

GOD'S REVIVALIST

October 2007

Bible Advocate

BLE SCHOOL & REVIVALIST



Miss Evelyn Ware

1927-2007

the editor's view



LARRY D. SMITH

WHAT REALLY MATTERS

Father Goudge was about to exchange earth for heaven. For generations he had faithfully served God and the Church of England; but now he was lying upon his deathbed. His daughter Elizabeth kept vigil at his side; and she has left an account of what happened at the end. Rousing suddenly from unconsciousness, the old clergyman opened his eyes and said, "Dear one, it is loving that matters." He then fell back upon his pillow for his final sleep. "So that is the end of it for these great men," Elizabeth observes. "All their accumulated knowledge, all the argument and controversy, seem of little importance. Only love remains important and immortal."

"*It is loving that matters.*" Father Goudge's last benediction points to what is essential to human relationships; but more significantly, it points to what is essential to genuine Christianity. For as scripture affirms and as the saints declare, love is the foundation for all the rest. Indeed, if everything else should be stripped away, here is what it really means to be a Christian—*loving God and loving people!* "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). *Faith working by love*—this, after all, is the unailing synthesis which makes us Jesus' followers and friends. Faith is that confident trust which joins us to the very life of God, while love is the demonstration of that trust in the complicated network of human life.

From its beginnings, Christ's Church has said all this; but we Wesleyans have made a special issue of the matter. For as our scholars say, our "theology of love" is the central "dynamic of Methodism." It is true that we have put great emphasis upon faithful obedience to God's commands, persistent practice of "habituated virtue," and rigorous social witness in the public forum. But behind all this—as we have insisted, at least in our better moments—is not merely the demands of outward duty, but the (p22) ➡

CONTENTS

October 2007
Volume 119 No. 7

FEATURES

Five Warnings From The Book Of Hebrews 9
by Larry Grile

DEPARTMENTS

The Editor's View 2
The President's Page 3
Letters To The Editor 4
The World To Win 4
Faculty Forum 6
Called Unto Holiness 8
News From The Hilltop 10
Revivalist Family 10
Dear Phil 14
World Pulse 15
Media Minute 15
Revivalist Pulpit 17
We Believe 21
Thoughts For The Quiet Hour 23

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

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ABOUT THE COVER: God's Bible School honors the life of Evelyn Marie Ware, alumna and retired staff member who had been a part of our campus family from January 1946 until her recent death.

the president's page



SALUTING A SAINT

by Michael R. Avery, President

Saints, like boxes, come in all shapes and sizes—and like boxes their true contents are often obscured to the casual observer. Evelyn Ware was such a saint. Her death on September 6th has given us all an opportunity to reflect on her life and to understand the true measure of this great soul.

Her story began in 1927. Calvin Coolidge was President of the United States. Charles Lindbergh had just completed the first trans-Atlantic flight, and Henry Ford was rolling off the assembly line the first Model A. But down in Asheville, North Carolina, John and Ruth Ware were not tuned in to these big events. They were

anticipating their first child. John, a veteran of World War I, was happy to leave the hardships of war behind him and was looking forward to raising a family. His joy of expectation turned to the joy of reality on September 8, 1927, when their baby girl was born. They named her Evelyn Marie. From that day forward she would be a “Daddy’s girl.” Evelyn was later joined by two brothers, Norman and Billy.

At some point in her high school years, she was wonderfully converted. After high school she decided to attend God’s Bible School. She came to the Hilltop in January 1946. This eighteen-year-old girl loved to sing, so she enrolled in the Christian Workers Course. She completed this course and received an Evangelistic Certificate in Voice in 1955.

Evelyn, like so many of us, was a work student. She started working part-time in the General Office in the winter of ‘46 and went fulltime for the school in 1948. This stretched out her studies for several years, but it gave her a job she loved and a small income. She later worked in the Cashier’s Office, where she would remain until 1996—completing forty-eight years of fulltime service. She then gave seven more years of volunteer service to the School. In 2000 she was honored by the National Alumni Association for giving over 50 years of service to God’s Bible School.

During her volunteer years, she would come over to the office about mid-morning, sort the mail, open donor letters and do a few other helpful things until around 11:00 a.m. She then promptly headed to the bus stop for her daily outing to one of the city’s shopping malls.

The years slipped by quickly and quietly as she devoted her life to the business of the school she loved. Day after day she walked across the street to her little office and spent hours tallying numbers, chasing stray pennies, and posting payments to student accounts so that God’s Bible School could operate. She quietly invested the best years of her life in a “hidden away” task that received little notice but was crucial to the operation of this institution.

Miss Ware’s life teaches us something about faithfulness and excellence. She worked for every GBS president but Martin Well Knapp. Each president described her as a first class Christian lady who was exemplary of what an employee of a Christian institution ought to be. She was hard-working, discreet, loyal, and honest. She dressed professionally, spoke kindly and got along with everyone! In all the years that I knew her I never heard her say a negative word about anyone. She was so careful and discreet.

Miss Ware’s life teaches us about contentment. She remained single throughout her life. She never owned a car or learned how to drive. But her life was not boring or isolated. She wasted no time feeling sorry for (p16)➡

Letters

TO THE EDITOR

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

SUMMER ISSUE "A TREASURE"

The summer 2007 issue is a treasure. The cover is a masterpiece. The inside is even more precious. You and Dr. Avery are your usual brilliant, insightful viewers of the Christian scene. The two Philips (Philip Bishop and Philip Brown) had pertinent messages. As for Sonja Vernon, she is a worthy one to succeed Anita Brechbill.

EDITH TJEPKEMA
Boon, Michigan

IF THE FOUNDATIONS BE DESTROYED

We appreciate [and] thank God for your bulldog faithfulness to holiness life and experience. As you may know our [denominational] periodical—now a quarterly—has abandoned this. [It was] once the bastion of our faith. "If the foundations be destroyed, what shall the righteous do?"

HARRY L. MOORE
Ogdensburg, New York

THROUGH ALL THE YEARS

Please renew my subscription to the *Revivalist*. My grandmother was one of the early subscribers. My mother went to school [at GBS] in 1907 and 1908. I have yet this copy of *Sparkling Waters*. The date is 1925 and has the article about "The Angel Visit" to the Hittle family children while parents went to a revival meeting. The *Revivalist* has come to our home through all the years.

LORETTA LINTON
Frankfort, Indiana

Sparkling Waters was a children's publication issued by the Revivalist Press and will be remembered by many of our older readers.—Editor

(continued on page 21) ➡

the world to win

Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

CAMBODIA. "Thanks for your prayers for our funding for Cambodia and the Philippines in '08. Thus far over \$11,000 has come in, leaving \$7000 yet to go. We receive commitments almost weekly, so we are encouraged and praising the Lord. —Robert and Kay Bickert, Email

CINCINNATI INNER-CITY. "As we enter a new school year, we realize that the TOPS [Teens of Power School] students are among the most likely to accept Christ. The more students we have, the more impact we can make on their daily lives. We are currently testing several prospective students and trying to follow God's leadership on just who will be in the program this year." —Matt and Dorcas Hallam, Newsletter

Teens of Power School, a ministry of GBS's Main Street Chapel, Cincinnati, provides Christian educational opportunities for inner-city youth. —Editor

ERITREA. "(EFM) requests continued prayer for the persecuted Christians in Eritrea.... Several members of a sister mission were arrested recently. Pray that God will change the situation. Pray also for the 25 students who graduated from Faith Bible College in Cairo on June 8th. —Ropeholders

GUATEMALA. "Praise the Lord for the revivals among the outstations of the church in San Pedro. Over 90 people were saved in a two-week period and various ones were healed of diseases. One woman who was unable to have children because of an internal tumor was saved and healed, and now she has a child. As a result of that miracle, 19 of her family have come to the Lord." —Lee and Shari Rickenbach (EFM), Ropeholders

(continued on page 19) ➡

Family Tours, a ministry of Crisis Family Care, invites YOU to experience
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Israel



faculty



forum.

THE CONNECTION BETWEEN OUR PRAYING AND OUR LIVING

by Dan Glick

*"And whatsoever we ask, we receive of him, **because** we keep his commandments, and do those things that are pleasing in his sight" (John 3:22).*

According to the Apostle John, there is an inseparable relationship between the holiness of our lives and the effectiveness of our prayers. God does not obligate Himself to respond to the prayers of a person who disregards His commandments. Conversely, by keeping the commandments and pleasing God, we get an audience with Him.

David, the Psalmist, is right there with John. He wrote that God gets hard of hearing in certain circumstances. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18); i.e., if you entertain iniquity, the Lord will not entertain your prayers.

Other biblical writers saw it that way, too. In his first epistle, Peter drew a connection between the way we live and the answer to our prayers. He wrote that a husband might as well talk to the wall as to talk to God if he is behaving in "wife-dishonoring" ways. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the

wife...that your prayers be not hindered" (1 Peter 3:7).

