

GOD'S

REVIVALIST

and Bible Advocate

Winter 2002

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Winter 2002

Volume 114 No. 1

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For centuries poets have celebrated the freshness of the new-fallen snow. Our cover is a photographic essay of winter, vividly reminding us of the season and its association. It also points to the new year, and its offer of new beginnings in Christ.

**NEW YEAR'S RESOLUTIONS, ANYONE?**

by Michael R. Avery, president

How long has it been since you've heard anyone talk about New Year's resolutions? It has been years since I've actually penned a list of resolves that I wanted to give special attention to throughout the New Year. This year, I've decided to dust off this time-honored tradition and join my fellow pilgrims who will take up the challenge of change as the calendar year rolls over to 2002.

To insure that my resolutions do not melt away with February's final snow, I'm putting them in print for all the Revivalist Family to read. Furthermore, I'm going to pledge to you an article on each one of these areas in the coming *Revivalist* year.

RESOLVED: To gain an understanding of corporate worship

My holiness tradition has taught me much. Yet, somehow, I missed the all important matter of worship. Since coming to GBS, I have had more opportunity to experience church from a pew rather than from a pulpit. To be honest, that has not been an altogether pleasant experience. In saying that, I do not blame the church, but myself. I have approached church far too often with the spirit of a discriminating consumer (what's this doing for me?), rather than a grateful creature seeking to praise his Creator. As a preacher, I have found myself being more of a sermon critic than a truth consumer. I have left church thinking, "I don't believe I got anything out of this service," rather than wondering, "Was God pleased with my worship of Him today?" I fear that I'm not alone. The most common complaint I hear about church is the inability to worship while there. I believe the church at large has lost the art of worship. As for me, I want to know how to worship God corporately in a way that truly honors Him.

RESOLVED: To enlarge my understanding of spiritual authenticity

A question that has probed my thinking for years is, "What does it really mean to be spiritual?" In the holiness tradition, experience is given a prominent place. So much so that we have found it easy to think that a personal momentary religious incident that leaves us ecstatic or astonished is far more genuine and satisfying than the hard work of developing spirituality. This thinking has produced Christians who are easily destabilized if removed from spiritual feelings and emotions. The conversion of the soul does happen in the miracle of a moment, but the making of a saint is the work of a lifetime. Spiritual experience can be found in shallow, fickle people, but spirituality is only found in the unshakable saints who make God's Word and the pursuit of godliness the passion of their lives.

RESOLVED: To invest more in the relationships that matter most

Ruth and I have shared so much life in the past 23 years of marriage. We have experienced an abundance of love and happiness. We brought two boys into the world and parented them into fine young men. Together we have poured an unbelievable amount of our lives into them and plan to continue doing so until God calls us home. Together we (p26) ➡

Our Readers Respond

It is a privilege to hear from readers of the Revivalist. 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 all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210, or e-mailed 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.

DEEPER LOOK AT SCRIPTURE

In the December *Revivalist*, Ben Durr, Jr., has in truth taken a "deeper look at Scripture." With rare insight and a few well-chosen words, he turns the searchlight on our deepest problem and gives the key to its solution. The "issue of control" is central to the revival we need. Close observation will reveal that most of us retain possession of the scepter as we leave the place of worship, having deposited our gifts at His feet. It is a crucial issue.

Anita K. Brechbill
E-Mail

THANKS FOR DR. TAYLOR'S ARTICLE

Thanks millions for the article entitled "Escaping the Trap of Wesleyan Pharisaism" [Dr. Richard S. Taylor, October 2001]. It is too true. Many of us have left the IHC circle of churches because of this...Maybe most of us would come back if we saw a Christlike attitude and apologies were made.

NAME WITHHELD

I COULD NOT CANCEL

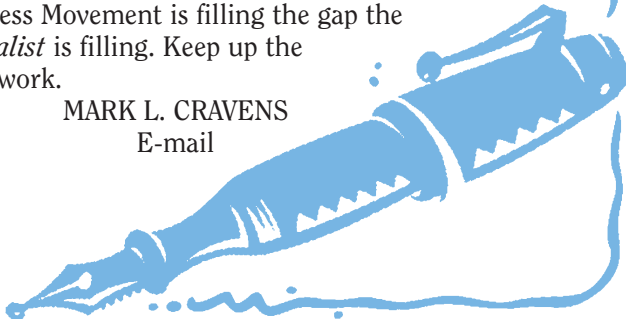
I was going to cancel your paper, because I receive so many good Christian magazines [But] when I considered that yours is one of the only sound holiness periodicals, I felt I could not cancel.

NAME WITHHELD

I STOP WHATEVER I AM DOING

I just wanted to commend to you once again for the majestic job you and your staff are doing on the *Revivalist*. When the *Revivalist* comes, I stop whatever I am doing to read it. No other publication in the Holiness Movement is filling the gap the *Revivalist* is filling. Keep up the good work.

MARK L. CRAVENS
E-mail



Missions Around The World

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.

EGYPT

Pastor Saied Igbrahim, national chairman of the work of Evangelistic Faith Missions in Egypt has put down money to purchase land on which to build a church in the village of Manhury, which is about 300 kilometers south of Cairo. The building is to accommodate believers who are presently holding church services in the street every night. EFM is receiving funds from those wishing to help this local group of Christians.

GHANA WEST AFRICA

"'Every Day Church' is the derogatory title given by the community to our newly developing church...This church is made up mostly of young people whom God has saved right out of the world...Please pray for this young congregation as they have suffered much rejection from the community, and many children and young people have been banned from attending by their parents. The heavy rains this year have partially collapsed the mud building they built themselves for a church. They meet anyway, every morning for prayers and every evening for services." —J. Chadwick Durfee

PAPUA NEW GUINEA

The Rev. Hoyt Cargal was special speaker at the 12th PNG national convention of the International Association of Fellowship Centers, Inc., September 13–17. Mr. Cargal not only preached but also gave lectures on church administration. The Rev. Timothy Rapulla is national coordinator. Serving as missionaries are the Rev. and Mrs. Rolando Cuaresma, whose children Roel and Roellene are students at God's Bible School and College.

UKRAINE

Dr. Steve Gibson, academic dean of Kiev Wesley Bible College, has been named director of the school, to succeed the Rev. Leroy Adams who will step down from that position in May 2002. A college release announces that the school administration is working to implement the recommendations of the Euro-Asian Accreditation Association in hopes of obtaining accreditation by spring 2004. ■



view

THE EDITOR'S

RENEWING THE COVENANT

by Larry D. Smith, editor

If I perish, I perish on Thy shoulder; if I sink, I sink in Thy vessel; if I die, I die at Thy door." These determined words punctuate the famous Covenant Service held in early Methodist societies, especially on the first Sunday of the New Year. John Wesley, who adapted it from the writings of the Puritan divine Richard Alleine, instituted the service in 1755 and spoke frequently of it thereafter. "At six in the evening," he noted on one occasion, "we met in the church...to renew our covenant with God. It was a blessed time; the windows of heaven were open, and the skies poured down righteousness."

Never was there any doubt about its purpose, for the Covenant Service pointed-

ly called those present to remember what God had done for them and what they owed Him in return. Its challenge could hardly have been more gripping. "Choose Christ and His ways, and you are blessed forever. Refuse and you are undone forever. Which wilt thou have, the cross or the curse?"

To choose Christ meant to choose His will, even in

pain and reproach. For there were some services He asks of us "wherein we cannot please Christ but by denying ourselves...sailing against the wind, swimming against the tide, steering contrary to the times, parting with our ease, our liberties, and our

accommodations for the name of our Lord Jesus." In every case, His claims were final and absolute. To be a Christian was to submit to them without argument or qualification.

It is no wonder, then, that eternal value and eternal consequence weighed heavily upon those sturdy Methodists as they pondered the "cross or the curse." Soberly they sang the hymn Charles Wesley had written for the moment: "Come, let us use the grace divine,/ And all with

one accord,/ In a perpetual covenant join/ Ourselves to Christ the Lord." The second verse was more specific: "Give up ourselves through Jesus' power,/ His name to glorify;/ And promise in this sacred hour,/ For God to live and die."

Then "without guile or reservation," they stood up to "renew the covenant." This was rather like repeating the marriage vows to God, for it was to Him—"the Lord Jehovah, Father, Son, and Holy Ghost"—that they now swore supreme allegiance. "I do here with all my power accept Thee and take Thee for my Head and (p26)➡

THOUSANDS
HAVE CLAIMED
"EXPERIENCES"
BUT HAVE
NEVER KNOWN
THE JOY OF
RIGHT
RELATIONSHIP
WITH GOD.

WHY GOD PERMITS PAIN AND SUFFERING

By The Late Rev. W. E. Sangster

{ everyone who is mentally alive, especially if he believes in a God of love, finds [the problem of pain and suffering] difficult of solution. Death is not the deepest mystery; we must all die. But pain...! Not by the cultivation of superior forms of self-deception can this problem be solved. It must be faced in all its naked hideousness. Is Christ able to help us when we are worn with sickness; when every known resource of healing—spiritual, mental, and medical—has failed?

Can He keep us brave, if not blithe; at peace, if not in joy? *We know that He is able!* We believe that in the same way as human parents must sometimes allow pain and discipline to press upon their dearly loved children, so must the gracious Father in heaven allow pain and discipline to press upon us, not in any neglectful and unloving spirit, but for some high and holy purpose known to Him

WE MUST TRUST HIS LOVE

Though He does not will the calamities, He wills the conditions in which these calamities are possible. We believe also that when we cannot interpret the dark mystery of life and God seems indifferent to our plea for explanations, it is not because there is no meaning in it or because He does

not know or does not care. It is just because, as of now, our minds are too small, and we cannot take the explanation in. We have reached that stage in human development when we are able to ask the questions but are not able to understand the answers. *God expects us to trust His love.*

I remember when my little son had a nasal growth removed when he was between three and four years old. The little operation was being performed on a number of other children at the same time, and the surgeon's waiting room was crowded. Unhappily, the slight accommodation made it necessary for each little patient, as the operation was completed, to cross the corner of the room where the others were waiting to go in. They heard the cries and saw the blood, and a tempest of questions rose to my little son's lips. He said, "Must I go in there? Will the nurse be coming for me? Will it hurt? What is it all for?"

