

# GOD'S REVIVALIST

September 2006

*and Bible Advocate*



# the editor's view



LARRY D. SMITH

## ADDING BEEFSTEAK TO THE SUNDAY MENU

Gently I lift the tattered book from its shelf, then trace the faded silver letters that spell out *Free Methodist Hymnal* on its deep blue cover. Appearing first in 1910, this was probably the finest collection of churchly music ever produced in the American holiness movement. It served the communion that produced it for 40 years; and as the bishops' introduction explains, the book was also "adopted by our sister denomination, the Wesleyan Methodist Connection (Church) as its official Hymnal."

Never was there any question about the principles that shaped it. "Much that is sung in these days is degenerate verse at best and is as unsound in doctrine as it is beneath the standard of true poetry," insisted the introduction. "This book is remarkably free from all that is sensational and unsound, and so is well suited to improving the taste of the congregations which use it for hymns of genuine merit."

Those "hymns of genuine merit" steeped my childhood in a robust Christianity that was broad, deep, and solid. For they displayed diamonds from every part of the universal Church; they reflected orthodox confession anchored in biblical faith; and they emphasized objective truth as the basis for subjective response. Christian experience was essential, as it always is in evangelical piety; but experience must be grounded in God, not in us. To put feelings first is to reduce Christianity to sentimental impulses and mystical impressions. Other period songbooks did that, but not the hymnal of 1910.

Of course, you may find a steady diet of Wesley, Faber, and Watts a little rich if you've been feeding on musical mush all your life. After all, mush doesn't prepare you to digest beefsteak. But give those profound and majestic hymns a chance—supplementing them with quality offerings written (p22)➡

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*God's Revivalist and Bible Advocate*, the official organ of God's Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God's Bible School.

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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.

God's Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.

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# the president's page



## I'VE HAD IT!

by Michael R. Avery, President

I've had it! I've had it with articles and poll results in religious and secular magazines needling the Church by claiming that Christians today are watching X-rated movies, are addicted to pornography, commit immorality, and lie and steal at the same rate as non-Christians. I've had it with these people who blame the Church for not accepting them with open arms and unconditional love so they can continue to practice their perverted lifestyles without any sense of shame, or worse yet, ordain them as ministers of the gospel. I've had it with these preachers who seek to be so accepting that when they finish a sermon, they have made the Christian life so broad and inclusive that your average pagan feels right at home.

Why is my soul so weary of all of this? I've had it with all of this because this is not how the Bible portrays a Christian. The New Testament teaches that the behavior listed above falls below the line of authentic Christian faith

and is clearly sub-Christian. Christians aren't slaves to any sin, nor do they entertain themselves with the very things the Bible condemns as sinful. A person who has experienced a true Biblical conversion has implanted within him a desire to do right and be morally good. If that is not the case, then any pretense of conversion is just that—a pretense!

I've had it! I've had it with Christian leaders who are determined to make the unconverted so comfortable in church that they have turned Sunday-morning worship into an experience that is no different from a trip to a local entertainment club. Sanctuaries look like theaters. The attendees are encouraged to "dress casual," bring their favorite beverage, and rock to the same rhythms you would expect to hear at a university frat party. Sermons are preached from a lawn chair or a barstool.

Surprisingly, some of them are good. What is not surprising is that few take them seriously. Why should they, when everything around them is screaming "do as you please"? Church bookstores, coffee shops, and restaurants do a thriving business before and after service as they violate the sanctity of the Lord's Day. Why have I had it? Because the fundamental principles of Biblical worship are thrown out to create an atmosphere that satisfies the creature rather than glorifies the Creator.

I've had it! I've had it with this new gospel and its false prophets who constantly reassure their flock that they can have "peace with God and a home in heaven" without making any fundamental changes to the way they live and the values they hold. This "come in, Savior, and stay out, Lord" brand of religion that ignores the claims of the Bible and remains plugged in to this present world is a false gospel. At the very heart of what it means to be Christian is that the Christian is a unique and special kind of person. He has experienced a radical change that separates him from those who are not Christian. It is a difference that makes him like Christ and can only be explained in terms of his relationship to Christ.

I've had it! I've had it with the fact that the only alternative that too many churches are offering to the above dilemma is just criticism. Far too few are preaching a biblically balanced message and providing a real worship experience for serious saints and hungry sinners. Too few congregants have lives that are marked by the presence of God and noted for their radical abandonment to Him.

I've had it! And that's good! For it is often in these times of such desperation that God is able to sow in our hearts the seeds for renewal and revival. I long for His transforming power and life-giving presence to mark the lives of His children again. ■

SEPTEMBER 2006

# Letters

TO THE EDITOR

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

## SHIFT FROM WITHIN TO OUTSIDE APPEARANCE

My wife and I have enjoyed *God's Revivalist* for several years. I agree with [President Avery's] bullet points in "Subtle Shifts," ["President's Page," May 2006] in general. However, if you are going to reduce Pentecostalism down to a "desire for uplifting ecstatic experiences" (which is a danger) without pointing out the benefits, then it would only be just for you to point the critical eye to dangers within the "Holiness" movement.

There has been a dangerous shift within the holiness movement from God convicting from within to the outside appearance. Within the past year or so an article in *God's Revivalist* pointed out the danger of how Holiness churches can be dogmatic about dress, drinking, and other "outside" measures of holiness while congregants are rebellious and gossip (among other "inside" sins).

REV. MICHAEL QUAY  
Email

## MOTHER'S DAY TRIBUTE

Thank you for the beautiful tribute to your mother in the May issue of the *Revivalist* [The Editor's View, "Our Names Are Still Written Upon Her Heart"]. It was outstanding.

CARLTON D. HANSEN  
District Superintendent, SW Ohio District,  
Church of the Nazarene, Email

## WHAT DO WE DO WITH TOM?

Your editorial "What Do We Do With Tom" played beautiful music to my heart, and these notes turned into goose bumps as I read on. I have a clear witness that came as I fully surrendered and repented after 25 years of a backslidden life. I knew I needed to have the Cleansing, and I sought that until I by faith received it. We need to help the "Toms" make it, get established, and through this kind of faith find a firm resolve to (p21) ➡

# 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.

**BOLIVIA.** "Changes being made by the new government of Bolivia are adversely affecting evangelical churches, including ours. Much of South America is moving politically to the left." —*Missionary Herald, Evangelistic Faith Missions*

**BRAZIL.** "There is another door of opportunity opening wide open to us here in Manaus. The Lord willing, we will be purchasing the lots so that we can plant a brand new church located in the neighborhood called 'The City of God' (*Cidade de Deus* in Portuguese). There are many souls in this area that are needing the message of salvation. Bro. Arilson Gama dos Santos from our Monte Pascoal church will be the pastor. He is a faithful young man and is a student in our Bible Institute. —*Rod and Cora Wells, Email Newsletter*

**INDIANA.** "Dr. Stephen Gibson is coming to work with Victory Inner-city Ministries. He is imminently qualified and will be a huge blessing to our ministry. He has been a missionary in Ukraine for five years. He served at Union Bible College as a professor while I was a student there, and since that time, he has become a personal friend and advisor. He has long dreamed of being involved in this kind of ministry, and as other doors closed, it became increasingly clear that this is where God wanted him. As part of the ministry team, his primary role would be to develop small discipleship groups through which the people of our congregation could be educated and equipped. —*Eric Himelick, Victory Inner-city Ministries, Indianapolis.*

Note: Dr. Steve Gibson is author of *Prosperity Prophets*, a book available now in English. In recommending it, Dr. Allan P. Brown writes that "it (p19) ➡



GBS HONORS LEGACY OF THEOLOGIAN

## DR. RICHARD S. TAYLOR

*God's Bible School and College joins Christians around the world in honoring the legacy of Dr. Richard S. Taylor, distinguished Wesleyan theologian, educator, and author who died June 21 at the age of 94. The following letter was sent to his widow, Rev. Maureen Box-Taylor, to be read at Dr. Taylor's memorial service held at Covina, California:*

### Tribute to Dr. Richard S. Taylor June 26, 2006

For decades Dr. Richard S. Taylor has been revered as a hero of Christian faith at God's Bible School and College, which repeatedly has featured him in its chapel pulpit. Our periodical, *God's Revivalist*, has continually welcomed his articles, the most recent of which was a powerful discussion of Christian worship, published earlier this year. We assure you, Mrs. Taylor, and all his other family members and admirers, that we share your sorrow in his passing, for our loss is very great. But we also share your joy in his triumph, for Heaven now showers on him the rewards of faithful service.

During our Centenary celebration in 2000, we were moved by Dr. Taylor's statement that God's Bible School had "never lost sight of its original mission—to be a bright light for holiness, for evangelism and missions." He added that this had been done through three components: "single-minded doctrinal commitment, personal piety, and Christian culture."

Neither did Dr. Taylor ever forget his "original mission—to be a bright light for holiness, for evangelism and missions." To accomplish this, he consistently modeled those same components that he valued in others. In doctrine he fully devoted himself to scriptural Christianity, especially the old Wesleyan emphasis on holiness of heart and life. In piety he winsomely demonstrated the fruit of the Spirit so characteristic of sanctified purpose. In culture he brilliantly used his mind, his pen, and his voice to define how we must live out the gracious dimensions of our life in Christ.

John Wesley once observed that "our people die well." Dying well, of course, implies living well; and Dr. Taylor has done them both. All praise to God for the rich gifts of sanctity and scholarship which His servant has left us.

