

GOD'S

REVIVALIST

October 2015

and Bible Advocate





about this issue

ODE TO AUTUMN

The beginning of a new school year brings excitement to campus. The somewhat lazy days of summer give way to an increased pace, bringing a sense of newness and high expectations. New students come to campus. Professors have readied new classes and tweaked those they have previously taught. Some new staff settle into their new responsibilities. The possibilities all lie ahead.

The fact is that a new school year can be a new start for students and staff alike. Many blessings can be realized by just walking carefully before God each day. Pray with us that this will be a great school year.

In this issue, we have another installment of “holiness heroines”—biographical sketches of women who were major influences in the beginning of the Holiness Movement. Paula Pierpoint’s article is about Barabara Heck (p.5) who emigrated from Ireland to New York and became known as the “Mother of American Methodism.”

This is followed by two additional articles written by Christian women of our day. In “I’m the One Holding the Strings” (p.7), Shannon Popkin talks of her struggle between controlling her children and entrusting them into God’s care. In “My Sister and My Lost Penny” (p.8), Betty Farmer talks about losing her spending money as a first grader and how she repaid the generosity of her sister.

You also will not want to miss reading the letter (p.15) that donor Leslie Sturgeon sent to President Avery to explain why he gives to GBS.

Let me close with this seasonal poem from a friend and GBS alumnus, Matthew Alford (BRE '73). —KF

ODE TO AUTUMN

Early morning quiet,
mysterious fog hovers low.
Western clouds glow orange,
aflame by distant, rising sun.
Autumn pastel leaves
droop from dew’s weighted glory.
Lone song of a remnant bird
drifts to my hungry ears.
Morning’s stillness settles in—
slowly, silently as shadows slink away:
A new day of God’s faithfulness births sweet calm.

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COVER PHOTO: Students Christianna Baker and Matthew Clark on the GBS Commons patio, fall 2013, photographed by Thomas Olson. The two were married on January 24, 2015.

the president's page



God gets His job back when the Church recognizes that He alone can effect deep and lasting change, and that spiritual success is finding out what *He is doing* and then linking our hands with His to make it happen.

GOD WANTS HIS JOB BACK

by Michael R. Avery, President

Once heard a former missionary speak passionately about the importance of relying completely on God's Spirit to accomplish the work He has called us to do. He gave numerous personal illustrations demonstrating the futility of trying to do spiritual work through mere human ingenuity. He closed with this lamentation, "God wants His job back."

No one would ever admit to wanting God's job, much less taking it! But every time we make decisions that marginalize His involvement; every time we allow political considerations to silence the voice of biblical principle; every time we let self-interest edge out kingdom priorities; every time we turn to secular institutions to change what can only be changed by Divine intervention, we are in effect telling God that we can run things more effectively than He. We are assuming a role that is His and His alone!

This is not to say that human involvement is not important to God's work. On the contrary, God has chosen to save the world through the foolishness of preaching—man's involvement is not only crucial but also central to the spread of the gospel. Yet the proper balance between human energy and divine grace is sometimes difficult to find. One of the reasons for having the book of Acts in Holy Scripture is to provide a vivid illustration of what this tension looks like. It actually gives a front row seat to witness how this cooperation between the human and the divine plays out. The opening verses of the book tell the reader that what unfolds in the following pages is the continued work of Jesus through the Holy Spirit. However, what one witnesses is an amazing group of very human yet remarkable characters whose personality strengths, human gifts and personal intelligence are utilized completely by the Holy Spirit for the advancement of God's Church. Peter, the one time de-

nier, holds the Church together by his unshakable testimony and leadership. An unlearned, unlettered deacon named Stephen mystifies the doctors of the law in a spellbinding sermon that precipitates his being stoned to death. The remainder of the book highlights the ministry of the Apostle Paul—a ministry that entails the most amazing missionary journeys the world has ever witnessed. On every page it is evident that God is using human hands and feet to accomplish His work. But it is also equally clear that those same hands and feet are filled and directed by the Holy Spirit.

HOW IS THIS BALANCE LOST?

I believe this loss of balance happens when in our zeal to see God's work advance we become willing to rely on human wisdom, secular institutions, religious denominations, or political activism as the catalyst for change or advancement. These are shortcuts that may give the appearance of success, but, in the long run, they will fail to bring about lasting change. Christians and churches alike often turn to everything from marketing strategies to politics for the cultural and spiritual changes that actually can only come by grace. How often have you heard a pastor or a politician make the statement that the only way to effect cultural change is to send the right man to Washington? This is the false notion that change comes from the top down. The truth is that there must be a change in the spiritual culture at the grassroots level before anything can happen on the national level. The Wesleyan Revival plowed the ground and planted the seed for social reform in England at the grassroots level long before William Wilberforce (who was transformed by that same revival) was able to pass legislation changing the slavery laws of the nation. Churches that have an effect on lasting change are churches that are joining hands with God's Spirit to effect spiritual and cultural change at the grassroots level of life—one man, one woman, one family at a time!

HOW DOES GOD GET HIS JOB BACK?

God gets His job back when the Church recognizes that it is God alone who can effect deep and lasting change in both the hearts of men and the moral fabric of a culture. His divine management is re-established when we surrender to His full control and learn how to faithfully walk under the direction of His Spirit; when we honor His Word through prompt and careful obedience; when we pray, "Thy kingdom come, Thy will be done, on earth as it is in heaven," and really mean it. God has His job back when we finally grasp that spiritual success is finding out what *He is doing* and then linking our hands with His to make it happen! ■



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

The two articles on forgiveness and the one on bitterness in the May 2015 *Revivalist* were the best I've ever read...and I am 88 years old.

A.L. KIGHT
Chattanooga, TN

What a delight to receive and read the summer 2015 *Revivalist*. D.V. Smith (Larry's father) was my first Free Methodist conference superintendent in Nebraska. Congratulations, Larry, on your retirement and the Doctorate of Divinity. Keep writing! May the ensuing years be as the "path of the just, that shineth more and more unto the perfect day."

FLOYD L. COOPER
Plover, WI

You have done a fabulous job in turning out *God's Revivalists* during the last couple of years. Heartiest congratulations, and "thank you" for a complex and important job well done.

[Former GBS President] SAM DEETS
Cochran, TN

My wife and I really find the *Revivalist* a marvelous blessing. We read it from cover to cover. We also keep back issues and find blessings there.

SAM LEARNING
St. Catharines, ON, Canada

I thoroughly enjoy the *Revivalist* and appreciate the emphasis on holiness.

DORIS MOORE
Cuba, AL

Here is a check for renewal of our subscription. What a great publication! We do not want to miss an issue.

PAUL & LEILA PIERPOINT
Hobe Sound, FL



Barbara Heck: Mother of American Methodism

by Paula Pierpoint

The gray mists of a spring morning hung over the hidden harbor. A group of fair-skinned Irish families stood on the damp sands of Limerick. Some had traveled sixteen miles to say good-bye to relatives and close friends. On that chilly morning in the Emerald Isle a new day was dawning. A sailing vessel of Irish lads and lassies, mothers and fathers, was soon to depart for America—for a new world. A farewell prayer was given. A hymn was sung. A tear-filled final embrace—and one-by-one they climbed the wooden ramp to the ship. Slowly this simple, sturdy Irish vessel slipped out of the harbor. As sails blew in the fresh breeze, hands waved to loved ones left behind on the shore.

Why were they leaving their mother country? It was not famine, war, or poverty which led them away. This band of Irish Methodists felt a call to follow their God. Like Abraham of the Old Testament, they followed by faith. It was small faith in a giant God who would protect and provide for them.

