Dr. and Mrs. Samuel Deets
Former Presidents Deets and Miller Honored at GBS Homecoming
(see back cover)
GILDED ON OUR HEARTS

"O take me there, where Thou showest Thy glory," prayed Howell Harris on his deathbed, "and indulge a worm, sick of love, longing to come home." For months that suffering old circuit-rider, the Methodist "apostle to Wales," "lingered at the gate.... longing to enter," as Abel Steven tells us, "but ministering meanwhile sublime words of consolation and exhortation to the brethren he was about to leave."

God Himself had been Harris’ absorption and delight since Pentecost Sunday, May 25, 1735, when under agonizing conviction he had gone to Holy Communion at Talgath parish church. "At the table," he later testified, "Christ bleeding on the Cross was kept before my eyes constantly; and strength was given to me to believe that I was receiving pardon on account of that blood...."

In barns, chapels, and open fields, Howell Harris had faithfully lifted up the Saviour for nearly 40 years. Now the Saviour faithfully lifted up Howell Harris as tuberculosis wrenched his failing body. "I feel that He, and not anything here, is my rest and happiness," he said. "I love eternity, because He is there."

"On the ceiling of his sick-room was gilded in Hebrew the awful, glorious name of Jehovah," historian A.B. Hyde informs us. "It brightened before his dying eye, and many a pilgrim still gazes on it with tenderness and awe." We have never entered that old room in Trevecca; but still "it is with tenderness and awe" that we recall the dying veteran as to the end he adored the name of God painted upon his ceiling.

On July 21, 1773, "a worm, sick of love, longing to come home," was given his desire. Twenty thousand people attended his funeral, according to the Countess of Huntingdon. "It was a day never to be forgotten...." she wrote. "Though we had enjoyed much of the..."
Charles Sheldon popularized the question, “What would Jesus do?” in his famous book, *In His Steps*. The question implies that by asking and answering the question “What would Jesus do?” one can then imitate the behavior or response of Jesus in any given situation. The only problem is that this approach doesn’t work. Trying to answer what Jesus would do is highly subjective, differs from person to person, and can be implemented (and most often is) without any biblical data. The end result is a superficiality that fails to transform character to any measure of real Christlikeness.

The Bible leads us toward another question. That question is “What did Jesus do?” This is a question that forces us to search the scriptures to see how Jesus lived His life, responded to others, and revealed the character of His heavenly Father. The Gospels offer a front-row seat to watch and learn from the words and works of the Master Teacher. When one reads the story of the woman taken in adultery and carefully studies Jesus’ response to her, he has to draw the conclusion that to be like Jesus he must treat every human being with dignity and respect, as well as with an overall response that is redemptive. But even this approach lacks what is needed for the development of true Christlike character.

Christlikeness cannot be produced by imitation (Sheldon’s approach) or solely by revelation (gaining insights from the study of scripture). True Christlikeness can only be produced by inhabitation. We must allow Christ to live His life through us. So how does this happen in real life? First, by the miracle of regeneration and entire sanctification (things Christ does for us and in us). Second, by the choices we make and the disciplines we embrace. Paul tells us in Ephesians 4:22–24 that we must get rid of our old ways of living, let the Spirit and Word change the way we think, and develop new godly habits. As we cooperate with the Holy Spirit, He can bring about character change that allows us to manifest the true image of Christ.

The real question isn’t “What would Jesus do?” or even “What did Jesus do?” But rather it is “What can He do with a fully-surrendered soul who is cooperating with the Holy Spirit and applying the principles of God’s Word?” The answer to that question is transformational.
“SECOND CLASS CHRISTIANS” AGAIN—AND AGAIN!

I am writing in regards to the letter from the lady who felt like a “second class Christian” because she and her husband had a previous marriage before they got saved [“Letters to the Editor,” September ‘05 God’s Revivalist].

The life we live before we meet Jesus is a life of sin. I don’t believe in or condone divorce, but it happens; and it is sin as any other sin. When we are washed in the blood, it’s as though our past was never there. What this couple needs to do now is take Paul’s advice in Phil. 3:13–14, “forgetting those things which are in the past and press on toward the prize.”

MARION THOMAS GEORGE (GBS HS ‘53)
Martinsville, Virginia

WE NEED A HOLINESS VOICE

God’s Revivalist has been with our family since the late 1800’s. My father, as a young man, was led into the experience of sanctification by God’s Revivalist and a German book in his father’s library. I grew up on God’s Revivalist, including the weekly daily devotions by Mrs. Cowman, wife of the founder of OMS.

My plan to attend GBS was confirmed when a non-denominational missionary, Rev. Fred Abel, visited my father’s church and brought with him a young Japanese man who had attended GBS. Shortly after they arrived, Brother Sauiki Urano disappeared from the house. We found him on a street corner handing out tracts and witnessing. “That’s it,” I said. “I want to attend this school that sends out students on fire for the Lord.”

I reached GBS in 1935. My first evening there, as I stood out by the circle, I heard singing and watched as a truckload of students left the grounds with Mrs. E.E. Shelhamer, wife of the Free Methodist evangelist. The next night I went with them. All that year, weather permitting, Mrs. Shelhamer took twenty or more students out witnessing each night. I won’t tire you with those evangelistic experiences.

(continued on page 21) ➜

AFRICA. “From Pieter Marais (HIM): ‘We are very thankful for your prayers and financial help to take 5,500 Bibles and 22,000 tracts to places where no one wants to go. Hester and I and some of the team stayed about two months up North. We pitched our tent 22 times before we returned home. Many times we just slept in the bush.’” —Ropeholders

ARIZONA. A meeting of board members of Montezuma Indian School with members of the Navajo community “opened our minds to new areas of ministry,” according to the ministry’s publication.

“...We feel directed to focus on a home-schooling ministry, adult education services, and a college-level program for preparing pastors and lay leaders. This is a big undertaking, and we go forward deeply aware of our divine guidance and intervention.... The immediate plans include setting up new headquarters in Flagstaff, Arizona.” —Ropeholders

BELIZE. “On August 22 I decided to return to Belize and await God’s directions. I plan to continue my intercessory-prayer ministry, write more tracts, etc., and assist the Wades in their church-school ministries.”—R. Glenn Pellrey

INDIANA. “We have made progress on the Stranger Project, but we need to get it completed. There is a lot of work to do, and we don’t have the help to do it. Merton Rundell, a former missionary to Honduras, has been preaching every other week, and a young believer, Fidel Ramirez, has been filling in the alternating weeks. We are praying that God will provide someone to work alongside our little team of Spanish-speaking leaders and to lead this group forward. Pray that God will renew (p6) ➜
Earnest Christians everywhere express concern over the apparent lack of vital piety in the contemporary American church. In no place or time has the church been so successful in garnering property, privilege, and popularity as the evangelical church in America. Evangelicals receive Grammy awards, appear on the New York Times bestseller list, and frequent the Oval Office. Yet, never since the Dark Ages has the church been so ineffectual and dissolute.

