); (2) election is corporate—the Father chose “us,” a group, the corporate entity of those who will be saved

(Eph. 1:4); (3) election is to a commission—the Father chose us in Christ to be holy and blameless (Eph. 1:4); (4) election is potentially comprehensive—election includes all potentially (1 Tim. 2:4; 4:10), but actually includes only those who put their faith in Christ (2 Cor. 5:19). The fact that Paul speaks of the Thessalonians being “elect,” indicates that they were truly born again.

II. Paul describes their past conversion and consequent spiritual influence (1:5-10)

After describing their present spiritual condition, Paul describes the means of their conversion and the consequent spiritual influence of the Thessalonian believers.

A. A reception of the gospel in power and the Holy Spirit: “For our gospel came not unto you in word only, but in power, and in the Holy Spirit, and in much assurance.” (1:5)

The Gospel message Paul and his fellow missionaries preached is the living Word of God, powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit” (Heb. 4:12). Spiritually hungry men and women were convinced of its truth, received it, and had their lives radically transformed by it.

B. A genuine imitation of the Lord: “You became followers [imitators] of us and of the Lord.” (1:6a)

Receiving Paul’s message as it truly is, God’s Word, they began to actively express in their own lives the characteristics they had observed in the lives of the missionaries. They embraced the truth and sought to live it the best they knew how.

C. A joyful endurance in tribulation: “having received the word in much affliction, and with joy of the Holy Spirit” (1:6b)

The Thessalonian Christians were not treated well by the Thessalonian community. To confess Jesus as their Savior meant social rejection and suffering. Their genuine salvation enabled them to endure persecution without losing the inner joy of the Holy Spirit.

D. A behavior that is exemplary: “So you were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord.” (1:7-8a)

The Thessalonians found in their new faith a supernatural power that enabled them to be kind and loving to those who treated them badly. Rather than becoming bitter, or turning away from Jesus Christ, they were emboldened to share their faith with others. As a result, their joy amidst suffering and persecu-

tion drew the attention of the Roman world and was a cause of the rapid spread of Christianity in the area.

E. A total transformation from idolatry: “how you turned to God from idols to serve the living and true God” (1:9b)

One of the sure evidences of becoming a follower of Jesus Christ is turning away from the former life of paganism and sin. Their lives demonstrated a complete turn-around. They not only abandoned everything contrary to God’s Word, but also gladly embraced the new information being preached. They demonstrated their new spiritual life by pledging themselves and their allegiance to serve Jesus Christ, the living and true God.

F. An expectant looking for the return of Jesus Christ: “And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.” (1:10)

Early in the discipling lessons for new converts, Paul taught them about Jesus’ second coming. The resurrection of Jesus from the dead established the grounds for belief that Jesus will return for His own as promised (Acts 1:11). The Thessalonians viewed this as something to be actively expected in the near future. This anticipation of Christ’s return seems to have characterized the Christian church from its very beginning. Sadly, much of modern Christianity has lost this expectant waiting for the return of Christ.

Commentators debate the meaning of the statement, “which delivered us from the wrath to come.” Some argue it is referring to deliverance from God’s eternal wrath in hell which is the ultimate lot of all unrepentant sinners. Others say it is speaking of the wrath of God poured out upon the world during the Great Tribulation. It seems to me that Paul is speaking of both. God does not intend to pour out either His eternal wrath in hell or His Tribulation wrath on His children. His wrath is reserved for the rebels who spurn His love and His offer of forgiveness and salvation through the death, burial, and resurrection of His beloved Son. The believer is delivered from both events (1 Thes. 1:10; 5:9; Rev. 3:10; 6:16).

Conclusion

Every true believer is characterized by a faith that works, a love that labors, a hope that endures, and an elect standing with God (1 Thes. 1:3-4). Receiving the gospel message requires a break with a sinful past and a subsequent life of obedience and faithful service to God. As a result, the true believer has the living hope of deliverance from the wrath of judgment through the return of Christ (1 Thes. 1:5-10). ■

Why Pray?

Why do I pray? The question lingered, the easy answer was ready, but the true answer was.... "I pray because I have needs!" Is that wrong?