This last verse reminds me of a time soon after Martha and I were married. We had had one of those disputes that was a little less than honoring. Following the incident, I crossed the road (I was a young pastor) to spend some time in prayer at the church. As I piously knelt at the altar, I became acutely aware that God had the audacity to take my wife's angle on the matter. With a chastened attitude, I crossed the road, entered the house, and made my amends. Prayer seemed to work after that.

"Beloved, if our heart condemn us not, then have we confidence toward God" (John 3:21).

"Small stuff!" you say. Yes, maybe, but small stuff often affects the big stuff. In fact, there is a continual dependence of big matters on small matters.

In his *Pensées*, Pascal wrote, "Cleopatra's nose: if it had been shorter the whole face of the earth would have been different." Why? According to Peter Kreeft, author and professor of philosophy at Boston College, it's "because Mark Antony would not have fallen in love with her, fought a war

for her, upset the Empire and changed all subsequent history, including ours today."

Again Kreeft writes, "If one of a million sperm cells had not successfully hailed the taxi of your mother's ovum but another had gotten in instead, you would be a totally different person."

Or consider this. If your grandfather had not turned his head to scratch that itch he had on the back of his neck, he might not have noticed your grandmother sitting in the corner of the room and may not have been motivated to make her acquaintance, and you would have never been born.

Ben Franklin understood this dependence when he wrote, "For want of a nail, a shoe was lost; for the want of a shoe the horse was lost; and for want of the horse the rider was lost, being overtaken and slain by the enemy, all for the want of care about a horseshoe nail."

Life, like baseball, is a game of inches, where big things are constantly dependent on small things. Spiritual matters often work similarly. Because of a sinful attitude or action, prayer is hindered. Because an apology is not made, God grows deaf. When God does not work, Satan gets the advantage. When Satan gets the advantage, disaster looms.

Curiously, this principle is double-edged: keeping in mind that the behavior of our life directly affects our prayers, we need also to remember that our prayers have a direct affect upon our behavior. It is impossible to be a godly man without being a prayerful man. ■

Dan Glick is chairman of the Division of Intercultural Studies and World Missions at God's Bible School and College.

Pastoral LEADERSHIP Conference

Hosted by School of the Prophets & Aldersgate Forum

OCTOBER 30- NOVEMBER 1, 2007

held on the campus of God's Bible School & College, Cincinnati, Ohio



GUEST PLENARY SPEAKER
Dr. H.B. London
 Vice President, Ministry Outreach/ Pastoral Ministries
 Focus on the Family

OTHER GUEST SPEAKERS:



Rev. Chris Cravens



Dr. Allan Brown

Registration **\$25.00**

Conference Expense **\$100.00**

Lodging, meals, and materials

Spouses **\$50.00**

Lodging Vernon Manor Hotel - Rooms are large with 3 beds per room. Couples will be housed on Campus. If a couple desires to stay at Vernon Manor or if anyone wants a private room, a special rate of \$69.00 will be available through the School. Rooms may be seen at www.vernonmanorhotel.com

Meals provided by GBSC Cafeteria

Scholarships The first one hundred full-time Christian Workers and/or Senior Ministerial Students that register will receive a scholarship for \$100.00. (One per family)

Conference Schedule

Tuesday

Evening

7:00 pm Opening Session – *Dr. H.B. London*
 8:30 Dessert and Dialogue

Wednesday

Morning

7:00 – 8:00 am Breakfast in the cafeteria
 8:15 – 8:30 Welcome & Introduction –
Dr. Michael Avery
 8:30- 9:00 LEAD Survey
 9:00 - 10:00 “The Biblical Requirements for Leadership
 within the Church” – *Dr. Allan Brown*
 10:30 Morning Session – *Dr. H.B. London*
 12:00 pm Lunch

Afternoon

2:00 pm Response to Morning Paper
 2:30 “Finding, Making and Empowering
 Leaders” – *Rev. Chris Cravens*
 4:30 – 5:30 Dinner

Evening

7:00 pm Evening Session – *Dr. H.B. London*
 8:30 -10:00 Dessert and Dialogue

Thursday

Morning

7:00 – 8:00 am Breakfast
 8:15 – 9:15 “Strategic Thinking for Small Churches”
Lessons in Strategic Planning
 9:15 – 10:15 Financial Strategies – *Jim Olsen*
 10:30 Closing Session – *Dr. H.B. London*
 12:00 pm Lunch

For more information
 call 1.800.486.4637 ext 202
 or e-mail leadership@gbs.edu

OCTOBER 2007





— Called Unto Holiness —

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

HOLINESS IS BEAUTIFUL AND ATTRACTIVE

By Rev. E.W. Roy

Scriptural holiness is beautiful and attractive. It is never ugly, bitter, driving, or censorious. If the life of one who professes to be living a life of holiness manifests any of the aforementioned characteristics in his daily walk and behavior, it is certain and unmistakable that his “holiness” has soured. Be it known to one and all that sour “holiness” will never attract one individual to Christ or to His salvation by the Spirit.

I would emphasize again that true holiness is never sour. It is true, unfortunately, that some questionable and ungracious things have appeared across the years among holiness people—even among those professing to be entirely sanctified. But these unattractive characteristics only give evidence that something has occurred in these people’s lives which has caused their religious experience to turn negative and sour.

We must always be conscientiously sincere and careful in our endeavor to live the winsome life of true holiness. For it is quite possible to be very orthodox in doctrine but at the same time lack a sweet, Christlike spirit. One may have a clenched-fist, teeth-gritting type of fundamentalism which does not draw or attract people to holiness of heart and life but rather drives them away. It is possible to be firmly uncompromising with sin or carnality, but at the same time fail to manifest the spirit of Christ in patience and kindness with those in dire need of the experience of holiness. Christ uncompromisingly denounced sin and hypocrisy, but still He was always kind. His manner was far from harshness and a canting criticism. He could “level” with folk, because He loved them dearly.

There is a tendency among holiness folk to classify an individual as either being a “radical” or a “compromiser.” Both preachers and their manner of preaching are often categorized as one or the other. Certainly, no faithful minister of Christ can be a “compromiser” of divine truth, and always he must be a “radical” in its pre-

sentation. Though the dictionary defines “radical” as “extreme,” it also says that it means “fundamental, thorough-going, [or] basic.” It relates to the “root or source of things.” In light of this, Christ was certainly a radical preacher, for He got to the root of sin in a thorough-going manner. He was called an extremist in His day; and those who follow in His steps now are often declared to be radical extremists, too. But a careful study of the Gospels will forever convince one that a minister of the Gospel cannot be true to his calling as a Christian minister, faithful to God and the inspired Word, and fail to declare a radical message of divine truth from the pulpit.

However, there is a tremendous difference between a firm and uncompromising declaration of a positive truth as outlined in the Bible and prompted by the Holy Spirit and a sour, ranting, accusing harangue concerning mere trifles. It is tragic that the preaching of scriptural holiness has too often been brought into ill repute because the individual listening to the message failed to distinguish the difference between the two.

Yes, it is possible to be radical and at the same time too “raspy” in declaring truth. One may be true to the Word in many areas but still be hard to live with. We should earnestly endeavor to be unswerving in fidelity to truth but should avoid being uncharitable as we would avoid a plague. Sometimes the message of scriptural holiness has been tainted with so much gall that it was rendered bitter and unattractive.

May God enable us to exhibit the spirit and attitude that will cause others to hunger for the product we advertise. ■

The late Rev. E.W. Roy was an influential minister of the Church of God (Holiness) and a leader in the early Conservative Holiness Movement. This edited article is reprinted from The Convention Herald with permission.

FIVE WARNINGS

FROM THE BOOK OF HEBREWS

By Larry Grile

(PART THREE)

After the Hebrews writer's warning against unbelief (3:7–4:13), he proceeds to encourage his Jewish brethren to hold fast to their faith in their heavenly High Priest, Jesus Christ. He urges them to ever take full advantage of Christ's sympathetic humanity in the ongoing struggles of life and to make a quick and earnest appeal to the throne of grace to receive timely mercy and help in the times of need (4:14–16). The point is that no one ever needs to let go of his faith and give up, for the triumph of Christ's redemptive work guarantees to us the immediate personal attention of an understanding and gracious High Priest in our times of weakness and spiritual need.

The writer moves on in 5:1–10 to show that Jesus' experiences of suffering combined to teach him the discipline of obedience, which in turn rounded out and perfected, not the character, but the full range of His human experience, so that He might be a fully understanding and compassionate high priest toward those of us who often display woeful ignorance and willing waywardness. Because He personally understands the triumph of obedience over the natural cries of the flesh, He is able through His ongoing intercession for us to turn our ignorance and waywardness into an obedient lifestyle that leads to eternal salvation.