This impotence manifests itself in many ways, but perhaps most dramatically in the moral decadence increasingly found among professors of religion. For example, Ralph Earle, Jr. and Mark Laasar report that “a recent Leadership Journal survey indicated that almost one-third of all pastors struggle with Internet pornography” (The Pornography Trap, 5-6). Other studies reflect little distance between the church and the world regarding such issues as divorce and pre-marital sex. While evangelicals confess different beliefs, they lead lives that hardly differ from those of nonbelievers, recently prompting the conclusion in a secular newsmagazine: “Their distinctive faith aside, evangelicals are acting more and more like the rest of us” (U.S. News and World Report, May 3, 2004, 59).

While serious saints react with appropriate dismay to these evidences of encroaching worldliness in the church world at large, we need to look a bit closer to home. Here we find some of the roots of this drift already at work among us. Although many holiness people have stood staunchly against the flood of filth purveyed by popular media over the last century, it appears that a breach in the dike of holy discernment is ever-widening.

Many who once shared a commitment to living careful, godly lives have modified or forsaken altogether their erstwhile conscientious lifestyle, now regularly devouring a diet of filth that they would have once found nauseous. What led to this tragic backsliding? How can it be prevented in others?

Answers to these questions may be found, at least in part, by considering the spiritual effect of indulgences that at first glance may seem harmless and trivial. It has often been demonstrated in history and observed in scripture that apparently insignificant practices, regardless of their purported innocence, can lead to monumental problems: “little foxes...spoil the vines.”

Of particular concern is a trend that has mushroomed among Christians during the last couple of decades—that of consuming light—albeit...
WHO LAUGHS AT THE SINNER’S DEMISE?

“I also laugh at your calamity, I will mock when your fear cometh.”

(Proverbs 1:26)

Does God delight whenever judgment falls upon a nation or an individual? Does He actually laugh at a person’s misery when that one finally “gets what’s coming to him or her”? Such an image of God is not only unpleasant, but I believe it is incompatible with the character of God revealed throughout Scripture.

I am not questioning the fact of divine judgment, but only wondering if God mocks at the sinner’s punishment. I do see God grieving in the book of Hosea, an image reminiscent of Jesus weeping over Jerusalem. A mocking God is certainly not the picture painted by Jesus in His story of the Prodigal Son, nor was it the reaction of our Lord to Peter’s failure during the crucifixion trials. In Ezekiel 33:11 God plainly states, “I have no pleasure in the death of the wicked.”

What are we to make, then, of the statement in Proverbs: “I will laugh at your calamity, I will mock when your fear cometh?”

If Proverbs 1:26 presents a true picture of God’s response to the judgment of the sinner, then we need to accept that. But the incongruity of such an image with the rest of Scripture compels me to interpret the exception in light of the rule, and not vice versa.

Having said that, let me add that when we closely examine the context of the verse we find that it is really not God after all who is doing the mocking. Rather, the writer is using a genre of writing known as “personification.” Personification is a literary technique in which an inanimate object is spoken of as though it were a living and breathing thing. For example, when Isaiah declares that the “trees of the fields clap their hands,” he doesn’t intend for us to take that literally (Isa. 55:12). Trees don’t have literal hands. He is expressing the joy of returning captives by speaking figuratively of trees clapping. Many examples of personification might be found in the Wisdom Literature and the Prophets.

Beginning with Proverbs 1:20, Solomon speaks of Wisdom as though it were a person. He imagines Wisdom as a godly woman, walking the streets, calling out for passers-by to partake of what she has to offer, pleading with fools to respond to her correction. But when Wisdom is scorned, her response is, “If that’s your choice, you’ll have to live with the consequences. There will come a day when you will need me, but then I won’t be there for you.” In this context Wisdom is then poetically depicted as laughing and mocking at the coming predicament of the fool whose only choice will then be to eat of the fruit of his ways (1:23).

I do find comfort in the fact that God isn’t here gloating over the sinner’s demise. However, I am quickly sobered and warned that should I scorn wisdom today, tomorrow can only bring remorse. Simply correcting the view of God mocking at a sinner’s ruin does not lessen the sharp warning that is in the text, a warning we all need to hear. How have you responded to the pleading invitation of Wisdom? [Ben Durr, Jr.]

Ben Durr, Jr., is a pastor and member of the faculty in the Division of Ministerial Education at GBS.

LATIN AMERICA. “We just returned from Nicaragua. The poverty there was heartbreaking. The souls there are very open to the Gospel like in other Latino countries right now…. I took Bibles to distribute, and they disappeared in a few minutes. Pray for laborers. I beg you. Be baptized with the Spirit of God. I beg you to obey, stay filled, and stand in the gap. Finally, intercede and believe God for great things. This is our time.” —Phil Dickinson (GBS ’96 BA), Newsletter

PHILIPPINES. “I traveled with Rev. Jun Catalon to revisit the Negrito project in the Cagayan Valley, an 11-hour bus ride from Manila. About 4000 Negritos or Agay, as they are called here, live in this region. They are the first inhabitants of these islands who remain in scattered pockets throughout remote and isolated mountainous regions of the Philippines. We crossed three rivers and walked in a light rain. Edwin Balasiw, the Agay Project Director, and two Agay men met us on the path and carried our bags.

“In June, Rev. Catalon conducted a revival followed by a mass marriage ceremony for eight couples followed by 17 baptisms and 15 children dedications. Drunkenness and wife-beating have ceased. The Agay can be heard singing hymns and quoting Scripture while working. The men now give their time to gathering products from the forest to sell in town in order to buy food for their families. Shop owners have been asking, ‘What has happened to you? You no longer buy beer and cigarettes but food.’” —Robert and Kay Bickert, Email

GOD’S REVIVALIST and BIBLE ADVOCATE
“RELEVANT” WORSHIP
FOR THE TWENTY-FIRST
CENTURY

by Dr. Richard S. Taylor

A veteran holiness-movement theologian begins a two-part discussion of the abiding principles of God-honoring worship services.

