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# God's Revivalist

AND BIBLE ADVOCATE † A Publication of God's Bible School

December 1999

# contents

6 **Give Thanks At The Revelation Of His Redemption** by Leslie Wilcox

9 **Watchers**  
by Edsel Trouten

17 **Heritage Week '99**  
A Pictorial Review

18 **The Gift Of Giving**  
by Daniel Glick

19 **A Christmas Meditation**  
by Wilfrid Moutoux

25 **Light The Advent Wreath**  
by Larry Smith

- 3 **The President's Page**
- 4 **Our Readers Respond**
- 4 **Missions Around The World**
- 5 **The Editor's View**
- 8 **2nd Thoughts: A Deeper Look At Scripture**
- 10 **News From The Hilltop**
- 11 **Down Memory Lane**
- 12 **Revivalist Family**
- 15 **GBS Alumni Spotlight**
- 16 **Archives**
- 21 **Revivalist Pulpit**
- 24 **Slates Of The Evangelists**
- 26 **Looking Ahead At GBS**

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

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December means wintry weather for many of our *Revivalist* readers. Our cover photo shows the snow-covered gazebo at Eden park, Cincinnati, not far from our campus. Note the man in the background playing ice hockey on Mirror Lake.



**IT'S TIME TO SING!***by Michael Avery, president*

The year 2000 marks the beginning of a new millennium. Crossing this threshold of time will prove to be an extraordinary moment for the church. Two thousand years have passed since the birth of the Son of God in Bethlehem's lowly manger, yet that birth still remains the defining moment of all history. The church has steadily marched forward and the gates of Hell have not prevailed against it. The unfolding centuries have brought peril and persecution but the blood of the martyrs has proven to be the seed of the church. After 2000 years we can joyfully proclaim that Jesus Christ is the same yesterday, today and forever! This alone ought to have the church singing as it makes its way into the new millennium.

Yet my sense is that most of the church is far from jubilant. At the moment, the steady drum beat of the Y2K fear mongers have many looking for a reasonably comfortable cave, stocked with an ample supply of dried food and pure water. Others are depressed by a culture that mocks Christian values. They rightfully fear the violence, vulgarity, meanness and instability that is endangering our communities and sliding civilization into barbarism. To make matters worse, much of the church has reacted by retreating to the safety of their religious subculture which has served only to privatize and marginalize their Christian witness.

It may be that the church strolls along with a heavy heart and a downcast look because it has forgotten something that the early church knew all too well. It has forgotten the warning of Jesus in John 16:33. Before Jesus left his disciples, he made it clear to them that **tribulation is unavoidable**, "*In the world you shall have tribulation.*" This fundamental truth seems to rub the fur of the modern church the wrong way. The early church understood it and counted it all joy when they suffered for Jesus' sake. When Ridley and Latimer were burned at the stake during the English reformation, Latimer cried to Ridley, "Have faith Master Ridley. Today we shall light a fire that will illuminate the world!" Early Methodists faced hostile mobs, stonings and brutal beatings. They accepted it as a part of confronting a fallen culture with the claims of Christ. Today's church around the world still offers more martyrs than any time in history. The saints of all ages have faced trying times. Jesus said that tribulation was unavoidable and we would do well to remember His words.

The trials that the church has endured have also proven true the words of Jesus that **peace is available**. "*In me ye might have peace.*" I know of no amount of grace that makes a child of God look forward to difficulty, but there is His promised peace. There is grace to help us keep our heads up and our hearts singing during the darkest of times. After weeks in a concentration camp, Corrie Ten Boon asked her sister Betsy why God had allowed this to happen to them. Betsy responded, "So that when we get out of here we can tell the world that there is no pit so deep that God is not deeper still."

Jesus also reminded us in this same verse that victory is inevitable. "Be of good cheer, I have overcome the world." The century we are about to close has done its dead-level best to secularize, (p25)➡

## Our Readers Respond

*It is a privilege to hear from readers of the Revivalist. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210, or e-mailed to revivalist@gs.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.*

### **GREAT HELP TO STUDENTS AND FACULTY**

Your magazine has been a great help, not only to the students of Honduras Theological Seminary, but also to our teachers.