Well, what can you say to a child three and a half? You cannot talk about tonsillitis or lymphoid tissue or

septic infection. You must fall back on generalities. You say, "I must not save you from it, dear. You will understand some day. You must trust my love." And when the moment comes, you put him firmly in the nurse's arms for an experience which you know will be painful and nauseating, but which, for the child's sake, you are determined to see through.

That does not seem to be an unfair parallel of how God deals with us. God says, "Trust my love." Can we not trust Him though He leads us in the path which is so darkly wise? Some day we expect to pass into His more immediate presence. Can we not willingly accept the mystery of suffering in the meanwhile? Enough light beats upon this dark path for us to pick our way. For the rest, would it not be filial and faithful to wait til we get home when He will tell us Himself?

HE WILL TELL ME HIMSELF

I remember that when I was a small boy it was arranged one year that I should go on a fortnight's holiday with my school chums. On the night before, I counted up my pocket money and came to the conclusion that it was not enough. So I went to Father about it. He heard my reasons with a quizzical smile, a murmured something about my ignorance of the value of money, but I left quite cheerfully with an understanding in *my* mind that a check would reach me during the second week. And in three days I was ready for the money, so I sent off a postcard to

accelerate it. I do not remember what I put on the card, but I know the kind of card it was: "*Dear Dad, S.O.S.! R.S.V.P.!*"

But no answer came. The first week ended and still no answer. The second slipped away and still no answer. My chums noticed my pre-occupation, and began to explain the absence of the money in their own way. One said, "He has forgotten you're here." I knew that was a lie; I knew my Dad. Another said, "He is too busy to bother with a boy like you." I knew that was a lie also. A third one said, "What do you think?" It was all mystery to me. "I'll wait till I get home," I said, "and he'll tell me himself."

When I got home it was all said in two or three sentences. Though I could still feel the sting of it, the look in his eyes was enough. I saw how much he loved me and what it had cost him to discipline his boy, and I have known the value of money ever since.

That experience of boyhood has been a parable to me. There are certain dark problems in my family life which I have never been able fully to understand. I had a little sister once, my only sister. She was the youngest in a family of boys, an angel child who lived nine years, nine years mostly of pain. Fourteen times in seven years she went to the surgeon's knife until she had no form nor comeliness, and her face was more marred than anyone's. At last, she had to be hidden away. Five gaping wounds yawned in her head alone, and only the strong-nerved

could dare to look on what was left of that dear disfigured face.

Some looked and said, "There is no God." And others, well-intentioned, but hopelessly incompetent, offered the most shallow explanation. But I was dumb as a boy and I am dumb as a man. Some light comes upon these dark problems but no complete solution is at hand. I give to inquirers the answer which I gave to my school chums years ago. "I'll wait till I get home and He'll tell me Himself." He will tell me Himself! In heaven! In the presence of those who came out of great tribulation! In sight and sound of the army of the redeemed! He will tell me Himself. And I shall be *satisfied* when I awake in heaven. Satisfied!

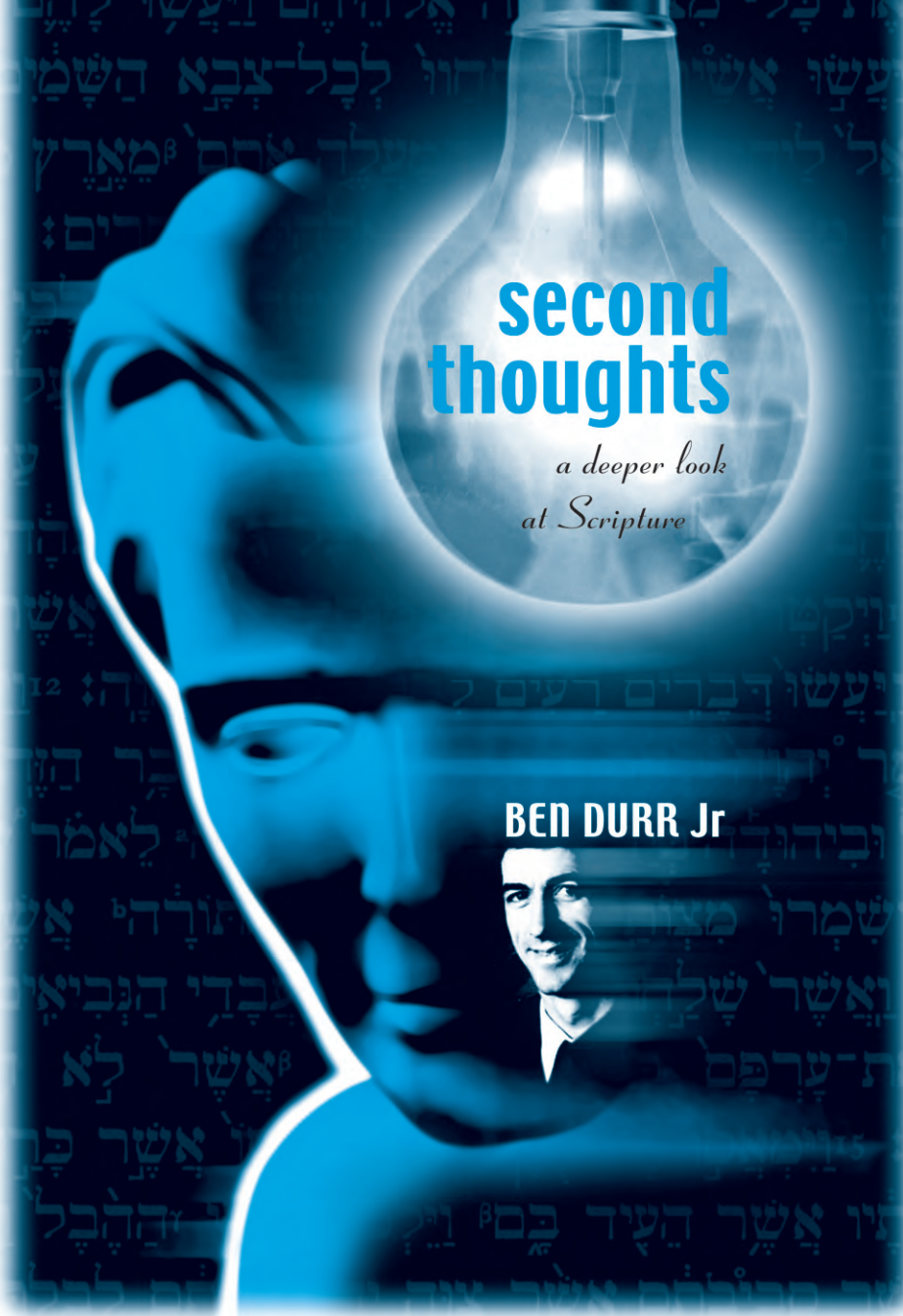
LIGHT ON THIS DARK PATH

Meanwhile we are grateful for every ray of light on this dark path. It is not wholly dark. We see that, in some mysterious way, joy and pain intertwine. They are not really disparate; they belong to each other. We see, moreover, how rich a service the sufferers render to our poor tormented race. Sympathy is a shallow stream in the souls of those who have not suffered. There is something unheeding and harsh in one who has known nothing of pain. It is Christ-like work to soothe and sympathize, and only those who have drunk the cup of sorrow are fully equipped to do it.

Furthermore, as we come to understand the family life in which God has placed us on this (p19)➡

Some exposure to grief and pain is begotten by ignorance and some by folly. Omnipotence could have avoided it all, but only at the price of invading our personality and making us marionettes.





second thoughts

*a deeper look
at Scripture*

BEN DURR Jr



“Though Noah, Daniel, and Job were in it.” (Ezekiel 14:14)

Do you rejoice in the accomplishments of others? Are you quick to recognize, even laud, someone else’s character? I’m not talking about acknowledging the courage of brave firefighters in a distant state, or marveling at the achievements of daring astronauts as they explore the endless heavens. I’m asking about your response to the successes and public recognitions your immediate friends and colleagues might receive.

While not pretending that we cease to be human and that we never

hear resentment or envy knocking at our heart’s door, it is nonetheless a glad fact that sanctifying grace can set our hearts at liberty, enabling us to genuinely delight even when those with whom we may feel in “competition” are honored.

I recently discovered this very trait of a magnanimous spirit during a study of the Old Testament prophet Ezekiel. While reading through his oft-neglected writings, I found, tucked away among puzzling visions of spinning wheels and flying chariots, a brief but telling reference to the prophet Daniel. The context is a stern declaration from God, the gist of which is

this: “Once I’ve decided to bring judgment on a city, nothing can stop it.” God then continues, “Though Noah, Daniel and Job were in it, they could save only themselves by their righteousness (14:14).” The statement is repeated in 14:20.*

Clearly God selected three of the most righteous people in the Old Testament. Righteous by His standard! No small endorsement of character! I’m trying to imagine myself as Ezekiel penning the name of a fellow prophet my own age, or perhaps (according to one commentary) a bit younger. I don’t suppose Ezekiel had any qualms about penning the names of Noah and Job, for those ancient patriarchs were revered by all lovers of Hebrew history. But Daniel was a contemporary of Ezekiel, a colleague. Daniel had been openly identified by Babylonian royalty as being among the “cream of the crop” (Dan. 1:4-6). He had dramatically demonstrated his God-given wisdom and had subsequently ascended the ladder of public notoriety.

Ezekiel, on the other hand, simply “lived among the exiles by the Kebar river (Ezek. 1:1).” Because he was of priestly lineage, his deportation to Babylonia dashed cherished dreams of fulfilling his priestly destiny. Stripped of his dreams and exiled to a foreign land, he began journaling his alternative career as a prophet, a calling that typically entailed a measure of social isolation (a far cry from Daniel’s life of public service).

Ezekiel had plenty of reasons to resent Daniel. Yet in his journal we now call the “Book of Ezekiel,” he bears witness for a thousand generations of readers to the sterling character of a colleague who had far excelled him in public acclaim and administrative genius. Whether or not Ezekiel hesitated to write Daniel’s name is really beside the point. The fact is he did it. And that tells us as much about Ezekiel as it does about Daniel. ■

*Proposals that Ezekiel is speaking of a person other than the Daniel of the Old Testament are unconvincing.