PART I

In about A.D. 150 the Church Father Justin Martyr, in his First Apology, described a standard worship service. It consisted of four elements: the public reading of Scripture, the exposition of the Word and exhortation by the “president” (pastor). Following this came congregational prayer (standing), then the distribution of bread, wine and water for the Holy Communion. In connection with this, the pastor “sends up prayers and thanksgiving according to his ability, and the people sing out their assent, saying the ‘Amen.’”

Four elements stand out here: the primacy of the Word and its exposition, the generous time given to congregational prayer, the regularity of the Holy Communion, and the maximum participation by the worshippers.

While details have changed throughout church history, a modern worship service which is biblical and effective will not stray too far from this sort of structure.

Perhaps the most common defect of the contemporary service on Sunday morning is the minimalizing of congregational participation. Several factors contribute to this:

(1) Too many things going on up front to watch and hear, which preempt the attention of the people from spiritual worship;

(2) Poor or inadequate leadership of the congregation in worship;

(3) Songs and choruses which are (a) unsingable by the majority, (b) trite and repetitive, (c) unknown to most, and (d) disliked anyway.

Then there is a kind of congregational participation which keeps people awake but does not contribute to worship. This is the style of service in which the policy seems to be to keep the people guessing as to what is coming next. Unexpected turns and surprises seem to be the vogue. This may be exciting and entertaining without being conducive to worship.

Too many pastors seem to have forgotten what worship is. They conceive of a Sunday-morning “worship” service as a getting together for an hour of interesting, often entertaining, religious activity. At the end there is a benediction and everyone goes home — probably to a big dinner without another thought of the morning “worship” hour.

Of course, there will be somewhere in the service the sermon. If this is biblical and well-done, edification will result. But its impact will be less than it should be because it is not set within a truly worshipful service. If people devoutly worship before the sermon, they will be more apt to listen with spiritual receptivity to the sermon.

Let us get back, then, to the nature of true worship. Worship is at two levels: first is the corporate activity of a body of people offering praise and worship to God by means of singing, praying, giving, participating sometimes in Communion, and sharing regularly in the ministry of the Word. When done reverently, appropriately, with the unity of spirit, this is highly to be prized and can properly be called a “worship service.”

But there is another level of worship which is the personal and individual. So we ask the question: “To what extent does the individual congregant touch God?” It is possible sincerely to share in the corporate worship, yet miss a personal “I—Thou”
(top) 50-year graduates from the Class of 1955. Pictured left to right are Eugene Yerian, Betty Farmer, Elton Moose, Kathleen (Brock) Moose, Helen (Brock) Graden and Clarence Driftmeyer.

(middle) 25-year graduates from the Class of 1980. Pictured left to right are Phillip Martin, Charles Elliot, Steve Campbell, Don Quales, Jr., Deborah (Alley) Cutler, Joseph Ratcliff, Denise (Joslin) Raisch, Ruth Ann (Rowley) Cash, Cindy (Hanson) Robison, Ruth (Vernon) Avery and Julie (Parchment) Hunter.

(bottom) Dr. and Mrs. R.G. Humble receive the Alumni of the Year award from Alumni President Dennis Joslin.
It was wonderful to see our alumni coming back to the campus for Homecoming 2005, October 7–8. The weekend was full of special events, including the Homecoming Concert, Alumni Reception, Homefest, and Reunion. The graduates of 1955 and 1980 were honored. The Alumni of the Year award was given to Rev. and Mrs. R.G. Humble. The Staff/Faculty Award was given to Rev. Larry Smith. Special recognition was given to former presidents Dr. Samuel E. Deets and Dr. Bence C. Miller (see back cover). Most of all, Homecoming was a time to meet former classmates, share memories, and come back to our Hilltop home.

—Rev. Jack Hooker, GBS Vice President for Advancement
EVALUATION TEAM VISITED CAMPUS IN SEPTEMBER

Another step was taken toward regional accreditation when GBSC hosted a team from the Higher Learning Commission, September 19–21. Its members came to verify what we had presented in our self-study document, as well as to meet with various staff members and review the document’s relevance to the institution. The team consisted of Dr. Jerry Alexander, Vice President for Academics, Central Christian College (Kansas); Dr. John I. Kampen, Academic Dean, Methodist Theological School (Ohio); Dr. Patricia T. Whitfield, Director of Teaching at Lyon College (Arkansas); and Dr. Robert W. Stephens, former President, Ohio Valley University (West Virginia).

From the entrance interview the HLC team conducted with the GBSC administrators, it was readily apparent that our HLC liaison, Dr. Mary Breslin, had done a great job in assembling such an excellent team. They were indeed high-quality professionals and great people. The team members were gracious guests, and it was a joy getting to know them and learn from them. Not only did they ask us good questions, but also the suggestions they made came from a wealth of administrative experience.

In addition to meetings with the administration and with individual faculty and staff, the team also met the Board of Trustees, a group of community leaders and alumni, the academic committee, and a group of current students. They commented that they were greatly impressed that 13 of our 16 Board members came to meet with them, and they loved our students. One team member referred to them as “the loveliest students I have ever encountered in higher education.”

At the end of their visit, they conducted an exit interview with the administrators and the Board members who were still able to be on campus. For each of the five

BIRTHS

To Philip (GBS 2000 BA) and Dorcas (Arnold) (GBS 1998 BA) Bishop, a son, Blake Ryland Bishop, born in Cincinnati, Ohio, September 28, 2005. Philip is an instructor in the GBS Division of Music.

ANNOUNCEMENTS

“As a CPA I have spent most of my career consulting with churches and other religious organizations. As a result I have found that many have (1) a need for a computerized system for accounting and donor records; (2) a need for setting up the minister and staff correctly for church payroll and personal taxes; and (3) a need to have someone look over a church’s accounting records to see if there are suggestions for improving them. If you are interested, I can present an evening financial seminar for your congregation.” —Jim Olsen, CPA, Phone: 772-545-7922 or Email: Jolsencpa@aol.com.