Next, the writer shows that the priesthood of Christ rests on the appointment of the Father (5:4–6). The divine appointment is indicated in Ps. 110:4, "Thou art a priest forever after the order of Melchizedek." The writer would like to say more about the relationship of Christ and Melchizedek, but finds the minds and hearts of his Jewish brethren in a state of spiritual deficiency and incapable of understanding the deeper truths of the Word of God.

It is from this observation that the writer issues his third warning, which is against spiritual slothfulness (6:12).

THE THIRD WARNING: THE DANGER OF SLOTHFULNESS

A kind of spiritual complacency had developed into a spiritual dullness (5:11). Because of their lack of diligence, the writer's Jewish brethren had become spiritually stunted and had little understanding and appetite for the deep things of God (5:12). It was high time for them to move on from spiritual babyhood and develop into mature saints capable of discerning deep truth and teaching others accordingly (5:13, 14).

The writer strongly urges his readers to move on from the first elements of Christian instruction and faith to realize personally that perfection, or fullness of spiritual completeness in Christ, which is so central a part of the covenant of grace. Their failure to grow in grace and experience God's fullness had left them weak and vulnerable to an increasing cycle of backsliding and repenting (6:1, 2). This fact led the writer to warn them of the danger that their spiritual slothfulness posed for them: *That backsliding can lead into apostasy and so grieve God that He judicially closes the door on any further repentance or spiritual progress* (6:3, 6). The point is (p19)➡

NEWS

from the Hilltop

SCHOLARSHIPS AND CONVOCATION SERVICES

President Michael Avery preached at Convocation Services, opening the 2007–08 school year at GBS, Sunday August 26. He challenged students to make a complete commitment of themselves to Christ and to His service. Campus Pastor Mark Cravens preached in the evening service.

Rev. Jack Hooker, Vice President for Advancement, awarded the following scholarships: (1)

Crawford Family Scholarship, Katie Butcher; (2) *Myrtle Jessup Ministerial Scholarship*, Nathan Gumbiner; (3) *Marvin Jewell Ministerial Scholarship*, Nathan Gumbiner; (4) *Frank Little Scholarship*, Tyler Bishop; (5) *C. Helen Mooshian Scholarship*, Brenda McMillan; (6) *Rhyne Memorial Scholarship*, Katheryn Hornberger; (7) *H.E. Schmul, Sr., Scholarship*, Courtney Raines, Bethany Mills ; (8) *Vaughn Somers Memorial Scholarship*, Esther Gilley; (9) *Meredith and Florence Vance Scholarship*, Kristen Fox; (10) *Mr. and Mrs. K.W. Wong Scholarship*, Joshua Velazquez, Albert Kimberly; (11) *Ethel Belle Baugey Scholarship*, Piepie Beuttel; (12) *Rev. William E. and Hazel C. Jackson Scholarship*, Laura Atchley; (13) *Dr. Leslie Wilcox Scholarship*, Michelle LePage; (14) *Edna Erle Brothers Messerschmidt Memorial Scholarship*, Alanna Smith; (15)

Merle D. Wolf Memorial Scholarship, Heather Christner; (16) *Nathaniel Joslin Memorial Scholarship*, Gretchen Wetherald; (17) *Stanley and Evelyn Kendall/Stanton Christian School Scholarship*, Maria Stetler; (18) *Aubrey Elam Indoor Camp Scholarship*, Brian Bartolomeo; (19) *The Carl Victor and Bessie Hedstrom and Alvin and Gertrude Hedstrom Memorial Scholarship*, Ryan Watters; (20) *The Chester C. Elliot and Lelia E. Roberts Elliot Scholarship*, Eric Stanbery; (21) *The Hazel (Trouten) Scheid Memorial Scholarship*, Aaron Jones; (22) *The John O. (Mickey) and Annie E. McGuire Memorial Scholarship*, Andrew Smith; (23) *The Leonard and Janet Sankey Scholarship*, Jordan Litchfield; (24) *The David and Clare Martin Scholarship*, Laura Chapman; (25) *The Norma J. Sturgeon Memorial Scholarship*, Ashley Bishop, Heather Frazier; (26) *The Gertrude Taylor Memorial*

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.

BIRTHS



To **Daron (GBS 2000-01) and Amber (Davison) (GBS HS '01) Jones**, a son, **Spencer Daron Jones**, born June 6, Lansing, Michigan. Daron is pursuing a

doctorate in veterinary medicine at Michigan State University.



To **Rev. Seth (BA Ministerial Ed, GBS '05) and Heidi (Jones) (BA in Mus Ed '03) Wetherald**, a daughter, **Ellie Kate Wetherald**, born July 25, 2007. Seth and Heidi

are also parents of another daughter, Emmalee. Seth is pastor of the Bible Methodist Church, Garfield, Michigan.

DEATHS



Catherine (Taylor) Ellingson, 74, died July 20, 2007. A native of High Point, North Carolina, she attended GBS for three years in the early 1950's. She returned

many years later to complete her bachelor's degree program in 1985, then went on to earn a Master's degree in English from Xavier University. After being employed by the IBM Corporation for 37 years, she retired in 1992. At age 68, she taught English for a year at Korea Nazarene University, Chonan, South Korea; and at the time of her death, she was teaching at Indiana Wesleyan University, Cincinnati campus. She was a member of the West Carrollton Church of the Nazarene. One of

Scholarship, Kenneth Hurst; (27) *The Dr. J.D. Young Memorial Scholarship*, Nolan Sams; (28) *The Peter B. and Patricia J. Moran Scholarship*, Dwight Habecker; (29) *The Dr. R.G. Flexon Memorial Scholarship*, Ancil Braithwaite; (30) *The Marjorie Bryner Memorial Scholarship*: Joe Hough; (31) *The Ronald M. Sherrill Memorial Scholarship*: Janet Wolf; (32) *South Bend Union Chapel Scholarship*: Nathan Gumbiner; (33) *R.E. McNeill Memorial Scholarship*: Jessica Rose; (34) *The Elmer C. Farmer Pastoral Scholarship*: Nicolas Logan. (35) *The Crossman, Reiss, Woods Memorial Scholarship*: Brittany Brander; (36) *The Ervin and Jane Bohall Scholarship*: Duane Viehdorfer; (37) *The Evelyn Ware Scholarship*: Kristen LePage; (38) *The Paul E. Drummond Scholarship*: Eric Stanberry; (39) *The Ada Conrad Memorial Scholarship*: JonMark Coleman, Rebekah Raisch, Candy Kellogg; (40) *The GBSC General Scholarship*: Deatra Sweatt.



The following are recipients of a one time scholarship provided by Mr. Tom McClain: Brent Lavy, Michael Metz; and *The Betty Jane Speth Scholarship*: Candy Kellogg; and *The Donald and Ethel Baughey Foundation Scholarship*: Peter Doyle, Troy Burns, Bennett Bullock, Scott Olsen, Dustin Clark; and *The Wilkerson Memorial Scholarship*: Kendra Smith, Brittany Hager,

Gretchen Wetherald, Heather Peck, Andrew Stuart, Becky Arnold, Dwight Habecker, Kristin Raines, Alicia Burch, Leanna Martin, Cheryl Martin. In addition, six new scholarships commenced this school year. *The Oral E. and Lucille Cox Memorial Scholarship*: Josh White; *The Joyce Ann Marshall Memorial Scholarship*: Lisa Christner; *The Jim and Dorothy Miller Memorial Scholarship*: ➡



her last checks was written to GBS in response to the summer appeal from President Avery.

Survivors include her sons, Rev. Robert Lee Ellingson and Rev. Stan R. Ellingson; six grandchildren; one great-grandson; and two sisters, Virginia (Taylor) Ferguson and Ruth (Taylor) Beck, both of whom once taught at GBS.



Oscar Johnson, 67, of Kenwood, Ohio, died August 31, 2007. He was a faithful and joyful Christian, who left a radiant testimony of victory through Christ, even in death. For 45 years Oscar was a beloved barber in the Mariemont-Hyde Park area of Cincinnati and cut the hair of many GBS students and faculty who will gratefully recall his kind and cheerful service. He is survived by his beloved wife Judy (King) Johnson; his daughter Kimberly; his son Greg; his grandchildren, Aaron, Alana, Allison, Geoffrey, and Kathryn; his mother, Mattie Johnson; and five brothers and sisters.

Funeral services were held in Cincinnati with his pastor, the Rev. Darrell L. Stetler, officiating, assisted by Rev. Richard Miles, who read a letter from GBS President Michael Avery and who then delivered a tribute.

For President Michael Avery's earlier tribute to Oscar Johnson, see "Finding God in a Barber Shop," *God's Revivalist*, September 2005.