LORD... WHATEVER YOU WISH!

By Freda Hudson

Lord, do with me whatever You wish to bring You the most glory! In my living or dying, You know how You will be glorified the most." As I came to a deeper relationship with the Lord, I realized that this was a commitment which I should make. To a point, at least, I realized how serious this was; and I prayed, "Lord, please be with me through whatever..."

On Thursday, February 24, 2000, I awoke about 5:00 a.m., running a fever, and then vomiting. By Saturday evening, I was wheezing, and it had become very painful to breathe. At Putnam General Hospital I was diagnosed with pneumonia. By 7:00, Sunday evening, I had been put on a ventilator; and my family was told I had only 25 percent chance to live! On Tuesday night, February 29, I was transferred by ambulance to Charleston Memorial Hospital and placed on a portable ventilator.

For eight days I was connected to the ventilator on a special roll bed that would flip me up and turn me. Braces were screwed to the sides of my head; and though I was unconscious, I have been told that there were tubes and hoses and all kinds of things running everywhere. The day I was "extubated" from the ventilator was quite a day! Think of waking up all alone in a darkened room a week after going to sleep in another hospital. I could hear the noises of the machines and tried to move, but couldn't. I tried to speak, but I couldn't even make a noise, because of the tube in my throat. It was all very frightening, to say the least.

Later that same morning, a doctor came in, looked down at me, and said, "How could anyone get this bad this fast?" You can imagine how very encouraging that was! A nurse came in and told me they were going to try to turn the oxygen down a little. At that time, I was one hundred percent on the ventilator. She said they would try it for 15 minutes. She left and didn't return for at least 45 minutes. Frankly I panicked.

So I began to pray, "Lord, give me something to help me through this." He gave me the words of two songs, "My Jesus, I Love Thee," and "How Great Thou Art." I sang these in my heart and in my head. Then Jesus allowed me to realize again the pain which He had suffered for me. It seemed as if I could see Him carrying the cross up to

Calvary, and then my pain went away. This was followed by a real miracle, for I came off the ventilator in only four hours with no major problems, except that my arms and legs were paralyzed, and my face was like I had Bell's Palsy. But God was putting the future together for His glory.

Heather, my physical therapist, had chosen my name from a list of patients. She did not know me, and I like to think God chose my name for her. She began working with me, trying to get my thumb and fingers to touch each other. That seems so minimal now, but it was a big thing then! She told me later that I began telling her about God that first day. It is a long story, but Heather began to make her way back to God; and her husband Dave also found Him. Together they began coming very regularly to church. "We had spent our lives stuck in the ritual of the church," she said later, "but now we were growing and learning so much more about the love of God, because a very ill woman—faithful at all times—took the time to witness to me at work."

On Thursday, we discovered my real problem. I had been progressing in my physical therapy but still could not get a cup of water from the little table in front of me. I was so thirsty and asked my ICU nurse if she would give me a drink and some ice. She told me to do it myself, as it was good therapy for me! Then she left the room. I tried, tried, and tried again; but I could not get my hands up there to get the cup. I finally touched it but spilled the ice all over me!

Then two doctors came in and asked how I was doing. I told them that I was somewhat confused, related what the nurse had said, and explained that I could not reach the cup. "Guillain-Barre!" they said, looking at each other, and then began using the hammers on my legs, but without response. Before they left, they told me that a (p23) ➡

NEWS FROM THE HILLTOP

CHARLES AND LOTTIE TRYON DEVELOP ALDERSGATE PROGRAMS

"Being at God's Bible School truly gives us the best of all worlds," comments Charles Tryon. "Our work in Asia-Orient missions continues as we work with the staff here to assist any way we can." Tryon and his wife Lottie are veteran missionary educators who have just moved to the GBS campus to continue development of the Aldersgate Community programs. Mrs. Tryon will serve as Aldersgate coordinator, GBS's new venture in continuing education offered especially to those in ministry who cannot enroll as resident students (*see separate article below*). Her husband will work in "Assessment and Special Projects," with the special assignment as NCA coordinator. She may also teach an occasional class in the office administration program, one of her areas of expertise. Both have volunteered their services to the school.

"They're an interesting couple," comments Dr. Kenneth Farmer, Vice President for Academic Affairs. "They are at a time in life when most would be looking toward the comfort of retirement and the easy chair. No one can accuse them of not 'putting in their time.' We welcome these newest members of our GBS family as they get our Aldersgate program up and running!"

For over fifty years, the Tryons have not only been united in marriage, but also in ministry. They have served the U.S. Government in various overseas capacities, established four Bible colleges abroad, and worked to give nationals ministry training and marketable skills. Both the Tryons have completed the course work and comprehensives for the degree PhD in Education and have experience on evaluation teams and with regional accrediting agencies. "Being at GBS is just like frosting on the cake of my life," declares Mrs. Tryon. "Being able to bring together all my past experiences in education, administration, and missions and use them in one place for God's Kingdom is a great blessing to me."

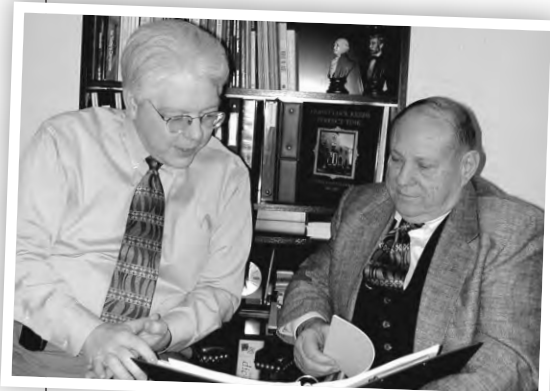
Mail to the Tryons may be addressed to the school. By telephone they may be contacted at (513) 721-7944 (ext. 122) and by e-mail at ctryon@gbs.edu and ltryon@gbs.edu.

ALDERSGATE CLASSES SCHEDULED FOR SECOND SEMESTER

Dr. Allan P. Brown, chair of the Division of Ministerial Education, will teach the books of Daniel and Revelation during camp meeting 2002, according to the Office of Academic Affairs. Scheduled as the third session of current Aldersgate Community offerings, this class will be given for three (3) hours academic credit or for audit to those wishing it simply for personal enrichment.

Three different Aldersgate sessions of week-long block classes are scheduled for second semester. They are as follows:

- **SESSION A** *New Testament Literature* (2 hrs.), Ben Durr
January 21-25 *Practical Ministry I* (1 hr.), Mark Bird, Larry D. Smith
- **SESSION B** *Introduction to Homiletics* (3 hrs.) Ben Durr
March 4-8
- **CAMP SESSION** *Daniel and Revelation*, Allan P. Brown
May 20-25



Dr. Farmer and Mr. Tryon



Mr. Tryon and Mrs. Tryon



Dr. Allan Brown

Created primarily for the active pastor who is deeply committed to ministry but unable to attend college as a resident student, the Aldersgate Community offers week-long block classes five times each year. Classes for Sessions A and B begin 3:00 PM on Monday and end the following Friday evening. Camp Session classes are scheduled for the afternoons where there are no camp meeting services. Future camp meeting classes will include *“Holiness: Critical Issues”* and *“Hermeneutics: How to Study the Bible.”* Those interested should contact Aldersgate Coordinator, Lottie Tryon, at (513) 721-7944 (ext. 122) or at ltryon@gbs.edu.

GBS STUDENTS OF THE MONTH HONORED

Four GBS college students (pictured at right) have been presented plaques as “Student of the Month” for the first semester of the current school term. Given by the Office of Student Affairs, the award honors Christian character and conduct. Recognized in chapel services were the following:

Kimberly Easley (September), a sophomore in the Christian Teacher Education program, became a Christian while she was yet a child. She believes that God made it clear that she should come to GBS “by closing every other door.” Her time here has been challenging, she reports, and she appreciates the “godly professors, the eye-opening ministries, and the true friendships” she has formed.

Pat Murray (October), a ministerial major who came to GBS in 1997 from Michigan, was converted as a child. He is grateful for the influences of his home, church, Christian school and parents; Jack Carpenter, a high school teacher; and his pastor, Forrest Tyler. Pat appreciates the “professional development” he has received at GBS. He has served as pastor of the Laurel Homes and Vine Street Chapels and works for the GBS maintenance department.

Melanie Robley (November), a junior Christian Teacher Ed major, is willing “to go wherever God leads.” She was saved at age 11 and “allowed God to become the Lord of her life.” It was the impact of a GBS summer youth camp team that He used to help bring her to GBS in 1999. Being here has made “a big difference” in her life, she declares, and she “would not trade her years at GBS for anything.” Melanie urges other students to follow Proverbs 3:5-6.

Paul Eckert (December), a junior in the ministerial education program, plans to marry and enter pastoral ministry after graduation. He became a Christian in his early teens and received the blessing of entire sanctification at age 15. GBS is a tradition to Paul, for he is the fifth in his family to attend school here. He reports that he has learned “much about ministering and Christian living” during his time on the Hilltop and advises, “Be open and go wherever God leads you, and let Him fine tune your life.”

STUDENTS IMPACTED BY PACIFIC GARDEN MISSION EXPERIENCE

GBS students under the sponsorship of Dan Glick, chair of the Division of Intercultural Studies and World Missions, visited the “Old Lighthouse”—Pacific Garden Mission, Chicago, Illinois, in late November.

“We toured the men’s facility,” according to their report. “There we were able to see the more than 300 beds which volunteer workers strip and remake everyday, the kitchen where donated food is prepared and served, the medical offices where nurses volunteer their services, and the chapel where the men who come to know (p18)➡



Students in Chicago, Illinois

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. Items for inclusion in the "Revivalist Family" should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210; or revivalist@gbs.edu.