With profound respect and deepest sympathy,

Dr. Michael R. Avery, President  
God's Bible School and College

Rev. Larry D. Smith, Editor  
*God's Revivalist*

SEPTEMBER 2006

faculty



forum.

## THE LURE OF GOSSIP

by Ben Durr, Jr.

Let me be candid. Most sins have some appealing aspect to them. If sin did not bring some gratification, it would not be engaged in. In fact, the very word “temptation” suggests that there is something about the act in question that is alluring.

For example, sexual sins—though they have harmful and far-reaching consequences—are nonetheless rooted in the gratification of basic physical desires. Likewise the appeal of drugs and alcohol lies in the fact that they affect the mind and can produce a temporary (though misguided) escape from the pressures of life. Lying is a temptation because it appeals to our basic human desire to avoid embarrassment or to achieve some selfish goal.

But why is gossip appealing? Why is it a temptation? Knowing the dreadful and far-reaching impact of a loose tongue, why do some fall into this trap?

In pondering the appeal of gossip, I have come to the conclusion that the lure of this deadly sin is rooted in three basic areas. The first is power. When I am faced with the choice of whether or not to speak ill of someone, I am literally holding their reputation in my hands. While I may not kill them physically, I have the ability to kill their influence and their good name in the minds of

those with whom I am speaking. This can be a “power trip” that satisfies the carnal mind.

I sometimes read with interest accounts of serial murders. These people don’t kill to get revenge or to remove a business competitor. Generally they report experiencing an incredible sense of God-like power knowing that they hold in their own hands the decision of life and death. I think that this same principle applies to the one who stoops to destroy wantonly another’s reputation with his tongue.

A second lure of gossip is pride and self-promotion. When I share some “juicy tidbit” about another’s failings or shortcomings, the real message I am sending to those with whom I speak is, “Look at me. I would never do something like that.” The listener is then drawn into the gossip session by the same motivation, for to listen receptively to such talk reciprocates the same message.

Finally, I believe that there might be an actual emotional, and thus a physical, gratification that is derived when one engages in malicious talk. While I cannot prove this, I have a theory that if proper detecting devices could monitor the emotional and chemical responses of the gossipier in his or her finest hour, the results would tell of increased levels of energy, as well as physically gratifying chemical changes.

In the ever-evolving language of today’s teen culture, there has emerged the interesting term “drama queen,” meaning one who exaggerates and embellishes stories and who is not to be taken seriously. What would make someone act this way? No doubt it is the emotional rush of being at the center of a self-contrived soap opera. My theory is that the same sort of internal feelings and responses are felt by one speaking malice.

I recognize that there are times when responsible leaders in positions of authority must discuss sensitive matters. Likewise there might be occasions, such as when one is asked to provide a character reference, when delicate, and perhaps unpleasant, issues must be divulged. However, given the poisonous potential of a loose tongue, in most cases it is best to err on the side of caution and refrain when there is any question about whether or not we should speak. And perhaps understanding the dangerous and fatal attraction of this evil might reinforce our will to resist this deadly sin. ■

*Rev. Ben Durr, Jr. is an author and conference speaker who was a member of the faculty of the GBS Division of Ministerial Education from 1996–2006.*

**FIRST MEMBER AT LARGE**

**Rev. Craig Dahler (BRE 1979).** Married JoEllen (Walker) in 1978. They have one daughter and two sons. Craig has served as educator, school administrator and currently as pastor at the Noblesville Pilgrim Holiness Church. He has also received a Doctor of Ministry degree from Carolina University of Theology.

**Mr. Anthony Webb (Attended GBSC from 1991-1994).** Anthony married Marci (Miller) in 1995, and they have two sons and one daughter. Anthony owns Webb Construction Co. The Webbs attend the Faith Mission Church in Bedford, Indiana.

**EDITOR**

**Mr. Jonathan Avery (AA Business; AA Bible and Theology 2003).** Jon married Beth (Clemens) in June 2006. He attended GBS Academy, High School, and College from 1995-2003 and is currently attending UC, majoring in finance. He and Beth attend the Kenwood, Ohio, Bible Methodist Church.

**Mrs. Patti (Chaney) Cox (BA in Education).** Patti married Leroy Cox in 1991. She taught at Liberty Bible Academy for 19 years and currently teaches at Langsford Learning Center in Cincinnati. Patti and her husband attend the Christian Nation Church.

**Mr. Rob Ryan (BA in Music 1999).** Rob married Stephanie (Thompson) in 1996, and they have two daughters. Rob received his Masters in Music from UC and currently teaches music at the Little Miami Jr. High School. Rob is also minister of music at the Christian Nation Church. He now serves on the Alumni Executive Committee as Editor.

**CHANGES TO THE ALUMNI CONSTITUTION**

The annual Alumni Meeting will consider changes to the Alumni Constitution that were presented at the 2005 Alumni Meeting. You may vote on these changes here. If you wish to receive a copy of the changes you may review them on our website at [www.gbs.edu/alumni](http://www.gbs.edu/alumni) or request one by mail: God's Bible School and College, Office of Advancement, 1810 Young St. Cincinnati, OH 45202.

Vote for ONE person to fill each of the Alumni Council offices. Spouses may use a single ballot.

**FIRST MEMBER-AT-LARGE**

Craig Dahler    
Anthony Webb

**EDITOR**

Jonathan Avery    
Patti Cox    
Rob Ryan

**CONSTITUTIONAL CHANGES**

Yes, I Approve    
No, I Do Not Approve

Please carefully print your name(s) and address, then sign and date the ballot.

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Clip and mail ballot (to be received no later than Oct. 13) to: God's Bible School, ATTN: Advancement Office, 1810 Young Street, Cincinnati, OH 45202.

**REVIVALIST FAMILY** continued from page 19

**NOTICES**

**Relax in Amish country!** Home now available on both weekends and weekdays. Dan Glick and his family live in Cincinnati, where he serves GBS as chair of the Division of Intercultural Studies and World Missions. Therefore their quiet country home in Wayne County, OH, is available for those who would like to spend a few days relaxing in Amish Country for \$35.00 per night per couple. The Glick home is located eight miles from Holmes County, which has the largest Amish settlement in the United States. There are many fine restaurants and interesting sites nearby. Pictures of the house and information are on the web at [www.glick-house.com](http://www.glick-house.com). For more information and reservations contact Dan or Martha Glick at (513) 241-3492 or (330) 446-5284. E-mail [dglick@gbs.edu](mailto:dglick@gbs.edu).

**Pastor needed for a small country church** located in the northwest Georgia mountains. If interested, please contact Joe Stewart, 1801 Colbert Hollow Road, Rock Spring, Georgia 30739; email [joestewart14@wmconnect.com](mailto:joestewart14@wmconnect.com) or phone (706) 935-2022.

**Order now! Songs of Comfort and Inspiration**, a CD by Hope (Sonja Vernon, Cindy Matlock, Dixie Downing Parriman, and Heidi Holmes). Order from Cindy Matlock, 1492 Sunny Acres Drive, Bedford, Indiana 47421, email [cinmatrn@insightbb.com](mailto:cinmatrn@insightbb.com), or visit the website [hopetrio.com](http://hopetrio.com). We're sorry the email address was printed incorrectly in the Summer Revivalist. ■

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66	6.1%	74	6.9%	82	8.5%	90+	11.3%

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## — Called Unto Holiness —

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

### AN OVERARCHING VIEW OF CHRISTIAN HOLINESS

by John Wesley

**We Need Always to “Grow in Grace.”** Christian perfection...does not imply (as some men seem to have imagined) an exemption either from ignorance or mistake or infirmities or temptations. Indeed, it is another term for holiness. They are two names for the same thing. Thus, every one that is holy is, in the Scripture sense, perfect. Yet we may...observe, that neither in this respect is there any absolute perfection on earth. There is no perfection of degrees, as it is termed; none which does not admit of a continual increase. So that how much soever any man has attained, or in how high a degree soever he is perfect, he hath still need to “grow in grace,” and daily to advance in the knowledge and love of God his Saviour. —*Sermon on Christian Perfection* (Works, VI, 5-6)

**“Saved by Faith”: Justification and Sanctification.** Salvation begins with what is usually termed (and very properly) *preventing grace* [prevenient grace]; including the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God.

Salvation is carried on by *convincing grace*, usually in Scripture termed *repentance*; which brings a larger measure of self-knowledge, and a farther deliverance from a heart of stone. Afterwards we experience the proper Christian salvation; whereby, “through grace,” we “are saved by faith”; consisting of those two grand branches, justification and sanctification.