Among the Irish passengers of this ship were two couples, Philip and Mary Embury, and Paul and Barbara Heck. Several months following their departure from the Emerald Isle, these immigrants docked their vessel on the shores of New York. For centuries that harbor has been a symbol of hope for many a displaced traveler seeking a new beginning, a new life.

In the mid-eighteenth century, the population of New York City was steadily increasing. Even then it offered allurements and new attractions for the arrivals from the "Old World." Some members of the Irish group began to lose their spiritual passion. Card playing became a pastime. On one occasion Barbara Heck interrupted such a game, grabbed the cards, and threw them in the fire, sternly admonishing her cousin Philip Embury that the blood of these souls would be on their hands. Filled with holy fire, Barbara and her cousin Philip gathered a few family and friends for a small meeting.

Peer into the low window of the simple but sturdy Embury home and catch a glimpse of that humble assembly: Philip and Mary Embury; Paul and Barbara Heck; two hired helpers: a man, John; and an African maid, Betty. There is the singing of a hymn from the homeland—stanzas from the pen of Charles Wesley—and prayers offered for loved ones in Ireland and for the building up of God's Kingdom here in the land of promise. Then Embury takes his worn Bible and begins to speak. From this tiny group of Irish immigrants the seeds of a mighty church would spring forth. The mission of Methodism was sprouting on American soil.



The group of early Methodists soon outgrew the Embury parlor, and, within just a few months, two groups were meeting on a regular basis. On New York's Williams Street there was a rigging loft which became a well known meeting place for these early Methodists. During one particular service, a military officer appeared in the doorway of the meeting room. Dressed in his uniform and sword by his side, he captured the attention of those gathered. A patch covered one eye. He was a military officer by profession, but a man of God by confession. Captain Webb was soon invited to share the pulpit with Embury. A dynamic speaker, Captain Webb began preaching three times weekly. For ten years he was a leading voice for Methodism in New York and throughout Maryland, New Jersey, and other colonies. On one occasion President John Adams heard Captain Webb preach and is recorded to have commented: "...The old soldier...one of the most eloquent men I ever heard...."¹

Eventually property was leased on John Street in what is now Lower Manhattan. Ever the future-minded leader, Barbara Heck began to pray about constructing their own meeting house. This Irish emigrant was highly regarded as a woman of prayer, piety, and purpose. Within several years the land was pur-

chased. With the vision of a heavenly architect, Barbara drew the first blueprint. Through her devotion and determination, the first Methodist church in America was being constructed.

Funds for this Methodist chapel were secured from among even the highest ranking members of New York's society. Philip Embury, a skilled carpenter, labored diligently to build the new chapel. He carefully crafted its first pulpit.* The church, Wesley Chapel, was soon filled to capacity with worshipers. The seats were simple benches without a back, the floor was covered with a layer of white sand, and the balcony could only be reached by carefully climbing a ladder. No classrooms existed, for the smaller gatherings met in private homes.

ministerial help from England, Philip sensed the need to move upstate. Ever concerned for the spread of the gospel, the faithful couples—Embury and Hecks—headed North and planted a new work in the area of Troy, New York. Tragically, the pastor/shepherd Philip Embury lost his life in an accident while plowing the fields of his farmland. While his life was slipping away, he rallied and spoke...

*"Now Lord, let your servant depart in peace...the mustard-seed of Methodism which, through God's grace has been planted in this New World, shall yet grow to be a mighty tree, whose branches fill the whole land."*²

These were prophetic words, for indeed Methodism continued to flourish and flower in the New World.

How all-encompassing is the gospel of Christ! As is revealed in the founding of this first Wesley Chapel, the marvelous message of Methodism penetrated all levels of society. The faith of this group of ordinary Irish immigrants reached into the highest status of New York residents. The roster of supporters for this Methodist chapel included names of the most distinguished in the city of that day: Livingston, Lisenard, Van Cortlandt, and other notables. Oh the gracious power of grace to lift the fallen and give genuine spiritual life to the stoic and self-sufficient. It is truth which can be trusted, truth which can transform every heart and life.

The work of the Kingdom has been continually carried forth through the lives of consecrated

men and women who were marked with a vision larger than their own lives. This roster of pioneers includes some fearless, feminine figures—ladies such as Barbara Heck who became a noble instrument in the establishment of Methodism in America. ■

Paula Pierpoint serves as an adjunct faculty member for Hobe Sound Bible College, Indian River State College, and Indiana Wesleyan University. She resides in Hobe Sound, Florida.

* This pulpit is on display in the museum of John Street Methodist Church.

1. Abel Stevens, *The Women of Methodism*. New York, New York: Carlton and Porter, 1866, p.188.
2. W.H. Withrow, *Barbara Heck: A Tale of Early Methodism*. Cincinnati, Jennings and Pye, 1880, p.55.



Paula Pierpoint at John Street UMC



Within two years of its opening, over one thousand people were attending Wesley Chapel. The heart-felt singing, the class meetings, and love feasts drew earnest-hearted seekers to the chapel. A stroll down John Street on a Sunday morning would reveal a church packed to capacity and a crowd overflowing the front entrance.

As the population of colonial cities grew, so Methodism expanded. Embury continued his ministry at the John Street church, preaching two or three times each week. A small parsonage was built next to the chapel. It would be the lodging place of later itinerant Methodists such as Thomas Coke and Francis Asbury.

Word of the effective ministry of the Methodists in the New World reached back to England. Excited about the possibilities of the expanding church, John Wesley began to send his missionary-minded men to give oversight to the new works. With the arrival of

by Shannon Popkin

God has blessed me with three kids. I have a lot to juggle with three since I want each one to soar to the height of his or her potential.

I see myself as the anchor for my kids—the one holding the kite strings. Each year I unloop a little of the string from my hands and watch my kids sail higher and farther than the year before. It's so fun to have people around me tilt their heads back and admire the beautiful, flying colors which are undeniably tied to me!

Of course, there are unexpected yanks and tugs as the wind shifts, but I look at these as opportunities for new height. Sometimes I feel tugged to help my child improve his appearance with new clothes and a haircut. Other times the wind shifts and I'm driven to help him succeed academically with better schooling and new technology. If I notice that he's not fitting in, I'm yanked in the direction of working on his social skills and networking. If he lacks pizzazz on the court or field, I'm tossed toward private lessons and better coaching.

The wind is unpredictable, and I never feel completely stable in my role down here holding the strings. I'm always on guard. I can never relax. And I'm always worried about snags that could keep my precious kids from going higher into the sky.

Stuck in a Tree

Then, without warning, the wind pulls one of my kites into a tree. Maybe he fails a test, is bullied on the playground, or is cut from a team. From my place

below, holding the strings, I am irritated and embarrassed and frustrated. I have two other

I'm the One Holding the Strings

strings to hold onto, and this one is stuck! I'm impatient to get the kite up into the sky again where it can soar and be admired.

God, what should I do? I need wisdom about my child who is stuck. Help me get him unsnagged so that he can be free to soar again. I'll do whatever you say. Should I climb the tree? Get a ladder? Cut off that branch? Or just try and tug him loose?

But God says no. He has a different plan. He says that He doesn't want me to be driven and tossed by the wind anymore. He wants me to be free of my role as anchor. He wants me to give the strings to Him.

Give the strings to Him? What—all three? I'm confused. God must have misunderstood. I only need His wisdom about this one who is stuck in the tree. I know how to anchor these kids and keep them soaring high. I've been doing it for so long. I'm really good at it! See how the other two are flying? Plus, what would I do with myself if I were free of them?

Giving God the Strings

God says He just wants me to be free of trying to control them. He wants me to be free to enjoy them as I never have before. He invites me to trust His wisdom and goodness instead of my own. But He says that once I give Him the strings, I must not take them back. I must have faith in Him; no doubting.