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CORRESPONDENCE

Mr. Tjader Meighen, Washington, D.C., grandson of the late GBS president M.G. Standley (1911–1950), writes that the **archives photograph in the November *Revivalist* captioned, "Thanksgiving 1945" was taken rather in 1942.** He further identifies the following persons in the photograph: (1) *Lola Cowdrey*, faculty member who later became dean; (2) *Dorothea Standley Meighen*, Tjader's mother; (3) *Mrs. Leo (Louise) Scovanner*, whose husband owned the Miami Trucking Co.; (4) a person who he believes is "*Aunt Kate Kelch*, a member of "a well-known and wealthy Cincinnati family" who helped Dr. W.W. Holland receive the education "that was to serve him so well (pastor at Delta Avenue Methodist Church and Dean of the School of Theology at GBS)"; (5) *Melba Shoemaker*, head of the GBS General Office; and (6) *Jay M. Meighen*. We greatly appreciate Mr. Meighen's help in our continuing efforts to preserve GBS's rich and colorful history.

"I just wanted to drop you a note and thank you for recommending **Nick and Jana Pop for us as song evangelists** for our recent revival. We found them to be gracious and talented and with a heart to serve the Lord. We were blessed by their ministry and hope to use them again in the future, as the Lord leads." —*Pastor Dan York, Grace Bible Missionary Church, Decatur, Indiana.*

EDITOR'S NOTE: *The above was forwarded to us by Don Davison, GBS Director of Public Relations.*

"Arthur Roberts died on Thanksgiving Day [see obituary, this section], and once he and his brother ate Thanksgiving dinner there. Also

GBS gave me a good start, and I am grateful." —*Melvina (Cummins) Richards ('55, '59 BA), Scottsburg, Indiana.*

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PERSONALS

Stephanie (Sturtevant) Kennedy, former GBS student, was seriously injured in an automobile accident December 2, near Wamsutter, Wyoming, and is recovering from major surgery. She may be contacted at 1100 N. 3rd East, Mt. Home, Idaho 83647.

We have been notified that the **Rev. Roy Dorsett**, former faculty member at God's Bible School, passed away December 12, 2001, at Hobe Sound, Florida. Funeral services were held in Martinsville, Indiana.

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ANNOUNCEMENTS

Sea Breeze Camp Meeting will be held February 7–17 at Hobe Sound, Florida, with Daniel Stetler, Albert Barr, and James Plank, evangelists; and G.R. French, Bible teacher. **Rev. Raymond Shreve is keynote speaker of the International Missions Congress, February 6–7. Spanish Camp Meeting will be conducted February 7–10** with Esdras N. Monroy, evangelist. For further information, please call (561) 546-1113.

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BIRTHS



To **Kendell and Christy (Arnold) Brown**, Lake Charles, Louisiana, a son, **Kent Myron Brown**, born October 3, 2001.

To **Daniel and Ronda (Kennedy) England**, Indianapolis, Indiana, a daughter, **Cassie Diane England**, born July 11, 2001. She is welcomed by her brother, Corey, age 4, and by her parents, both of whom are GBS alumni.

To **Eric and Carol (Winkler) (GBS HS '88) Clevenger**, a son, **Benjamin**



REVIVALIST FAMILY



Mark Clevenger, born March 35, 2001, Washington, Pennsylvania. Maternal grandparents are the Rev. and Mrs. Joseph E.

Winkler. Mr. Winkler is a member of the GBS maintenance staff.

To **John M. and Julie (Brock) Sproles** (GBS HS '93), of New Castle, Indiana, a daughter, **Katelyn Nicole Sproles**, born September 10, 2001, Anderson, Indiana.

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MARRIAGES

David Wesley McClurg to Rebecca Sue Lyons, December 22, 2001, Decatur, Illinois. Both are GBS students.

James Matthew Randel to Jodi Lynn Weingard, December 21, 2001, Marienville, Pennsylvania. Both have attended GBS, and Jodi is a '97 graduate and former campus cook.

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DEATHS

The Rev. Charles Lee Felsburg, 72, died October 5, 2001, after many months battling cancer. He was born in Cincinnati, Ohio, April 18, 1929, to the Rev. (GBS '27 ThB) and Mrs. Oscar Felsburg. In 1951, he graduated from Frankfort Pilgrim College, began pastoral service in the Pilgrim Holiness Church, and married Helen Huegel on November 2. To this happy union came three beautiful daughters, Evangeline



Conner, Waverly, Tennessee, Rebecca Young, Churchville, New York, and Rachel Leastman, Gilbert, Arizona. Charles enjoyed the delight of being with his eight grandchildren and four great-grandchildren.

He gave his life to the service of his Lord and Saviour Jesus Christ, serving as pastor, district superinten-

dent, and college president in The Wesleyan (Pilgrim Holiness) Church. He also was vice president, treasurer, and administrator of Roberts Wesleyan College, and Nyack College and Alliance Theological Seminary. In 1992 he and Helen moved to Wesleyan Village, Brooksville, Florida, where he served as treasurer and business manager. He was a key player in the administration of the Village during its recent expansion.

Charles was especially known by his hearty and infectious laughter. He radiated a spirit of optimism and kindness; but beyond these, he was a living example of the spirit of Jesus. He was a very special friend to the students of GBS during the five and one-half years he served as pastor of the Madisonville Pilgrim Holiness Church (1958–1963). Frequently a bus filled with students attended services there. Those of us who were students in those days will never forget his warm, tender, evangelistic appeals, usually accompanied with tears.

There are a host of alumni couples who will always remember his smile as they exchanged their marriage vows before him. If he were to return to Cincinnati today (as he did for the GBS Centenary in 2001), dozens of alumni living in the city would clamor for a few minutes of his time.

Charles, from all your GBS friends, thank you for your love, time, and investment in our lives. Helen, Vangie, Rachel, and Becky, thank you for sharing this wonderful man with all of us. —*Edsel Trouten, Cincinnati, Ohio*

The Rev. Richard T. "Dick" Powell, 91, for many years a resident of Guymon, Oklahoma, died November 28, 2001, while visiting his eldest son Richard in Old Bridge, New Jersey. A graduate of God's Bible School and College, he was ordained in the Pilgrim Holiness Church and served both that denomination and The Wesleyan Church in ministry. He was a district superintendent and a pastor, serving in Ohio, New Jersey, Texas, and Oklahoma. He was extremely

active in community affairs and was a member of the State Council on Aging and other service groups and organizations. Preceded in death by his wife Nora in 1978 and by his son David in March 2001, he is survived by his sons, Richard, Frank, and Paul, 12 grandchildren, 23 great-grandchildren, and other relatives. Funeral services were held at Victory Memorial United Methodist Church with interment at Elmhurst Cemetery, Guymon, Oklahoma.

The Rev. Arthur R. Richards, 71, a retired minister living in Scottsburg, Indiana, died November 22. Born in Russell Springs, Kentucky, he received the degree ThB from GBS in 1969. After retiring from the ministry, he was employed by the Scott County Workforce Development Office. He attended the First Christian Church and was a veteran of both the U.S. Army and the U.S. Navy. Survivors include five daughters and five grandchildren. Funeral services were conducted November 26, followed by burial in the Indiana Veterans Memorial Cemetery, Madison.

E. Wayne Shuttlesworth, 92, died at Fairmount, West Virginia, May 24, 2001. He was a self-employed handyman and a devoted Christian worker. During the period from the 1940's through the 1960's, he devoted himself to Christian service at God's Bible School and at the Brainerd Indian School, Hot Springs, South Dakota.

After living and working in Alaska and Florida, he moved to Fairmont, where he retired. He is preceded in death by his wife, Mary Alice Watson Shuttlesworth, who once taught at God's Bible School; and by a brother and a sister. Survivors include two sons, Sam and Bob; two daughters, Erlene Myers and Elayne Hartman; two brothers, one sister, fourteen grandchildren, and eight great-grandchildren. Graveside services were held at Grandview Memorial Gardens, Fairmont, with the Rev. Charles MacDonald, officiating. (p17)➡

gbs alumni spotlight

WHAT IS THE GREATEST IMPACT GBS HAD ON YOUR LIFE AND MINISTRY?

by Jack Hooker, GBS Vice President for Advancement

For the alumni of God's Bible School and College, this question is a meaningful one. Many workers in God's harvest field credit their training on the Hilltop as a major part of their lives and ministries. One common denominator bonds alumni of each generation since 1900—a sincere appreciation for the spiritual impact GBS made and, in turn, a real interest in its future. How would you answer this question? Please take the time to send in your response to the Office of Advancement or email it to jhooker@gbs.edu. ■



Edwin Messerschmidt

Attended GBS 1937–1945. Acting chaplain at a retirement center in Tuscaloosa, Alabama and actively involved in jail ministry. He has been a pastor, evangelist, and missionary to 70 countries.

“The greatest impact was the fellowship of others who knew the Lord Jesus, and being able to study the Word of the Lord.”

Mrs. Helen Dotson
Attended GBS 1924–1926. Former missionary to Haiti

“GBS had a great impact on my life and on my decision to go to Haiti.”



Richard Abraham
Attended GBS 1949–1952. Pastor of Ministry Development, Shelbyville Community Church, Shelbyville, Indiana

“GBS provided a spiritual foundation for my ministry of the past half century, and also offered me opportunities for ministry that I wouldn't have gotten otherwise. I have many precious memories of the teachers and leaders during that time, and lifelong friends.”



Judy Shelton
Attended GBS 1964–1970. Pastor's wife; Christian school substitute teacher in Cincinnati, Ohio.

“GBS helped to reinforce a holiness foundation for my life through discipline, prayer, Bible study, a godly atmosphere for academic studies, and Christian fellowship with students and faculty. Music ministry opportunities and travels with school groups helped to broaden my view of the holiness movement. A GBS education helped to fulfill my lifelong dream of teaching.”



Raymond Shreve
Attended GBS 1955–1959. Director of Evangelical Wesleyan Mission

“The godly life, scholarly preaching, and teaching of Dr. Leslie Wilcox at GBS, introduced me to Bible preaching and teaching of (Wesleyan) holiness in the American cultural context. I find myself harking back to those principles of balanced scholarship as I guide the ministry of the current generation of missionaries.”

Joe Emert

Attended GBS 1970–1975. Founder and President of Life Radio Ministries, Inc.; Chairman of the Board, EBM International.



“The entire course of my life was determined at God’s Bible School. While on the Hilltop, I received God’s call to Christian media, God’s gift of a Christian mate, and God’s focus for a Christian mind-set. These were indelibly marked on my heart.”