L. H. HERNANDEZ,  
Librarian

### **SO MANY GOOD ARTICLES**

I find this magazine very interesting. There are so many good articles. I think that your college and school is one of the best, if not the best, in America.

KENNETH GOTH  
North Gower, Ontario

### **MORE THAN ANY OTHER PERIODICAL**

I look forward to the *Revivalist* more than any other periodical I receive. The messages are soul-stirring, and we all need them.

GENEVA AND CHARLIE FISKEAUX  
Mountain Rest, South Carolina

### **THIS WONDERFUL PUBLICATION**

I greatly appreciate *God's Revivalist* and get so much good from this wonderful publication. God bless you all and keep you on the old paths.

LUCILLE KING  
Mifflinburg, Pennsylvania

### **THANKS FOR THE REVIVALIST**

Thank you for sending the *Revivalist* to me. It is one of the best [and] I always share it. I'll soon be ninety years old. You are in my prayers all the time.

EULA L. BRYSON  
High Point, North Carolina

### **KEEP IT COMING**

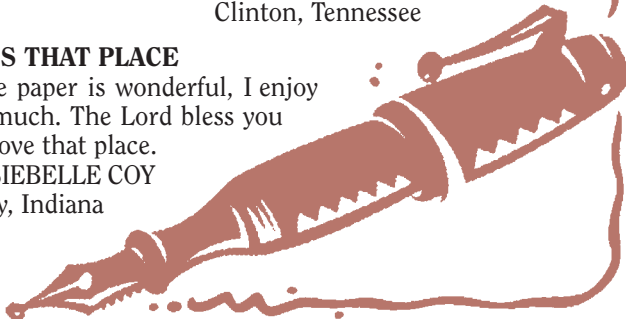
I have really been blessed from getting *God's Revivalist* in the mail [and] I want to keep it coming to my home.

SUSAN THATHESON  
Clinton, Tennessee

### **LOVES THAT PLACE**

The paper is wonderful, I enjoy it so much. The Lord bless you all. I love that place.

JESSIEBELLE COY  
Vevay, Indiana



# Missions Around The World

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

### **PAPUA NEW GUINEA**

Jo Eleanor Jones writes from Tambul Bible School: "Pray for the ACE schools here. This is a serious time for them. We face increased prices for PACES. An increase in school fees at Tambul has caused unrest among the students. The Papua New Guinea Bible Institute and Pacific Bible College are situated between two warring tribes. They make threats, attack, and steal from the schools. They have fought long enough. It is time to see what God will do in answer to prayer."

### **PENNSYLVANIA**

September totals for those attending the gatherings of the International Student Foundation, ministering to foreign university students in the Pittsburg area include 135 persons from 26 countries. Through the past 39 years the ISF has contacted students from 116 nations. Missionaries include P.D. and Ruby Stonebraker, founders of the ministry; Terrence and Pam Tiberio, and Byron and Julie Gurnee.

### **SOUTH AFRICA**

"It was wonderful to have Gary Brugger [Bible Methodist missionary director] do the holiness convention. I attended with a hunger and a thirst that only the Lord could fill, and that is exactly what He did. He led me with broken bread and poured out wine. Such a blessing! When the Lord came and spoke to our hearts through an instrument like Mr. Brugger, I realized once more the importance of living a holy life, as Jesus is holy. I was baptized on Sunday and was filled with peace, love and joy that only God can give."—Janita Brouwer

### **TIBET**

"We're in the process of setting up a teahouse in Lhasa, which is to be used as a discreet place for Christian witness. It's located near the Potala Palace, and is called the 'Holiness Teahouse.' Please pray that God's Spirit and light will fill this place...that many Tibetan souls will be (p20)➡





THE EDITOR'S

# view

## OLD NEWS, GOOD NEWS, NEW NEWS!

by Larry D. Smith, editor

Why, Mr. Tennyson, there's only one piece of news that I know—that *Christ died for all men!* Victorian England's most famous poet, Alfred Lord Tennyson, was staying in the home of a Mr. and Mrs. Wildman, "two perfectly honest Methodists," as he later described them. One day he asked Mrs. Wildman "after the news"; and it was at this time that she made her vibrant, Christian response. Lord Tennyson also believed that "Christ died for all men," and his noble heart was deeply touched. "I said to her, 'That is old news and good news, and new news.'"