Marriage Matters Retreat 2006 will be held at the Carlisle Village Inn, Sugar Creek, Ohio, February 15–16. Those interested should contact Kathleen Churchill, 2111 Home Place Drive, Easley, SC 29640 (Phone 864-855-4638).
Valorie Quesenberry (GBS ‘94 BSM) and Lucy Creech serve as editors of The Ladies’ Companion. This is a bimonthly publication, written by women for women of conservative Christian viewpoint, now in its ninth year of publication. The subscription is $7.00 per year for six issues and can be obtained by writing Ladies’ Companion, Country Pines, Inc., R.R. 2, Box 48, Shoals, IN 47581.

DEATHS

Burton R. Carlson, 93, died September 19 in Cincinnati, Ohio. The son of Swedish immigrants who settled in the United States in the 1800’s, he attended the University of Cincinnati and God’s Bible School. At GBS he was a member of the Golden Echo Boys, a school quartet (pictured here in 1930; Carlson is on the left) that traveled extensively and appeared on radio programs. He was a long-term employee of General Electric, Evendale, Ohio, and an active member of the Groesbeck United Methodist Church. He is survived by a...
continued

will be presented at 7:00 P.M., December 9, 10, and 11 in the Adcock Memorial Chapel. The program will feature the combined college and high school choirs and the orchestra, which together will total over 150 people. Tickets must be secured in advance from the GBS Division of Music. Each family, church or organization may receive six free tickets, and $5.00 will be charged for each additional ticket. Please send a self-addressed, stamped, envelope, together with name, phone number, night preferred, number of tickets desired, and $5.00 for each ticket over six. Checks should be made payable to God’s Bible School. Please mark the memo line as “Christmas tickets.” Phone orders will not be accepted. Ticket orders should be sent to God’s Bible School Music Division – Christmas Tickets, 1810 Young St., Cincinnati, Ohio 45202.

BRIEFLY NOTED…

President Michael Avery and the Rev. Richard Miles, Vice President for Student Affairs, were speakers at the annual conference conducted by the Faith Bible Church in Abamy, Alexandria, Egypt, September 12–16. They were accompanied by President Avery’s son Joshua.

daughter, Janet; two sons, Stanley and Tom; grand-children, great-grandchildren, a sister and two brothers. Funeral services were held at the Groesbeck United Methodist Church.

HITHER AND THITHER

“General Director of Evangelism and Church Growth Dr. Jerry G. Pence was elected General Superintendent of The Wesleyan Church during a September 6, 2005, special session of the Church’s General Board. Dr. Pence will fill the unexpired term of Dr. David W. Holden on the Board of General Superintendents, which includes Dr. Earle L. Wilson and Dr. Thomas E. Armiger.” —Wesleyan Life

A statement issued by the Confessing Movement’s national conference in Cincinnati, September 24, declares that there “is no authentic unity in the Church apart from agreement on the truth of the gospel.” The Confessing Movement, a conservative and evangelical caucus supported by 1,526 clergy, 5,025 ministers, and 661,804 lay persons, added that “Doctrine is a necessary foundational element for the unity of The United Methodist Church.”

“The Church of the Nazarene can be God’s instrument to create a moral and spiritual conflagration that will have global impact,” declared General Superintendent Jim L. Bond, speaking for the Board of General Superintendents at the General Assembly. “We can experience afresh the fires of the Holy Spirit and become a mighty movement to ‘spread scriptural holiness,’” he said, according to Holiness Today. He “acknowledged that as the Church faces her centennial celebration, goals are in place that can only be achieved by faithful stewardship and the help of the Holy Spirit.” These goals include “1 million new Nazarenes, 2 million in membership, 2 million in weekly worship attendance, 1 million in Sunday school attendance [and] 18,000 churches.”
worship is greatly enhanced. If activ-
tion can do it. If activities are wor-
exhibitionism, and pure entertain-
ment from God. Too much noise,
God-encounter becomes less likely.
from God to man so that the personal
wvopship those activities which, by
The first is to exclude from public
videos. The second is to encourage

Two suggestions may be helpful.
The first is to exclude from public
worship those activities which, by
their very nature, distract attention
from God to man so that the personal
God-encounter becomes less likely.

All sorts of things can divert
attention from God. Too much noise,
exhibitionism, and pure entertain-
ment can do it. If activities are wor-
shipful, the likelihood of personal
worship is greatly enhanced. If activ-
ities are bangy, showy, and enter-
taining as their primary quality, they
become overwhelming in their
impact and true worship is mini-
imized, if not prevented altogether.
People may laugh, get excited,
and say away saying, “It was great!” without having
really worshiped.

Is there no place, then, in a wor-
ship service for the purely human
element—some humor, occasional
clapping, perhaps? Of course.
These may be refreshing, relaxing
moments, which bring an audience
closer together, without destroying
the spirit of worship—provided,
however, that these light touches
are not excessive.

Also, worship is made easier by
the familiar. Dr. J.B. Chapman
pointed this out years ago. His insis-
tence was that the likelihood of
people worshiping is in some
degree, at least, related to their
familiarity with what is going on.
Familiarity makes it possible for
people to lift their hearts heaven-
ward without having to think con-
siously about what to do next. A
channel has been cut for the natur-
al flow of thoughts Godward. The
unfamiliar shocks, jolts, gets atten-
tion; but in the process, it distract
the worshiping spirit.

This suggests that the order of a
service should be regular. The hymns
and songs should be familiar. Does
this mean a congregation should
never learn anything new? Not at all,
but the new should be introduced
carefully and occasionally. Song lead-
ers should not be forever dumpling
new songs on a defenseless congre-
gation. They want the old. They want
the songs they love. They should not
be belittled for this. This is the sort of
thing which binds them to the
church and makes them happy to
come week after week.

What about the young people?
And new Christians? They don’t
have a lifetime of familiarity with
the hymns of the church. They want
guitars and drums and noise. Do
they? Even if so, should the church
cease to be the church in order to
conform to what they like? As a very
successful and wise Chinese busi-
nesswoman said to me: “Young
people should be taught what is
appropriate in the House of God.”
But the “contemporary” church has
totally abandoned its pedagogical
responsibilities.

And its premise about reaching
young people is wrong anyway. In
2002 I attended the Four Square
Church in Beaverton, Oregon, pas-
tored by Ron Clem (now in heaven).
No drums, no guitars, no piano, no
choir. Off to one side was an organ,
really quite out of sight. The simple
service was led by the pastor himself.
He read Scripture, he prayed, he led
the congregation in a few well-
known and appropriate choruses.
He preached. Everything was quietly
and unhurriedly done in an hour.