Marlin Hotle

Attended GBS 1975–1977. Executive Director, Christian Holiness Partnership; District Superintendent, Tennessee District of the Wesleyan Church.



“God’s Bible School introduced me to an atmosphere of God’s presence that has spoiled me for shallow worship. And it provided such spiritual giants as R.G. Flexon, J. Wesley Adcock, and Leslie Wilcox who still serve as models for my life and ministry.”

Melvin Adams

Attended GBS 1978–1982. Vice President for EBM International, over Euro-Asia Region



“GBS helped introduce me to a fairly broad cross-section of holiness churches and people. It put me together with some faculty who played a key (positive) role in a formative time in my life. I met my wife there.”

Steve Mills

Attended GBS 1979–1985. Pastor of the Pilgrim Holiness Church in Lake Placid, New York.



“It was at GBS I started to understand the doctrine of what I believed in my youth, and received the call of God to share the understanding to those who are hungering for the truth. God blessed my years there by giving me Karen, the best wife I could ever have.”

DeWayne Joslin

Attended GBS 1986–1991. Music Director, Wesleyan Christian Academy/Wesleyan Holiness Church, Grand Cayman



“Brother Garen Wolf impacted me greatly by insisting on musical and spiritual excellence.”

Captain Anthony Flores

Attended GBS 1987–1992. Battalion Chaplain for 1st Battalion 14th Infantry, 25th Infantry Division, Hawaii, US Army.



“GBS impacted my life by laying a strong spiritual foundation. Many spiritual giants, such as Rev. Danny Stetler, Wingrove Taylor, and others who are byproducts of GBS, set the examples as Christians, and their strong holiness standings influenced my life.”

Valorie Quesenberry

Attended GBS 1988–1994. Editor *The Ladies’ Companion* publication; pastor’s wife in Birmingham, Alabama.



“The spiritual atmosphere, caring staff, faithful preachers at GBS helped to establish principles to guide my life and ministry.”



here and took many pictures. He has covered many of the greatest events in all parts of the earth including presidential campaigns, etc. He said, 'I have never seen anything that gripped my soul like this Thanksgiving affair! I had no realization that there was anything like it on the earth!' He not only paid all of his expenses here from Cleveland, but insisted that we accept an offering which Mrs. Hermann had sent to help make this Thanksgiving Dinner possible."
—J.M. Meighen, *God's Revivalist, Thanksgiving 1938* ■

NOTHING LIKE IT ON EARTH

J.M. Meighen recalled the 1938 Thanksgiving Dinner as "the most remarkable that we have ever seen on the Mount of Blessings! We had prayed for good weather, but, lo and behold, Thursday dawned with the worst snowstorm and the coldest wind experienced at this season in many years. We had planned for over 22,000 children and feared the weather would reduce that number by many thousands. In spite of the driving weather, some 21,000 came.

"Mr. John L. Hermann, who was with Byrd as his chief photographer on his Second South Polar Expedition, was



➡(p13) *It is difficult to reflect about GBS in the 1940's and 1950's without thinking of a key player on campus—Wayne Shuttlesworth. He was a man who wore many different hats, but his primary responsibilities were centered in the GBS bookstore and in the Revivalist Press. As chief operating officer of the Revivalist Press, there were a host of well-known campus figures under his supervision. To name only a few, there were Florence Carlson, Winne Johnson, and Anna Marsh in the editorial office; Leroy Stewart and Albert Muhr in the composing room; Quentin Kiesiwetter and Ernie Baldwin in the print shop; and T.R. Robertson at the linotype machine.*

The Revivalist Press was a very important part of GBS with the production of God's Revivalist, Sparkling Waters, and a host of books, and a variety of other printed materials. Scores of students worked their way through school under Brother Shuttlesworth's kind, yet firm, management. Leonard Sankey, present chairman of the GBS Board of Trustees, was one of those students who has fond memories of him.

Following GBS's serious administrative problems in 1950, Brother Shuttlesworth was one of those brave men who crisscrossed America, seeking out donors and supporters of the school and pleading for patience. Without his services dur-

ing those dark days, GBS might not be here today. GBS owes a great debt of gratitude to this quiet, intense, selfless, and sacrificial man of God. —Edsel Trouten, Cincinnati, Ohio.



Young people ages 17–30 will attend the **Seventh International Christian Youth Conference on Evangelism**, July 16–23, at the University of Ulster, Newtownabbey, Northern Ireland. Sponsored by World Evangelism, the World Methodist Council, and The Methodist Church in Ireland, the program will include Bible study, prayer, “discovery sessions, family groups, cultural events and great evangelical celebrations with speakers and witnesses from around the world.”

Nazarene Compassionate Ministries is preparing to meet the

needs of refugees fleeing from Afghanistan. Many are in temporary camps in Pakistan provided by the United States and by the United Nations. Weather conditions worsen the situation, where already 20 years of war and an extended period of drought have left such refugees in a state of privation and suffering. NCM reports that \$45 will feed a family of five for a month and give them two wool blankets.

“The Free Methodist Church must rediscover the importance and re-create the means to tell the glorious deeds of the Lord among us if we are ever to be connected again...,” declared Doug Newton, senior editor of *Light and Life*, in a report delivered to his denomination’s Board of Administration in October and published in the January/February issue of the periodical. “Right now we are caught in a vicious cycle. **We aren’t a praying church, we don’t have a clear sense of purpose across the church, and we aren’t truly loving our churches—** so we’re disconnected, and there’s not a widespread enthusiasm for using our current media in which the stories are being told. The only way to break a vicious cycle is to work on all areas at the same time until the vicious cycle loses its momentum.” ■



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➡(p11) Jesus go to pray and read scripture. We also were in the audience of a live recording of 'Unshackled,' the missions' radio program featuring dramatic conversion testimonies. We were invited for dinner, which we shared with the men staying at the mission that night, followed by a worship service. How exciting to see lives transformed."

Their visit to this famous ministry, which for decades has ministered to the spiritual and physical needs of the inner-city, left a marked impact upon the GBS visitors. "It brought tears to our eyes and a burning within our souls to offer ourselves to God. We left Chicago with a much greater vision of the great dreams God wants to dream through His servants. Several us meet together for prayer and fasting on Monday nights." In addition to Mr. Glick, those making the Chicago visit were Anna Osborne, Dorcas Byer, Stephanie Smith, Joanna Wheatley, Michelle Fulkerson, Jennifer Keys, Krystal McCall, Mary Bevin, Steven Smith, and Andrew Glick.

FOUNDATION GIFT RECEIVED FOR GBS SCHOLARSHIPS

On December 6, two officials of Cincinnati's Fifth Third Bank, Heidi B. Jark, JD, Assistant Vice President and Planned Giving Manager, and Stephanie S. Thomas, CFA, presented God's Bible School and College a check for \$25,000 from the Charles E. Shell Foundation. The second of four annual installments, this foundation gift is to be used for a revolving no-interest loan fund for needy students. "This is a benefit of the ongoing partnership between God's Bible School and Fifth Third Bank," according to Jack Hooker, GBS's Vice President for Advancement.

GBS STAFF "GIVING BACK TO THE COMMUNITY"

"Our staff and students have always ministered at the community level through city chapels, services for children and teens, and help for the needy and elderly," comments GBS's Dr. Ken Farmer. "These are easy to see as ministry, but our faculty and staff are also involved in other community-related areas of service."

The Mount Auburn Community Council is such an area. Jack Hooker, Vice-President for Advancement, and four other GBS staff members are now active MACC members; and he is a candidate for a seat on its board of trustees. Rebecca Crouse Kelly, former GBS director of development, served MACC as its president for several years. Hooker is also exploring ways for GBS to help in the Adopt-a-Spot program for community cleanup and beautification. His fellow administrator, Richard Miles, Vice President for Student Affairs, is involved in grassroots anti-crime efforts, meeting with area residents and city officials and opening the campus for future community anti-crime meetings.

Farmer himself has set an exemplary pattern of "civic ministry," as he terms it. Despite his strenuous duties as a GBS vice president, he serves on the board of Neighborhood Health Care, which operates three inner-



President Avery with Fifth Third Bank Representatives



Chris Lambeth, Ken Farmer, Jack Hooker, Larry Smith

city clinics, and is chair of its finance committee and member of its executive committee. He is also active in MACC and is on the board of Liberty Bible Academy. During the 1980's he also served on the following community related boards: MACC, Mt. Auburn Good Housing Foundation, Memorial Community Center, Mt. Auburn Health Center, and the Citywide Drug Task Force.

"By giving back to the community," he comments, "our staff people are letting our neighbors know that GBS is an interested and active participant of our common life."

Briefly Noted: A total of over 2,000 persons gave enthusiastic response to **GBS's annual Christmas program**, December 7, 8, and 9, in the campus chapel. Combining choir, drama, and orchestra, this year's presentation was entitled "The Journey" and portrayed Jesus' life from birth through His resurrection...**Annual Christmas program of GBS's K-8 elementary academy** was presented Thursday evening, December 14 in the Adcock Memorial Chapel. ■



A Scene from "The Journey"

➡(p7) planet and glimpse the purpose which His loving heart is working out, we come to understand also why we are exposed to grief and pain. Some of it is begotten by ignorance and some by folly. Omnipotence could have avoided it all, but only at the price of invading our personality and making us marionettes. Can anyone not utterly engulfed in sorrow regret that God did not take that path, that His love would not compromise with sin, that He insisted that we bear the penalties of family life as we enjoyed its privileges, that nothing would thwart Him in His purpose of keeping us in those conditions by which we might attain to

the stature of mature Christians. Fellowship with God is the fine fruit of this discipline. Is worth it? Yes! Though seven deaths lie between.

Moreover, to some who suffer pain and bear the brunt of dread disease, this further joy is often given. Their sufferings help forward medical research. I believe that the mysterious malady which laid hold of my little sister has been better understood by reason of her seven years of pain. An eminent surgeon once said so. Perhaps others have suffered less because she suffered more. Sweet thought! It will add to the joys of heaven for her as she stands before the throne of God

with all those who came out of great tribulation and serve Him day and night in His temple.