Rev. Eugene O. "Jack" Jones, 75, died June 25, at Rochester, Minnesota. As a student in middle and high school, he made a commitment to Christ, which he kept faithfully throughout his life. After college, he earned a degree at Nazarene Theological Seminary and entered the ministry of the Church of the Nazarene. In 1972 he organized what is now the Crusaders Churches, USA, which he served as bishop until his death. He also founded Christ Theological Seminary and served as senior pastor of Crusaders Church, Urbana, Illinois. Bishop Jones is survived by his wife, the former Camillia Ann Marsh, whom he ➡

➡ Megan Walsworth; *The Connie A. Tiede Memorial Scholarship*: Hannah Timmons; *The Mary Ann Bell Memorial Scholarship*: Esther Gilley; *The Minnie Ruth Wallbrown Memorial Scholarship*: Sarah Williams. Two special scholarships were awarded this year: *The V.O. Agan Memorial Scholarship*: Lalia Boyd; *The Dr. and Mrs. Samuel E. Deets Scholarship*: Titus and Cherie Byer.

The Divisional Chairman greeted each of the scholarship recipients. Seventy-three students received awards totaling more than \$50,000.

JOHN MANLEY PREACHES GBS FALL REVIVAL

Rev. John Manley, young pastor from Dayton, Ohio, served as evangelist for the GBS fall revival, August 27–31. Speaking in both morning and evening services, he challenged his hearers to deal forthrightly with sin in their lives and to respond gladly to God's

provision for spiritual success. His messages were based in scripture, drawing from the failures and successes of such characters as David, Peter, Lot, Lot's wife, Noah, and Adam and Eve. A spirit of prayer accompanied the services, and students readily knelt at the public altar to seek victory through Christ.

ITINERARY FOR NOVEMBER GBS COLLEGE CHOIR SERVICES AND PENNSYLVANIA ALUMNI DINNER

Friday, November 9, 7:30 PM, Greater Chambersburg / Hagerstown GBS Rally, Montgomery Brethren in Christ Church, 6727 Montgomery Church Rd. / Mercersburg, PA; Rev. Dennis L. Ritchey; (717) 597-3635.

Saturday, November 10, 7:30 PM, God's Missionary Church, 2127 Hill St., Lebanon, PA; Rev. Barry Arnold, Pastor; Rev. Dwight Rine, Assoc. Pastor; (717) 273-3690. (*Pennsylvania GBS Alumni Dinner at 5:00 PM.*)

Sunday AM, November 11, 10:00 AM Combined Service, Beavertown God's Missionary Church, Corner of Covered Bridge and Creek Roads, Beavertown, PA; Rev. James Plank; (570) 837-7813.

TO OUR CANADIAN AND FOREIGN SUBSCRIBERS

Recently the US Postal Service drastically increased postage rates for magazines sent from the United States to Canada and other foreign countries. In response to these increases, we have suspended sending *God's Revivalist* to our subscribers outside the US. To reflect these increased charges our subscription rates have been raised.

Canada: \$28.00 per year

Other Countries: \$45.00 per year

If you live outside the US and wish to continue your subscription, please remit the new rate in US funds. As an alternative to these

REVIVALIST FAMILY

continued

➡ married August 5, 1956; two sons, Richard and Marsh; his brother Richard; and three grandchildren.

Dorothy E. (Vannoy) Patterson, 91, died at Kearney, Nebraska, August 30, 2007. Converted as a



teenager, she was faithful to serve the church in many capacities, especially missions. She spent countless hours sewing, mending, quilting, and then packing and sending her work to the mission fields.

She was always sensitive to those in need and reached out to them, sharing her faith in God, her love, and her means. Survivors include her husband, Murl, to whom she was married in 1949; her son William Wilke; her daughters, L. Jean Randolph, Anita Smith, and Judy Miller; her brother, Frank Vannoy; her sister, Florence Schwarz; 11 grandchildren; 21 great-grandchildren; her foster son, Larry Schanamen, and other relatives.

Funeral services were held at the Kearney Church of the Nazarene, of which she was a member, the Rev. Rick Thomason, officiating. Rev. Michael Avery delivered the sermon, and Rev. Larry D. Smith gave a eulogy. Burial was in the Kearney cemetery.

We gratefully honor the memory of Dorothy Patterson who, with her husband Murl, was a faithful and generous supporter of GBS. Her service, her prayers, and her sacrifice will not be forgotten. —Michael Avery, President, God's Bible School and College.



Evelyn Ware, who died September 6, 2007, two days before her 80th birthday, was a beloved staff member of God's Bible School, her tenure being longer than any other at the Hilltop except Nettie Peabody. She enrolled at GBS as a teenager in 1946 and remained on campus for the rest of her life, working in the investment office, cashier's office, and cam-

increased rates, each issue of *God's Revivalist* is available at no charge on our website at www.gbs.edu.

We regret this action we have had to take, and we thank you for your understanding.

JOB OPPORTUNITIES AT GBS

Immediately: Information Technology Position. GBS is currently looking for a full-time computer technician to assist in the maintenance of campus technology, including phones, data, and computer support. The position would work directly with the Coordinator of Information Technology and support a wide range of current technology. Experience in computer and network support, including Office, Windows, and Microsoft Server, is preferred. Advanced computer skills, such as web design, photography, SQL, media distribution, open-source/linux, or other comparable computer

training would be highly desired, but not necessary. Candidate must be willing to be trained in areas relating to institutional needs. For more information about the specifics of the job, you may also contact the current CIT, Jonathan Bartolomeo, at jbartolomeo@gbs.edu.

January '08: Director of Admissions/Financial Aid. The candidate needs to have some basic computer and office skills. An ability to relate well to prospective and current students is critical, as the office serves as a clearing-house for student concerns. This is a year-round position. Some office/computer experience is preferred.

August '08: Librarian. Ideal candidate would have a graduate degree in Library Science or be willing to pursue one in order to be ready to assume the Head Librarian position at GBS. Pay for this position is over a 44-week period. Candidates should possess a minimum of a bachelor's degree (mas-

ter's preferred). Some library experience is preferred.

August '08: Spanish Teacher. Teacher needed for Spanish I-III in the high school and one college Spanish class each semester. Pay for this position is over a 9-month period. Candidates should possess a minimum of a bachelor's degree (master's preferred). Some teaching experience is preferred.

August '08: High English Teacher. Teacher needed for high school English. Pay for this position is over a 9-month period. Candidates should possess a minimum of a bachelor's degree (master's preferred). Some teaching experience is preferred.

God's Bible School and College welcomes applications from all persons sharing our faith commitment. We especially welcome applications from qualified female and minority candidates. All interested parties are encouraged to send their resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, by email to kfarmer@gbs.edu, or fax to (513) 721-3971. ■

pus post office, and also serving as telephone operator and interim member of the Board of Trustees. Funeral services were held at the GBS chapel, September 10. Clergy participating were Rev. Mark Cravens, Rev. Darrell Stetler, President Michael Avery, and Rev. Richard Miles. Burial was at Spring Grove Cemetery.

For tributes to Miss Ware by President Avery and former Presidents Deets and Miller, see page 3.



Rev. Chester Wilkins, 88, Anderson, Indiana, died August 10, 2007. He attended GBS, receiving the Christian Worker's Certificate in 1946. He also served on the GBS college faculty in the early 1960's and maintained an interest in his alma mater throughout his life. Rev. Wilkins was a retired minister, author of several books, including *The Four Gospels*, a teacher, and homebuilder. He was preceded in death by his first wife, the former Edna L. Henson and his son

Steve. He is survived by his wife, Margaret; stepson, the Rev. Bob Pavey; stepdaughter, Becky Day; daughter-in-law, Sandy Wilkins; seven grandchildren; 13 great-grandchildren; and several nieces and nephews.

He was a member of the Central Wesleyan Church, Anderson, where funeral services were conducted, the Rev. Ernest Batman, officiating. Burial was at Green Lawn Cemetery, Frankfort.

NOTICES

Marriage Matters Retreat has announced two sessions, the first at the Edgewater Hotel, Gatlinburg, Tennessee, December 4-5, 2007, and the second at the Carlisle Inn, Sugarcreek, Ohio, February 13-14, 2008. Contact Rev. Rodger Stearns, Coordinator, 10341 Middle Branch Ave. NE, Hartsville, Ohio 44632; or call (330) 877-8584. Email is rodger@stearnsviolins.com. ■



Dear Phil

DID GOD CREATE EVIL?

I have two questions. If it is God's will that no man perish, why did He create evil (Isa. 45:7)? I used to believe that Lucifer created evil, but while reading Ezekiel 28:11–19, I noticed that he says Lucifer was perfect in his ways until iniquity was found in him. Somehow evil entered into Lucifer. How? —Darrell

Dear Darrell,

The answer to your second question is in James 1:13–14, which says that “every man is tempted when he is drawn away of his own desires.” There are only two conditions necessary for any being, including angels, to experience temptation. The first is the capacity to want something. The second is the lack or absence of something that is desirable.

The reason God cannot be tempted with evil is that He does not lack anything that is desirable. Our Triune God is completely satisfied within Himself. He did not create angels or men to meet a need. Lucifer, on the other hand, did not possess the glory, honor, and power that God possessed; and like all angels, Lucifer had the capacity to desire.