By justification we are saved from the guilt of sin and restored to the favor of God; by sanctification we are saved from the power and root of sin, and restored to the image of God. All experience, as well as Scripture, show this salvation to be both instantaneous and gradual. It begins the moment we are justified, in the holy, humble, gentle, patient love of God and man. It gradually increas-

es from that moment, as “a grain of mustard-seed, which at first, is the least of all seeds,” but afterwards puts forth large branches, and becomes a great tree; till, in another instant, the heart is cleansed from all sin, and filled with pure love to God and man. But even that love increases more and more, till we “grow up in all things into Him that is our Head”; till we attain “the measure of the stature of the fullness of Christ.” —*Sermon on “Working Out Our Own Salvation”* (Works, VI, 509)

**Sanctification Both Gradual and Instantaneous.** From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not. “But should we in preaching insist both on one and the other?” Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Wherein, just the contrary effects are observed whenever this expectation ceases. They are “saved by hope,” by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and the salvation stands still, or, rather, decreases daily. Therefore whoever would advance the gradual change in believers should strongly insist on the instantaneous. —*“Minutes of Several Conversations”* (Works, VIII, 329) ■



# ALUMNI

news

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

**DANELLA JOSLIN (AA '97)** recently was awarded a Masters of Business Administration from Indiana Wesleyan University. Danella received an AA in Secretarial Science from God's Bible School and College in 1997, then received a Bachelor of Science in Business Management from Cornerstone University in 2003. Danella worked in the Public Relations Office at GBSC for five years and Student Recruitment/Admissions for one year. She is presently employed at Immanuel Lutheran Church, Grand Rapids, Michigan, as Administrative Assistant/Office Manager.

**DR. LEE FELSBURG (HS '47)** writes: "God's Bible School has played a very significant role in my life. The Rev. Richard Felsburg, a GBS graduate in 1925, met the former Johnnie Curtis at GBS; they were married and became my parents.

"Then, I had the privilege of being a 1947 graduate of the High School Department. L.R. Day was the principal at that time and was a great spiritual blessing to me. I later graduated from Frankfort Pilgrim College, Nazarene Theological Seminary, and San Francisco Theological Seminary. I have been privileged to be in the ministry over 50 years and am still doing a lot of preaching in retirement. For 53 years I have been married to the former Esther Howell, the daughter of the Rev. E.O.

Howell, who also attended GBS. I thank God for GBS and enjoy reading the *Revivalist*."

**REV. MARK STETLER, (THB '97)** recently graduated from the Nazarene Theological Seminary with a Master of Arts in Christian Education. Mark writes, "I want to thank GBS for the solid Bible education I received while I was there. My love for the message of holiness and for solid Bible teaching has been greatly influenced by several professors along the way and I thank God for each of them. The ones who have influenced me most have been those with a warm heart for God and a keen understanding of the Biblical text." Mark is currently a pastor in Fort Scott, Kansas.

**MRS. PAULINE (MECK) WELDON '44** writes: "I attended GBS many years ago. I worked in the office when I was a student. One day, after I had been at GBS for several years, I was walking from the office building to my dorm room. The Lord stopped me and pointed to a new boy on campus. The Lord said, "That is the fellow I want you to marry." I looked at the boy and, oh, he was good looking! The next day I pointed him out to my girlfriend and told her the story. His name was Wayne Warren Weldon. We did get married and spent 62 years together. My husband gave his life in pastoral ministry. I am so glad I attended GBS. I read the *God's Revivalist* from cover to cover."

**J. TED HOLSTEIN (HS '45)** writes: "Just a brief note to say how much I enjoy the *Revivalist* these days. From cover to cover it is first class

in format and content. I am a graduate of GBS High School, class of 1945. One of my most delightful chores was to load and haul the *Revivalist* to the main post office on W. Liberty St. down by the old Crosley Field. Needless to say, the paper has been a great help and inspiration to thousands along the path of holy living. It is fun to read about my old friends and classmates. One old friend was Loren Schaffer, also a graduate of GBS High School and one of the pressmen who produced the *Revivalist*. He and I still keep in close touch since both of us have been Nazarene preachers for many years. Blessings and prayers and keep up the good work!" ■



President Michael Avery pictured with GBS alumni during a recent visit to Idaho.

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

Homecoming 2006  
October 13-14 Honoring  
the classes of 1956 and 1981



## NEW GBS STAFF AND FACULTY ASSIGNMENTS FOR 2006-07

*GBS is pleased to announce the following new employee assignments for the current school year:*



**Jonathan Bartolomeo,**  
*Coordinator of Information Technology (CIT).*

While a GBS student, Jon served as an IT technician for two years. After completing his AA

in General Business (2005), he was hired full time as the Media Specialist. Part of his responsibilities were as assistant to Brent Miles, Coordinator of Information Technology (CIT). After Brent accepted employment as a programmer for Medpace, Jon assumed the responsibilities of CIT. Brent will continue to teach and work as a consultant with Jon in GBS's IT Department.



**David Reynolds,**  
*Seventh Grade Teacher.*

Replacing Crystal Wolf who has taught seventh grade in GBS's Aldersgate Academy for the past three years is David Reynolds. He earned a BS from Washington State University (1976) and has completed several graduate courses. David has taught for twenty-six years—six in a conventional setting and twenty in an ACE learning

center—and will also serve as GBS's Director of Institutional Research. He and his wife Dorothy have four children, David, Douglas, Danielle and Dwayne.



**Tonya Lambeth,**  
*Kindergarten Teacher.*

After graduating in 2001 from GBS's Teacher Education Division with a major in elementary education, Tonya Lambeth taught kindergarten and first grade for five years at Carolina Christian Academy. She now returns to the Hilltop to teach Kindergarten, replacing Amy Morris, who will now teach second grade. The former second grade teacher was Erika Deuel who taught in that position for the last three years.



**Darla Stroup,**  
*Fifth Grade Teacher.*

Replacing Jeremy Glass who taught fifth grade for the last four years is Darla Stroup.

# REVIVALIST FAMILY

*On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or [revivalist@gbs.edu](mailto:revivalist@gbs.edu).*

## BIRTHS

To **Brian and Shannon (Miller) Bishop**, a daughter, **Olivia Brooke Bishop**, March 1, Maryville, Tennessee. Brian is a GBS HS graduate ('00) and an alumnus of the college. His parents are Mr. and Mrs. Pete Bishop. His father was formerly a GBS staff member. Shannon is a GBS college graduate ('02).



To **Tim and Julia Fleener**, Belleville, Wisconsin, a son **Timothy Ray Fleener III**, born February 1. Both parents are GBS alumni.

To **John and Tracy Gonsior**, London, Ohio, a son **William (Will) Richard Gonsior**, born July 4.



To **Chris and Nancy (Hamer) Lambeth**, a son, **Caleb Josiah Lambeth**, born April 20, Cincinnati, Ohio. Chris is registrar at GBS and Nancy attends the college as a music major.

To **Brent and Rhoda (Bell) Miles**, Cincinnati, Ohio, a daughter, **Elizabeth Ann Miles**, born July 11. Both Brent and Rhoda are GBS alumni, and he is a current staff member.

To **Jon and Alicia Plank**, Selinsgrove, Pennsylvania, a daughter **Lauren Elisabeth Plank**, born May 6. Jon is a graphic designer and webmaster for *God's Revivalist* and God's Bible School.

Since her graduation from GBS in 1982 with a BA in Music, she has taught for twenty years in ACE schools. She is very talented, and her knowledge of the ACE program will be beneficial to ACA. Darla and her husband James have four children, Jessica, Gretchen, Travis, and Kristen.



**Dr. Mark Bird,  
Director of  
Aldersgate Distance  
Education Program.**

Dr. Bird, who will retain his teaching position in the Division of Bible and Theology, replaces P.D. Wolfe as ADEP Director.



**Dan Glick,  
Christian Service  
Director.**

Replacing Mark Bird, who has ably served in this position for seven years, Glick will add his new responsibilities to his present GBS portfolio as chair and professor in

the Division of Intercultural Studies and World Missions.



**Charlotte  
Frederick, Adjunct  
Professor in the area  
of Children's Ministry.**

After graduating from GBS in 1986, Charlotte has become well-known in child evangelism ministry, holding children's services at IHC and in various camps and churches.

**CHRIS LAMBETH RECEIVES  
MASTER'S DEGREE**

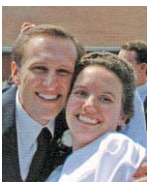
In May GBS's Registrar Chris Lambeth graduated from Liberty University. "I congratulate Chris on completion of his Master of Business Administration degree," comments his divisional chair, Aaron Proffitt. "As coordinator of our business program, he brings excellent skill and knowledge. His MBA coursework has helped enable him to provide valuable

perspective to the General Studies Division as to how we can better serve our students. Chris' high level of achievement in his MBA classes illustrates his strong analytical ability, and his experiences in the Liberty program are enabling him to help make our business program stronger and up-to-date."

Chris, who began his studies in July 2004, reports that although he is glad it's over, he really enjoyed the program. "I feel like it was beneficial and I learned a lot." Former presidential candidate Gary ➡



**MARRIAGES**



**Rachael Arndt to James Rickenbach,** July 8, **Frankfort, Indiana.** Rachel is a 2001 GBS graduate (BA in CTE).



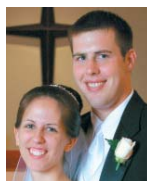
**Joy L. Alexander to Lt. Jeffrey H. Velazquez,** June 2, Adcock Memorial Chapel, GBS, Cincinnati, Ohio. The daughter of Paul and Linda Alexander, Joy is a GBS alumna. Her father is a GBS faculty member.



**Michelle Bishop to Davie Covert,** March 25, **Gaston, Indiana.** Davie attended GBS for college one semester in 2004. Michelle is both a GBS HS graduate ('98) and college graduate ('02). Her parents are Mr. and Mrs. Pete Bishop. Her father was formerly a GBS staff member.

**Lisa E. Burton to Jeremy R. Robison,** August 4, Cincinnati, Ohio. The daughter of Mr. and Mrs. Larry

Burton, Lisa is a GBS graduate. Her mother is a former GBS staff member. The son of Ron and Cindy Robison, both GBS alumni, Jeremy is a student in the GBS Division of Ministerial Education.