*Old news, good news, new news!* How splendidly these words describe Christ's great sacrifice

for us! This centers in His atoning death upon the cross, but it also encompasses everything else which He did for us—His voluntary humiliation in His incarnation; His gentle life of poverty, suffering, and rejection; His passion for God's will and for His Kingdom; His beautiful and unselfish example of holiness and love; and His kindly acts of mercy, grace, and welcome. Christians always are telling and retelling all

of this, for it is inexpressibly dear—"the old, old story of Jesus and His love."

This is the "old news, good news, new news" which we celebrate at Christmas. Once more we "take the

road to Bethlehem," and once more we kneel at Jesus' manger bed. For there upon the fragrant straw lies our incarnate God, who as Saint Paul so forcibly reminds, "was rich, yet for your sakes he became poor, that you through his poverty might be rich" (II Cor. 8:9). It is *old news*, because twenty centuries have passed since "the angel of the Lord" first revealed its glory over the hillsides of old Judea. It is *good news*, because this is the very nature of the gospel as it

AT THE  
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AT THE CROSS,  
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"LOST IN  
WONDER, LOVE  
AND PRAISE."

brings renewal and redemption to this sick and shabby world. And it is *new news*, too, because whenever we let it sink into our ears and into our hearts, we are gripped afresh with its majesty and its charm.

"Behold, I bring you good tidings of great joy, which shall be to all people!" With this startling announcement, the angel herald shattered the serenity of the night. "For unto you is born this day in the city of David, a Saviour who is Christ the Lord!" We understand why those humble countrymen who kept "watch over their flocks by night," trembled in awe before the sacred drama of that holy scene. Of course, they could not grasp the full significance of words (p27)➡

# give THANKS at the



## REVELATION

by the late  
*Dr. Leslie D. Wilcox*

# of His

**H**igh up in the hill country of Judea lies a city that has become historic. It first figures in the Bible records as the town of Naomi and of her daughter-in-law, Ruth. As a consequence, it is noted for being the native city of David, the illustrious great-grandson of Ruth.

This is the town that is singled out by the prophet Micah for particular mention in his prophecy of the coming Messiah, “Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” (Micah 5:2)

In these words we have the proclamation of the Christmas message—a proclamation made centuries before Christmas came.

After the lapse of other centuries since that first Christmas, we look back from our vantage point of Gospel light and



Gospel information, and we read with a thrill this ancient prophecy which so fully reveals God’s purpose in the gift of His Son on that first Christmas.

The prophet calls attention to the central place—Bethlehem, that he may introduce us to