Why limited to an hour?
Because another thousand people
were waiting outside to get in for
the next service. And the crowd of
which I was part had displaced a
first thousand in the first service.
Three thousand in one morning! I
looked around, and the congrega-
tion bristled with young people.

A simple service won’t reach young people? A myth.

What will reach young people is
the authentic. They must sense the
presence of God. And the preacher
must be able to get on their “wave
length”—and this has nothing to do
with the style of service, but every-
things to do with his warmth and
wise and the anointing of the
Spirit upon him. Young people want
intellectual competence and per-
sonal genuineness in a preacher—
two qualities they instantly sense.

And what format will the Spirit
bless? He will bless almost any for-
mat if He is not blocked by it from
fulfilling His ministry. The Spirit can
endorse with His manifest presence
a service with a choir or without a
choir, with guitars or without guitars,
with “specials” or without “specials.”
What He can’t bless (first of all) is
prayerlessness. If there has been no
prayer-wrestling with heaven for the
service, and no prayerfulness during
the service, He cannot bless.

Neither can the Spirit bless
pride, ostentation, irreverence, friv-
olity, insincerity, meaningless ditties,
and a style of program which has
the effect of muffling the people,
making them observers instead of a
participating congregation.

A certain denomination used to
be known as a “singing church.”
Yes, they had songbooks and hym-
als. They knew how to read them
and sing out of them (children
too!)—enthusiastically, warmly, with
their hearts as well as their voices.
The rafters rang. Those days seem
to be gone. Not forever, it is to be
hoped. The denomination suc-
cumbed too thoughtlessly to the
addiction of the trendy, in order to
be “contemporary!”

(To Be Continued)

Dr. Richard S. Taylor
is a well-known
holiness-movement
theologian, educator,
conference speaker
and author.
WHAT WILL PLEASE MY FATHER THE MOST?

“You all don’t own televisions, do you?” —a seminary professor

Sitting across the table from me was Dr. Bruce Compton of Detroit Baptist Theological Seminary and an older seminary professor (whose name slips my mind). I was in Michigan, attending the 2005 Bible Faculty Leadership Summit for fundamental Bible college and seminary professors. We were taking a break after one of the papers, and I had introduced myself to Dr. Compton. He saw my name tag—“God’s Bible School and College.” The school’s name invariably raises eyebrows, and I always take the opportunity to tell the story behind the name. I like to tell the “rest of the story” because it illustrates the spiritual passion for God that brought GBS into being and that was fueling the growth of the Holiness Movement at the turn of the last century.

Most of my fundamental Baptist and Presbyterian colleagues know very little about the Holiness Movement, much less the Conservative Holiness Movement of which I am a part. As I gave a brief history and description of the doctrinal and practical distinctives of the connection of churches to which I belong, Bible Methodism, the older seminary professor asked with a half frown, half smile, “You all don’t own televisions, do you?”

How would you have responded to that question? Give a quick embarrassed affirmative? Stiffen and offer a “Bless God!” sermon on the innumerable evils of television? I didn’t do either. Actually, I was glad he asked. It gave me an opportunity to share with my Baptist brothers a crucial principle that was at the heart of the Evangelical Revival under John Wesley—a principle that Wesley’s heirs, conservative or otherwise, have largely abandoned or forgotten.

I responded, “No, we don’t own televisions. It’s not because we are technophobes, or because we think that there is something inherently sinful in watching images on a screen, or because we don’t care about what’s going on in the world. Part of pursuing holiness in the Methodist tradition is laying aside things that do not promote holiness of heart and life.

“Two John Wesley formed his Methodist societies in England, people had to share two basic commitments to join: they had to be fleeing from the wrath to come and pursuing the holiness without which no man shall see the Lord. We’re trying to be passionate pursuers of God and godliness. We choose not to own televisions because we find that television-viewing does not promote and foster growth in Christlike holiness.” That’s about all I said, and that’s all it took. Both of my colleagues were nodding their heads in apparent understanding of the rationale I offered.

To love God is to commit ourselves self-sacrificially to delight in Him, to rejoice in serving Him, to desire continually to please Him, to seek our happiness in Him, and to thirst day and night for a fuller enjoyment of Him. Love for God inevitably bears the fruit of a genuine hunger to move beyond the question, “Is there anything wrong with it?” to a different set of questions: “What will please my Father the most?” (Col. 1:10); “What will help me and those around me become more like Jesus?” (1 Cor. 10:23-24); “Will this glorify my Father whom I love?” (1 Cor. 10:31); “Will this help or hinder my pursuit of holiness?” (Heb. 12:14; 2 Tim. 3:12).

When we live by such God-loving, holiness-pursuing questions, we realize with Paul that many of the “all things” that are “lawful” are not truly profitable or edifying (1 Cor. 6:12; 10:23). Living by these questions frees us from legalistically parsing our church manuals and searching the letter of the Law to make sure we are camped just inside its lifestyle boundaries. At the same time, living by these questions guards us from the blithe use of “Christian liberty” as a cover for self-pleasing choices.

When God is uppermost in our affections, we delight to pursue holiness in all our choices. What questions guide your entertainment, news media, and recreational choices?

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.
CHRISTIAN RESPONSE TO HURRICANE DEVASTATION

“Hurricanes Katrina and Rita left behind a trail of devastation, desperation and death, and shed light upon the complex racial and economic inequalities that exist in American society. However, on a different light, it opened doors to greater generosity from the American people and highlighted the often overshadowed unity that exists within the body of Christ,” according to an article in the Christian Post. Its author points to the massive response by American Christian denominations in relief and rebuilding efforts. The “CWS, which is a joint program by dozens of denominations, already shipped $1.25 million worth of supplies and food to the hardest-hit areas.”

SUPREME COURT CONSIDERS ASSISTED SUICIDE CASE

On October 5, the U.S. Supreme Court heard opening arguments in a case to determine if the Attorney General may prevent Oregon doctors from assisting in the suicide of terminally-ill patients. Gonzales v. Oregon was appealed to the nation’s highest court following a ruling by the Ninth Circuit Court of Appeals that former Attorney General John Ashcroft had unlawfully barred doctors from giving lethal doses to terminally-ill patients who had asked for such medication.