**Dorcas R. Byer to Matthew J. Hallam,** July 1, Burlington, Kentucky. Dorcas is a 2005 GBS alumna and current staff member at GBS. Her mother, Mrs. Debbie Byer is also a GBS staff member. Matt is a 2006 GBS graduate (BA in Min Ed).

**Jennifer L. Gray to Mark D. McCall,** June 10, Robinson, Illinois. Mark is a 2006 GBS College graduate (BA in Min Ed).



**Jessica L. Stroup to David A. Hartkopf II,** June 17, Hamilton, Ohio. Both are GBS college seniors, and Jessica is the daughter of Darla and James Stroup, both GBS alumni. Her mother is a new faculty member in GBS's Aldersgate Academy.

*(continued on page 12) ➡*

➡ Bauer spoke at Liberty baccalaureate services, and Senator John McCain at commencement exercises.

**PIERPOINT, TAYLOR, AND MCGINNIS PREACH CAMP MEETING; PRESIDENT AVERY DELIVERS COMMENCEMENT ADDRESS**

GBS's annual camp meeting, May 16–21, was marked by good attendance, and more importantly, a gracious sense of the divine presence. Special speakers were Rev. Paul Pierpoint, Rev. Coy McGinnis, and Dr. Wingrove Taylor. Their messages were interesting, helpful, and anointed by the Spirit. Brother McGinnis' faith and courage in the face of severe health problems added an unusual uplift to the services. Taking charge of the music were Professor Garen Wolf and the

Division of Music. Children's services were held by college staff and students.

Weekend activities featured commencement exercises, Saturday morning, May 20. At the request of the college graduating class, President Michael Avery gave the address. Rev. Steve Mills offered the invocation, Mr. Paul Clemens read the scripture lesson, and Dr. Robert England delivered the benediction. Conferring college degrees was Dr. Leonard Sankey, chairman of the GBS Board of Trustees. College valedictorians were Roel Cuaresma and Stephanie Smith, and salutatorian was Belinda Anders. High school valedictorian was Alanna Smith, and salutatorian was Tiffany Albers.

**KURTIS LEWIS AND KORIN REINER NAMED "STUDENT OF THE MONTH"**

Two students have been given the award "Student of the Month" by the Office of Student Affairs for April and May. They are as follows:



*Korin Reiner.* Given the award for April, she is enrolled in GBS's BA program in elementary education and plans eventually to work in Emmanuel Wesleyan Academy in her hometown, Elizabethville, Pennsylvania. "I have enjoyed my time



# REVIVALIST FAMILY

continued

➡(continued from page 11)

**DEATHS**

**Juanita Frailey Adcock, 85,** Moultrie, Georgia, died April 28. A native of Illinois, she graduated from Butler University and received two post-graduate degrees from the same institution. She was a school teacher for 38 years, and her career included almost every grade from first to college. She was preceded in death by her husband, the Rev. James Wesley Adcock, well-known evangelist and educator who once was a GBS faculty member and in whose honor the campus chapel is named. Survivors include her daughter Wesena

Adcock Jordan; her sons, Dr. D.W. Adcock, Dr. S.N. Adcock and Dr. S.R. Adcock; and other relatives. Rev. O.W. Willis officiated at funeral services May 1, with burial at Pinecrest Memory Gardens.

**Rev. J. Wilton Beck, 80,** died June 8 at his home in Randolph County, North Carolina.



After his conversion, he accepted God's call to ministry. After building a church for the new converts in his first meeting and pastoring for one year, he enrolled at God's Bible School, where he met Ruth Taylor, to whom he was married in the school chapel, May 22, 1953. After graduating from the Christian Workers

Course, he was a pastor, then an evangelist for over 50 years. Eternity alone will reveal those helped by his efforts. Besides his wife, he is survived by his daughter Eunice; his sons Paul and Mark; three grandchildren, and one great-granddaughter. Funeral services were held in Sophia, North Carolina, with the Rev. Arthur Swaney and the Rev. Dan Parker, officiating.

**Lillian B. Budensiek, 84,** died May 10, Hobe Sound, Florida. An earnest Christian from the age of 12, she was an elementary school teacher in South Carolina, her home state, then taught at Allegheny Wesleyan College and Faith Bible School. She and her husband David served for twelve years

# The GBS Graduates of 2006

## Associate of Arts in Bible and Theology

Charles Edward Clifton  
Virginia Lee Crofts (ADEP)

## Associate of Arts in General Business

Betty Jo Cochran, *cum laude*  
Robert Dale Fye  
Benjamin Roy Gilley, *cum laude*  
Sarah Elizabeth Renner, *cum laude*

## Associate of Arts in Intercultural Studies and World Missions

Angela Dawn Fry  
Sara Dawn Gaskins

## Associate of Arts in General Studies

Teresa Dawn Elliott, *cum laude*  
Stephen Ryan Harms  
Ryan Edward Mills  
Jacquelyn Renee Pearce,  
*summa cum laude*  
Melissa Joy Phelps  
Dwayne Andrew Reynolds,  
*magna cum laude*  
Kimberly Kaye Roy, *magna cum laude*  
Wanda Sue Webb, *cum laude* (ADEP)

## Associate of Arts in Music Ministry

Sara Dawn Gaskins  
Phillip Jason Harmon  
Amanda Gayle Shipman

## Bachelor of Arts in Intercultural Studies and World Missions

Clarissa Elaine Atchley, *cum laude*  
Mitchell Dylan Bishop  
David Paul Cassity, *cum laude*  
Jennifer Lynn Key  
Sarah Elizabeth Renner, *cum laude*  
Stephanie Joy Smith, *summa cum laude*

## Bachelor of Arts in Missions for Nurses

Roel Pilar Cuaresma, *summa cum laude*

## Bachelor of Arts in Ministerial Education

Jonathan Howard Ayars, *cum laude*  
Chad Daniel Cowherd  
Matthew James Hallam,  
*summa cum laude*  
Kurtis Lee Lewis, *magna cum laude*  
Mark Daniel McCall, *cum laude*  
Denis Odhiambo Okang  
Adam Daniel Proffitt  
Nathan Thomas Weaver (ADEP)

## Bachelor of Arts in Church and Family Ministry

Anders Belinda Danielle,  
*summa cum laude*  
Jason Lee Hopkins  
Timothy Scott Makcen,  
*magna cum laude*  
Megan Bess Nichols  
Stephanie Joy Smith,  
*summa cum laude*  
Teresa Kay Stillwell, *cum laude*

## Bachelor of Arts in Christian School Music Education (K-12, Non-Performance)

Aaron Writtenhour Perkins

## Bachelor of Arts in Christian School Music Education (K-12, Performance)

Kristin Maxine Foster, *magna cum laude*

## Bachelor of Arts in Church Music (Non-Performance)

Brandon Paul Mills

## Bachelor of Arts in Music Ed. and Classroom Ed. (K-8, Non-Performance)

Joy Luvell Alexander, *cum laude*

## Bachelor of Arts in Elementary Teacher Ed.

Elisabeth Joy Clemens,  
*magna cum laude*  
Nichole Renée Kilgore,  
*summa cum laude*  
Jaime Erin Lemons  
Valerie Ann Proffitt

## High School Graduates

Tiffany Albers  
Joseph Bell  
Gabrielle Dobson  
Dominique Fisher  
Alea Jordan  
Drew Kochanowski  
Jong Hye Lee  
John Price  
Ronnie Purre  
Holley Robbins  
Alanna Smith  
Kassandra Willis

here and my time here has been well spent," she says. "I have invested in preparing myself with a quality education to become a teacher as well as building a Biblical foundation for the rest of my life."

**Kurtis Lewis.** Earning the honor for May, he received his BA in Ministerial Education at 2006 commencement exercises. He will continue as youth pastor at Summitville Independent Wesleyan Bible Holiness

Church and also as night manager at Indiana Wesleyan University, Indianapolis. He plans to complete an MBA,



then a master's degree in ministry. "God has used the chapels, revivals, camp meetings, and even the everyday classes to ground me in the love of God," he adds "It has been enriching intellectually because I have been given (p20)➡

teaching in Bible schools in South Korea and Guatemala. During the 1990's, they lived at God's Bible School, where he served as professor. He passed away in 2004.

She is survived by her two sons, John and Stephen. All who knew her will miss her bright smile and bubbling Christian personality. Funeral was held at the Hobe Sound Bible Church, Rev. Paul Pierpoint and others officiating. Burial was at All Saints Cemetery, Jensen Beech.

**Julia Dale Ewing, 97,** of Menominee, Wisconsin, died March 10. She spent two years (1931-33) at God's Bible School and College and received the Christian Workers Course Diploma. For 38 years she was employed by a manufacturing

company as an executive secretary in management. Following retirement from that firm, she served as a church secretary for 14 years. She is survived by nieces, nephews, and other relatives and friends. Private committal services were held at Riverside Cemetery.

**Mabel Stone Hicks** of rural Montpelier, Ohio, died September 1, 2005. She attended God's Bible School 1951 to 1957 and worked in the General Office. She was a pastor's wife in the Pilgrim Holiness Church and The Wesleyan Church for 40 years. She is survived by her husband of 48 years, Rev. Walter W. Hicks, and their sons Jim, John, and Tim Hicks. Funeral services were held at Montpelier, Ohio.