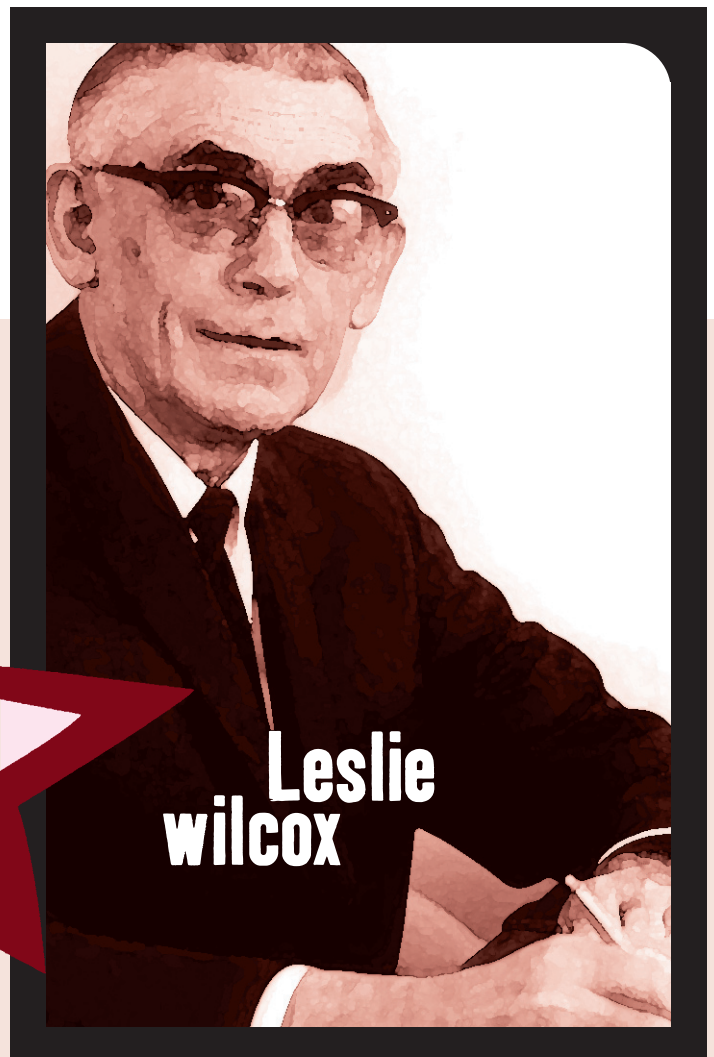
# REDEMPTION

Here we have the mystery and the marvel of the Christmas message. God, the Eternal God, stooped down and took on Himself a human life. While Micah does not specifically outline the purpose of that manifestation, we know from other scriptures that that purpose was REDEMPTION. All Micah says is that “he shall come forth unto me.” That indicates His coming forth to fulfill a divine purpose. It parallels the statement, “Lo, I come to do thy will, O God.” (Heb. 10:9) God’s will is that none should perish, but that all should have eternal life. It opens the door for the “whosoever will” to hear the message, accept the gift, bow the knee before the King, acknowledge Him their Sovereign for time and eternity.

This is God’s purpose. This is God’s revelation through that hill town of Bethlehem. In it the purposes of God to redeem lost men come to a focus, and God Himself comes down to our level that He might lift us up to the heights of Heaven and eternal life. This is the true message of Christmas. ■

the central personality of all history. His name is not given. The prophet calls him, “he...that is to be ruler.” (Micah 5:2) This is the first fact that we glean about Him. He shall rule. And truly He does now rule. He has founded a kingdom in the hearts of men, a kingdom that finds willing and adoring adherents, from the tropics to the poles, and among peoples of all races and widely diversified tongues. But whether yellow or brown, or whether they speak English or Telugu, these people from all over the world unite in calling Him their King. While these subjects of the King from Bethlehem unite in calling Him King at the present moment, they are also firmly persuaded that there will be a time when this King shall enter upon a new and expanded phase of His reign and “every knee shall bow..., and every tongue shall confess” Him Lord and King. (Rom. 14:11)

The prophet traces the origin of this King farther back than the actual place of His historic appearing. While he recognizes that He will come forth from Bethlehem, he also is careful to state that His “goings forth have been...from everlasting.” (Micah 5:2) This ties up the King who appeared on earth with something that dates back before the world was. He is not only someone who appeared on the stage of earth’s action at a particular point in its history, but He was there when the stage was set and the history begun. He is eternal and if He is eternal, He is the very God Himself.







by Ben Durr Jr.

***“The beginning of the gospel of Jesus Christ, the Son of God...” (Mark 1:1)***

Why doesn't Mark tell the story of Jesus' birth? Matthew does. Luke does. John at least takes time to inform us that *“the Word became flesh and dwelt among us.”* But Mark bypasses the Christmas story and launches directly into the adult ministry of Jesus.

Sidlow Baxter observes, “There is nothing in Mark which answers to the introductions of the other three Gospels: no Davidic genealogy, no pointing star, no eastern sages, no angel messengers, no worshipping shepherds, no Bethlehem, no Nazareth, no Benedictus of Zachariah, no Magnificat of Mary.” Baxter then wonders, “Is it accidental—or intentional—that Mark omits all of these and starts right away with the active ministry of Jesus in Galilee?”

The question is obviously rhetorical for there are no accidental omissions or inclusions in sacred Scripture. There must be a reason for the absence of the incarnation narrative, and most Bible commentators believe that this omission has something to do with the *theme* of the book of Mark and the *audience* to whom it was originally addressed.