I always thought it was wrong—that a childish preoccupation with self was out of bounds. Instead, prayer should only be “for others,” “for the lost,” “for God’s glory.” The position of asking “for myself,” while natural as life, was not really legitimate somehow.

As we give voice to prayer, what is it that we long for, that in honest moments fills us with unspoken yearning? The well-being of loved ones? To be sure. Salvation of a neighbor? Indeed. But these often seem mere habit, and rather closely attached to normal self-interest.

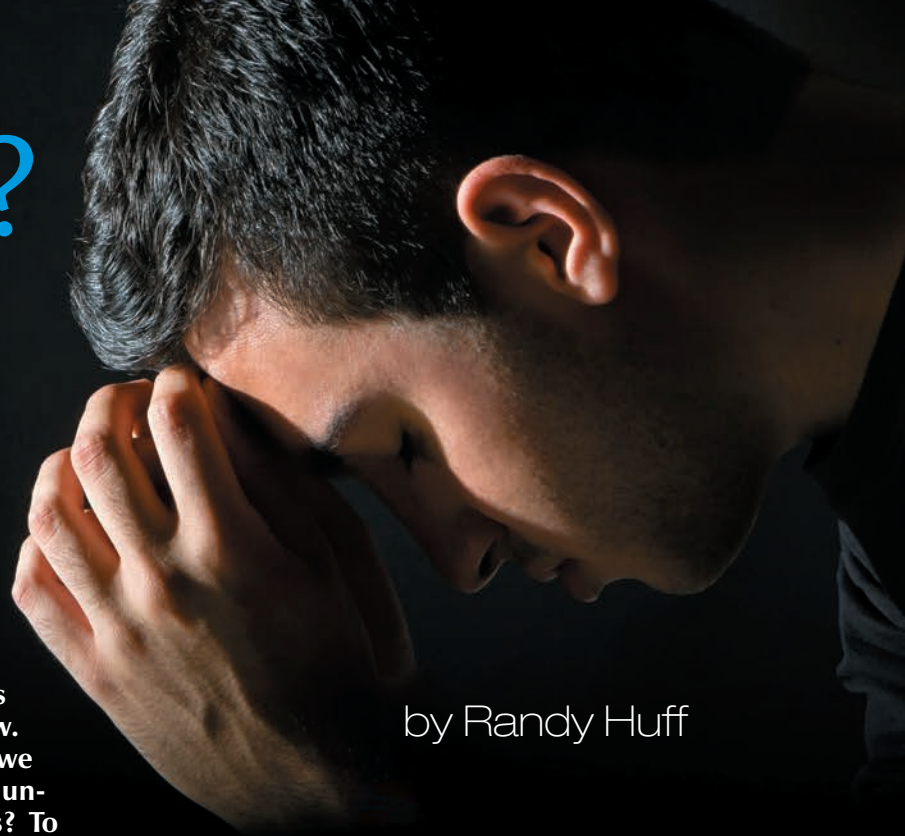
But what about the explicit personal needs we offer in prayer? For wisdom, the cry of the heart that only deepens as we navigate the perplexities of life; for personal physical health; for various financial tensions; for success, a legacy, and many friends.

With all of these concerns, why don’t I pray more? In struggling with this, I realized that I often doubt my praying is effective, and lack of perseverance proves it. If I really believed prayer could bring an answer, I would keep praying until the answer, in whatever form, arrived. So, when I fail to persist in prayer, something’s wrong. Are there problems of understanding? I think there are.

Our praying, or lack thereof, reveals what we think about God—how we understand Him. Do we think He really cares, that He is involved as our best Friend, the One who knows our frame, whose mercy endures forever? Do we think He talks to us in ways that are clear to us? Do we actually expect Him to enter our everyday life with help and comfort? If we do, we will persevere in our prayers.

And we mustn’t over-complicate the process. Childlike faith knows that effective prayer requires time in God’s presence. We can let that be intimidating and draw back. Why? Effective praying puts a mirror before us, helping us to see some problems we’d rather ignore or confront some motives we know are not right. As children of God, we realize these are already known to Him and that His only desire is to work through these to get us to a better spiritual place.