**Janet Carol Cook Morrison,** "died April 22 of complications from cancer," writes her husband, Rev. Richard E. Morrison, Huntington, West Virginia. "She attended God's Bible School in the mid-fifties and graduated from high school there." She was an ordained deacon in the Church of the Nazarene. "I request the prayers of God's great family as I adjust to this loss to me."

**George Alfred Reynolds, 79,** Hamilton, Ohio, died March 24. He attended GBS, graduated from the University of Cincinnati, and served in the Marine Corps during World War II. For 37 years he was employed as an electrical engineer. He was a member of (p19)➡



## A BIBLICAL RESPONSE

# Dear Phil

### MORE ON THE PURPOSE-DRIVEN LIFE

**When are you going to finish your review of *The Purpose-Driven Life*?  
—Multiple Questioners**

Dear Friends,

Thanks to all who have responded to my first article on Rick Warren's *The Purpose-Driven Life*. I've received more feedback on this than any other article I've written. In my review of the book's first 11 chapters, the jury was still out on whether Warren had just picked and chosen biblical translations to suit his views. The jury is now in, and the verdict is "no" and "yes." In most instances, Warren seemed to be genuinely motivated to allow the reader to hear the truth through different words. In a few cases, his choice of a translation is a poor one and appears to be motivated—unconsciously, I trust—by a desire to support his point.

My suggestion to anyone reading the book is to view the translations Warren cites as interpretations of Scripture. Evaluate each just like you would a sermon or commentary. If it reflects what the Bible teaches, good. If not, ignore it or look it up in a less periphrastic translation (NASB, NKJV) and see what the Bible actually says.

That brings up a typical pattern I've noticed in the way people respond to controversial books. People who like the content of a book or find it helpful often give an unqualified endorsement of the book

and its author, sometimes becoming an "Author-ite" (e.g., "Warren-ite"; "Piper-ite"). Others who find ideas in a book with which they strongly disagree often completely dismiss or condemn it and its author.

Neither of these approaches should be characteristic of believers. We are to exercise biblical discernment when we read. Maturity in thinking biblically approaches books with an "accept the biblical; recognize and discard the unbiblical" attitude. On occasion, the unacceptable material in such a book is so bad or so pervasive that it renders any effort to extract what is good a waste of time, or worse, spiritually detrimental. However, this is certainly not the case with *The Purpose-Driven Life*.

On the whole, Warren's book is worth reading. Please don't misunderstand me. I have definite disagreements with Warren on various points throughout the book. However, as a book primarily targeting believers, its good far outweighs any bad. I have repeatedly benefited from reading and rereading Warren's material.

Warren's section on "You Were Formed for God's Family" is especially valuable. His discussions on how to cultivate real fellowship, how to restore broken fellowship,

and how to protect the unity of a local church are pungent and practical. I would heartily recommend that church attenders who are not church members read this section carefully. Many local churches are sick from head to toe precisely because they don't know or practice the principles Warren outlines in this section.

Are there really five purposes for our lives? If Warren means five equally important purposes, the answer is no. The primary purpose of life is to glorify God by loving Him whole-heartedly. When we love God, we long to please Him in everything (Warren's purpose #1). Warren is dead-on when he says we were created to belong to God's family (purpose #2). The family of God, as manifested in the local church, is the necessary matrix in which our pursuit of God's glory is nurtured, corrected, and implemented through worship and instruction in Christlikeness (purpose #3), loving service (purpose #4), and missions (purpose #5). So it seems that Warren is actually developing the practical implications of the primary purpose of life.

There is no way for me to address all the areas of agreement and disagreement I have with Warren in this column, so I have placed a chapter-by-chapter analysis of the book on my website ([apbrown2.net/web/purposedrivenlife.htm](http://apbrown2.net/web/purposedrivenlife.htm)).

The primary purpose of life is to glorify God by loving Him whole-heartedly. We are here to bring God pleasure, to belong to God's family, to become like Christ, to serve God, and to fulfill our God-given mission. Are you living out the purpose for which God created you?

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. For more articles by Dr. Brown, visit his website: [www.apbrown2.net](http://www.apbrown2.net).*



### **PRESIDENT'S POSITION ON STEM CELL RESEARCH UPHeld**

The U.S. House of Representatives has failed to override President Bush's veto of a measure that would have provided more money for embryonic stem cell research. "No just society should condone the destruction of human life, in the name of medical research," commented John Boehner (R-Ohio), House Majority Leader. Criticized by those supporting the measure, President Bush explained, "In this new era, our challenge is to harness the power of science to ease human suffering without sanctioning the practices that violate the dignity of human life." Tony Snow, White House spokesman, added, "The president believes strongly that for the purpose of research, it's inappropriate for the federal government to finance something that many people consider murder. He's one of them."

### **NAE HEAD CALLS FOR PRAYERS FOR MUSLIMS**

"It seems as though the Middle East is blowing apart," writes Ted Haggard, president of the National Association of Evangelicals. "Rising tensions in Iraq and Afghanistan are in the headlines daily, as is the role of Iran, Syria and Lebanon in the struggle between Israel and Hezbollah.

All of us need prayer, but this fall we have an opportunity to join with other believers world-wide to pray for Muslims."

Haggard cites materials from Youth with a Mission (YWAM) which encourage special prayer for Muslims during Ramadan, Islam's month of special fasting, which this year is September 24–October 23. "During that time, Christians are called upon to make a concerted but respectful effort to learn about, pray for, and reach out to Muslim neighbors—whether they live across the street or around the world."

### **"WONDERFUL DAY" FOR TRADITIONAL MARRIAGE IN AMERICA**

"Thursday, July 6, was a wonderful day for our nation in the on-going legal struggle by those who want to redefine marriage," asserts James V. Heidinger II, publisher of *Good News*, conservative "forum of Scriptural Christianity within the United Methodist Church." "First, the State Supreme Court of Georgia unanimously reversed a lower court ruling that had declared Georgia's state marriage protection amendment unconstitutional—even though it had been approved by a 76 percent margin at the polls.... Georgia's amendment defining marriage as the union of one man and one woman is once again part of that state's constitution.

"Second, on the same July 6th, New York's State Supreme Court dealt a very surprising blow to some 44 couples of the militant homosexual movement who had tried to impose same-sex marriage on New Yorkers by a series of lawsuits. The good news is that some 45 states have banned same-sex marriage through statutes or constitutional amendments! However, eight states currently face lawsuits that challenge their marriage laws."

### **EPISCOPAL DIVISIONS CONTINUE**

Christ Church, Plano, Texas, one of the largest Episcopal churches in the United States, attracting about 2,200 Sunday worshippers, has announced its intention to leave the national Episcopal Church because of its "departure from biblical truth and the historic faith of the Anglican communion." Dallas Bishop James Stanton, a conservative, says he will allow the breakaway congregation to continue to use its church building.

This comes in the midst of widespread unrest over the denomination's General Convention failure last summer to submit to the Anglican Communion's request to place a moratorium on electing gay bishops and blessing same-sex unions, as well as its election of Katharine Jefferts Schori, liberal bishop of Nevada, who supports homosexual unions, as presiding bishop. Other congregations, as well as many individuals, have already left the denomination; and many of those remaining—a large number of them under the leadership of Bishop Robert Duncan of Pittsburgh—are planning strategies to maintain their witness in spite of the Episcopal Church's leftward drift. Evangelical Global South bishops, led by Archbishop Peter Akinola of Nigeria, insist that the Anglican Communion cannot compromise the issue of homosexuality and must discipline the American church. ■

# Phone-a-thon 2006

*September 18–21*

*September 25–28*

*October 2–5*

For 106 years GBS has been marked by its open door to needy students. Many alumni testify to receiving their education on the Hilltop as work students. Today that tradition continues. A number of students receive aid through the student work program, institutional scholarships or other assistance. The annual student phone-a-thon is an effort to raise the money needed to fund these programs.

We hope to reach over 10,000 friends during the three weeks of outreach while raising \$150,000 for the financial needs of the school. We also wish to thank our donors for their faithful support. This goal can only be accomplished with your help.

When a student calls, please consider a donation for this vital program!

**2006 Goal — \$150,000**

GOD'S REVIVALIST and BIBLE ADVOC



GOD'S BIBLE SCHOOL AND COLLEGE • OFFICE OF ADVANCEMENT •  
 REV. JACK HOOKER, VICE-PRESIDENT FOR ADVANCEMENT • 1810  
 YOUNG STREET, CINCINNATI, OHIO 45202 • (513) 721-7944 EXT.  
 223 • FAX: (513) 721-3971 • E-MAIL: ADVANCEMENT@GBS.EDU

DEAR REV. HOOKER: RATHER THAN WAIT FOR A PHONE CALL, I  
 WOULD LIKE TO PLEDGE MY FINANCIAL SUPPORT NOW!

- ENCLOSED IS A ONE-TIME GIFT OF \$.....
- BY GOD'S HELP, I WILL SEND \$.....PER MONTH  
 FOR.....MONTHS (FOR A TOTAL OF \$.....)
- PLEASE SEND ME INFORMATION ABOUT MATCHED GIFTS.
- PLEASE SEND ME INFORMATION ABOUT TRUSTS AND BEQUESTS.

NAME .....

TELEPHONE .....

ADDRESS .....