Notice also that James says that “every man is tempted when he is drawn away of his own desires and enticed.” Enticement does not have to come from the outside. Enticement is experienced when a person becomes aware of something he lacks, sees something that will satisfy his lack, and feels the desire to have that something.

Lucifer could have experienced his lack, seen God's glory and power, and desired to have it without any external prompting.

In verse 14, James tells us, “When lust has conceived, it brings forth sin.” The key question is when does lust conceive? The best answer that I know is that lust conceives when will unites with desire, and a person chooses to try to satisfy that desire in a way that is contrary to God's will.

This means that God did not have to tempt Lucifer in order for him to sin. Thus, the first sin in the universe was committed by Lucifer alone in his heart. God did not create evil.

Your first question comes from Isaiah 45:7, which says, “I form the light and create darkness: I make peace, and create evil: I the LORD do all these things.” I commend you for having looked up the word “evil” in Strong's exhaustive concordance. Many people do not even attempt to find out what the original Hebrew or Greek means.

An additional way in which you can gain access to the meaning of the original text is *translation comparison*. If you look up Isa. 45:7 in

conservative modern translations, you will find that none of them translate the word *ra'* as “evil.” Here are the words modern translations use in this verse: “*calamity*” (NASB, ESV, NET, NKJV), “*disaster*” (NIV, HCSB). When you look at the NASB, NKJV, ESV, NIV, and HCSB, you are looking at the considered opinion of hundreds of scholars who have spent large portions of their lives studying God's Word in the original languages and who believe that the Bible is the inspired, inerrant Word of God. Obviously, neither their scholarship nor their commitment to the inerrancy of God's Word makes them infallible in their translation. However, the fact that these conservative translations translate the word *ra'* with an English word other than “evil” should at least cause you to question whether the word *ra'* means evil in this context or not.

I think there are good reasons to accept the modern translations of this Hebrew word. First, notice that God contrasts *ra'* with “peace.” The primary meaning of the word “peace” (*shalom* in Hebrew) is “a condition in which all is as it should be.” Evil is not the opposite of a condition in which all is as it should be. However, calamity or disaster are opposites or antonyms of *shalom*. Second, contextually Isaiah 45 is part of a section in which God is providing hope for His exiled people and promising judgment upon their Babylonian captors. The blessing of God is peace. The judgment of God is calamity. As the sovereign over nations, God declares Himself ultimately responsible for both peace and calamity.

Blessings,
Philip Brown ■

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.



mediaminute

Resources for the Christian Family

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

Spiritual Development

Conformed to His Image by Kenneth Boa
"This is one of the finest books on spiritual formation that I have ever read. His biblical and practical approach to developing Christlikeness makes this a must read for those who are serious about knowing God. His Reformed theology surfaces occasionally, but doesn't negate the overall value of the book." —Michael Avery

Historical Resource

Carl Sandburg's three-volume biography of Abraham Lincoln, *The Prairie Years*, and two volumes, *The War Years*.
"If you're interested in American history, especially the mid-19th century, Sandburg will keep you fascinated by his narrative. He was a poet, and his historical prose is beautifully done—and his treatment of the Civil War is gripping." —Larry Smith

Music Resource

Music CD *To the King* by Lucas Shroud
"A must for any music lover's collection. Add the Don Marsh Orchestra to the piano artistry of Lucas and you have an awesome combination." —N. Keith Waggoner

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

These resources may be purchased at a reasonable price through the GBS Bookstore, Amazon.com, ChristianBook.com, Half.com, or your local Christian Bookstore.

"You are never a great man when you have more mind than heart." —Beauchene

WOMEN CLERGY AND CHURCH GROWTH

According to *U.S. News and World*, "the number of American female clergy has more than tripled" in the past 20 years, but that "nearly every major religion" that allows women to be ministers has declined in membership during the last half-century. In contrast, most major conservative churches which do not have women clergy have grown. The magazine declares this phenomenon is probably a "part of a larger liberalizing trend that is itself unpopular among the religious."

LUTHERANS LOOSEN RULES ON GAY MINISTERS

Delegates meeting in national convention in August loosened restrictions on gay clergy in the Evangelical Lutheran Church in America (ELCA), which claims 4.7 million members. By a vote of 538–431, the convention requested church leaders not to discipline homosexual ministers who live in "faithful, committed same-gender relationships." Conservatives deplored the action as contrary to the dictates of scripture.

POPE BENEDICT CALLS FOR "STRUGGLE AGAINST EVIL"

Benedict XVI has emphasized that Christ's peace is not merely "the absence of conflict" but rather "the struggle against evil." Speaking August 19 at his residence at Castel

Gandolfo, the pontiff declared that "the peace of Jesus is the fruit of a constant struggle against evil... against the enemy of God and man, Satan." He added that those who "desire to resist this enemy" must face "misunderstandings and very real persecution."

RUTH BELL GRAHAM DIES

Ruth Bell Graham, wife of famous evangelist Billy Graham for over 64 years, died June 14, at the age of 87, surrounded by her husband and children. Graham paid tribute to his wife at private burial services at the newly-dedicated Graham library in Charlotte, North Carolina. According to *Good News*, "she was laid to rest in a simple plywood casket hand crafted by prison inmates," costing about \$200 to make. Mrs. Graham, the daughter of Presbyterian missionaries in China, was her husband's influential and supportive partner in ministry throughout his long and successful evangelistic career.

MICHAEL VICK CLAIMS TO FIND JESUS

Professional football player Michael Vick has pled guilty to federal charges relating to his involvement in illegal dogfighting, claiming that "through this situation I found Jesus and asked him for forgiveness." Some evangelical leaders are skeptical as to the validity of Vick's conversion to Christ. ■

➡(p3) herself. She loved every day of life! She made friends. She found a friend in Jewel Brock and her family. She spent weekends and holidays with them on the family farm. They shopped together. Oh, how Miss Ware loved to shop! After her retirement in 1996 until she broke her hip in 2003, she went shopping everyday but Sunday. She couldn't resist a bargain!

She loved music—especially the Cincinnati Symphony. She loved to sing. She and Audrey Cady and Freda Elliott used to carol the girls in the dorm every Christmas. She loved pretty clothes and scarves. She loved to read. She loved to stay abreast of current events. She loved to work crossword puzzles. She loved sweets—particularly peppermints. She loved every day of life and all that it brought by way of little pleasures. She could see sunshine no matter how bad the storm.

Miss Ware's life teaches us that saintliness is found in just faithfully loving and serving God and others. She learned that life can have meaning and value if you give your all to Jesus, walk with Him in faithful obedience, live for something bigger than yourself and trust Him with the results. Evelyn Ware did just that. She gave almost sixty years of faithful service in a quiet corner of God's Kingdom counting change, tallying numbers and posting accounts. And she did every day of it for young men and young women who were in training to go to the whitened harvest field with the message of full salvation. No doubt her reward is great today because Jesus said, "In as much as you have done it to the least of these, you have done it unto me." ■

See Evelyn Ware's obituary, page 12.

FORMER PRESIDENT SAMUEL DEETS WRITES:

When I arrived at God's Bible School as president in 1965, Miss Ware had already worked in the school's offices nearly 20 years. She had come from a mid-South state in January 1946, and was assigned as a work student to office duties. As a student, she took a two-year course in the school's Music Department, receiving a certificate from there. Over the years, she took additional college classes, but always she was to be found filling significant roles in and around the book-keeper and cashier's offices.

Throughout my administration she served in the Cashier's Office. One Friday morning when our cash was low and we were two thousand dollars short of meeting that week's payroll, she called me and said, "Brother Deets, a gentleman just walked in from the street and handed us \$2,000." I thanked her and we both thanked God for having sent an angel—someone whom we did not know and were never to meet again—to provide that week's need.

Evelyn was one of many GBS staff members whom I "inherited" when I was given the assignment of the school's administration at age 30. She, like most of the others, was older than their new president. I was concerned that staff would take the occasion to leave their posts and go to greener pastures. I hadn't figured on her—and their—level of dedication, however. Like the others, she had gone through many lean and tumultuous years, and I learned that she was not working for an administration—she was working for God. She, like the others, remained faithful to the calling of her work for the school. I didn't have to worry about Miss Evelyn Ware. As it was, she finished her course and retired only after laboring for the school under Presidents M.G. Standley, L.R. Day, E.G. Marsh, S.E. Deets, B.C. Miller and M.R. Avery.

May God continue to bless and use the memories and influence of this His child, Miss Evelyn Ware. ■

—Samuel E. Deets, GBS President, 1965–1975

FORMER PRESIDENT BENCE C. MILLER WRITES:

Evelyn Ware was a woman we held in high regard. She was trustworthy, dependable, hard-working and one we knew we could rely upon. As head of the business office she was competent and a wonderful person with whom to work. As we can remember, she was our oldest employee, having come as a student and staying on to work in that office till she retired a few years ago. Alumni from around the world knew her and when writing to my office would often ask how she was. When asked if she remembered that person, she would answer in the affirmative and time and again tell some incident about that person. She was loved and respected by the alumni and her peers.