GIVE YOUR PAIN TO GOD

Nor must it be forgotten by any one who would have light on suffering that its power to curse or bless depends upon the reaction of the sufferer. Observant people of all ages have noticed that the same trouble in two lives has produced precisely opposite results. One is strangely sweetened, refined, enriched. Another is embittered, jaundiced, and made sour. The same distress! One suffered it willingly, dared to believe that (p25) ➡

The power of suffering to curse or bless depends upon the reaction of the sufferer. Observant people of all ages have noticed that the same trouble in two lives has produced precisely opposite results.



are you prepared for THE FUTURE?

SADLY, ONLY AFTER UNEXPECTED DISASTER STRIKES DO WE THINK ABOUT PREPARING FOR THE FUTURE. AFTER THE EVENTS OF SEPTEMBER 11, MORE PEOPLE ARE THINKING ABOUT THEIR MORTALITY.



According to a recent survey, about 60 percent of adult Americans don't have wills. It's even worse for 18–34 year-olds—only 11 percent have them. Some lawyers are reporting increased appointments for the preparation of wills. Some who had rough drafts for months are now wanting to finish the task of writing a will. The percentage of Americans without a will is virtually the same for Christians as non-Christians. Isn't it ironic that the very people who are prepared for heaven have not planned for what they leave behind on earth.

Each day, we Christians are given the opportunity to glorify God. We can do that by using our time well, exercising the gifts God has given us, and making wise use of the finances God has entrusted us with. One way we can glorify God even after our time here on earth is through a will. A will makes sure that we are good stewards of the assets with which God has blessed us, after we no longer have need of them.

What happens when you die and have left no directions for your estate? The laws of the state of your

residence intervene and make a will for you. The state has no idea how you want your estate handled. And most assuredly it will not see that the Lord's work will benefit from what you have left behind. Wills not only direct the distribution of assets, but, most importantly for young couples, they provide for the guardianship of children. Indeed, guardianship is the number one reason for preparing a will for people with children. Surely, Christians would not want representatives of secular government to assign the care and upbringing of their children!

If you would like to have a will written but don't know where to start, let us help. We would like to send you our informative brochure, *How to Make a Will That Works*, at no cost and without obligation. It is our way of helping you become a wise steward of all that God has given you. To receive a copy of *How to Make a Will That Works*, just fill in the box below or call Rev. Jack Hooker, Vice-President for Advancement, at 513-721-7944, ext. 223. Information is also available in estate planning that will considerably lower your tax liability at time of death. Feel free to request that information as well in the box below. Preparing for the future is wise stewardship. ■

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___ Please send me more information about estate planning opportunities.

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1810 Young Street, Cincinnati, Ohio 45210
or call 513-721-7944 ext. 223.



cumcision: "But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it." (Exodus 12:48). The Jews eventually distorted these laws from their God-given purpose, and in the time of Herod, a five foot wall was built in the Temple courtyard with a sign on it stating that any Gentile found beyond the wall would be killed. Only Jews could pass the wall and "come near" to the presence of God.

With this barrier between Jew and Gentile looming in the background of the text, it is with joy and wonder that Paul goes on to say that Christ "Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, even the law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace." (vs. 14,15). When Christ died on the cross, He abolished the rules and commands in the Law that divided Gentiles and Jews. What a wonderful end to the barrier that once separated the two peoples!

Some readers have mistakenly taken Paul's statement "the enmity" as a reference to the Law itself. But how can that be when Paul himself says the law is "holy, just, good, and spiritual" (Rom. 7:12,14). "The enmity" refers to the hostility that developed between Jew and Gentile because of the separation commanded by the Law. God put this barrier in place to keep Israel from being absorbed into the perverse cultures that surrounded them, and to emphasize their holiness as God's chosen people. But this segregation eventually led to enmity and animosity between Gentile and Jew—something God never intended. The cross of Christ, Paul says, has abolished those commands and with them the enmity between our two peoples.

Verse 16 goes on to paint a beautiful picture of how Christ united Jews and Gentiles. First, we see two men, one representative of the uncircumcised Gentiles and the other of the circumcised Jews. Both are separated from God by their sin, and from one another by "the law of commandments contained in ordinances." Next we see the cross and the precious blood of Jesus providing atonement for their sin, and abolishing the laws of circumcision and other ordinances that created a barrier between them. They are both reconciled "to God in one body." Lastly, we see one new man, the union of believing Jew and Gentile in the body of Christ. The Ephesians are now "fellow-citizens with the saints, and of the household of God." Thus we learn that although some of the Law's commands have been abolished, the Law as a whole still stands firm and remains "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17).

(To Be Continued)



—Sermon outline by Allan P. Brown
 1 Brian Schwertley, "God's Law for Modern Man," www.reformed.com/pub/law.htm.
 2 Walter Kaiser, *Toward Old Testament Ethics*, 1983, pp. 309–10.

"COMMITTED TO EXCELLENCE
 IN PREACHING"



**NOT UNDER LAW,
 BUT UNDER GRACE**

Part II

Scriptural Text: Romans 6:14: "You are not under the law, but under grace."

Introduction:

In our last sermon, we observed that our text has become the rallying cry of modern evangelical Christianity. The term "law" is frequently equated with the Old Testament; and it is not uncommon to hear the comment, "Oh, that's just the Old Testament," or "Nothing in the Old Testament is binding upon a Christian unless it is repeated in the New Testament."

We also saw that Paul, writing to Christians who live under the New Covenant, declared that *all* of the Old Testament is still profitable for doctrine, reproof, correction, and instruction in righteousness (2 Tim. 3:16-17). He insisted that "the law is good, if a man use it lawfully" (1 Tim. 1:8). As we examined "Paul's View of the Continuing Relevance of the Old Testament," we observed: (A) the Old Testament was written for New Testament Christians (Rom. 15:4; 1 Cor. 10:11); (B) The New Testament does not nullify the Old Testament (Rom. 3:31; Rom. 7:12, 14; 8:4); and (C) The meaning of the phrase, "not under the law, but under grace" applies only to one of the eight purposes of the law: a Christian is no longer under the guilt and condemnation that comes upon all law-breakers (Rom. 8:1).

We now come to the fourth point in our outline.

D. Context must determine the meaning of "Law." It would be good, at this point, to remind ourselves that context is critical to the meaning of a word. Paul uses the word "law" in many different ways. Sometimes he uses it to refer to the Decalogue or Ten Commandments (Rom. 13:8ff; 7:7). On other occasions he uses it to refer to an individual law (Rom. 7:2, 3), to divine revelation, or to the whole Old Testament. For example, in 1 Corinthians 14:21 Paul says, "In the law it is written," and then quotes Isaiah the prophet (Isa. 28:11-12). In Romans 3:19, after quoting several Psalm portions and Isaiah, Paul says, "Now we know that whatever the law says...." using the term "law" as a synonym for the Old Testament scriptures.

Paul also uses the term "law" to denote a rule or principle. Paul speaks of the "law of faith" (Rom. 3:27; see also James 1:25, the "law of liberty"). Paul says, "I find then a law, that, when I would do good, evil is present with me" (Rom. 7:21). He discusses the "law in my members," "the law of my mind," and

“the law of sin” (Rom. 7:23; see Heb. 9:22; 10:1 where the author of Hebrews uses “law” to denote ceremonial aspects of God’s law). Paul sometimes uses the word “law” to denote the legal indictment or sentence of death that the law brings (Gal. 2:19; Rom. 7:4). Thus, Paul can say that believers are “dead to the law” through their union with Christ and then, in the same epistle, urge believers to obey the law as a guide for godly living and sanctification (e.g., Rom. 13:8-10; Gal. 5:14, 19-21). Paul also uses the word “law” in the sense of “legalistic” misinterpretation of Scripture (Rom. 7:6; 2 Cor. 3:6).

One of the corollary truths of the doctrine of the inspiration of Scripture is that Scripture does not contradict itself. As we examine Scriptural statements about God’s law, it is imperative that we pay close attention to the contextual meaning of each passage in which the term “law” occurs. If we fail to do this we are likely to attribute a meaning to the term “law” that may turn out to be inaccurate, arbitrary, or even unscriptural.¹

E. Paul does not pit the written Word against the Holy Spirit who inspired the written Word. Paul tells us that as members of the New Covenant “we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter” (Rom. 7:6). Two questions need to be asked. First, “What does Paul mean when he says we are delivered (*katageo*) from the law?” and second, “What does Paul mean by the phrase, ‘the oldness of the letter?’”

To answer the first question, we need to observe that the phrase, “we are delivered (*katageo*) from the law,” is a statement concerning our new relationship with Christ. Because of our union with Christ, the just claims of the law with its condemnation for law-breaking have been satisfied. In order to harmonize this verse with 2 Timothy 3:16 and Romans 3:31, it can only be in this sense that we are delivered from the law. Paul insists that the law, as part of inspired Scripture, still serves as God’s guide for holy living. Further, he reminds New Covenant believers, “Keeping God’s commandments is what counts” (1 Cor. 7:19).

To answer the second question, we wish to point out that Paul’s contrast between serving God in “the newness of spirit” versus “the oldness of the letter” is similar to his contrast in 2 Corinthians 3:6 where he says “the letter killeth, but the Spirit giveth life.”

A surface reading of these two passages suggests that Paul is identifying the “letter” with the written Word of God and is saying that the written Word kills but the Spirit gives life. Such an interpretation contradicts Paul’s claim in Romans 7:10 that God’s law was intended to bring life, not death. The law brought death only to those who refused to walk in the light of God’s law (Isa. 2:5). Further, when Paul speaks of the “oldness of the letter,” or says “the letter killeth,” he is not disparaging the law—the written Word of God. He is disparaging “legalism.” He is speaking of Judaism’s attempt to earn righteousness through “law-keeping” while rejecting God’s method of obtaining righteousness—faith (Hab. 2:4). God did not offer a righteousness based on obedience to the law. He wanted His people to obey Him because they loved Him and trusted Him. Obedience to the law was to flow out of their love for Him (Deut. 5:10; 7:9; 10:12; 11:1).

Paul identifies this legalistic error in Romans 9:31-32: “Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law.” God never offered justification for law-keeping. God’s purpose in giving the law was that men would discern the direction the laws pointed—in moral behavior, in care of the land, or in treatment of each other—then He wishes us to walk in that direction with a heart of love for Him.