We also need to be careful not to let prayer become duty—a dreary religious activity. Who among



by Randy Huff

us does not love conversation with a cherished friend—one who knows everything and still likes us? Who doesn’t love to meet people of great accomplishment, with remarkable gifts, and deep and winsome godly character? We place great value on such meetings because they add value and joy and understanding.

Why do we miss that with God? In spiritual dullness and the overload of daily life we walk right by Him. But His gifts, accomplishments and abilities are beyond anything we can imagine. His surpassing beauty and wonder and truth fill all the needs of the human heart. In the words of the timeless hymn, He is our “best, our heavenly Friend.” When we meet with Him, we come away invigorated, with shining faces. We want more.

You can dismiss these musings as those of a novice, and I could agree. For me they simply reflect how easy it is to live in contentment with the status quo. But I don’t want to be stuck there. I want to engage in meaningful relationship with God and have a vibrant prayer life with Him.

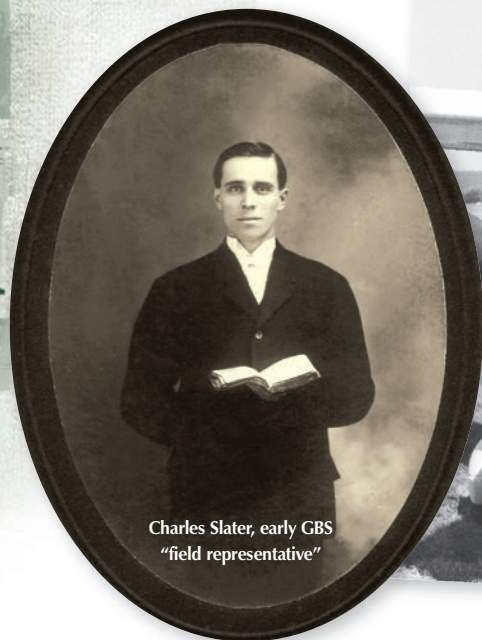
So, I offer here no big pronouncements or resolutions, but I do open my life to this One—the One beyond knowing who makes Himself known—who cares and is interested. And I’m going to keep praying so that I know Him better and find that He is indeed my best Friend on this eternal journey. ■

Randy Huff serves as interim pastor of North Pole Missionary Fellowship in North Pole, AK. Randy is a graduate of Hobe Sound Bible College and Wesley Biblical Seminary and has served on staff at HSBC and Kentucky Mountain Bible College. He and his wife, Jane, have two sons, Lawrence and Elliot.

MARCH 2016



David Miller and the GBS plane, early 1980s.



Charles Slater, early GBS
"field representative"



DEVELOPMENT OF PUBLIC RELATIONS AT GBS

Public Relations did not fully develop into a campus department until the presidency of Bence Miller. Before that the school had "field representatives"—such as Charles Slater (1920s), E. Wayne Shuttlesworth (1952-53), R. Willard Dunn (1965-66), and Millard Downing (1970-73). Later, those occupying the dean of men position also doubled as public relations representatives—for example, Rick Hutchison (1980-81), Rick Neville (1982-84), and Mark Eckart (1984-86). It was probably because of their other responsibilities that public relations representatives did not have a dedicated space on campus.

In 1981, the third floor of the Music Hall was turned into a Public Relations Office. Occupying that space were the two representatives, Archie Atwell (1981-82) and David Miller (1981-82), and a secretary. The school had a small airplane for awhile, and David flew small groups to more distant locations that could not be easily reached by car, van, or bus.

In 1981, Herman Noll was hired as a public relations representative. Larry Jewett was hired as another representative in the spring of 1982, and Herman Noll then became the first to receive the title of "Public Relations Director." It

was at that time that GBS started to develop what would become a bona fide department.

When Herman left in 1984, Larry became the director (1984-89). Working with him were Densel Ball II (1984-88), Mark Dubbeld (1988-89), and Don Davison (1988 to present). In fact, Don spent his first year as Assistant Director of Public Relations before beginning his long tenure of Director in 1989. Other notables who worked with Don were Duane Quesenberry (1991-94) and Keith Waggoner II (1995-96).