As a Christian she was tops. She was a faithful member of her church and faithful to the school in prayer and fasting. She was in a position to know about the needs of the school; again and again she would call the president's office when an offering had come in, and before long in all the offices around the campus, there would be "rejoicing in the camp."

I remember the times she approached me to let me know of a student in need of help, or a student she had encouraged to see me about a job on campus. She loved the students of God's Bible School and showed a genuine concern for them.

She will be missed—those cards at Christmas time, those letters letting us know we had a friend who was remembering us in prayer. We will always remember Sister Ware. God keep her memory and godly traits always in our hearts and minds. ■

—Bence C. Miller, GBS President, 1975-1995

Calvinism”: (1) total depravity and (5) the preservation of the saints. Note that the neo-Calvinist changes the emphasis in the fifth point from *perseverance* (continuance in holy living) to *preservation* (being kept by God). The Calvinist says that a true believer will live a holy life, walk in all the light God gives him and hate sin. If a professed believer goes back to a life of sin, the Calvinist says such a person was never saved. Neo-Calvinists, on the other hand, say that once a person is saved, he is always saved, no matter how much he sins after conversion. They stress “imputed righteousness,” arguing that from the moment of the new birth, God looks at a believer through the blood of Jesus Christ and does not see his sinfulness. For the neo-Calvinist, this imputation provides unconditional eternal security.

Wesleyan-Calvinism. This persuasion accepts the first and last points of Calvinism, but emphasizes the need for a further work of God in the heart. Great emphasis is placed on the concepts of “surrendering” and “consecration” to God. They believe that the depraved heart cannot be cured but that the Holy Spirit can exercise great control over it. This view is called “Wesleyan” Calvinism, because it attempts to embrace Wesley’s doctrine of the work of the Holy Spirit. This view is also identified with Keswickian teaching.

ARMINIAN GROUPINGS

Arminianism. This persuasion accepts only the first tenet of Calvinism—that is, that all are totally depraved. It teaches that Christ died for all and that anyone who is quickened by God’s free grace may come to Christ. However, an unsaved person may resist God’s grace and love, and believers may make eternal shipwreck of faith if they choose to reject God’s truth.

Wesleyan-Arminianism. This persuasion adds to the doctrine of *justification by faith* the twin doctrine of *entire sanctification by faith*. It teaches cleansing from inherited depravity and a filling of the Spirit which empowers the Christian to be a witness for Christ (Acts 1:8).

We must understand that the emphasis in the popular media on “once saved always saved” is not the position of the Calvinists but of the neo-Calvinists, who compose so much of today’s evangelical Christianity. The neo-Calvinists oppose “lordship salvation,” for they teach that you can take Jesus as your Saviour without taking Him as your Lord.

In Part Two of this series, we will examine two typical examples of the neo-Calvinistic argument for unconditional eternal security.



—sermon outline by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE
IN PREACHING”



THE SECURITY OF THE BELIEVER

Part One of Four

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

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Peter 1:10).

“All Christians sin everyday in word, thought, and deed,” asserted a Calvinistic friend. Knowing that he was a sincere, godly pastor, I interrupted, asking, “Are you telling me that you knowingly rebel against God’s authority and deliberately commit sins in word, thought, and deed daily?” He looked at me in surprise and said, “Oh no, that’s not what I mean! I believe a true Christian walks in all the light he has and purposefully strives to obey God. What I mean by saying that I sin daily in word, thought, and deed is my failure to measure up perfectly in every respect to the standard of God’s Word.”

“Oh,” I replied. “You are talking about being perfectly Christlike in every aspect of your attitudes and actions—in other words, the perfect man who measures up to ‘the stature of the fullness of Christ’ (Eph. 4:13).” “Yes,” he agreed, “that’s what I mean.” I responded, “What you are calling sins are not deliberate acts of disobedience but what a Wesleyan-Arminian like myself would call ‘sins of ignorance’” (see Lev. 4). I continued, “When a Wesleyan-Arminian talks about sin, he is usually speaking about a willful transgression of a known law of God—a deliberate, purposeful choice to disobey Him. We Wesleyan-Arminians believe that God grants us the grace through the power of the Spirit to walk in all the light He gives us, so as not to commit willful sin. Any sin of ignorance we may inadvertently commit is automatically cleansed by the blood of Jesus (1 John 1:7).”

How many willful sins can a Christian commit and still be a Christian? According to R.B. Thieme, “It is possible, even probable, that when a

believer out of fellowship falls for certain types of philosophy, if he is a logical thinker, he will become an 'unbelieving believer.' Yet believers who become agnostics are still saved; they are still born again. You can even become an atheist; but if you once accept Christ as Saviour, you cannot lose your salvation, even though you deny God" (*Apes and Peacocks or the Pursuit of Happiness*, 1973, p. 23).

In the first two paragraphs above, I was sharing a conversation I had with a Calvinist. In the third paragraph I was quoting a "neo-Calvinist." I am a Wesleyan-Arminian. All of us have definite ideas and beliefs about sin and the security of the believer. Which of us is right? Before we seek an answer, let's look at our text of Scripture.

Peter has just enumerated seven spiritual attributes that each Christian is to add to his faith: *virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity*. If we possess these qualities in increasing measure, he assures us, they will keep us from being ineffective and unproductive in our knowledge of Jesus Christ (2 Peter 1:5-8). He says to believers, "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." So Peter is urging professed Christians to make sure that they are in a right relationship with Christ, promising that they need never fall from grace. Here is true security for a believer. It is one of the great doctrines of the faith!

But it's almost impossible to talk about it without producing strong emotional responses. Those who embrace **unconditional eternal security** believe that those who believe in **conditional eternal security** are denying the promises of a faithful God and coming perilously close to blasphemy. They also falsely assume that those believing in conditional eternal security believe that they are kept by their good works.

On the other hand, those who believe the Bible teaches conditional eternal security believe that those who disagree with them fail to take the warning passages of Scripture seriously. They insist that the proponents of unconditional eternal security are teaching the ancient lie that Satan told Eve: disobeying God would not effect one's spiritual standing with God ("You surely shalt not die," Gen. 3:4).

Why is there so much controversy among people who equally cherish the Bible as God's infallible Word and are studying to show themselves approved unto God... "rightly dividing the word of truth" (II Timothy 2:15)?

I received fresh insight from a Young Baptist minister whom I had been privileged to lead into the Spirit-filled life (Ephesians 5:18). As we discussed the whole issue of conditional versus unconditional eternal security, he said that many who believe in unconditional eternal security are taught that one is saved by faith and kept by promise. As we examined the

scriptures, he came to see that God's promises of security apply only to those who maintain a faith relationship. As Romans 1:17 says, "in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith'" (NIV). God requires people to respond to His gracious working in their life and exercise believing faith continually from the start to the finish of the Christian life (see also Rom. 1:5).

UNDERSTANDING THEOLOGICAL LABELS

When discussing the security of the believer, we are tempted to tag those who disagree with us with a theological label, then dismiss what they say. For example, to label someone a "Calvinist" or an "Arminian" and then dismiss him as "heretical" or "dangerous" does little good. Further, many people really don't understand the meaning of such labels. Let's take a moment and briefly define the meaning of some commonly used theological labels.

SUBDIVISIONS OF CALVINISM AND ARMINIANISM

We must first define the terms "Calvinism" and "Arminianism." The injudicious "labeling" that occurs today usually reflects a lack of careful definition and understanding of the terms used. It may come as a surprise to learn that there is still debate over the proper definition and theological implications of the terms "Calvinism" and "Arminianism." Mildred Wynkoop, author of *Foundations of Wesleyan-Arminian Theology*, suggests the subdivisions within each of these groupings that we shall now consider.

CALVINISTIC GROUPINGS

Calvinism (sometimes called "high" or "extreme" Calvinism). This persuasion insists on these "five points of Calvinism": (1) total depravity, (2) unconditional election, (3) limited atonement, (4) irresistible grace, and (5) perseverance of the saints. These are frequently referred to by the acrostic **TULIP**. When discussing the security of the believer, a Calvinist does not like the phrase "unconditional eternal security." He prefers the phrase "perseverance of the saints." "They whom God has regenerated and effectually called to a state of grace can neither totally nor finally fall away from that state, but shall certainly persevere therein [live a holy life] to the end and be eternally saved," as Louis Berkhof explains in his *Systematic Theology*, p. 545. The Calvinist denies the doctrine of "free will" and refuses to make the perseverance of the saints "dependent on the uncertain obedience of man" (*ibid*).