The Pharisaical reaction was to divorce all heartfelt allegiance to God from the law and then externalize and codify the law into a set ritual which became a “tradition.” Although they strictly kept their traditions, their heart was far from God (Mark 7:6-10). They examined the law minutely then walked as close to the edge of disobedience as the mind could justify. This tragic Pharisaic misinterpretation of how to be justified leaves one with what Paul calls “the oldness of the letter,” a misunderstanding of Scripture. These legalistic misinterpretations of God’s written Word resulted in a “letter” that kills, instead of one that produced spiritual life.²

F. The commands of the Law that created a barrier between Jew and Gentile have been abolished. In our study of Law and grace, it is important to understand that specific commands or ordinances within the Law can be changed or altered by God without abrogating the Law in its entirety. Ephesians 2:11-22 is an excellent example of this crucial concept.

In verse eleven, Paul begins describing a wonderful change that resulted from Christ’s death on the cross: *Believing Jews and Gentiles are now one in Christ*. He starts his discussion by calling attention to the main difference between the two peoples—the God-ordained rite of Jewish circumcision. The Jews were circumcised and the Ephesians Gentiles were uncircumcised.

To the Jew, circumcision was more than a ritual performed at birth. It was the foundation of their identity. It was the physical sign mandated by God for participation in the Abrahamic Covenant (Gen. 17:10). It distinguished the Jews from the other nations around them who were called Gentiles or “the uncircumcised.” In fact, a Jew who was not circumcised was to be cut off from God’s people (Gen. 17:14). The book of Acts and the Epistles are filled with stories of the conflicts between Jews and Gentiles over this divisive issue (Acts 15, 21:15-26; Gal. 2:3; 1 Cor. 7:18, 19; Rom. 4; Col. 3).

In verse twelve, Paul reminds the Ephesians that before they were saved they were not only separated from Christ, they were also “excluded from the commonwealth of Israel, and strangers to the covenants of promise.” The exclusion of the Gentiles was due to various commands in the Law that created a barrier between them and the Jews. Chief among these commands were the laws regarding circumcision. Circumcision was a requirement for participation in various spiritual activities with Jews. For example, Exodus 12:43-44 states, “The LORD said to Moses and Aaron, “This is the ordinance of the Passover: no foreigner is to eat of it; but every man’s slave purchased with money, after you have circumcised him, then he may eat of it.”

Paul’s statement in Ephesians 2:13, “You who formerly were far off have been brought near,” is another reference to the ordinances concerning cir-

➡(p9) neurologist would be called in. When my nurse returned, she found me crying, for I was wondering if I was always going to be paralyzed like this. She asked about the problem; and when I explained, she told me that my problem was that I didn't have enough faith in God!

That evening I was transferred to a private room, and a neurologist came in. His bedside manners were terrible. He asked, "Have you worn this face all your life?" On Sunday the tentative diagnosis of Guillain-Barre was confirmed. This is a paralysis that evolves out of a respiratory infection, and there is no medical help for it. I had to learn to feed myself and walk again. On Monday and Tuesday I was very ill with severe pain from a blood clot that had gone to my right lung. But God was so good! He didn't allow it to lodge in my brain or in my heart; and to His praise, I am still here today.

For another week, I was on total bed rest; and then I took physical therapy for five days. On March 24, I was allowed to come home, using a walker. "Home Healthcare" came twice a week to help me for the first few weeks. From there God has helped me recuperate very quickly. Of course, I had a lot of determination; but ultimately it is He who caused me to heal.

I did have a terrible experience with a nurse who told me that I was lazy because I hadn't bathed yet. I couldn't even get out of bed, so how was I to bathe myself? I would never get home, as long as I just lay there, she informed me. She began asking me questions about why I was there. So I thought, "If I tell her, maybe she will be a little kinder." I was wrong, for she just kept lecturing me. This finally had me so upset that I started crying, and I could not stop. It was a nightmare, but my doctor came in; and he took care of the problem, I assure you!

On Monday after coming home, I decided I wanted in sit in my Lazy-Boy chair. So my husband Leon let me sit there for about half an hour. When he tried to help me out of the chair, my legs would not cooperate, and down to the floor I went, falling on his feet. We

called a neighbor, and she and another neighbor came to help us. At first, I couldn't even move by myself, but finally rolled over; and Leon helped me get on my knees. Then I tried to push myself up with my elbows in the bottom of the chair. But I forgot that I had no strength in my arms either, so my face was smashed down in the chair and my nose was bruised. They finally got me back in the bed.

God be praised for the miracles He gave along the way! I came home on the 24th of March and began to walk alone on the 8th of April. On Palm Sunday I went to church in a wheelchair. Leon helped me to the organ, and I accompanied Julie, my daughter-in-law, as she sang "The Holy City." I went back to church on Easter Sunday—again in a wheelchair—and played the organ for the entire service. Oh, how God has blessed me!

Some experiences I shall never forget. While I was unconscious on the ventilator, I had a near-death experience and some hallucinations. Once it seemed like an evil-looking man dressed in camouflage clothing came into my room and shot guns at me. He was such a frightening-looking person, and he came around to the right side of my bed and leaned down over me with a hideous smirk. Although I was very weak, I mustered up enough strength to tell him, "I love the Lord with all my heart." His face changed, he left, and he never returned again!

How Satan tries to discourage us and steal us from the Lord, especially in our weakest moments! But even when I was at death's door, the very mention of the name of Jesus made the enemy flee!

Am I sorry I went through all this? No. Do I complain? No! God has used me to witness to many people about the miracle of my recovery. So far, two souls have been won to the Lord; and as we know, the human soul is worth more than the whole world. And it hasn't ended. Heather, my physical therapist, testified later to one of her co-workers, an Asian woman; and she is now coming to our church. On Palm Sunday, her son was with her; and we are trusting

10.5

2.3

God for the salvation of her husband, who, as I understand, is an atheist. This was not a wasted experience, even though we shall not know its full outcome until eternity. God did allow it to happen, and He has been with me through these months of sickness. He knows that I meant it when I prayed, "Lord do with me whatever You wish to bring you the most glory!" ■



Freda Hudson is a freelance court reporter and a long-time member of Grace Wesleyan Church, Culloden, West Virginia. There she is active in ministry as organist, adult Sunday school teacher, and leader of a community women's ministry. She is married to Leon Hudson and is the mother of three: Melody Kamerer, Butler, Pennsylvania; Eddie Hudson, West Palm, Florida; and Greg Hudson, Hurricane, West Virginia. Greg, a '97 GBS graduate, is married to the former Julie Brindley (GBS'92) and is pastor of Grace Wesleyan Church. Mrs. Hudson has been a loyal friend of God's Bible School for many years.

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Feb 5-10.....AWMC, Stoneboro, PA
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Feb 17-19Stanton, AL
Feb 20-24Active, AL
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Always in such an hour, when the spirit is overwhelmed and the ministry insupportable, Jesus comes and shows His wounds. He is able to help sufferers, for He has suffered himself.



➡ (p19) God would wrest even from this ugly intruder something worth the price pain paid, sobbed it out on the Saviour's breast, but went on in brave faith. The other spoke bitter words, accused God, and took up arms against heaven. Even if the reverent reasoning of the problem did not lead us to a willing acceptance of such woes as are at present inevitable, utility and other people's happiness and our own peace of mind ought to do so.

I well remember a member of my congregation coming to my door one day in deep distress. Her daughter had recently been admitted as a patient to the eye hospital with every hope of recovery. But the disease proved more deadly than anyone guessed, and on the day when my visitor stumbled over my step, the blow had fallen. The doctors foresaw that she would be blind in three weeks or a month, and suggested that it would be best if the mother broke the news to her girl. She, poor soul, had come to pass the terrible task on to me. I went with lagging footsteps to the hospital and I can see the little private room now as I saw it then. The single bed, the locker, the polished floor, the drawn blind, and the patient turning her fast dimming eyes toward me. I talked of trivialities for some minutes, scheming for an opening and half afraid she would hear my thumping heart. Then she guessed! Suddenly she burst out with a half-suppressed sob, "Oh, I believe that God is going to take my sight away."

It was a hideous moment and an ugly phrase. My divided heart in that minute was half in prayer to God and half in talk with her. I remembered a story I had heard of a missionary in India and what he had said when he lost his little girl. I said: "Jessie, I wouldn't let Him." When she begged me to explain, I falteringly asked if she thought (not at once, but in three weeks or a month) that she could pray a prayer like this: "Father, if for any reason known to you, I must lose my sight, I will not let it be taken from me. *I will give it to you.*"

And in three weeks or a month, she prayed that prayer. It was not easy. Does anyone think it was? One day she clutched my hand and declared that she simply could not live in this world without a bit of light, but she offered the prayer before the last glimpse of day vanished forever. Peace came with the prayer. Today she carries the cross willingly, not grudgingly or of necessity, but with a cheerful courage. She is sweet to live with, and God uses her for the comfort and help of others.

JESUS SHOWS HIS WOUNDS

The task of the minister is not easy. Every week brings its batch of difficult duties and there are times when the spirit rebels. A succession of sad stories and constant contact with sudden tragedy and writhing pain drains one of nervous energy and drives one to perplexed prayer. Sometimes the prayers become com-

plaints. We tell Jesus irreverently and petulantly that we cannot go to poor tormented people who are submerged in repeated sorrows and talk about a God of love. But always in such an hour, when the spirit is overwhelmed and the ministry insupportable, Jesus comes and shows His wounds. "*The dear tokens of His passion / Still His dazzling body bears.*" Poor dumb mouths! If those wounds could only speak! Yet in their silence they are mighty and draw the soul out through the eyes in hot, adoring love. "*With what rapture, / With what rapture, Gaze we on those glorious scars.*"

It is enough. He is able! Able to help sufferers, for He has suffered Himself. Able to sustain His ministers and make them into living flame. Able to support the wavering faith of those who are tormented with doubt through all the long night in which the mystery hangs, until at last, He brings all His faithful into God's holy presence. There in the light and joy of heaven the Father will tell us Himself. ■

Dr. William E. Sangster (1900–1960), one of the most articulate of British Methodist evangelicals during the last century, was a much-beloved pastor, writer, and conference speaker. This selection is condensed by the editor from Chapter 2 of his book He is Able and is reprinted by permission of Francis Asbury Press.