Matthew's gospel was clearly written to a Jewish readership and addresses the issue of Jesus' Messianic office. For this reason Matthew traces Jesus' lineage to Abraham. Luke was a Gentile, writing to a Gentile (Theophilus), and thus presents Jesus as the Savior of *all* men. The universality of Jesus' ministry is seen in the fact that Luke traces Jesus beyond Abraham (the father of the Jewish nation) to Adam (the father of *all* nations). John's gospel accents the divinity of Jesus and, given the philosophical nature of John's prologue, his target audience likely included Greek intellectuals.

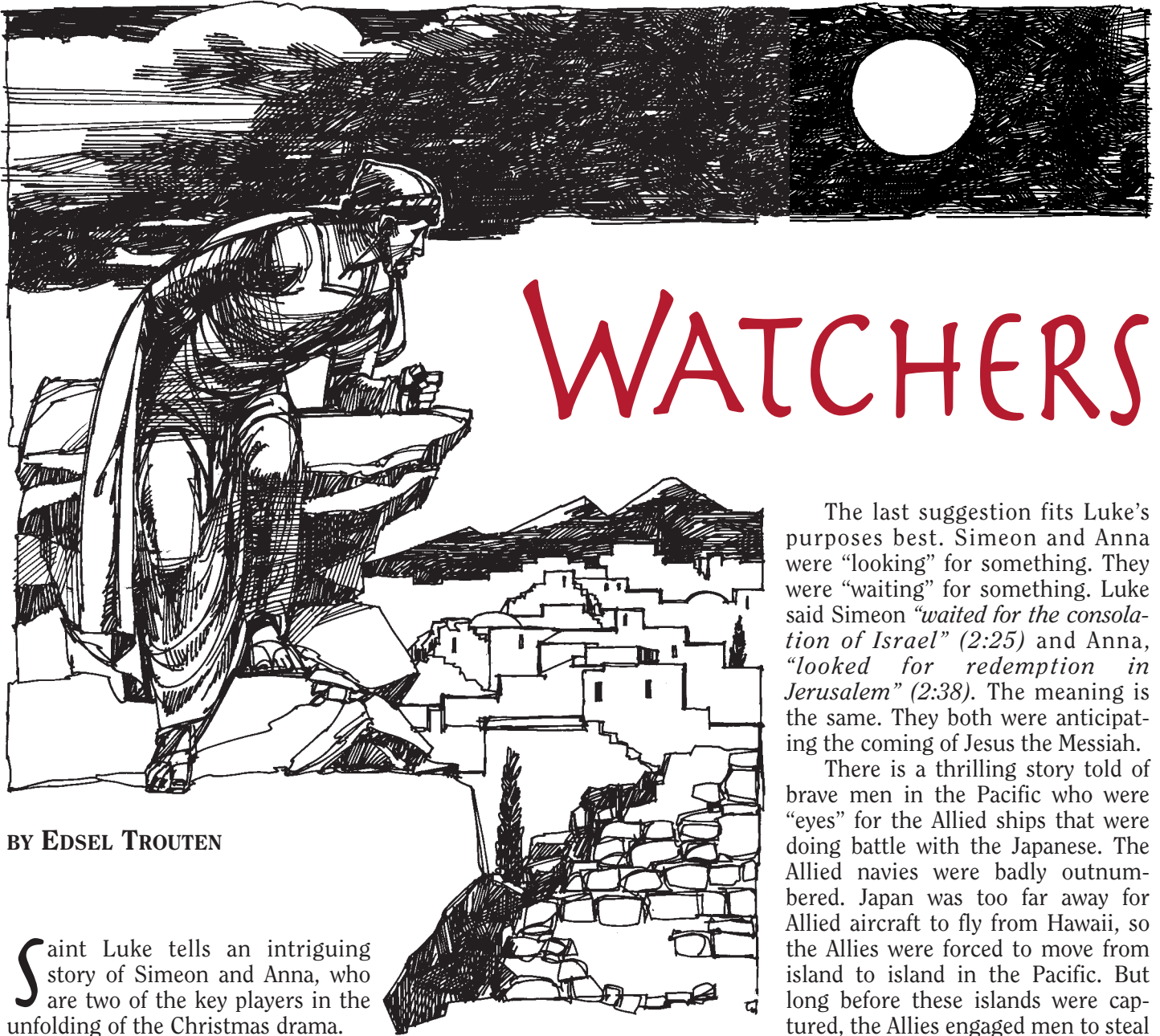
But scholars are generally agreed that Mark's gospel, written in a common Greek style, was addressed to the working man, probably to the vast slave population in the first-century Roman empire. And to those “blue-collar workers” who knew what it was to put in an eight-hour day—and then some—Mark presents Jesus as a Worker; as Servant. In Mark's gospel Jesus is always on the move; always at work. His readers would have identified well with a Jesus who knew first-hand the stress and strain of a busy life.