Hmm.... This makes me really uneasy. With my strings in God's hands, what happens to the two who are (p23)➡

OCTOBER 2015

07



MY SISTER AND MY LOST PENNY



by Betty Wallace Farmer

Can you imagine the tragedy of losing a penny! I know that sounds strange—the loss of just one cent. But, to me, it indeed was a tragedy.

The year was 1936. I was in the first grade of school. On special occasions my mother would give my twin brothers, my sister, and me a penny to spend at the Whipple Coal Company store. There were so many things one could purchase for one cent! A few I remember were pencils, writing tablets, erasers, and rulers; but I usually spent my penny in the candy section. Red or black long ropes of licorice, B-B-Bats in many flavors, peanut butter logs, and colored marshmallow circles with a real ring stuck in the top were some I remember choosing.

This day was one of those special occasions. Mom gave each of us a penny as we left for school. The morning recess was over and I could not locate my penny. I was sure I had put it in my desk, but it was not there. I raised my hand to get permission to get out of my seat. This was usually done in order to go to the restroom, but I went to the cloakroom instead. When my penny was not found in either coat pocket, the tears began to flow. I muffled my cries and returned to my seat. The sadness of my loss could not be contained. I folded my arms under my head on my desk and cried uncontrollably.

My teacher, Mrs. Burgess, tried to get me to explain why I was crying. She sent one of my classmates to get my sister, Minnie, who was in the sixth grade. Minnie held me close and began to question me. It was hard for me to form words. Between sobs I told her about my lost penny. She reached in her pocket and placed her penny in my hand, and I returned to my desk. Though the crying had stopped, my body shook with sobs and heaves. I guess I was too young to understand the sacrifice Minnie made by giving me her penny. I could have purchased something to share with her that day, but I didn't.

We were very close growing up, and remained so even after we were married. She always had a good paying job and seemed to have plenty of money. I was a stay-at-home mom and had to watch my pennies. You may be wondering, was I ever able to repay Minnie for the sacrificed penny? I believe so!

In 1975 I went back to school and received my practical nursing license. Actually, it gave me some peace of mind. It was something I could fall back on financially when necessary. Of course, being a pastor's wife and raising four children was "job one."

The training did enable me to be a help to others, however. It was invaluable as I took care of my elderly mother who was bedfast for the last 14 of her 94 years. Those years of caring for my mother in my home were actually a real blessing.

This training also afforded the opportunity finally to repay my sister Minnie for the penny she had given. She had been fighting breast cancer for three years. It had come back and was now in her brain and bones. I was with her trying to help as I could, spending time with her at the hospital and in her home in Princeton, WV.

Then came the day the doctor told Minnie that there was nothing more to be done for her and that she should go home and make the best of the time she had left. I made her a different offer. I said to her, "Come to my home in Pt. Pleasant and live with me. I will be your private nurse."

I was pleased that she took me up on that offer. Though she suffered much, we had time to do some reminiscing. Yes, we talked about my big crying spell over my lost penny. We laughed, cried, sang, prayed, read, and kept hoping for a miracle. We had so much to share.

The days were too soon gone. I was standing at the bedside holding Minnie's hand as she drew her last breath. I still treasure that moment. It is worth more to me than receiving all the pennies in the world! 📌

Betty Wallace Farmer (HS '55) ministered with her husband Elmer C. Farmer (ThB '56) for 47 years in churches in West Virginia, Kansas, and Kentucky. She lives in Point Pleasant, WV, and stays active writing, speaking, and holding membership in various civic organizations.





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Supporting Our Purpose, Protecting Our People

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Specializing in insurance for churches, faith-based nonprofits and their members



ANOTHER SCHOOL YEAR BEGINS

Yellow-shirted members of the GBS greeting team met new students and parents as they arrived on campus Tuesday, August 18, assisting them in transporting belongings into dormitory rooms. New Student Orientation—a mix of information and fun activities beginning on Wednesday, August 19—culminated in a Saturday trip to the

nearby Creation Museum and a picnic lunch.

In the morning service of Convocation Sunday, Faith Avery, Director of Institutional Advancement, presented scholarships (see p.14). In addition to the recurring endowed scholarships, two new ones were unveiled: Rev. Robert and Bonnie Thompson

Scholarship (see p.13, April 2015 *Revivalist*) and the Frederick Family Scholarship. The latter honors the patriarch of the family, David L. Frederick, Sr., acknowledging the impact GBS has had in shaping the education, principles, and integrity of the Frederick children and grandchildren who have attended GBS. Dave Sr.'s son, Dave Frederick II, has served as GBS Director of Finance for more than twenty years. Dave Sr. was at the Convocation service to present the scholarship.

Additionally, there were two one-time scholarships awarded in memory of John Betters and Melvin Schaper (see p.12).

The total amount of all scholarships was \$79,540. Divisional scholarships and Wingrove Taylor Legacy Awards were also distributed.

Ministerial Education Professor, Mark Cravens spoke on “Being a Difference Maker” (I Sam. 17:20-58), noting that such people were called and dedicated to a cause.



New students arrive and move into the dorms.

REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the “Revivalist Family,” and brief news notes from across the Holiness Movement.

BIRTHS



To **Valerie (Nichols) (BA '06) and Adam Profitt (BA '06)**, a daughter, **Adley Elizabeth**, born July 27, 2015, Middletown, OH. Adley is welcomed by sisters Aubrey (6) and Annie (4). Adam served as student recruiter at GBS (2009-13) and is now youth pastor of the Bible Methodist Church in Franklin, OH.



To **Sarah (Wolf) (BA '00) and David Fry (BA '02)**, a son, **Carson Taylor**, born August 21, 2015, Lebanon, IN, and named in honor of Wingrove Taylor. He is welcomed by his siblings: Kayla Rose (13), Karissa Joy (11), Caiden Troy (9), Corin

Lane (6), and Christian Paul (2). David pastors the Bible Holiness Church in Frankfort, IN, and Sarah teaches music privately.

MARRIAGES



Aliona Handzyuk (BA '07, '13) to Brandon Klotz (HS '09, BA '14), August 1, 2015, at the First Baptist Church of Greenhills, Cincinnati, OH, with Rev. David Yeiser officiating.



Johnna Joy LeBaron (BRE '92) to Dennis John Shaferly, December 31, 2014, at the Village Park Bible Methodist Church, Westfield, IN, the Revs. John Parker and Chris Cravens officiating. The Shaferlys live near Findlay, OH, where Dennis owns and operates a fish and grain farm, and Johnna is a teacher and writer. They attend the Findlay Bible Methodist Church.

Their courage and confidence was contagious. Rev. Cravens also spoke in the evening service, using God's message to the Laodicean church in Revelation chapter 3 as his text. Pointing out that this church was self-reliant, self-sufficient, and self-deceiving, he noted that a remedy for these faults involves recognizing one's need, repenting, and restoring relationship with God.

Pray that GBS will have a great school year as we train 278 college students—174 at the Cincinnati campus and 104 in the online Aldersgate Distance Education Program.

FALL REVIVAL

GBS welcomed alumnus Rev. Marc Sankey (BA '94) and his family back into the neighborhood where the Sankeys had recently relocated to establish a new launching point



Rev. Marc Sankey

for Marc's speaking schedule. Since he is now in such close proximity, GBS has also been successful in getting his commitment to help with some teaching and other assignments—such as preaching for the fall revival, August 25-28.