“To pervert the medical profession so that it becomes one of killing rather than healing poses a danger to everyone, particularly the disabled,” says Bill Saunders, Human Rights Counsel for the Family Research Center.
bear in mind that, while not as immediate, the final consequence of a constant diet of cotton candy and cream puffs proves to be just as deadly as one of arsenic and cyanide.

As if this harm were not enough, some of the frivolous religious fiction and other literary chaff so popular today goes even further in the subversion of the cause and spirit of biblical Christianity. Many of these works apparently take their cues from secular fiction, then project a religious veneer over the surface. In this thinly-veiled guise, they actually promote unscriptural ideals and behavior. For instance, supposedly devout characters foster attitudes and engage in activities contrary to the Bible, such as dating or even marrying unbelievers. Other books exploit and distort biblical concepts, prostituting such glorious realities as spiritual warfare and end-time prophecy with sensational story lines that go so far as to glamorize violence and sensuality.

Ultimately, this spate of religious fluff and foam may have another insidious impact on those who ingest it. It can serve as a subtle avenue of seduction away from godliness, luring its consumers to desire outright the fodder of the world. After repeated exposure to worldly enticements under religious pretext, some readers will eventually succumb to temptation and finally embrace openly sinful literature and entertainment. For they have whetted their appetite for a diet of filth by feeding on a preparatory diet of froth.

While some may stop short of this tragic outcome, how many have already allowed religious chaff to substitute for substantial soul food, short circuit their spiritual growth, and even subvert their allegiance to Christ? How many holiness people who would never think of bringing a television into their homes have found a subtle substitute in light religious reading? How many have moved from this reading to such corrupt communication as the moral sewage flooding the “information super-highway”?

Our bookshelves reflect our predicament. Even within holiness parsonages, religious romance and adventure stories have crowded out the holiness classics by J.B. Chapman, A.M. Hills, and G.A. McLauglin. If the maxim is even partially correct that “you are what you read,” one cannot help but wonder what the holiness movement will be in the not-too-distant future.

Those who would dismiss these concerns as the anxieties of an alarmist should bear in mind that, while not as immediate, the final consequence of a constant diet of cotton candy and cream puffs proves to be just as deadly as one of arsenic and cyanide. May our readers avoid the fate resulting, not just from feeding on filth, but from feasting on foam and froth.

The Rev. Wallace Thornton (GBS ’92 BA; ’94 ThB) is an author, Nazarene pastor, and former faculty member at God’s Bible School and College.
John’s evidences of fellowship are not proofs of whether a believer is right with God, but they are proofs of whether one is saved at all! Fellowship here refers to being born again.

III. THE CLEANSING THAT IS PROMISED: “...and the blood of Jesus Christ his Son cleanses us from all sin.”

There are three aspects to the cleansing that is promised that we should consider.

A. The Power for Cleansing: “the blood of Jesus Christ his Son”
All God’s forgiveness is based on the blood of His Son that was shed at Calvary. That blood provided God with a righteous basis on which He can forgive sins; and, as we sing, “the blood will never lose its power.” It has lasting efficacy to cleanse us. Of course, believers must confess before they can receive forgiveness, but John deals with that in verse nine.

B. The Nature of the Cleansing: “cleanses us”
The verb “cleanses” is a present indicative which indicates in the strongest way possible the factual, actual, continual cleansing that is provided to the one who chooses continually to walk in the light.

C. The Completeness of the Cleansing: “from all sin”
The phrase “from all sin” can also be translated “from every sin.” Either way, the promise is of a complete cleansing.

CONCLUSION

There are great blessings and benefits promised to the person who walks in the light. One of the greatest of these is fellowship with the Triune God, as we learn to share and model His character. However, to enjoy this fellowship, a Christian must walk continually in the light. Failure to walk in the light brings darkness and loss of spiritual understanding. Jesus said, “Take heed therefore that the light which is in thee be not darkness” (Luke 11:35). The devil seeks either to blind people to the light (2 Cor. 4:4) or to give them “false” light. And no marvel, for Satan himself is transformed into an angel of light” (2 Cor. 11:14). However, the person who walks in the light has the spiritual protection of the “armor of light” (Rom. 13:12). He is forgiven, cleansed, and unencumbered by the powers of evil. Is this your testimony? Is your conscience clear? Are you walking in all the light God has given you?

—sermon outline by DR. ALLAN P. BROWN

* The tense of the verb “we have” is a present tense which indicates the continual possession, and the mood is the indicative which assures the reader of the factual reality of actually having continual fellowship with God.
light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds maybe made manifest, that they are wrought in God" (John 3:19-21).

B. A Definition of What It Means To "Walk in the Light"

God is the source of all light. To walk in light is to share His character—
to walk in righteousness and purity. God has no "darkness" in His character at all—no unrighteousness or sin. People who claim to be or how many other Christians share them. As one walks in the light, he receives more light (Psalm 36:9).

C. A Decision Must Be Made If One Is To "Walk in the Light"

Our text began with the conditional phrase, "If we walk in the light as He is in the light…." (1 John 1:7). The conditional particle "if" implies that we have a choice whether or not we shall walk in the light. The tense of the verb "walk" is a present tense which suggests that we may walk in the light now. He is able to walk in the light with and with the Son, Jesus Christ (1 John 1:3). John has not introduced another meaning we who walk in the light have fellowship with God, and with another, our sins are forgiven, our guilt is washed away, that one is made manifest, the person who claims to have fellowship with God while walking in darkness is lying and not practicing the truth (1 John 1:6). To walk in darkness means a person does not walk in the light. If they do not, they will end up in darkness, and the one who walks in darkness does not know where he is going.

II. THE COMMUNION TO BE ENJOYED: "…we have fellowship one with another…" (1 John 1:7).

The grammar here is ambiguous, but the context suggests that "one with another" means we who walk in the light have fellowship with God and with His Son, Jesus Christ. Being loved by God—and in return, loving God—requires that the believer also love his brother.

He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abides in the light, and there is none occasion of stumbling with him, and declare unto you, that God is light, and in him is no darkness at all (1 John 1:5).

John employs an emphatic double negative with darkness. There is no darkness whatever in God; He is all light. To say that God is light and not darkness is to use a contrasting "light" against "darkness" to define His character. As light, God is completely pure and righteous. There is nothing impure or unrighteous ("darkness") about Him.