Neo-Calvinism (or "modified" Calvinism). This persuasion advocates only the first and a modified form of the last of the "five points of

➡ (continued from page 4)

HAITI. “The deteriorating infrastructure in Haiti has gotten a face-lift. The roof of the mission house has been completed. The school has seen significant progress—the students finished the academic year with several taking the government test which enabled them to go on to secondary (or high) school. We praise the Lord for His help.” —*Frank and Marilyn Vaughn, World Update (FEA Ministries)*

INDIANAPOLIS INNER-CITY. “A task as large as reaching the major cities of our nation with the Good News will take more than passing fancies and paltry finances. It will take serious commitment and serious cash. It is time to get serious about urban ministry. I know of a church, (and you might too) that is spending over \$13 million on a new addition to their existing facility. In contrast, my plans are really quite modest (and even frugal). With a good plan, good oversight, and a good God, great good could be done!” —*Eric Himelick, Victory Inner-City Ministries, Indianapolis, Indiana, Email.*

MONGOLIA. “Thanks to God and many Christian friends, we’ve been able to purchase the property and buildings adjacent to our homes here at Gachuurt. The first Sunday morning, as we used the former grocery store as our new church building, one of the Mongolian brothers testified that the building was not only a grocery store but [also] the main alcohol distribution point in our entire area. ‘Now,’ he continued, ‘that center is closed down, and from where death water had flowed with a price, now living waters spring forth for free consumption.’” —*John E. Knight, Far East Newsletter, Email*

PHILIPPINES. “We are very excited about the prospects of completing and dedicating the new Alibagu center for evangelism and discipleship! We believe that the Lord is going to do great things at this facility! The final phase—the multipurpose tabernacle—was begun in June under the very capable management of Rev. David Yucaddi. Through you, God has been supplying the financial needs for this project, but we will still need about 25,000 dollars to get it ready for use and dedication in April 2008.” —*Timothy Keep, Email.*

UKRAINE. “We are now in Uzhgorod, where we have met with Wesley Bible College director Sergei Bogamazyuk and a few other staff persons. We have also joyously met some of our former students and ministry contacts. We will have much to do to furnish and make things in the apartment like we need it, but we are so thankful to have a good place. We will be busy preparing to teach and establishing ministry contacts in the weeks ahead.” —*Tim and Cheryl Boyd, Email* ■

AttentionAttentionAttention **Revivalist Family and GBS Alumni**

God’s Bible School and College is preparing for a new Strategic Planning Initiative in 2008. We encourage our constituency to partner in this endeavor by participating in a Strategic Planning Survey. Watch the November issue for instructions on how to access the survey.

FIVE WARNINGS continued

➡(p9) that Christ’s redemptive work for us and the Spirit’s subsequent work in us are of such a profound nature and benefit to us, that if we take them lightly, fail to make the most of them, and become trifling and casual about spiritual growth and about spiritual failure, we profoundly endanger our souls (6:4-8).

Although the writer thus warns his readers, he encourages them that he does not suppose that any of them have yet so grieved God (6:9, 10), and he urges them to let their Christian experience be characterized by an earnestness and diligence about continually maintaining the inward assurance and hope of salvation (6:11). He further warns them against spiritual casualness and urges them to let the saints of scripture be an encouragement to their faith (6:12). Abraham rested his faith on the twofold witness of God—His word and his oath—and obtained God’s promise of a son (6:13-15). The writer hereby encourages all of us that when the God who cannot lie gives such a twofold witness, we may nurture a divine comfort in our hearts and rest absolutely assured of the inviolability of the divine promise, which not only finds an assuring response in our souls, but reaches for its anchorage into the heavenly holy of holies where Christ has gone to guarantee our spiritual success (6:17-20).

May God help us to guard against spiritual slothfulness and casual Christianity. We are to move on to experience the fullness of Christian perfection and not allow ourselves somehow to assume that spiritual failure is the norm of the Christian life. There is no place to stop in the earnest and endless discovery of the deeper things of God! ■

Larry Grile is a beloved and well-known pastor and Bible teacher who for many years has been a member of the faculty of Union Bible College, Westfield, Indiana.

Meal-A-Month

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

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

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

- | | | | |
|--------------------------------|-----------------------|---------------------------------|------------------------------|
| 5. Deron Fourman | 20. Elizabeth Yohe | 31. Viola Durr | 40. Jeff Blankenship |
| 6. Harold Fourman | 21. John Yohe | 32. Jonathan Bartolomeo | 41. Michael Avery |
| 7. Aaron and Brenda Herring | 22. David Frederick | 33. Dennis Robbins | 42. Ruth Avery |
| 8. Heidi Holmes | 23. Richard Parchment | 34. Ted Henschen | 43. Jack and Jane Hooker |
| 9. Irene Maurer | 24. Jennee Hartkopf | 35. Dorothy Grote | 44. Beth Avery |
| 10. Jean Miller | 25. Carol Ann Blakley | 36. Franklin Thompson | 45. Jonathan Avery |
| 11. Brandon Mills | 26. Mark Cravens | 37. Travis and Shanna Pemberton | 46. Ken and Paula Farmer |
| 12. Steve Mills | 27. Sonja Vernon | 38. Jewwana Carrico | 47. Allan Brown |
| 13. John and Cathy Parker | 28. Betty Jo Cochran | 39. Judith Colburn | 48. Nadine Brown |
| 14. Joseph and Andrea Ratcliff | 29. Rebecca Kelley | | 49. Richard and Brenda Miles |
| 15. Jared Robison | 30. Kristin Bird | | |

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

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

Name _____

Street Address _____

City _____ State _____ Zip _____

Phone _____ Email _____

Giving level ___\$5 ___\$10 ___\$15 ___\$20 ___other: _____

Giving options: ___Check ___Electronic Transfer ___Credit Card

➔ (continued from page 4)

ALMOST 80 YEARS

God's Revivalist has been a part of my life since I was about five-and-a-half years old. I am now 84. I used to look forward to *Sparkling Waters* as a child. My Dad was saved and sanctified there [at God's Bible School]....

MRS. CARROLL COOK
Whitleyville, Tennessee

ENJOY AND APPRECIATE THE REVIVALIST

We do enjoy and appreciate the *Revivalist*, as the editor, Brother Larry Smith, is held in high esteem. The overall paper is great.

MARTHA J. DOUBLEDEE
Bradford, Ohio

DOES THE REVIVALIST PRESS PRODUCE SUNDAY SCHOOL LITERATURE?

Please renew my subscription to *God's Revivalist*. Also, do you have sample copies of Sunday school literature, especially for beginners, primary, and junior levels?

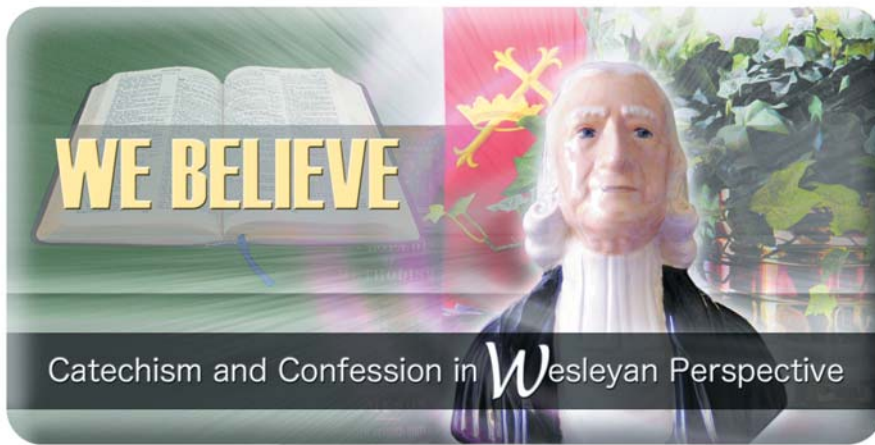
REV. PAULINE D. REESE
Bruceton Mills, West Virginia

The Revivalist Press does not publish Sunday school literature. Our school and bookstore do offer books which may be used for instruction in Christian life and doctrine designed especially for teenagers and young adults.
—Editor

SUCH A BLESSING

Thank you again for continuing to send my *Revivalist*.... I look forward to every copy. The articles are so inspiring and uplifting.... It is such a blessing to my heart. The school is always in my prayers.

ERMA TYLER
Preston, Maryland



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

XIV. SALVATION: "THE ENTIRE WORK OF GOD"

Christ's gospel is the good news of our salvation, which, as Wesley declares, embraces the "entire work of God from the first dawning of grace in the soul till it is consummated in glory." As by faith we respond to grace, He leads us through moments of spiritual realization and stages of spiritual progress in this "order of salvation" to our final goal.

Prevenient Grace. This is grace given before conversion, including "all the drawings of the Father; the desires after God, which if we yield to them, increase more and more...all the convictions which his Spirit, from time to time, works in every child of man...."

Repentance. Prevenient grace accepted will lead to true repentance. This means to sorrow over sins, confess them, and forsake them.

Faith. "Believe on the Lord Jesus Christ." This is saving faith, which not only assents to the divine purpose and consents to the divine will, but also trusts in the divine promise. This brings evangelical conversion, which includes justification, regeneration and adoption.