Rev. Sankey connected well with the students. His messages were clear and delivered with a sense of urgency that was well received by the entire campus family. For example, on Wednesday night

he used 1 Samuel 17 to describe how we should deal with our "spiritual giants." He noted that personal disobedience is usually the door through which giants enter our lives and threaten our spiritual existence, and that such entry normally occurs at the point of spiritual emptiness. His points for fighting the giants were: name your giant (call it what it is); trace your giant (determine where it began); and face your giant while exercising obedience and humility.

During morning services, Marc's topic was "Problem Solving for Dummies," in which he expounded on the following three points: (1) When my sin causes problems, I repent; (2) when Satan causes problems, I resist; and (3) when situations cause problems, I relax, rest, and trust God.

These services are available for viewing at youtube.com/gbsc1900. ■



Kyla Tichenor (BA '15) to Tim Lanigan (GBS current), August 15, 2015, at the First Baptist Church, Bedford, IN, with Rev. Don Davison officiating. The couple resides in Cincinnati. Kyla works as a nanny and Tim works as a valet.

DEATHS



Mary Virginia Taylor Ferguson, 91, of Randleman, NC, passed away July 27, 2015, at North Pointe of Asheboro. She was born in 1924, to Eva (Coltrane) and John Emery of Randolph County, VA. Virginia graduated from GBS (BA '43) and stayed on to teach (1943-51). While at GBS she met and married Bob, also a GBS high school teacher. Later she served in Ohio as pastor's wife, district women's missionary director, Sunday school teacher, and Dayton public school teacher. She is survived by four children,

Jerry, Janice, Joyce, and Jarvis; eight grandchildren; four great-grandchildren; and many nieces and nephews. Funeral services were held at the chapel of Cumby Family Funeral Service in Archdale, officiated by Rev. Leon Thompson. Interment followed in the Ebenezer Memorial Chapel Cemetery.



Faye (Trimble) Weddle, 88, went home to be with the Lord, August 13, at St. Elizabeth Hospice in Edgewood, KY. She was born in 1927 to Huey and Molly (Rogers) Trimble of Nancy, KY. Faye attended school in Pulaski County and then married the love of her life, Rev. Earl Weddle (CWC '51) on December 15, 1946. Faye's joy was being a homemaker to her family and a pastor's wife. She was a long-time member of the Burlington Bible Methodist Church, which her husband pastored for nearly 43 years. A wonderful cook, she prepared countless meals and entertained many pastors, evangelists, church leaders, and students from GBS. She also served

as Sunday school teacher, children's church instructor, and Women's Missionary Society leader. She is survived by sons, James, Chuck, and David; daughter, Debbie; 10 grandchildren; 12 great-grandchildren; one great-great-grandson; sister, Lucille; several nieces and nephews; and a host of friends. Funeral services were held at the Burlington Bible Methodist Church in Burlington, KY, with Rev. Darrell Stetler and Rev. Andrew Stroud officiating. Burial followed in Burlington Cemetery.



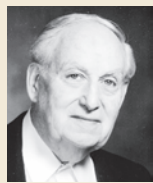
John H. Betters, 76, of Salcha, AK, died March 2, 2015. He was born in 1938 to Melvin and Flora Betters of Miltonvale, KS. In 1958 he married Yvonne Hunsinger. After graduating from Miltonvale Wesleyan

College, they ministered in Kansas until they were called as missionaries to Alaska in the late 1960s. John founded the Far North Missionary Fellowship (FNMF), working tirelessly as a missionary to the Alaska natives. Both served the Far North Christian School, which was started in the basement of a FNMF Native Chapel—Yvonne as principal and John as board member.

John graduated from the University of Alaska Fairbanks (MEd) and taught for more than 20 years in village schools across Alaska. In 2009 he received an honorary Doctor of Christian Ministry degree from GBS. John is survived by his daughter, Rebecca; three grandchildren; three great-grandchildren; and sister, Ruthie. The funeral was held at North Pole Missionary Chapel with interment following in Salcha Cemetery.



C. Dean Grant, 78, died August 17, 2015, in Miltonvale, KS. He was born in 1937 to Marvin and Lecta (McKinney) Grant of Sioux City, IA. In 1956 Dean married Wilma Stuck who preceded him in death (1997). Dean worked as a Chicago bus driver and later pastored churches in Illinois and Missouri. In 1997 he married Marcia Morey. They moved to Miltonvale in 2000 and Dean worked in public relations for the Society of Indian Missions. He also was president of Moulton Camp for over 25 years. Dean is survived by his wife, Marcia; daughters, Cheryl and Cindy; son, Tim; 3 grandchildren; and 3 brothers. The funeral service was held at the Wesleyan Church in Miltonvale, KS, with interment at Hickory Grove Cemetery, Stockport, IA. ■



Melvin L. Schaper, 95, departed this life August 9, 2015, in Ochelata, OK. He was born in 1920, the first child of Willie Mae (Conley) and Albert Schaper of Troy, MO. He grew up on the family farm and was his father's main helper.

He began high school at age 18, after his younger siblings were able to help carry the load at home.

After graduation he went on to college, obtaining several degrees. He attended GBS and the University of Cincinnati, 1941-43, then transferred to Greenville College in Illinois. He earned degrees in Education and Theology: BA, Greenville College, 1945; MDiv, Asbury Seminary, 1947; ThM, Princeton Theological Seminary, 1948; and MEd, Pittsburg State Teachers College, 1962. In 2012 he received an honorary Doctor of Ministries degree from GBS.

In 1948 he married Carol Joy Firkins in Downey, CA. They later moved to Independence, KS, where they assisted in founding the Independence Bible School. In 1964, God called Melvin and Joy to the island of Grenada where together they founded the St. John's Christian Secondary School.

Melvin also taught at Independence Junior College, Pittsburg State Teachers College Lab School, Kansas Christian College, and GBS (1986-1991).

He was a licensed minister of the Bible Holiness Church who pastored churches in Kansas, Missouri, Oklahoma, and Grenada, in addition to having served on various governing boards and leadership positions for his denomination, and on the board of trustees for God's Bible School (1998-2014).

In 2001, Rev. and Mrs. Schaper were honored by the Prime Minister and Governor General of Grenada for outstanding service in the field of education in that nation. He was also recently given a Lifetime Achievement Award by the Committee of the Grenada 2015 Award Week, as the principal who had the most uplifting impact in Grenada during the decade of the 1970s.

One of the most difficult days of his life was Nov. 12, 2010, when God called his loving wife Joy home to heaven. Then, in Oct. 26, 2013, Melvin was united in marriage to Evalyn Rose Nielsen in Bethany, OK.

Melvin is survived by his wife Evalyn; seven children, Nathan, Ruth, Charles, Albert, Stephen, Quentin, and Kent; 23 grandchildren; 51 great-grandchildren; one sister; as well as many nieces, nephews, cousins, and friends.

The funeral service was held at the Bible Holiness Church, Ochelata, OK, with interment following at Mount Hope Cemetery in Independence, KS. ■

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—Called Unto Holiness—

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

HOLINESS—WHAT YOU NEED TO DO

adapted from *The Way of Holiness*

by Samuel Logan Brengle

To get the priceless gift of the Holy Spirit—a clean heart—you must work together with God. On God's side, all things are ready, and He waits and longs to give the blessing; but before He can do so, you must, with His help, get yourself ready; you must do your part, which is very simple, and easily within your power to do.

You must see your need of the blessing, and to see this need, you must be clearly justified. You must not try to hide the need but frankly confess it. Then you must believe that the blessing is for you, and that it is for you now. The next thing to do is to come to Jesus for the blessing, with a true heart, holding back nothing, but giving your all to Him for time and eternity, that He may give His all to you.