Additionally, slaves in the Roman empire would have had very little family identity. Genealogies were credentials flashed around by socially respectable people, not slaves. And so when Mark began to record for common people the story of Jesus, he was restrained by the Spirit from recording a discourse on Jesus' noble heritage. This is the most likely reason for the omission of the Christmas story in the second gospel.

It appears, then, that He who later inspired the apostle Paul to instruct us to “become all things to all men” first set the example for us to follow. Jesus is the Christ of the Jewish nation, the Savior of the Gentiles, the God-Man of the intellectual and the self-emptied Servant who takes His place along-side the working man or woman and shares in the rigors of life. And he identifies with *you* as well! ■







# WATCHERS

BY EDSSEL TROUTEN

Saint Luke tells an intriguing story of Simeon and Anna, who are two of the key players in the unfolding of the Christmas drama.

What awakened my interest in these two delightful old people were the words “[Anna] spoke of him to all that looked for redemption in Jerusalem.” (2:38) It was the verb “looked” that caught my attention. Apparently there were also others looking for the coming of Jesus.

“Looking” is the same word used when Luke wrote, “Simeon was waiting for the consolation of Israel.” (2:25) The verbs “looking” and “waiting” are the same word which can mean “to kindly receive or entertain guests” or “to look for or wait for or expect something.”

DO YOU KNOW  
WHY SIMEON AND  
ANNA DID NOT  
MISS THE COMING  
OF THEIR  
MESSIAH AS THE  
OTHER  
ISRAELITES  
DID?

The last suggestion fits Luke’s purposes best. Simeon and Anna were “looking” for something. They were “waiting” for something. Luke said Simeon “waited for the consolation of Israel” (2:25) and Anna, “looked for redemption in Jerusalem” (2:38). The meaning is the same. They both were anticipating the coming of Jesus the Messiah.

There is a thrilling story told of brave men in the Pacific who were “eyes” for the Allied ships that were doing battle with the Japanese. The Allied navies were badly outnumbered. Japan was too far away for Allied aircraft to fly from Hawaii, so the Allies were forced to move from island to island in the Pacific. But long before these islands were captured, the Allies engaged men to steal ashore on enemy occupied islands and report ship movements in the waters off shore. These men were called “watchers.”

Remembering the story of those brave men immediately brought to my mind Simeon and Anna. They too were “watchers”; not watchers employed to spy out an enemy, but they were among the few that shared a joyous concern watching for the coming of their Messiah.

The attitude and spirit that these dear old watchers demonstrated are the very same sentiments that you and I must possess if we will be (p26) ➡

# NEWS FROM THE HILLTOP

## “RADICAL FAITH” THEME AT YOUTH CHALLENGE ‘99

“Radical Faith” was this year’s theme at Youth Challenge, Oct 28-30, at the Higher Ground Conference Center, West Harrison, Indiana. The interdenominational holiness youth conference featured the following speakers: Jeff Keaton, Marc Sankey, Dan Coy, M.R. McCrary, Mike Wetherald, Albert Barr and Tim Dotson. Music was provided by various Bible college representative groups, as well as D.C. Praise, Mercy, and Phil and Kim Collingsworth.