John further says that the person who claims to have fellowship with God, and declares that God is light, but hates his brother, as he is in darkness and has no fellowship with God. He who saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abides in the light, and there is none occasion of stumbling with him, and declares unto you, that God is light, and in him is no darkness at all (1 John 1:5).
Many individuals are unaware of the substantial benefits available for gifts made at year’s end.

- Potential tax savings from charitable deductions
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If we can provide personal assistance to you in any of these areas, please telephone our office at 513-721-7944, ext. 223. —Rev. Jack Hooker, Vice President for Advancement, God’s Bible School and College, 1810 Young Street, Cincinnati, Ohio, 45202. jhooker@gbs.edu.

Due to recent legislation, cash donations are exempt from the 50% income limitations and the phase-out of itemized deductions, if the donations are made before January 2006.
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(continued from page 4)

For years God’s Revivalist, the Pentecostal Herald, and the Christian Witness were great holiness papers. The Christian Witness is no more, and the Pentecostal Herald—now the Asbury Herald—is a voice of Asbury Theological Seminary, and obviously a useful tool in funding. My fear is that God’s Revivalist will go the same way. God’s Revivalist was a holiness voice before there was a GBS.

Today the holiness movement is fragmented. There is no longer a major holiness paper filled with classic articles by holy giants and new messages on holiness—not building up a denomination or school, but heralding the gospel of salvation. Are we left with no widely read and promoted holiness periodical of God’s holy people in general, to unite us all together and to preach our message?

All for Jesus,
WESLEY L. DUEWEL
President Emeritus, OMS International

EDITOR’S RESPONSE. We thank Dr. Duewel for his kind and thoughtful letter. His memories of his years at GBS are rich and moving, and we assure him that his alma mater is still a “school that sends students on fire for the Lord....” We also appreciate his concern about God’s Revivalist becoming “the voice of GBS,” instead of a powerful trans-denominational holiness witness. Remember, however, that presenting “the happenings and interests of God’s Bible School” has been one of the purposes of the Revivalist since the school was founded 105 years ago. But God’s Revivalist also remains a “silent preacher” of holiness, continually publishing articles about holy hearts and holy lives, including the experience of entire sanctification. So our purpose is twofold: (1) serving as GBS’s primary public relations tool and (2) providing a constant source of challenging doctrinal and practical materials about the Christian life, including “holiness of heart and life.”

Several months ago we began planning an additional column to strengthen this latter emphasis. Entitled “Called Unto Holiness,” it would include “classic articles by holy giants and new messages on holiness.”

Thousands of readers still receive the Revivalist precisely because of its two-fold emphasis. And frankly, in promoting GBS we are also promoting our message of scriptural holiness, for GBS remains one of the great holiness educational institutions in America. Dr. Duewel’s comments remind us that always “the main thing must be the main thing,” and we are grateful to him for writing us.

Larry D. Smith, Editor

TREATING YOUR CHILDREN WITH RESPECT

As our children grow older, they expect to be treated as though they are older. But it is also true that a child who expects to be treated as a more mature person should accept mature responsibility. I would suggest several things that might help in your situation.

First, try to get your children to accept the terms of maturity. They are old enough to work with you to write a contract of which they will have “ownership.” In this contract write out what their responsibilities are and also what privileges are tied to their fulfillment of those responsibilities. In other words, try to get them to help you write down the consequences that will follow their actions. This will take away some of the “you against them” struggle. Include in the contract how they will be held accountable to you as the parent. Even though they are getting older, you are still the parent; and this they cannot forget.

Second, in establishing the consequences of your children’s conduct, make sure that you use age-appropriate discipline. Spanking a six-year-old is appropriate. Spanking a sixteen-year-old is not the best course of action. It belittles and angers the child. Restricting privileges is better.

Third, always speak to and treat your children respectfully, even when you administer discipline. It is not always true, but usually people respect those who respect them.

Fourth, show balanced love. Dr. James Dobson wrote Dare to Discipline in which he talked of balancing love and discipline. I prefer Smalley and Trent’s approach in the Two Sides of Love. In this book they insist that discipline is love. Remember that Proverbs 13:24 tells us that a parent who does not discipline a child does not love that child. Remember, too, that God disciplines us because He does love us (Hebrews 12:6).

According to Smalley and Trent, love has both a soft and a hard side. Love is warm, caring, listening, comforting, and reassuring. But it is also setting boundaries to protect and discipline in order to correct wrong and harmful behavior. Love can say “no,” and it can say “yes,” depending on what is good for the child, rather than what is easier for us. Make sure you show balanced love to your children. Being soft only or hard only is incomplete love and will bring harm to your relationships with them.

Fifth, never surrender your leadership role as a parent, but...
gracious presence of God in our assemblies before, yet I think never so much at any time as on that day....”

What was the secret to Howell Harris’ holy life and holy death? It is the secret to all holy living and holy dying, for all the saints have found it, then revealed it in their lovely and unselfish lives. That secret is simply this: To use Howell’s words, God Himself is their “rest and happiness,” the source of all their hope and the core of all their purpose. Those sacred letters that were gilded upon the ceiling are also gilded upon their hearts.

Yes, this is their secret. God and God alone—God the Holy One who so majestically is enthroned above us but yet who is so lovingly revealed among us—is the central pivot around which their loyalties move in steadfast rhythm and the magnificent pursuit to which their energies are constantly devoted. For they love God, as Our Lord requires, with all their hearts, their souls, and their minds—not, indeed, on the basis of occasional impulse, but of supreme desire, absolute priority, and unconditional allegiance.

“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.”

So the saints center themselves in God, and in doing so, they enter perpetual covenant with Him and He with them. This covenant is like marriage, for just as “Christian man and maid” bind themselves each to the other with holy vows, so Christ’s followers bind themselves to Him, knowing that already He has bound Himself to them and that He has sealed that covenant with His most precious blood. As in marriage, the vows that bind the covenant are voluntary, specific, and irrevocable; and also as in marriage, they are the terms for all faithful life thereafter.

Most evangelical Christians today would find those words negative and demanding. For they have no intention to take the Lord Christ unconditionally as their “head and husband” or to renounce their own will and take His will for their law. To them He is a comforting figure, kindly disposed and anxious to deliver them from every inconvenience. His services, moreover, may be procured by a one-time decision to “accept Him” as their Saviour—a decision which supposedly makes them eternally secure, even though they forget and even forsake Him later. Love, honor, and obey Him “before all others, and this to the death”? This is the language of another era.