The Lord offers us the biggest blessing this side of Heaven. He offers us perfect cleansing from sin, perfect victory over the devil, and the Holy Spirit to dwell in our clean hearts to teach and guide and comfort us; but in exchange He asks us to give Him our little all.

How infinitely and hopelessly foolish shall we be if we are so selfish or unbelieving as to refuse! It is as though a king should offer a poor beggar garments of velvet and gold in exchange for rags, diamonds in exchange for dirt, and a glorious palace in place of a cellar. How foolish would the beggar be who should insist on keeping a few of his rags, a little handful of his dirt, and the privilege of going back to his cellar now and again, until the king finally withdraws all the splendid things he had offered! And yet so foolish, and more so, are they who try to get this blessing from God, while refusing to consecrate their all and obey Him fully. ■

Samuel Logan Brengle (1860–1936) was a commissioner in *The Salvation Army* and a leading author, teacher, and preacher on the doctrine of holiness. His books include *The Soul Winner's Secret*, *Helps to Holiness*, and *Heart Talks on Holiness*.

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Dear Brother Avery,

Greetings in the name of Jesus Christ our Lord and Savior. May this letter find you and yours in prosperous health and abounding in the grace of God. I pray for you all and the school every day that God will guide you into all the right choices and Godly decisions.

The reason I'm sending you this letter is that when I was growing up, we were very poor and I never had the opportunity to get much of an education. I now see many of the opportunities that I missed in life. But God prospered me beyond my ability to understand. When I was 18, a preacher who was trained in the Word of God moved into our area. As I listened to his preaching, God was able to reach my heart and save me. I have been following the Lamb of God for 63 years and what a glory it has been. I've been reading the Word of God all these years trying to keep my head and heart filled with the Word of God. I often think of all the hundreds of people that I have touched over the years and wonder how much better it could have been if I had been trained in the Word of God.

I said all this to explain why I want to add \$5,000 dollars to the Norma J. Sturgeon Scholarship Fund. I want others to have an opportunity to get educated and trained to further their ability to glorify God.

I want to say thank you to you and all the staff at GBS and especially for all the articles in God's Revivalist. They are outstanding.

May the blessing of God rest upon you and give you peace.

Yours in Christ,
Leslie Sturgeon



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PRAYER & THE WORD OF GOD

by Edsel R. Trouten

While a student at GBS, I took a class on faith taught by E.G. Marsh. The emphasis of this special class was to help us develop spiritually. We spent most of our time examining the promises of God's Word. Brother Marsh focused on one verse repeatedly. "So then, faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

He taught us that there are some things vital to our understanding of faith. Faith comes. An important thing happens when we hear the message and respond to it. Faith is born! Faith begins to work! If "faith comes," where does it come from? Faith comes from hearing the Word of God.

How does this relate to our prayers? Some approach prayer from a simplistic, formulaic perspective: (1) Just ask God for something, and, (2) if you believe hard enough, you will receive it. While believing is critical, it must be predicated on faith. God answers prayer in response to faith that rests on "the Word of God."

I like a statement I saw on Facebook: "Faith is daring the soul to go beyond what the eyes can see." While faith does take us beyond what we can see, it can never take us beyond the Scriptures. Faith must have a scriptural basis. There is no benefit in simply saying "I believe." When we come to God, we must believe that He is God, and that He is rewarder of those who diligently seek Him (Heb. 11:6). We know God exists because the Bible tells us He does. The Sunday school chorus said it perfectly: "Jesus loves me, this I know, for the Bible tells me so." Faith has nothing to do with how we feel or how we do not feel. Faith is our response to what God says in His Word.

Well, if this is true, then we cannot separate our praying from the Word of God. That is why we must

learn to pray Scripture back to God. Praying Scripture back to God helps us frame our prayers using God's Word to express our requests.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13-14). That's a fantastic promise! Sometimes we may see verses like this and pick up the words "ask me anything." We may be tempted to pray: "Lord, you said 'If I ask you anything you would do it!'" Lord I need a thousand dollars!" Did Jesus really mean that no matter what we ask, He would give it to us? No! God does want to answer our prayers. Indeed, He is eager to do so! At the same time, He challenges us to trust Him. Before our prayers are answered, God wants us to develop a relationship with Him based on His will revealed in His Word.

His words are powerful—living and active. "My word...shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). From this we can learn these three things:

1. God has a purpose for His Word.
2. God's Word has the power for self-fulfillment.
3. God's Word will not be unfruitful.

Doesn't it just make sense to cultivate a relationship of trust that acknowledges that God knows more about our needs than we do? He still wants us to bring our requests to Him, but after we do we should rest in knowing that His omniscience informs how He will answer.

Isn't it wise to pray utilizing the Scriptures? If we speak the Word of God in prayer, we release the power of the Word of God into our lives to see God do what He wants to do for us.

God's Word is alive! God's Word is active! Faith comes by hearing God's Word and prayer is based on faith.

Brother Marsh's conviction about the importance of the Word in prayer taught us, "If you have an hour for your devotions, spend 45 minutes in the Word and 15 minutes in prayer." ■

Edsel R. Trouten (GBS HS '58; ThB '61), a GBS alumnus with a distinguished record of preaching and teaching, served God's Bible School in various capacities: faculty (1975-78), radio director (1976-77), campus pastor (1998-2000), and spiritual life director (2000-01). He resides in Kuna, ID.





HOW TO PASS THE FINAL EXAM

by Allan P. Brown, Chair
GBS Division of Ministerial Education

Scripture: Romans 2:1-16

Did you eagerly look forward to getting your driver's license? I know I did. I could hardly wait until I was old enough. But I also heard there was a test I had to take and pass in order to be issued a license. "Oh no!" I thought. "What's on the test? Is it hard?" I learned that there were booklets explaining the rules of the road and describing the type of questions on the test. By studying and learning the basic laws, it was possible to pass. So, I studied for the test and guess what? I passed! Yeah!!!

Did you know that there is a test you will have to pass if you wish to enter heaven? The Bible makes it clear that when we die and go to stand before God, He is going to examine each of us. Again, if you are anything like me, you want to know what the test questions will be in order to pass this all important and final test. For this exam is only taken once and cannot be repeated!

Paul tells us there are four criteria that God will use for the final exam. These criteria are found in Romans 2:1-16.

I. How did we respond to God's Truth? (Rom. 2:1-5)

The Bible teaches that every person has some conception of the difference between right and wrong. Various people in our life contributed to this knowledge. Such knowledge is called "truth" (John 17:17—"thy word is truth"). For example, if you know that murder is wrong, or that stealing is wrong, or that lying is wrong, you know some aspects of what God calls "truth."

Sadly, most of us find it easier to apply the truths that we know about right and wrong to others, judging their attitudes and actions, rather than judging our own. We find it easy to justify why it was all right to "bend the rules" in our situation. However, Paul tells us that it is hypocritical to hold other people to a stricter standard of behavior than to that which we hold ourselves (Rom. 2:1-2). God expects every person to live in the light of the truth that they know.

When people do not live according to the truth they know, God normally does not bring immediate judgment upon them. Instead, since He is loving, merciful, and kind, he has His Holy Spirit convict the wrong-doer (John 16:8) and gives them innumerable opportunities to repent and stop doing what they know is wrong (Rom. 2:4). God is very patient and kind and is not willing that anyone fail the final exam and perish (2 Pet. 3:9). But, there is a limit to his patience. The writer to the letter of Hebrews warns that, "if we deliberately keep on sinning after we have received the knowledge of the truth [do what we know is wrong], no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God" (Heb. 10:26-27). God will judge each of us according to His truth.