Justification. This is God's work for us, by which He declares our sins forgiven and restores us to His favor "through the redemption that is in Christ Jesus."

Regeneration. In this same moment, we are "born again" by the Spirit. This is "that great change which God works in the soul when he brings it into life; when he raises it from the death of sin to the life of righteousness...."

Adoption. Sinners now become members of God's family, and the Holy Spirit "bears witness" to their acceptance.

Sanctification. This is God's work in us—both gradual and instantaneous—by which "we are saved from the power and root of sin and restored to the image of God," as Wesley insists. "It gradually increases from that moment... till in another instant, the heart is cleansed from all sin and filled with pure love to God and man. But even that love increases more and more... till we attain 'the measure of the stature of the fullness of Christ.'" Wesleyans distinguish between initial sanctification, progressive sanctification, and entire sanctification.

Glorification. When corruption shall have put on incorruption and this mortal immortality, the "entire work of God" for our salvation will be completed; and perfected and restored, we shall be "forever with the Lord." ■

➔(p2) compulsion of a heart flaming in holy love for God above us and humankind around us. “God is love,” declares Saint John, “and he that dwelleth in love dwelleth in God, and God in him” (I Jn. 4:16).

Remember the “Great Commandment” of Our Lord: “*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind...Thou shalt love thy neighbor as thyself*” (Mt. 22:37-40). Like a hub to which all the spokes of a wheel must be attached and around which they must revolve, love is the pivotal and indispensable center of all we must give to God and all we must give to others. Thus it is the essential content of that “holiness without which no man shall

Whenever we have made holiness synonymous with exalted feelings, rigorous conduct, or mystical impressions, we have betrayed our message.

see the Lord” (Heb. 12:14). Indeed, love and holiness have almost become equivalent terms to us; for in actual Christian experience, they really mean the same; and one can only flourish in union with the other. Sanctification is all about our love and what happens in conjunction with our love. Initial sanctification is love begun; progressive sanctification is love matured; entire sanctification is love perfected.

In the whole process of redemptive purpose, grace is the divine overture; and faith is the human response. Grace both initiates and enables that response, but still the response must be ours. Hesitantly at first, and then with increasing confidence, we reach out our hands to Him; and in doing so, we discover that all the time He has been reaching out His hands to us. And as we entrust ourselves to Him and rely upon the “exceeding great and precious promises” (II Pet. 1:4) which He has given, “the love of God is shed abroad in our hearts by the Holy Spirit who is given to us” (Rom. 5:5). This love brings marvelous new life and purpose, and it soon becomes so united with our own that we can hardly tell where His love ends and ours begins. At every stage of its development, the Christian life means that Jesus is living and loving through us; but it also means that we are also living and loving through Him.

So He opens His heart to us, and we open our hearts to Him; and in this interchange of love with love, the result is so resplendent that we never can fully under-

stand it. For as Saint Paul affirms, we are transformed “from glory to glory” by the Holy Spirit into Christ’s own likeness (II Cor. 3:18); and as Saint Peter adds, we are made “partakers of the divine nature” (II Pet. 1:4). This is utterly breathtaking, and it is God’s love which accomplishes all of it—that great love which we have received objectively in His self-giving at the manger and at the cross and subjectively in regenerating grace and sanctifying fullness. In awe we repeat with Saint Irenaeus, “*Because of His great love, He became what we are, in order that He might make us what He is.*”

For this reason, John Wesley declared that true religion is “no other than love, the love of God and all mankind.

This love we believe to be the medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of mankind.” This “disordered world” is one vast and sad infirmary filled with men and women dying from the foul disease of sin, and Jesus is the Great Physician who with His “medicine of life” has set out vigorously and effectively to restore all who will come to Him. Certainly He relieves the outward symptoms which afflict us, but He also heals the festering cancer which is within us. Not only does He deal radically with sins, but also with sin! *For not only will God forgive what we have done, but He also will change who we are!* “Refining fire, go through my heart; / Illuminate my soul; / Scatter thy life through every part; / And sanctify the whole.”

This is all the triumph of Jesus’ love; and this is also Christian holiness! Whenever we have made holiness synonymous with anything else—exalted feelings, rigorous conduct, or mystical impressions—we have betrayed our message. *For if holiness means anything at all, it means this happy triad of triads: love, liberty, and life; healing, health, and wholeness; sanity, strength, and sanctity.* As every purpose of our being becomes dynamically integrated into the central and controlling balance of divine love, we find how wonderfully able is Our Lord “to save them to the uttermost that come to God by him...” (Heb. 7:25).

How thrilling, then, is this “glorious hope of perfect love” which has so hallowed our pews and energized our pulpits! In all the cosmos, God’s love is everywhere at work, bringing order out of chaos and beauty out of ashes. But it is also at work in us as we yield to its expansive power, which everywhere is calling us to new life in Him, casting out the unspeakable evils deep within us, and filling us with the robust life of God. The “casting out” of sin is the negative side of its great design, and the “filling us” with God’s life—which is His love, of course—is the positive dimension. Both are necessary to His purpose, but the positive is foundational to the negative, although we have often failed to note it.

But as Dr. William Sangster has noted, our plea is not merely for “purgation and more purgation,” though purgation—or cleansing—is most sorely needed; but rather for “love and more love.” He explains, “The way forward is to let purgation be the product and let love crowd sin out. ‘We are not saved by what we know, but by what we love.’” This is the old Methodist emphasis upon the “expulsive power of a new affection.” Replace sin with love! Even the crisis moment of entire sanctification, as Wesley observed, is nothing more nor less than “love filling the heart, taking up the whole capacity of the soul...For as long as love takes up the whole heart, what room is there for sin therein?”

In all our journey home to God, love will be the manna which sustains us; and the more we offer love, the more we shall be given. If anywhere there is spiritual breakdown, it is because in some way we have failed to appropriate that love for ourselves or to demonstrate it to others. But even here, love provides the remedy; and if we are wise, we will quickly respond to its call to renewed penitence and faith. For this is the way to resume the journey, just as it was to begin it; and this is also the way we shall complete it. Nourished in the communal life of the Holy Church and guided by the counsel of the Holy Word; fortified by the sacraments and all the means of grace; and replenished by the Spirit and His gracious gifts, we shall thus go on “from strength to strength” until our journey’s end—home and heaven at last!

Years have passed since Father Goudge lay upon his deathbed, but his final benediction points us to what really is important. Our impassioned arguments, our learned discussions, and our notable accomplishments will all sink away and be forgotten. But if we have truly loved Him who first loved us; if we have let that love penetrate and reshape



SWEET AROMA

by Sonja Vernon

“But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place” (II Cor. 2:14, NASB).

Have you ever noticed that certain smells can instantly trigger a flood of memory and emotion? Walking through a forest of evergreens may conjure up visions of family Christmases. The smell of turkey in the oven may send us to Thanksgivings long ago. Often a scent will take us to a specific place and time as the mind plays back a scene from our past with startling clarity.

Scripture tells that the presence of Christ has a certain aroma, and as His children, we are marked with the perfume of His Spirit. Just as the scent of approaching rain tells us that the earth will soon be watered, so the aroma of our lives should let those around us know that Christ abides in us. As Christians, our actions, our words, and our attitudes should blend together into that unmistakable fragrance—the presence of Jesus. While I am keenly aware that it is unwise constantly to take our spiritual pulse, so to speak, I believe it is important occasionally to evaluate the fragrance of our lives. Are we daily allowing God to spread through us the sweet aroma of the knowledge of Christ? Is the perfume of His grace recognizable to those around us? May He so saturate our lives that those around can say, “Ah yes, it’s Jesus!” ■

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

us in His holy image; and if we have loved a shattered world as He has loved it, embracing all within the circle of our lives with kindness, grace, and compassion, then at the last, we shall discover that our end is really only our beginning. What all shall meet us then is beyond our grasp;

but we do believe, as Charles Wesley sang, “the heaven of heavens is love.” Through all our life, love has been our heaven here; and surely love will be our heaven there; and all eternity will prove an old clergyman’s dying words: “Dear one, it is loving that matters.” ■

Homecoming 2007

October 12-13

Honoring the high school and college classes of 1957 and 1982

FRIDAY

- 12:00 Alumni Council Luncheon
- 4:00 Alumni Quartet Practice
- 5:00 Supper
- 7:00 Homecoming Concert
(Featuring Quartet Reunion)
- 8:30 Dessert Reception / Homefest

SATURDAY

- 9:00 Alumni Brunch and Fellowship
- 10:00 Reunion and Reflection, Honoring Graduates of 1957 and 1982
(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
- 1:30 Dedication of New Facilities Building

ATTENTION!

High School Class of '82

Our 25-year reunion will follow the morning homecoming festivities on Saturday, October 13. Contact class president Marlon King for information: (513) 884-0623
marlon_king@msn.com