It is at the cross that we learn fully the seriousness of sin. If we wish to be shocked and outraged, let it be directed at Golgotha. The only innocent person ever to be punished by God was Jesus. But even then, God punished Jesus for our sins only because He volunteered to be the Lamb of God that would take away the sin of the world (John 1:29; Isa. 53:4-12). When God poured out His holy wrath upon Jesus as our sin-bearer, God's holy justice was perfectly manifest. Jesus took what God's justice demanded. The Just One suffered for the unjust so that He could bring us to God (1 Pet. 3:18). When we look at the cross we learn the meaning of justice, grace, and the seriousness of sin.

But tragedy of tragedies, grace no longer amazes us! We have grown used to it, taking it for granted. We seem to harbor the notion that God owes us mercy and that sin is not really as serious as some people try to make it. We forget that God views willful sin as an act of despising Him and despising His Word (2 Sam. 12:4, 5). Uzza's death teaches us that sin is exceedingly serious—high treason against God.

## CONCLUSION

Sometimes we think that God has not been fair toward us—that somehow He has not been gracious enough to us. But it is impossible for anyone, anywhere, anytime to deserve grace. For by definition, grace is undeserved. As soon as we talk about deserving something, we are no longer talking about grace but about justice.

Remember that God is never obligated to be gracious and merciful. Grace and mercy must be voluntary or they are no longer grace and mercy. Let us also remember that God sets limits to His patience and forbearance. He warns us over and over again that someday the ax will fall and His judgment will be poured out. God found it necessary from time to time to remind Israel—as He reminds us—that grace must never be assumed.

Yes, He killed Uzza. It was as though He said, "Be careful. While you enjoy the benefits of my grace, don't forget my justice. Don't forget the seriousness and gravity of sin."<sup>4</sup>

1 Sproul, R.C. (1996, ©1985). *The Holiness of God*. Wheaton, Ill.: Tyndale House Publishers.

2 *Ibid.*

3 *Ibid.*

4 *Ibid.*

—sermon outline by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE  
IN PREACHING"

## IT'S HIGH TREASON

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

Scripture: I Chronicles 13:1-14

## INTRODUCTION

Wham! Uzza sinned and God killed him! We don't expect God to act that way, because we have become so accustomed to hearing of His mercy that we expect it—even count on it—especially over something that seems so insignificant. We feel equally shocked about the accounts of God's judgment upon Nadab and Abihu (Lev. 10:1-11) and Ananias and Sapphira (Acts 5:1-1).

Remember, though, that these who suffered death because of their sins could never plead ignorance as an excuse. Yet they never dreamed that their failure to "get it right" would be so serious that God would strike them dead.

Let us now look at the death of Uzza and learn about God's justice and grace, as well as the seriousness of sin. Remember always that the Bible teaches that willful sin is extremely serious in God's eyes. *Indeed, it's high treason!*

## I. THE NATURE OF GOD'S JUSTICE

We learn about God's justice in the early chapters of Genesis. God, the Judge of all the earth, always does right (Gen. 18:25). In the Psalms we learn that His judgments are always according to righteousness (Psa. 67:4; 96:13). His justice is never unfair, whimsical, nor tyrannical, but always righteous and holy.

Let's consider the story of Uzza. David is the king of the newly united kingdom, and he wishes to bring the ark, the earthly throne of God, to Jerusalem. The ark was the rallying point for the nation, and it had been constructed and ornamented by the strict design of God Himself.

It was a chest made of acacia wood, overlaid with gold on the inside and outside. Four gold rings were fastened to its feet so that poles could be inserted to carry the chest. The poles were also made of acacia wood and overlaid with gold. The lid of the ark, also made of pure gold, was called an “atonement cover” or “mercy seat” (Exo. 25:17). Two cherubim of hammered gold were mounted on the ends, facing each other with wings spread upward. The dwelling place of God on earth was between the cherubim on the mercy seat.

*“And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God” (1 Chron. 13:9, 10).*

Why did God kill Uzza? We must look back in Jewish history to the formation of the priesthood and the special commands God had given. To be a priest one had to be from the tribe of Levi and a male from the family of Aaron. All other Levites—of which there were three family groupings (Gershon, Kohath, and Merari)—were appointed special duties associated with the service of God. The Kohathites, of which Uzza was a member, were consecrated by God for one basic job—to take care of the sacred articles of the tabernacle (Num. 4:4).

When the tabernacle was transported, it was necessary for Aaron and his sons first to cover and shield the holy vessels from view. Then the Kohathites would carry them. *“And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation” (Num. 4:15).* God further warned the Kohathites that the articles of furniture were so holy that if they even looked at one of them before it was covered they would die (Num. 4:20).

Uzza was a Kohathite who understood that God had declared that touching the ark was a capital offense. No emergency was grounds for breaking that command. Further, the elaborate construction of the ark made it clear that it was not to be touched. Only the poles could be touched by the Kohathites who carried the ark.

But Uzza reached out to steady the ark when he thought it was in danger of falling out of the cart. This was not an act of holy heroism but disobedience. Multiple sins are involved. David sinned by not transporting the ark properly, and Uzza sinned by touching it. The first sin set up the circumstances for the second sin. There is no indication in the text that steadying the ark was a premeditated act of rebellion. Apparently it was an instantaneous reaction under the circumstances.

But it didn't matter that Uzza didn't intend to violate the ark. He did, and he died. Remember that he was not innocent, for he knew better. God was not arbitrary, capricious or unjust about what He did.

## II. THE NATURE OF GOD'S GRACE

The suddenness of the execution and its finality is shocking to us because we do not understand the difference between justice and grace. Grace is the display of God's love and mercy to undeserving people (Eph. 2:4,5).

Divine justice speaks of conformity to a rule or a norm—namely God's rules. He always “plays by the rules.” He never shows partiality, acts out of ignorance, nor makes a mistake. He never clears the guilty, and He never punishes with undo severity. His justice is perfect.<sup>1</sup>

Our problem with God's dealings with Uzza stems from the fact that He does not always give immediate justice. He often acts with grace, which includes mercy. As R. C. Sproul points out, “Mercy is not justice, but neither is it injustice. Injustice violates righteousness. Mercy manifests kindness and grace and does no violence to righteousness. We may see non-justice in God, which is mercy, but we never see injustice in God.”<sup>2</sup>

## III. THE SERIOUSNESS OF SIN

God has clearly said, *“The soul that sins shall die” (Ezek. 18:4; cf. Gen. 2:17; 3:3; Lev. 22:9).* Every sin is a capital offense deserving death. If God gave us what we justly deserve when we sin, we would immediately drop dead. The fact that He usually extends mercy to us does not mean that He is obligated to do so. He is not unjust when He allows a sinner to die or when He strikes a sinner dead.

For sin is far more serious than we understand. It ruined God's perfect and holy creation. It plunged the human race into misery and woe. “Sin is cosmic treason. Sin is treason against a perfectly pure Sovereign. It is an act of supreme ingratitude toward One to whom we owe everything, to the One who has given us life itself.”<sup>3</sup>

We should not ask, “Why did God strike Uzza dead?” but rather, “Why doesn't God strike me dead when I sin?” Because God is long-suffering and slow to anger, we have grown bold in sin. We have forgotten that God's goodness and forbearance are designed to lead us to repentance, to give us time to repent and be saved (Rom. 2:4). Instead, we interpret His grace and mercy as proof that sin is not really so serious. The fact that we have received mercy upon mercy ought to cause us to fall on our faces before Him in humble gratitude.

➡(p4) is a very helpful discussion of the teachings of Kenneth Copeland, Kenneth Hagin, and Benny Hinn. He shows you what they teach and what is Biblically wrong with what they teach." To obtain a copy send \$5.00 to the author, 6060 N Hwy 31, Columbus, IN 47201.

**RUSSIA.** "Pray for the orphan children that they will decide to live for Jesus and become strong in faith, in courage, and in character. Some of their names are Nadia, Jenya, Natasha, Julia, Lena, Masha, Anya, Katya, Marianna, Oleg, Rusian, and Sasha (the last three are boys' names). Pray [also] that the shipment of 40,000 Russian New Testaments we are expecting will arrive soon. Once again the New Testaments are being printed in Belarus. Natasha Levzhinskaya, our bookkeeper, also has increasing responsibilities, and needs our prayers for her and her family." —Richard Grout, *Russian Lifeline Newsletter*

**UNITED STATES.** GBS alumna Esther Dotson will serve as new Deputational Secretary for Evangelistic Faith Missions, replacing Patrick Davis, who has resigned to accept a position at Hobe Sound Bible College. "Before my husband, Tim, went to be with the Lord, we always enjoyed and considered it an honor to host the missionaries who passed through our parsonage home," she comments. "When the invitation to be part of EFM was presented to me, it was not difficult to feel God tapping me on the shoulder to make sure that I was listening."