II. Did our deeds (works) measure up to His requirements? (Rom. 2:6-10)

The second criteria is found in Romans 2:6. Paul says, "God will repay each person according to what he has done." This statement is very similar to Psalm 62:12, "You will render to every man according to his work," and to Proverbs 24:12 which asserts the same truth in the form of a question, "Will he [God] not render to all according to their deeds?" What you do matters and has eternal consequences!

Paul emphatically declares that we are not brought into a relationship with God by "works," lest anyone should boast (Eph. 2:8-9). We are initially saved by grace through faith alone. However, when we say we are saved by grace through faith "alone," we run the risk of devaluing works. Too many people wrongly understand the word "alone" to mean that "works" (what we do) has nothing to do with our salvation. This is one of the serious theological errors that the apostle James sought to correct. James says faith and actions must work together (Jam. 2:22). He also says, "A person is considered righteous by what he does and not by faith alone" (Jam. 2:24).

The faith that saves always produces obedient works. Paul speaks of the inseparable connection between saving faith and works in Galatians 5:6. He

says, "The only thing that counts is faith expressing itself through love." No, "works" do not save us; but neither does a faith that does not produce obedient works save us. The presence or absence of saving faith in our hearts is disclosed by the presence or absence of our obedient response to the truth that God has revealed to us.

Paul further tells us in Romans 2:7 that to all who "by persistence in doing good seek glory, honor, and immortality," God will "give eternal life." Here are the expected good works that must accompany saving faith. Persons who are saved by faith persist in doing good. In other words, they are careful to align their attitudes, goals, and behavior to the truth of God's Word as they understand it. The phrase, "seek glory, honor, and immortality," means that they are endeavoring to do everything in their life in a manner that will bring glory to God, that will honor God, and that will eventually result in their being physically resurrected with Christ and thus gaining physical immortality (I Cor. 15:54).

Am I prepared to meet a God who will show me no partiality? Am I ready to give a strict account of my attitudes and behavior? In the secret place of my thoughts, motives, and goals, have I honored God and always sought to please Him?

On the other hand, Paul tells us in Romans 2:8-10 that for all who refuse to live according to the truth and "are self-seeking and who reject the truth and follow evil, there will be wrath and anger." God will judge each of us according to our deeds.

III. Are we prepared for God's impartial judgment? (Rom. 2:11)

God chose in His sovereignty to give more knowledge of the truth to some people than to others. For

example, He entrusted His truth first to the Jews. They were to be a nation of priests sharing it with the rest of the world (Exod. 19:6). He gave the Jewish people privileges that no other people on the face of the earth have had. However, along with great privilege comes great responsibility. God said, "To whom much is given, much is required" (Luke 12:48). This is why Paul indicates the Jewish people will be held accountable to God before the Gentile people are held accountable. He writes, "There will be trouble and distress for every human being who does evil: first for the Jew, and then for the Gentile; but glory, honor, and peace for everyone who does good: first for the Jew, then for the Gentile" (Rom. 2:9). All will be judged, and God's judgment will be totally impartial. He will show favoritism to no one.

IV. Have we kept our conscience clear? (Rom. 2:12-16)

God will judge persons by how they responded to their God-given consciences. Those who had knowledge of God's law (His Word) will be judged for either sinning against or obeying what they knew. Those who did not have the knowledge of His law (His Word) will be judged for either sinning against or obeying the truth they had (Rom. 1:20, creation; Rom. 2:13-15, conscience). God's judgment will examine not only the deeds of every person, but also the motives behind those deeds. "This will take place on the day when God judges people's secrets through Jesus Christ," says Paul (Rom. 2:16).

Conclusion

Are you making preparation for your final examination? Remember, the first question you must answer correctly is, "Am I living according to the truth that I know?" The second question deals with your works. "Is my life producing the good works of obedience?" The third question is, "Am I prepared to meet a God who will show me no partiality?" Are you ready to give a strict account of your attitudes and behavior on earth? The last question is, "Have I kept my conscience clear?" In the secret place of your interior life of thoughts, motives, and goals, have you honored God and always sought to please Him? If you are not able to answer each of these questions to God's satisfaction, you should immediately repent lest you face the final exam unprepared. The refusal to repent, says Paul, merits God's wrath and righteous judgment (Rom. 2:5). By God's grace, let's purpose to be fully prepared to pass our final exam "with flying colors." ■



VICM Merges With EFM
—Joining Forces for the Kingdom

Victory Inner-City Ministries and Evangelistic Faith Missions are pleased to announce the latest milestone in the growing ministry partnership that has been developing over the past two years. The boards of directors for VICM and EFM have unanimously approved the full merger of the two organizations.

Victory Inner-City Ministries began in 2000, starting in an inner-city park in Indianapolis. Over the past 15 years, Victory Chapel and the Hispanic congregation of Mount Sinai Holiness Church have grown into self-supporting, locally-governed congregations that are reaching out and

making a difference in the inner city of Indianapolis. VICM is currently pursuing similar goals in Detroit, MI.

Victory Inner-City Ministries has become the newly formed Urban Ministry Division of EFM. VICM's current board of directors is the Urban Ministry Division committee at EFM, helping to guide the efforts of planting churches in the 50 largest cities of the U.S.

In addition, the ministry of Victory Acres Farm in Upland, IN, will continue to be a separate entity and operation—within the “Victory family” of ministries, but organizationally separate.

As of June 1, Eric Himelick, Executive Director of VICM, joined the staff of EFM as the director of the new Urban Ministry Division. He and his family will continue to live and work at Victory Acres.

“We are excited about the possibilities,” says Eric. “We will be stronger working together. The capacity and stability that EFM brings with a 110-year history greatly enhance our mission and vision of planting churches and ministries of compassion in the 50 largest cities.”

Steven E. Hight, President of Evangelistic Faith Missions, comments, “EFM will benefit from the knowledge and experience that VICM has in urban ministry.

Throughout the world the majority of people now live in cities, and learning better how to minister there will enhance EFM's mission work in other countries. We welcome VICM and Eric Himelick as partners in the cause of winning the lost to Jesus.”

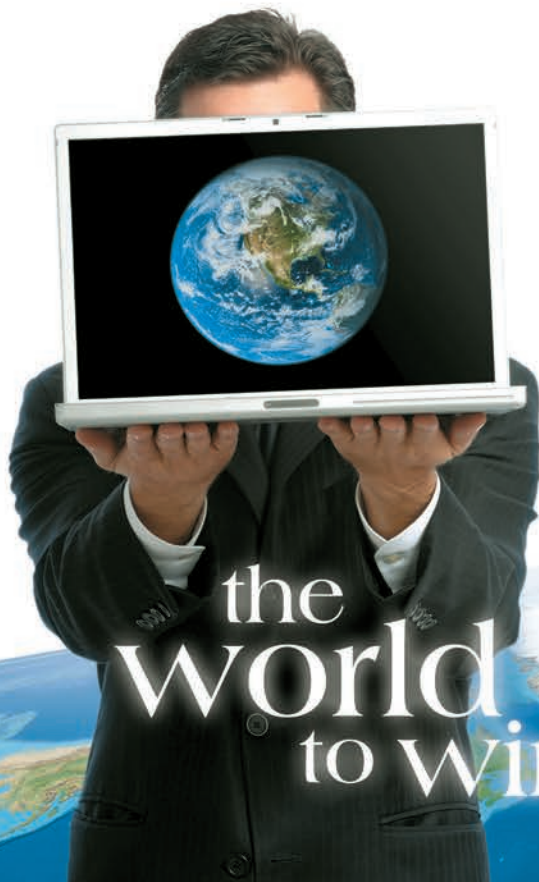
For more details see the July issue of the *Missionary Herald* at www.efm-missions.org.

Question to Eric: Why do you think that merging with EFM is a good move?