LOOKING AHEAD AT GBS

FEBRUARY

7	Student Activities Day
12	Lincoln's Birthday
13	Ash Wednesday, <i>the beginning of Lent, the Church's preparation for Easter</i>
13-25	Late Winter Break
14-24	College Choir Late Winter Tour
18	President's Day
22	Washington's Birthday

MARCH

21-April 1	Spring Break
22-27	SWSE Spring Tour
24	Palm Sunday
29	Good Friday
31	Easter Sunday

➡(p3) have pastored, promoted and presided over various aspects of God's work. We have shared sorrows, stress and misunderstandings. We haven't always agreed, but we have always been committed to loving on and going on. Ruth has allowed me to invest a huge amount of myself and time in others without complaint. Yet, I've been convicted of the need to invest more of myself in her—more encouragement, counsel and love; more prayer and time; more of my energy and effort to build her up emotionally and spiritually. Our relationship matters, and I want my commitment to it to reflect its importance.

RESOLVED: To live a better balanced life

I've never been afraid of hard work and time-consuming jobs. As a matter of fact, I've thrived on being busy. But a well-balanced life also makes time for physical and emotional renewal. I need to laugh more. Laughter is medicine for the soul and body. It can relieve tension and restore perspective to life. I need to exercise more. My work taxes me emotionally, spiritually and mentally, but it doesn't keep my muscles pounded into shape! I need to exercise more on a regular basis. Exercise relieves stress, stimulates the mind, and reduces the body's need for rest. A strong body and a stress-free mind make for a more effective ministry and longer usefulness.

Sharing my New Year's resolutions with you is one way to encourage you to make some new resolves of your own. Our journey to Heaven must be punctuated with times of fresh wind and fresh resolve. Why don't you resolve right now to strengthen some resolves in your life! ■

➡(p5) *Husband, to love, honor, and obey Thee before all others, and this to the death!*"

If Christian marriage symbolizes "the mystical union that is betwixt Christ and His Church," as the traditional wedding ceremony asserts, it also symbolizes the mystical union that is betwixt Christ and each of us who are its members. Just as the relationship between husband and wife is based on holy, binding, and irrevocable covenant, so also is the relationship between us and God; and in either case, the commitment is the same: *"Put me to doing; put me to suffering. Let me be employed for Thee or laid aside for Thee, exalted for Thee or trodden underfoot for Thee. Let me be full; let me be empty. Let me have all things; let me have nothing. I freely resign all to Thy pleasure and disposal."*

Here is the heart of the covenant to which we, too, are called. Again the New Year has come, and it is time to register again our choice between "the cross or the curse" and to "renew the covenant" with the Lord Jehovah. Granted, we will not do this the way our ancestors did, for a century has passed since the Covenant Service echoed throughout our churches. It is our tragedy that we are worlds removed from this type of solemn rite and this type of earnest Christianity.

Even the language of the old service would seem jolting in today's "seeker-sensitive" congregations where itsy-bitsy choruses and itsy-bitsy sermons and itsy-bitsy dramas entertain itsy-bitsy Christians who go to church primarily to be "blessed" by "fulfilling" emotional experiences. These have never taken the Lord God as "head and husband"; nor have they ever vowed to "love, honor, and obey Him before all others." Indeed, anyone who suggests that they should do so should prepare for anguished howls of "legalism." Legalism is contemptible, of course, since it is our attempt to bypass grace to save ourselves by keeping rules. Covenant, on the other hand, is all about grace; for it is a solemn, yet joyful, contractual agreement which we make with Heaven and which Heaven makes with us, all within the framework of Heaven's offered grace enabling our offered response.

Covenant with God does take seriously what that grace requires as well as what it offers. This means "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 1:12-14). This means undivided loyalty to "the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." This means holy vows, steadfast purpose, and accountable obedience. *Whoever desires to come after me, let him deny himself, and take up his cross, and follow me.*" (Mark 8:34).

But even in the "holiness churches" like ours, there are many who never deny themselves of anything and never take up their cross to follow Jesus. Constantly they shrug off their shabby, slothful, and sensual lives with the excuse that they're "under grace, not law." This is what

the theologians call “antinomianism,” which claims that the grace of God releases us from the law of God; and like legalism, it is damning heresy. But since we are as determined to be religious as we are determined to be sinful, antinomianism is precious to those whose religion is a sentimental mixture of “warm-fuzzies and sloppy agape.” St. Paul made short work of this. “Shall we continue in sin that grace may abound?” he asks, then answers bluntly: “God forbid! How shall we that are dead to sin live any longer therein?” (Rom. 6:15–16).

Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forsaken (Jer. 50:5). This call to ancient Israel was basic to John Wesley’s Covenant Service, and it is personalized in us as we affirm its forthright terms, which we now consider:

First, this covenant is personal. Each of us is called to make holy transaction with the living God. He is infinitely beyond us and above us, and yet for our blessing and benefit He stoops down to all who believe the promises which He gives and respect the obligations which He imposes. In the “New Covenant” which He instituted by the sacrifice of His Son and sealed with His blood, He embraces the world with hope and gladness. This is contracted and confirmed by each of us at the moment of our New Birth, but it must be continually affirmed thereafter. *“High heaven that heard that solemn vow/ That vow renewed shall daily hear;”/ Til in life’s latest hour I bow/ And bless in death a bond so dear.”*

Second, this covenant is pervasive. It includes everything we are and everything we have—absolutely and unconditionally! Thousands have wept at our altars, prayed, and claimed all kinds of “experiences” but have never known the piercing joy of right relationship with God, because they have never “placed all on the altar.” From the very moment we begin to follow Jesus, the Christian life is the surrendered life; for by a decisive, unrelenting, and continuing act of our will, He is made Lord of everything. *“For better for worse; for richer for poorer; in sickness and in health.”* Emotions may soar or falter, friends may affirm or deny, conditions may be pleasant or horrendous. The covenant embraces all of it, and all of it belongs to Christ.

Third, this covenant is perpetual. Never is there any provision for its modification or dissolution. *“Be thou faithful unto death, and I will give thee a crown of life.”*

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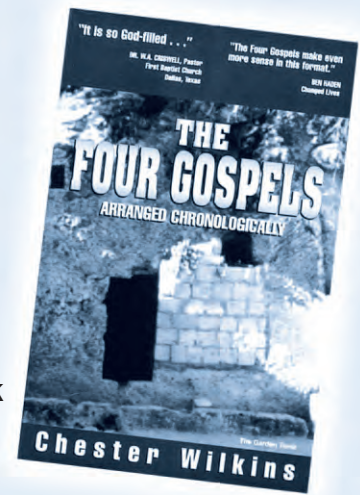
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This is our firm and considered choice: *we will be entirely the Lord’s, and “this to the death”!* All trifling, compromise, and backsliding are treason against Him and His Kingdom. Yet God is faithful, even when we are not; and in our worst failures, He invites us to return and “renew the covenant.” The condition which He requires is that “we walk in the light as He is in the light”; and He assures us that as we do so, “we have fellowship one with another and the blood of Jesus Christ is Son cleanseth us from all sin.” Light given here will lead us finally to the light which will be given us hereafter.

“If I perish, I perish on Thy shoulder; If die, I die on Thy shoulder; if I perish, I perish on Thy ship.” This is the “fixed bent of the soul”—as those old Methodists would have called it—with which we “renew the covenant” with the Lord Jehovah. We are now His “covenant-servants,” as they concluded in that old service which Wesley prepared for them; and He is now our “Covenant-Friend.” *“And the covenant which I have made on earth,”* we add, as did they, *“let it be ratified in heaven!”* ■



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Choir Accompanist



God's Bible School & College

LATE WINTER TOUR February 2002

The College Choir

*a musical ministry of
God's Bible School & College
Cincinnati, Ohio*

February 14 Thursday 7:30 PM
Greater Chattanooga GBS Rally
Green Pastures Community Church, Rock Springs, GA
Rev. Harold Watson (706) 764-1374

February 15 Friday 7:00 PM
Bible Methodist Church, Tuscaloosa, AL
Rev. Greg Makcen (205) 553-4771

February 16 Saturday 7:00 PM
Breezewood Community Church, Summerfield, FL
Rev. Terry Going (352) 245-2560 (O) (352) 347-5903 (H)

February 17 Sunday 10:40 AM
First Church of the Nazarene, Clearwater, FL
Rev. Ernie Lewis (727) 536-1498

February 17 Sunday 2:30 PM (full concert)
Lakeland Holiness Camp, Lakeland, FL
Rev. Lorne V. MacMillan, Pres. (941) 646-5152

February 17 Sunday 7:00 PM
Sanford Church of the Nazarene, Sanford, FL
Rev. Jon Carnes (407) 322-3122

February 18 Monday 7:00 PM
Community Bible Church, Avon Park, FL
Rev. Tom Schankweiler (863) 453-6052 (H)
(863) 452-5643 (O)

February 19 Tuesday 7:00 PM
GBS Rally, Agan Tabernacle
Bible Methodist Campground, Pell City, AL
Host Church: Talladega Bible Methodist
Rev. Bob Blankenship, Rally Coordinator
(256) 362-8446

February 20 Wednesday 7:00 PM
Easley Bible Methodist Church, Easley, SC
Rev. John Parker (864) 855-3892 (O) (864) 850-0222 (H)

February 21 Thursday 7:30 PM
GBS North Carolina Rally, Hemrick Chapel
Carolina Christian Academy, Thomasville, NC
Rev. Joseph Smith (336) 472-6881

February 22 Friday 7:30 PM
Greater Charleston GBS Rally
Teays Valley Church of the Nazarene, Teays, WV
Rev. Sonny Williams (304) 757-8400

February 23 Saturday 5:30 PM (special time)
GBS Area Rally
Danville Holiness Church, Danville, OH
Rev. Gary Jackson (740) 742-2485

February 24 Sunday 10:30 AM
Bethel Holiness Church, Columbus, IN
Rev. Robert Thompson (812) 372-7778 (H)
(812) 376-0210 (school)

February 24 Sunday 7:30 PM
Christian Nation Church, Cozaddale, OH
Rev. Carl Eisenhart (513) 677-8274