A highlight of the the weekend was Jeff Keaton’s Friday evening challenge to pursue a personal Pentecost. A great number of young people responded by going forward for prayer at the close of the service. The activities concluded Saturday afternoon with a dramatic presentation entitled “Is a Servant Above His Master?” Written by professor Ben Durr, it was presented by GBS students and directed by Prof. Durr and his wife Robin. —*Jon Plank*



*GBS Quartet & Drama Team at Youth Challenge '99*



*GBS Extension Class*

## EXTENSION CLASS BEING OFFERED

On September 20th, 1999, God’s Bible School began extension classes in northeast Ohio (Wayne County). Ten students registered for the class, which is being taught by Daniel R. Glick from Apple Creek, Ohio. The course offering for the fall term was Old Testament Literature.

Enthusiasm is running high among the students who vary in ages from 17 to 62. This type of long-distance education gives lay Christians and ministers alike the opportunity to deepen their knowledge of the Word and sharpen their skills for ministry without having to relocate to a campus. A spring course is now in the planning stage.

The courses are reasonably priced and may be taken for credit or audit. They run for 12 weeks on Monday evenings from 6:30-9:00 pm. Students earn three hours of college credit.

If you live in northeastern Ohio and desire more information or want to register for the spring course, you may contact Daniel Glick at 330-698-2762 or 330-698-3827. You may also contact God’s Bible School at 513-721-7944 and ask for Dr. Ken Farmer, vice president for academic affairs.

The spring course will begin February 14th, 2000. Registration will be taken in December and January. The course offering will be New Testament Literature with an emphasis on the principles of hermeneutics.

**BRIEFLY NOTED:** Kevin Moser, Revivalist Press art director and accomplished musician, served as director of the mass choir at the Greater Dayton Holiness Crusade, held Oct 29-31 in Dayton, Ohio, at two area Nazarene churches. Evangelists included Rev. Stuart McWhirter, Dr. Chuck Millhuf, and Dr. Norman Wilson. ■



*Rev. Daniel R. Glick is available for pulpit supply, revivals and teaching sessions. Mr. Glick has pastored for 15 years, taught at the Bible college level, is a prolific writer and contributing editor to many religious periodicals, and is presently serving as Director of Calvary Mission, a sister-church program between 27 American and Ukrainian churches. He is married with five children. His ministry is heartily recommended by God’s Bible School & College. He may be reached at 330-698-2762.*



# Awake 2000... Prayer for the New Century

Prayer Fellowship Conference on the campus of God's Bible School & College

January 25-26, 2000

G. Clair Sams, Conference Leader

**Adore:** Adoration to the Almighty God—John 4:24

*"God is a Spirit: and they that worship him must worship him in spirit and in truth."* KJV

**Weep:** Weep and mourn for healing and revival—James 4: 8-9

*"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep:"* KJV

**Acknowledge:** Victories and faults—James 5:13-16

**Kingdom:** Seek the Kingdom of God—Matt. 6:10

*"Thy kingdom come. Thy will be done in earth, as it is in heaven."* KJV

**Evangelize:** Through intercession and intervention—1 Tim. 2:1

*"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men."* KJV

For more details, contact God's Bible School & College • (513) 721-7944



## SEVENTY-FIVE YEARS AGO IN THE REVIVALIST, DECEMBER 1924

*John T. Hatfield reports...* "I want to report victory both in soul and body. My soul has been above the clouds; my body has been under the weather, but thank God, I am coming forth with renewed strength after a lay-off of six weeks, the longest period in over forty years."

*From a sermon preached by evangelist Bud Robinson at GBS...* "God converted me on the eleventh of August, 1880. Six years later I heard precious Dr. Godbey, who went to Heaven from this beautiful Mount, preach on holiness. I went ten miles to hear him. I said, 'That is the best religion I have ever heard in my life, but a man couldn't get it.' A week later I rode ten miles to hear him again. I said, 'That is the best religion I ever heard in my life, and it does look like a man might get it.' A week later I went back to hear him again, and I said, 'That is the best religion I ever heard in my life, and I will simply have it or die!'"

## TWENTY-FIVE YEARS AGO IN THE REVIVALIST, DECEMBER 1974

*J. Byron Crouse reports on a missionary journey to Korea...* "We witnessed the outpouring of God's spirit as never before in a one-week Crusade in Chun-Ju, Korea...Nineteen pastors and evangelists came from the States to minister in the services."