For the model of Christianity prevailing now among us is a composite of “happy-clappy” feelings, thrilling hype, and “affirming relationships.” It is also a composite of superficial discipleship, sinful indulgence, and spiritual defeat. Becoming a follower of Jesus does not mean making God our “rest and happiness,” but only having syrupy sensations about Him. So A.W. Tozer warned a half-century ago “that the whole transaction of religious conversion has been made mechanical and spiritless. Faith may now be exercised without a jar to the Adamic ego. Christ may be ‘received’ without creating any special love for Him in the soul of the receiver. The man is ‘saved,’ but he is not hungry nor thirsty after God....”

In holiness-movement circles we have always insisted that love for God means renouncing the world, taking up the cross, and pursuing the narrow way. But this emphasis is usually spoken now in soft and whispered tones, if it is spoken at all; and our increasing fixation with luxury, respectability, and entertainment is the result, as perhaps it also is the cause.

To be sure, much hand-waving, chorus-singing, and “getting help” occurs at our public “altar services,” for we have made these our liturgy as certainly as high-church Episcopalians have made theirs the Blessed Sacrament. But in many of our camp meetings and revivals, it all seems more of an exercise in immediate emotional release than in making God our absorption and delight. Many of our people still love “the old paths, where is the straight way”; and many of them still “hunger and thirst after righteousness.” Their vigorous and loving pursuit of God is the glory of our movement and its only hope. But frankly many of them are deeply troubled by current trends that imperil our future.

To confront these trends we must do more than come down harshly on external issues; for as we have said before, this is to deal only with the symptoms, not the disease itself. Rather we must insist that God Himself must be the supreme object of our love, our energy, and our devo-
tion. For if we love Him as we ought, we also shall love what He loves; and this means that we shall also hate what He hates. Thus we may say emphatically that the whole fabric of the Christian life—from its beginning to its end—is holy desire.

“For the lack of desire is the ill of all ills,” declared Frederick W. Faber, the old English churchman who wrote an entire poem about the matter. He was glad for “the brisk, wholesome service of fear,” “the calm wise obedience of conscience,” and “all services sweet.”

But none honours God like the thirst of desire,
Nor possesses the heart so completely with Him;
For it burns the world out with the swift ease of fire,
And fills life with good works till it runs o’er the brim.

Then pray for desire, for love’s wistfullest yearning,
For the beautiful pining of holy desire;
Yes, pray for a soul that is ceaselessly burning,
With the soft fragrant flames of this thrice happy fire.

Oh then, wish more for God, burn more with desire,
Covet more the dear sight of His marvelous face;
Pray louder, pray longer, for the sweet gift of fire
To come down on thy heart with its whirlwinds of grace.

Howell Harris died amid those “whirlwinds of grace,” gazing upon “the awful, glorious name of Jehovah” painted in Hebrew upon his ceiling. “Indulge a worm, sick of love, longing to come home,” he prayed; and for over two centuries now he has been at home. We shall join him there at last, if like him we make God our “rest and happiness.” For those sacred letters gilded upon the ceiling must also be gilded upon our hearts.

By Anita K. Brechbill

“…Without faith it is impossible to please Him.” (Hebrews 11:6)

The life of faith is basic, but it is one of the most misunderstood aspects of the soul’s walk with God. It is not theory, but “substance” and “evidence.” No, it is not theory, a gossamer haze that “works” if you have enough of it. It is a realm as far above the natural man’s understanding as the heavens are above the earth. Yet to the spiritual man it is as natural and effortless as breathing. We talk glibly of faith, yet comprehend little of its true nature and value. Our Heavenly Father regards the trying of our faith to be “much more precious than of gold that perisheth.”

Do I believe God? If so, I will follow His instructions. The fatal act of disobedience in the Garden was the result of doubt inserted into Eve’s mind by Satan. Faith in God is far more than trusting Him to save our souls, supply our needs, heal our bodies, and protect us in time of danger. It is the response of the soul as it awakens from dead works and catches a glimpse of the eternal purpose of the great I AM. Faith is the gift of God. Every step in His direction, every obedience rendered, increases our capacity for a greater measure of that gift. Obedience that springs from faith is the gateway to greater knowledge of God. The arrested spiritual growth of any soul can be traced to a lack of the obedience from which faith springs.

Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.
Samuel E. Deets and Bence C. Miller, GBS’s two living former presidents, were honored at the school’s Homecoming concert, Friday evening, October 7. Dr. Deets, president 1965–1975, and his wife Carolyn, together with his daughter Michelle (“Shelley”) Hingl, her husband Brian, and two children, Shannon and Kurtis, were escorted to the platform and introduced to the audience. Regrettably, Dr. Miller, president 1975–1995, was unable to be present due to the recent illness of his wife.

Joe Emert (GBS ’74 BRE) noted that Dr. Deets had come “to God’s Bible School at an extremely critical time in its history and for 10 years he lived and breathed to fulfill God’s expectations of him on this campus. God used him during the Deets Decade, not only to repair dorms, remove debt, and replace decaying buildings, but to impact the lives of thousands of young people who are continuing to serve the Master daily with that same passion.” He added that he had seen “a President who loved the Lord of God’s Bible School with a passion that flowed not only through his administrative skills, his public relations and his Revivalist pen, but through his calloused hands.”

Don Nichols (GBS ’77 ThB) then recalled that he had enjoyed President Miller’s “dynamic style of preaching in chapel and was impressed with his strong leadership. He was regularly seen with radio in hand looking over a building, up on a roof inspecting, or poring over construction plans. Under Dr. Miller’s leadership the student enrollment grew to new highs. The school became accredited by the American Association of Bible Colleges. Huge steps were taken to renovate buildings and make campus life more pleasant.”

Current President Michael R. Avery announced that the campus Student Center, planned and begun under Deets and completed under Miller, would be renamed the “Miller-Deets Student Center” in their honor. Draped oil portraits of the two former GBS presidents, painted by Patsy Arrington Dorsett, were brought to the platform. Dr. and Mrs. Deets unveiled the portrait of Dr. Deets, and Michelle and David Lee Miller, grandchildren of Dr. Miller, unveiled his portrait. The remarkably fine likenesses were later placed on permanent display in the foyer of the Student Center.

God’s Bible School and College pays tribute to whom tribute is due. Our thanks to Dr. Deets and Dr. Miller, and also to their faithful wives who supported their campus ministry!