**US HISPANIC MINISTRIES.** "Hope International, as well as the rest of us, are praising the Lord that Dr. Glen Reiff has been appointed Director of Hope's Hispanic Ministries. Dr. Reiff is the founder of this work, so comes with experience and vision. Prayer is needed that his health may allow him to continue in this post for some time to come. His wife Helen will be serving as assistant principal and secretary of Hope Christian Academy." —Ropeholders

*Note: Glen and Helen Reiff are both GBS alumni, and Helen is a former GBS faculty member. —Editor*

**WORLD.** "The world of missions has changed. Latin America, Africa, and Asia now send out more career missionaries than North America. We are refining and reorganizing World Gospel Mission so that we are 'in shape' for the mission ahead. We have a five-year goal of deploying 100 new missionaries by 2010. Right now we have 33 men and women approved as missionary disciples, and they are raising their funds to go as missionaries. Last year we also sent over 1,100 people to our fields on short-term missions trips that ranged from two weeks to one year. Our goal is to enter five new fields of service with international teams by 2010." —Hubert P. Harriman, *President, World Gospel Mission* ■

➡(p13) Bethel Community Church. He is survived by his wife of 62 years, Jewel Maxine (Noel Reynolds), one daughter, Kathleen; two sons, Lawrence and Timothy; eight grandchildren, and several great-grandchildren. Funeral services were held at Bethel Community Church with interment in Rose Hill Burial Park.

"His mother, Cora A. Reynolds, attended GBS. After serving as a missionary to Africa, she came back to the school and served as the school's nurse and also operated a lunchroom for the students in the basement under the chapel. His wife received her high school diploma from there also." —Jewel Maxine Reynolds



**Rev. Frederick Lee Shockley, 87,** Gallipolis, Ohio, died December 3, 2005. He graduated with the degree Bachelor of Theology from God's Bible School and College in 1947, and as an ordained minister served the following churches as pastor: Vinton Pilgrim, Crown City Pilgrim, Guyan Tabernacle, Crown City Wesleyan, Crown City Methodist, and Miller Methodist. He was also an evangelist, a helper to many young ministers, and a World War II veteran in the US Navy.

He is survived by his wife Ruby Ellen Lee Shockley, a GBS alumna, whom he married in 1943; two daughters Carol Wamsley and Dr. Denise Shockley; two granddaughters, and a great-grandson. Funeral services were held at the Crown City Wesleyan Church with the Revs. George Holley, Michael Dickerson, and Ted Holstein, officiating. Burial was in the Miller Memorial Gardens.



**Rev. Shirley Ann Vandervort, 70,** North Vernon, Indiana, died June 3, 2006. She was a graduate of God's Bible School and College ('59 ThB), where she was assistant dean of women and sang in a women's trio.

Ordained In 1963 by the Wesleyan Church, she served for 45 years with her husband in churches in Geneva, Pennsylvania; and Seymour, North Vernon, and Holton, Indiana. She was a youth worker, district children's worker, a ventriloquist, and a member of the Holton Wesleyan Church.

Mrs. Vandervort is survived by her husband, the Rev. Wilbert Vandervort, to whom she was married in 1960; one son, the Rev. Jerry Vandervort; one daughter, Robin G. Moore; three brothers; one sister; and two grandchildren. Funeral services were held in North Vernon with the Rev. Jerry Vandervort and Dr. Mark Eckart, officiating. Burial was at Vernon Cemetery. (continued on page 7) ➡

➡(p13) better writing and people skills. I have been stretched intellectually to be able to analyze data though a Biblical paradigm to determine if what I am reading or hearing is consistent with a Christian worldview."

**BRIEFLY NOTED: For the sixth consecutive year Vincent (AA'02) and Elisabeth (BA'02) Tyler have led a group of young people to assist Rev. and Mrs. Calvin**

**McCasland at Rock Springs Navajo Mission, New Mexico.** While there, they sponsored a primitive-style youth camp for Navajo teenagers, an effort which has been successful in winning several to the Lord. This year's team included Theresa Tyler, Jonathan Bartolomeo (AA'05), Cerys Tyler (AA'01) and Clarissa Atchley (BA'06), and current students Jaleesa Ford, Peter Highley, Amber Mullins, Rebecca Pearce, and Seth Tyler.

Elisabeth Tyler is also head librarian at GBS. ■



**ELECTRONIC CLASSROOM UPDATE**  
by Dr. Ken Farmer,  
Vice President for Academic Affairs

Two years ago, we began a project to convert selected "regular" classrooms around campus into "Electronic Classrooms." It was started with a gift from Paul Sell. Then, after a news article in the *Revivalist*, our Kansas friends Almina and Erskine Hughes contributed substantially to the project. What a blessing!

Our first room to be outfitted was Classroom C, which is our largest classroom. Due to the width of the classroom, a dual projection system had to be installed so that the entire room would have adequate views. After we researched the cost of desks/podiums, we designed our own, which was then constructed by our maintenance department.

Next, the Ward Family Trust agreed to sponsor an entire room plus a SMART Board (electronic white board). For this project, we selected Classroom A. However, by this time, we had some better ideas concerning desk design. Additionally we solicited suggestions from the professors. Our second-generation "electronic podium/desks"

(EPDs) are much better. They are smaller, the electronics inside are all rack-mounted for accessibility, and they have touch control panels on top of the desk to allow professors to switch between the various systems—computer PowerPoint, DVD, VHS, document camera, or the Internet. We ordered three desks built to these specifications, and Steve Miller and Mark Foster, two GBS alumni and great carpenters, really came through. Everybody was very happy with the new product.

General Studies Divisional Chair Aaron Profitt (shown in Classroom A) says, "Having an EPD and SMART Board enables faculty to incorporate a greater range of materials into our classroom presentations. This in turn provides our students with richer educational experiences, since some things—especially audiovisual and Internet materials—simply can't be reproduced without the technology. Additionally, students benefit from access to this technology. My public-speaking students, for instance, are able to gain experience using PowerPoint as they refine their speaking skills, something they'll be able to use in ministry and work."

In addition to Classroom A, these new EPDs were also installed in the Mom White Classroom and in Room 201 in the McNeill Music Hall. The Electronic Classroom Project became part of our strategic plan (STAND Plan). We met our goal for '05-'06—five classroom conversions, two with SMART Boards.

The goal for the coming year ('06-'07) is two additional rooms, both with SMART Boards. The two classrooms identified for conversion are the newly dedicated teacher ed classroom and one of the two new general studies classrooms. This means ordering new EPDs and all the necessary electronics.

Why not help make all GBS classroom technology up-to-date and teaching-friendly? Your gift of \$5,630 will completely outfit the room—EPD, electronics, SMART Board and a special teacher's chair to fit the raised EPD.

If you would like to be involved in this project, please mark your donation "Electronic Classroom Project." All our professors thank you! ■

➡(p4) stand true. Robust faith—yes, that’s it. May I have permission to read your article over the air and offer photocopies to listeners and friends? It was wonderful.

CARL KALLSEN  
Email

**NO CALL TO THE MINISTRY?**

Philip Brown’s “No Call To The Ministry?” in the April issue is one of the hardest hitting calls to action I have read in a long time. Unless we are ready to give up our “Onward, Christian Soldiers’-within-the-four-walls-of-our-churches-only” stance, let us abandon our claim to being inheritors of the mandate handed to us by those who burst forth from the Upper Room! Our big cities are waiting as well as lands afar.

ANITA BRECHBILL  
Email

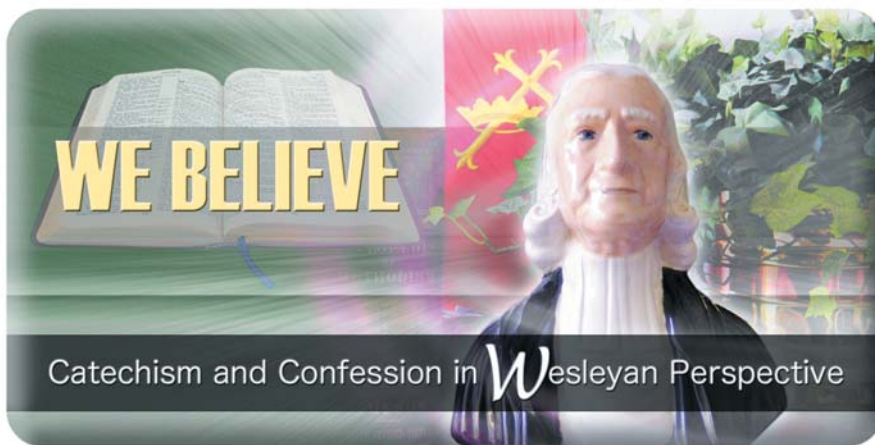
Just yesterday morning, I had been praying, “Lord, if You want me to go to a Bible college, then please make it very clear to me.” A few hours later I picked up our *Revivalist*, and guess which article caught my attention? Yes, it was [Dr. Phil Brown’s]. All I could do was swallow hard and say, “Uh, Lord, You sure know how to make Yourself clear, don’t You?”

AMANDA SUTTON  
Email

**MORE ON RICK WARREN**

I read with great interest [Dr. Phil Brown’s] remarks in the winter issue of the *Revivalist* concerning Rick Warren’s *Purpose-Driven Life*. As a pastor I see new “best sellers” all too frequently that (we are told) will revolutionize our lives and the church. Problem is, so many of these books, while good, are just another man’s plan for “activity.” God’s “purpose” is that we be “holy and without blame before Him in love” (Ephesians 1:4).

STEVE BAGBY  
Email



*Dr. Mark Bird continues our series of brief statements reasserting basic truths foundational to Wesleyan theological conviction.*

**V. THE HOLY TRINITY: ONE GOD IN THREE PERSONS**

“**T**here is but one living and true God...,” as the old Methodist article declares. “*And in unity of this Godhead there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.*” This is the doctrine of the Holy Trinity, and it is basic for us Wesleyans, as for orthodox Christians everywhere. Granted, some argue that the Trinity isn’t all that important. But it is clearly taught in the Bible and deeply rooted in church tradition.