Eric Himelick: The merger will develop our capacity to accomplish our mission and vision of making Christ visible among the urban poor. VICM was the product of my entrepreneurial vision, but the skills that it takes to start something are not the same skill set needed to build and to develop it. We have lacked management systems to take our vision to the next level. EFM has those systems in place. The merger will take administrative systems off my plate, freeing me to continue to develop new opportunities in new cities.

Question to Steven: How does the merger of VICM with EFM enhance the organization?

Steven Hight: We believe there are several things that VICM and Eric bring to this union. They have knowledge and experience of urban ministry which will help us as we minister more in the cities of the world. Places where they work in the U.S., such as Detroit, offer us the possibility of training zones where prospective missionaries can taste the realities of missionary life. And Eric has abilities in donor development, an area that we need to build up. ■



the
world
 to win

Dear Phil

5,800 Greek manuscripts we have available to us, we find thousands of differences. However, roughly 90% of the differences are spelling differences (e.g., theater vs. theatre; *πειραζομαι* vs. *πιραζομαι*). Of the remaining 10 percent of the differences, roughly 90% of them are word order differences (e.g., Jesus Christ vs. Christ Jesus; *τὴν οἰκίαν αὐτοῦ* vs. *αὐτοῦ τὴν οἰκίαν*). Of the remaining one percent of differences, roughly 90% of them have no impact on the meaning of the text (e.g., absence of articles, different forms of verbs, alternate prepositions, etc.). That means there is no question about the meaning of 99.9% of the text of the New Testament!

Of the .1% remaining differences that do affect the meaning of the text, not a single one of these impacts any major doctrine of Christianity. In fact, it is impossible to construct a heretical NT from the Greek manuscripts we have, because they are all theologically orthodox.

In sum, we have no question about 85% of the words originally inspired by God in the NT, and no question about 99.9% of the meaning of the text of the NT. I find this both amazing and comforting! I also believe this exposes how unnecessary—indeed, how ungodly it is—for Christians to be unchristianizing, separating, and condemning other believers because of their view of which Greek text best reflects the word of God. If you come across claims that English versions translated from the *Byzantine Text* or the *Critical Text* are heretical or satanic or corrupt, you can dismiss them as falsehoods not worthy of your attention. ■

Blessings,
Philip

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

THE VARIOUS GREEK TEXTS

I have friends deeply concerned about which Greek text of the Bible an English translation used. I hear them throwing around terms like Textus Receptus, Byzantine/Majority Text, Alexandrian Text, Critical Text. What do these terms mean, and why does it matter? —David

Dear David,

I'll try to keep this simple. The *Textus Receptus* is an edition of the *Greek New Testament* (GNT) put together by Erasmus in the 1500s. Erasmus produced several editions of his GNT and the *Textus Receptus* appears to be based on his fourth edition. It is very close to the GNT used by the translators of the KJV.

The *Byzantine Text* is the form of the GNT that was most common in the Byzantine Empire ca. 1000-1400 AD. There are more GNT copies that reflect the Byzantine text than any other type of text, so it is sometimes called the *Majority Text*. There are two printed Greek New Testaments that reflect this "majority" text. One by Hodges and Farstad. The other by Robinson and Pierpont.

The *Alexandrian Text* is the form of the GNT that was common in and around Alexandria, Egypt, from ca. 200-600 AD. There are relatively few copies of the NT that reflect the *Alexandrian Text*, but these copies are among the oldest copies of the NT that we have found. I know of no printed edition of the *Alexandrian Text* form.

The *Critical Text* is an edition of the GNT created by evaluating all the differences found in Greek manuscripts to determine which is the most likely to be original. The most widely used forms of the *Critical Text* are the Nestle-Aland GNT, now in its 28th edition, and the United Bible Society's GNT, now in its 5th revised edition.

When arguing about which is better, people often overlook the fact that the *Textus Receptus*, the *Majority Text*, and the *Critical Text* agree with each other perfectly on approximately 85% of the text of the GNT! That means there is absolutely no difference between these texts in the vast majority of cases.

Just to see this for myself, I chose at random three chapters from the NT to compare these three versions of the Greek NT. Here's what I found. In Matthew 7, nearly 97% of the words were identical in all three editions. In Acts 2, nearly 95% of the words were identical. In Hebrews 12, nearly 94% of the words were identical. Of the differences that did exist in these chapters, none significantly impacted the meaning.

If 85% of these texts are identical, what about the other 15%? When we look at the more than



student focus

WORLDS' SMALLEST BIBLE

The new "Nano Bible" created by Israeli scientists is the world's smallest Bible (Old Testament). The 1.2 million letters are etched on a disc so small that the entire text could fit on the tip of a pen. To be read, it would have to be magnified about 10,000 times. The Nano Bible is now on display at the Israel Museum's 50th anniversary exhibit.

UN PASSES PRO-FAMILY RESOLUTION

The United Nations Human Rights Council in Geneva passed a resolution of "unprecedented" force and reach which urged countries to take concrete steps to protect the family, described in the Universal Declaration of Human Rights as the "natural and fundamental group unit of society."

The repeated use of "the" family in the resolution angered some countries as well as organized Lesbian/Gay/Bisexual/Transsexual (LGBT) groups and other "sexual rights" groups who argued that the language was "non-inclusive" in that it referred to a singular family. They suggested a change that would protect the "rights for same-sex couples, single parents, and other forms of families." An amendment addressing those concerns failed.

The final vote was 29 in favor, 14 against, and 4 abstentions, with the United States, the United Kingdom, Ireland and other

Western European countries opposing it, while a coalition of African and other developing countries, China and Russia, and a support group of socially conservative, non-governmental organizations supported it.

CANADIAN COURT RULES CHRISTIAN SCHOOL MUST EMBRACE HOMOSEXUALITY

Trinity Western University in British Columbia had been planning to open a law school in 2016 until it ran afoul of Canadian Courts. The Christian school had policies which forbade students from engaging in "sexual intimacy that violates the sacredness of marriage between a man and a woman." However, Ontario Divisional Court claimed the policy was anti-LGBT and decided the school could not receive accreditation. Trinity plans on appealing the ruling as they say it violates their rights as a religious institution.

CHILDREN ACCESSING PORN

Congress received testimony from experts warning that online pornography is quickly becoming an addiction crisis in the United States and that it is even affecting children. Research shows that the average child sees pornography for the first time at age 12. One in three 10-years-olds and 53 percent of 12- to 15-year-olds access internet pornography. ■

Raised in a Christian home, **DAVID WALKER** was taught from a young age the importance of a relationship with Christ, but he turned away from God in his teenage years. As he grew up, he excelled in basketball and wanted to pursue scholarships to continue to play in college. The summer after high school graduation, God began to work in David's heart. After making a full surrender to Christ and with encouragement from his pastor, David found himself at God's Bible School.

David says the atmosphere at GBS has allowed incredible spiritual growth. He appreciates the authentic, hands-on experiences provided to help prepare him for the ministry to which God has called him—eventually teaching and helping in whatever way he can in his local church.

What's his favorite thing about GBS? The people. They are some of the most "genuine people I have ever met. Their love for God and others has taught me how to love God and others." ■

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

Student Fund
God's Bible School and College
1810 Young Street
Cincinnati, OH 45202

or give online anytime at
www.gbs.edu/givenow



REV. JAMES N. WARD RECEIVES ALUMNI AWARD

James Ward was born in Washington, PA, in 1938. Raised in a non-Christian home, but greatly influenced by a high school friend, he came to Christ in his teen years. After graduating from Taylor Alderdice High School in 1956, he went to God's Bible School and College. While there he met and married the lovely Glenna Kanouff (ThB '61).