Public Relations has occupied various locations on campus. As the

GBSC

ALUMNI

RECEPTION

IHC, DAYTON

WED, APRIL 20 | 4:00-5:30 PM, ROOM 103

L-R: Mr. Larry Jewett, public relations representative;
 Rev. Mike Avery, evangelist (GBS fall revival 1982); Pres. Bence Miller;
 Rev. Herman Noll, public relations director.



department developed, its offices moved from the third floor of the music studio to the east end of the Administration Building (where the Schmul Chapel and Library are currently located), and finally to its present location at the front of the Administration Building on the second floor.

Public Relations personnel have been involved in several important functions. They have helped to select the quartets and trios who have traveled for the school, and they have scheduled itineraries throughout each year for the College Choir, Symphonic Wind and String Ensemble, and all the smaller groups that travel to churches and various camp meetings.

As Public Relations has been the main point of contact between the school and various constituencies, that has made them intimately involved with fundraising, donor development, church relations, and student recruitment. ■

Alumni are encouraged to email updates and pictures of their lives and ministries to Keith Waggoner I at w.ministries@comcast.net.

Director of Public Relations, Rev. Don Davison, with recent student secretary, Elizabeth Enyart, and student assistant, Scott Craig (2014).



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THOUGHTS

for the quiet hour

by Sonja Vernon

WISDOM

Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.

—Job 28:28b NASB

Job 28 is a fascinating passage. Job talks about the search for treasure, how gems and precious stones are mined from the earth. He discusses the lengths to which man will go to seek for that which is valuable. And then he brings up the concept of wisdom. Men may seek it everywhere, he says, but this priceless treasure is only found in fearing God and running from evil. That sounds almost too simple doesn't it? That's how it seemed to me initially when I read it not long ago. But Job unearths profound truths. When we acknowledge God as God and declare Him as our Lord, our perspective shifts; we see things correctly for the first time. Romans 1 reminds us of what happens when we refuse to give God His rightful place—our minds are darkened; our wisdom is turned to foolishness; and our reasoning becomes depraved (vv.21-32). I am also more and more aware that departing from evil really is understanding. When I see the devastation caused by selfishness and sin, the madness that ensues when evil is embraced in any of its many forms, I realize that Job is absolutely right. If we truly understood the consequences of walking away from God, of embracing anything other than Him, we would run from any option other than God Himself, the ultimate source of all wisdom. And so, as is often the case, the real truth is simple. When we fear God and run from evil, we open ourselves to true wisdom, more valuable than any earthly treasure. ■

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

MARCH 2016

SWSE SPRING TOUR

April 1, Friday, 7:00 PM
Blue Mtn. Brethren in Christ Church
215 Tabor Rd.
Newburg, PA
Luke Holtry, pastor
(717) 729-5198
Mr. Ray Halteman, alt. contact
(717) 423-5380

April 2, Saturday, 6:00 PM
Pineview Community Church
251 Washington Ave. Ext.
Albany, NY
Contact: Joe McManaman
(518) 605-0430

April 3, Sunday, 11:00 AM
Community Bible Church
604 Chenango St.
Binghamton, NY
Rev. Randy Brown, pastor
(607) 724-4583

April 3, Sunday, 6:30 PM
God's Missionary Church
2127 Hill St.
Lebanon, PA
Rev. Alan Walter, pastor
(717) 273-3690

April 4, Monday, 7:00 PM
Evangelical Methodist Church
148 Leonard Rd.
Oakland Mills, PA
Rev. Brent Lenhart, contact
(956) 250-5934

April 5, Tuesday, 7:00 PM
Northwest PA GBS Rally
Rocky Grove High School
403 Rocky Grove Ave.
Franklin, PA
Rev. Mark Fultz, contact
(814) 374-4182

April 6, Wednesday, 7:00 PM
Central Ohio GBS Rally
Heritage Bible Church
193 Marion-Williamsport Rd.
Marion, OH
Rev. John Burroughs, pastor
(740) 382-6248 or (513) 258-6747

SYMPHONIC WIND AND STRING ENSEMBLE

2016
TOUR