Most importantly, the Trinity is set forth in the Bible, which teaches that there is only one God (Deut. 6:4) but also that there are three distinct Persons, each of whom is God (Gal. 1:1; John 1:1, Acts 5:3-4, Mark 1:10-11). God Himself has revealed that He is one in His nature but three in His persons.

This is why Trinitarian teaching is central to the Church’s ancient and universal creeds. So the Athanasian Creed (A.D. 500) affirms: “*And the [universal] faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substance.... The Father is...neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Spirit is of the Father and of the Son...proceeding.*” “*One God in Trinity and Trinity in Unity*” —this is the faith of Christians throughout the centuries!

Within the Godhead the three divine Persons are distinguished by the way they relate to one another. These personal relationships involve communication, self-giving love, equality, and order/structure. The Father, Son, and Holy Spirit give themselves continually to each other. We reflect this social nature of God when we, as persons made in the image of God, live in self-sacrificial love for one another and for God. Human community is based on community within the Godhead.

Moreover, the doctrine of the Trinity also has implications for worship. The Father and Son live in wonderful communion with each other, and because of the Son’s atoning work, the Spirit is able to help us to participate in that fervent love-relationship. As Trinitarians, we are to pray to the Father, in the Spirit, through the Son. We also pray to the Father, to the Son and to the Spirit, for each is God, and all must be equally adored. As Charles Wesley wrote:

*Eternal, undivided Lord, Co-equal One and Three,  
On Thee, all faith, all hope be placed; All love be paid to Thee* ■

➡(p2) since—and they will sing their way into your heart. Better yet, they will feed your soul, fortify your will, and lift you to the Great King Himself. In turn, He will often use them to grip you with His own priorities.

This is why He’s been needling me with Number 332. Its first verse is as follows:

*We may spread our couch with roses,  
And sleep through the summer day;  
But the soul that in sloth reposes  
Is not in the narrow way.  
If we follow the chart that is given,  
We need not be at a loss,  
For the only way to heaven  
Is the royal way of the cross.*

These lines are crisp, relevant, and timeless, but we do not even know their author. I have found them in one other collection, as well as in an essay by Octavius Winslow, a 19th-century Baptist. Neither, however, indicates their origin, which according to the hymnal is “unknown.” This much is sure: they point directly to what it always means to be a real Christian, not just a pretender.

For this hymn is not about staying in bed all day sniffing roses. That is just poetic metaphor. Its real message is that all who follow Jesus must renounce self-centered purpose, spiritual laziness, and worldly entanglement. In other words, they must take the cross! This was a message our spiritual ancestors regarded with deep concern but which we seem mostly to ignore.

Perhaps that is why their solemn hymn about “the royal way of the cross” is absent from our repertoire. Other classic texts with the same warning also seem headed for oblivion. Where does any congregation now feature “Am I a Soldier of the Cross?” or “Must Jesus Bear the Cross Alone?” or “Beneath the Cross of Jesus” in their Sunday repertoire on any regular basis? How vividly they contrast with the halfhearted “Christianity lite” that captivates modern evangelicalism. This includes too much of our own movement, born though it was in a fiery summons to deny self, forsake the world, and embrace the cross. Nobody doubted then what we meant by holiness, for we were forthright about the matter.

*For one who is reared in splendor,  
The cross is a heavy load;  
And the feet that are soft and tender  
Will shrink from the thorny road;  
But the chains of the soul must be riven,  
And wealth must be as dross,  
For the only way to heaven  
Is the royal way of the cross.*

Here is the second verse of Number 332, and it tells us again that the “only way to heaven is the royal way of the cross.” Indeed, this is the heart of the hymn, as it is also the heart of Jesus’ call: “*If any man will come after me, let him deny himself and take his cross and follow me. For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake shall find it*” (Matt. 16:24–25).

Such stern and graphic language must have caused those first followers of His to shudder in dismay. Often we react in the same way. For by its very nature, the cross was an instrument of bloody execution, and no one ever took it up without realizing that he must die upon it. Very specifically Our Lord chose this as the unrelenting symbol of what it costs to follow Him.

For if the cross means anything at all, it means one thing—“death to self, of being crucified with Christ (Rom. 6:6; Gal. 2:20), [and] of full surrender to the will of God,” as Dr. Ralph Earle reminds us. He then quotes Dietrich Bonhoeffer to help us understand:

Just as Christ is Christ only in virtue of his suffering and rejection, so the disciple is a disciple only in so far as he shares his Lord’s suffering and rejection and crucifixion. Discipleship means adherence to the person of Jesus, and therefore submission to the law of Christ, which is the law of the cross.

This is why the “royal way” is also the “narrow way,” scorned by multitudes who snub the Lord Christ rather than surrender their loyalties to Him. These loyalties are twisted by sin, with unregenerate self always at its core, displayed in its ugly offspring—self-will, self-assertion, self-indulgence, and self-glory. Here is the way of the world—human society at war with God—but it is not the way of the Kingdom. “*Enter ye at the strait gate.... Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it*” (Matt 7:14).

Not for a moment, though, is Christ’s religion one miserable round of self-inflicted misery, ascetic disciplines, and harsh restraints. It is true that we must give up ourselves to Him and abjure the world that crucified Him. But all the while, we are fortified with “joy unspeakable” as we follow His footprints that mark the way of the cross winding on before us. He Himself is guide for our journey, always turning darkness into light, ashes into beauty, sorrow into hope. Thus Samuel Rutherford remarked, “Christ’s cross is the sweetest burden that ever I bore. It is such a burden as wings are to a bird, or sails to a ship to carry me forward to my harbor.”

Yet that burden must be borne—freely, courageously, and faithfully; for there is no crown for those who refuse the cross. Only the narrow way leads to glory.

“There are few who find the way to heaven,” comments Dr. Adam Clarke, and “fewer yet who abide anytime in it; and fewest of all who persevere unto the end. Nothing renders this way either narrow or difficult to any person but sin. Let all the world leave their sins; and all the world may walk abreast in this good way.”

Let us do exactly that—“walk abreast in this good way.” To do this is a personal choice, of course. Each of us must answer the question: “Will you take the narrow way to life or the broad way to destruction?” Personal choices, however, do come together in corporate movement; and the corporate movement in which we are now headed is not reassuring. Increasing affluence and what John Wesley called “softness and needless self-indulgence” are taking a heavy toll. Too few of us are ready to bear the cross, and too many of us are reluctant to forsake the world.

If we are to survive as a spiritual force—and if we are to see our people become joyous, earnest, and authentic Christians—we must have leaders who will faithfully lift up the cross that Jesus bore as the sign of our salvation and the cross that we must bear as the mark of our discipleship. We must have pastors who will lovingly apply scriptural principles to expose the encircling pagan culture that threatens to destroy us. We must have saints who will humbly follow Jesus in the narrow way and thus display its winsome glory.

We also need to add some beefsteak to our Sunday menu. Let’s begin by learning Number 332, that solemn old hymn that points to what it always means to be a real Christian.

We may say we will walk tomorrow  
 The path we refuse today.  
 But still with our lukewarm sorrow  
 We shrink from the narrow way.  
 What heeded the chosen eleven,  
 How the fortunes of life might toss,  
 As they followed their Master to Heaven  
 By the royal way of the cross. ■



**By Anita K. Brechbill**

**“...The sheep follow Him: for they know His voice.” (St. John 10:4)**

To know the voice of God is absolutely necessary to make it safely through the spiritual obstacle course we all must travel. He is faithful. He knows all. He sees ahead, even to the end. His judgment is unerring. He is able to keep us from falling.

One of the sweetest things about the Spirit-filled life is the clarity with which the Word of the Lord comes through. The “static” and cross currents of self-interest, self-promotion and self-preference are gone.

The leading of the Lord is precious beyond words. A teachable spirit is to be treasured at all costs. It means handing over the controls to an Omnipotent Hand, trusting to the foresight of an Omniscient Eye. When turning some corner, when taking a step in the path of duty, we are suddenly conscious of the opening of a door, the answer to a long unexpressed desire. Then we remember that crossroads where we could not understand His leading, but we knew it was His voice. ■

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

**Readers are urged to pray for the author of this column, who is recovering after two surgeries necessitated by repeated falls and a serious fracture. Mail may be sent to her at Riverwoods, 3201 River Road, Lewisburg, PA 17837 with this notation: “Attention: Anita Brechbill, East Wing, Room 405.” As Miss Brechbill has already notified us, her declining health requires her to discontinue writing for the Revivalist after December 2006. For eleven years she has served as director of Ropeholders, a missionary news and prayer service. In October she will be succeeded in that position by Mrs. Olive Asbury, present assistant director. Mrs. Asbury notes that the new email address for Ropeholders is [ropeholders@missionhelps.net](mailto:ropeholders@missionhelps.net). —Editor**

# Homecoming 2006

October 13-14

Honoring the high school and college classes of 1956 and 1981

## FRIDAY

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

You're a part  
of the family

and it's time to come home!

## SATURDAY

- 9:00 Alumni Brunch and Fellowship
- 10:00 Reunion and Reflection, Honoring Graduates of 1955 and 1980 (held in Dining Hall); Annual Alumni Elections
- 11:30 Meet the Administration and Faculty, Campus and City Tours, Open Dorms
- 1:00 Alumni vs. Students Basketball and Volleyball