After GBS graduation (ThB '62), James pastored churches for the Allegheny Wesleyan Methodist Connection and the Church of the Bible Covenant. He also has pastored the West Lebanon Community Holiness Church in Pennsylvania

and the Clarksburg Covenant Church in Indiana.

He finished a second degree from Indiana University of Pennsylvania in 1975 and a master's degree from Cincinnati Bible Seminary in 1990.

Along the way, he and Glenna became parents to Beverly, David, Jim, and John. They also have 18 grandchildren and 15 great-grandchildren.

Brother Ward has loved the world of Christian education and has taught at three Bible colleges: Covenant Foundation College (1983-88); God's Bible School and College (1990-92); and Union Bible College (1991-2004).

Some of his other accomplishments include co-founding the IHC Overcomers at Indiana University of Pennsylvania in Indiana, PA; co-founding Stoneboro Allegheny Wesleyan Methodist Christian Day School at Stoneboro, PA; serving as president of Armstrong Holiness Camp at Kittanning, PA, from 1979-82; authoring a book, *Called unto Holiness*; and serving as editor of *Holiness Evangelist* for eight years.

Under anyone's estimation, Rev. James Ward has made a significant

contribution to the Kingdom of God. Based on this belief, God's Bible School and College, his Alma Mater, determined that his accomplishments for God's Kingdom deserved recognition and that his life represents those things we hold dear.

Therefore, on June 18, school representatives went to the International Conservative Holiness Association campground in Greenfield, IN, where James and his extended family had assembled. The camp had graciously extended time for a special presentation. President Avery read some remarks about James, after which Keith Waggoner I, president of the GBS National Alumni Association, presented him with the highest honor it could bestow—the "Distinguished Alumnus Award."

For GBS alumni located everywhere around the world, we honor James for being such an outstanding example of what a GBS graduate can accomplish by staying in the center of God's will.

Congratulations, James! ■

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



➡(p7) soaring high? They won't be anchored in me, so I'll miss out on the pleasure of being linked to their success! And what if God doesn't know how to keep them flying high?

Plus, what about the one who is snagged? What if even God can't get him unstuck? Or what if he gets re-snagged? If I give his string to God, it won't be mine to tug anymore. This makes me feel insecure and uncertain.

I decide to ask God for a guarantee. Can He assure me that if I give Him my strings, my kites will fly higher than ever before? And that they won't ever be snagged or ensnared? Will everyone always tilt their heads back and admire my precious kids? Will I feel even more pride than I have up until now?

Steadfast and Stable

God says no. This is not His way. Instead, I will feel freedom. I will be able to count it all joy, even when my child is ensnared beneath branches, unable to soar. He says the people around me will see joy and peace on my face. Rather than admiring me, they'll notice the One who has gathered my precious kite strings and who holds both them and me. God promises that my family will soar in new ways, unbothered by who is watching or what impression we are making. We will be steadfast. No longer driven and tossed. Steadfast.

As I consider the proposition, I feel the wind shifting again. I adjust my stance, trying to make the flying kites swoop higher. But as I respond to the surge of wind, I accidentally yank the snagged kite and hear a snap. Oh, no! Have I broken his sail? What have I done?

I feel new anxiety. A new rush of adrenaline. I'm angry. God gave me too many kites. I'm not equipped to handle this much pressure. I'm not doing well, and everyone can see it. The strings are cutting into my hands, and I'm not sure what to do next. I'm tired. I'm driven and tossed.

Gently, generously, and with no reproach, God holds out His hands. Will I trust Him?

Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness.... If any of you lacks wisdom, let him ask of God, who gives generously to all without reproach, and it will be given to him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind (James 1:2-6).

How is God asking you to let go of the strings—either of your family or another area of life? ■

Shannon Popkin is a speaker and writer from Grand Rapids, MI. This article was published online at www.truewoman.com. Shannon blogs at www.shannonpopkin.com.



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THOUGHTS

for the quiet hour

by Sonja Vernon

TRADITION

Then I set before the men of the house of the Rechabites pitchers full of wine and cups; and I said to them, "Drink wine!" But they said, "We will not drink wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall not drink wine, you or your sons, forever.'" —Jer. 35:5-6 NASB

Tradition. Depending on its context, this word can evoke vastly different responses. For some it brings comfort; for others, fear. In the church world it has been used both as a reason to maintain certain practices and also as a basis for discontinuing them. For those who need to proof text everything, tradition is a source of angst as they react to those who preach traditions as incontrovertible and/or "biblical." It is certainly not an easy issue, and both extremes have a certain allure. This Jeremiah passage tells the story of the Rechabites. Their father had decreed that they should not drink wine, build houses, sow seed, or plant vineyards. God made no statement about whether any of these things were inherently wrong, but He blessed the Rechabites (and used them as an example to His people) because they honored the traditions established by their ancestors. Often as we closely study Scripture, we begin to savor the freedom we find in the gospel. We want to throw off anything that feels like a weight, that seems "man-made" in nature. And sometimes we may need to do just that! But may we never view our freedom as a license to completely disregard our heritage. Tradition is vitally important, but handled incorrectly it can also be incredibly dangerous. God help us to navigate both wisely and graciously! ■

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



God's Bible School Welcomes Weeds



Jason Weed has joined the GBS team. As director of digital strategies and user experience, he will be focusing on needs related to website development and information technologies.

Jason grew up in Alaska and attended Far North Christian School. After his high school graduation in 1998, he took a position in web development at Youth for Christ in Denver, CO. In September 2003, he moved to Albany, NY, for another job in web development for the Web Services Group. While there, he met a former Far North classmate, Cheri Brownwood. Cheri had started her study of music at GBS in 1997, finished a BA in music education at Miami University in 2002, and then began working on an MA in Music Performance at the University of Alaska Fairbanks (UAF). But in 2004, she was in Albany

working at the Meadowmount School of Music.

Jason and Cheri were married in 2005 and lived in Albany until their return to Alaska in February 2006. Jason took a job at UAF teaching computer classes. While there he finished his BS in Computer Science (2008) which he had worked on while at both Denver and Albany. Subsequently, he completed an MS in Software Engineering (2012).

Jason began to develop his portfolio of computer-related jobs and in 2008 created Last Frontier UX, which specializes in website and intranet projects. As a result, he has provided services for a variety of companies.

All was going well. Cheri, who had been giving private music lessons, had completed her MA degree and was a certified Suzuki violin instructor. Jason was serving on the board of Far North Christian School. They had a lovely family: a boy, Tovin (5), and two girls, Teigan (3), and Tori (2). Then Jason saw the ad for a job opportunity at GBS. He discussed it with Cheri, who informed him, "If you send in an application, you know what that will mean.... We will be moving to GBS." Jason nodded in agreement.

The application was sent. The Weeds came to GBS. We welcome them into the GBS Family! ■



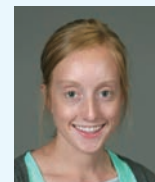
LOREN ALBRIGHT (AAS '14) from Shoals, IN, has accepted a position working for the GBS facilities department on grounds and maintenance.



MONTANA HAGAN (BA '15) from Emmett, ID, is the new administrative assistant and teacher aide for the high school department of Aldersgate Christian Academy.



MARICKA HERRER (two BAs '15) from Modjadjiskloof, South Africa, is the administrative assistant for the new GBS graduate program. She previously served four years as the student assistant in the Academic Resource Center and plans to be enrolled in the GBS graduate program while employed by the college.



CHELSEY PLUMLEY (BA '15) from Vestaburg, MI, is now serving as the school nurse. While pursuing her degree at GBS, she completed her RN training at The Christ Hospital, where she also works as a nurse. ■