*Robert Van Cise writes...* "I am convinced that more Christians backslide over wasted time than almost anything else. Time that should be spent in family and private devotions, study of the Word, attending prayer meeting and revival services, witnessing for Christ, and a host of other Christian duties, is too often wasted away in selfish pursuits." ■

## DOWN MEMORY LANE

Selections From  
The *Revivalist* Files

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. Items for inclusion in the "Revivalist Family" should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210.

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## ALUMNI UPDATE

Stay in touch with GBS! Send an update of the latest activities in your life to the Alumni Office, God's Bible School, 1810 Young Street, Cincinnati, Ohio 45210. Call (513) 721-7944, Extension 267 or e-mail alumni@gbs.edu. We'll do our best to keep an updated data base as a resource for you.



President Avery and Leonard Sankey, Chairman of the Board of Trustees, are shown here visiting with Alumni in the Troy, Missouri area. Left to right: Ruth (Smith) Taylor, Joel and Freida Wegener, Randy and Marsha Christman, Kim Zimmer, Clarence and Kathryn Frazier.

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## SPECIAL INTEREST

The Rev. Frank Dunn, GBS graduate, has celebrated his 100th birthday. He is a retired farmer and minister of the Church of Christ in Christ Union. "Get saved, then let the Lord sanctify you wholly," he urges. "Live right and say your prayers and pray for people. You have to live right in order to die right."

Harrison Chapel Bible Methodist Church, near Grandville, Ohio, celebrated its 150th anniversary October 23. It was established in 1849 as a

Wesleyan Methodist congregation during the controversy in the Methodist Episcopal Church over slavery. Speakers at the celebration included the Rev.



Edsel Trouten, the Rev. Leroy Wilcox; the Rev. Westrick, the Rev. William Reese; and church historian Mr. Robert Tharp. Coordinating activities was the present pastor of Harrison Chapel, the Rev. Christopher Hilling (GBS '97 BA).

Joseph C. Emert (GBS '74 BRE), president of Life Radio Ministries and Chairman of South Eastern National Religious Broadcasters, along with Sam Rowley of HCJB World Radio, have visited government officials in



Papua New Guinea to discuss the possibility of a Christian radio station there. The proposed station would be the first Christian station in this island country of four million and would be co-managed by EBM and New Guinea.

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## DEATHS

William Eldon Carroll, age 58, went to be with the Lord, July 11, 1999, in Cincinnati, Ohio. He was converted at a young age and traveled with his parents, the Rev. William and Esther Carroll, during the summer months as they pursued their evangelistic min-





istry, his father preaching and his mother singing. He attended God's Bible School from 1959-1963 and sang in the college quartet.

He was united in marriage to Sally Watchorn (GBS High School '58). For 34 years they served together as ministers of music at the Madisonville Wesleyan Church in Cincinnati. The family also traveled within a two-hour radius of Cincinnati, ministering as "The Singing Carroll Family" in revivals and concerts. He was a longtime employee of Sears and Roebuck, and he had given three years part-time as host of "Saturday Night Request Time" for radio station WAKW. He and his wife also operated for five years a Christian family center in Cincinnati.

He is survived by his beloved wife Sally; his daughter Sherl; his son Jeff; six grandchildren; his father, and one sister. Funeral services were held in Cincinnati. "His faithful Christian walk lives on as an example through the lives he touched."

The **Rev. Elmer Clayton Farmer**, 77, faithful minister of Christ and former trustee of God's Bible School and College, passed away Saturday, June 26, 1999 in Point Pleasant, West Virginia. After graduating from high school in 1940, he enlisted in the U. S. Army and served with distinction during World War II as a tank commander. He attained the rank of sergeant and participated in campaigns in Africa and Italy. Wounded on two separate occasions and a POW for a brief period of time, he received the Purple Heart, Oak Leaf Cluster, Bronze Star, American Defense Service Medal, Good Conduct Ribbon and other commendations and citations.

On November 6, 1946, he was united in marriage to Betty Wallace; and to this union were born three sons and one daughter. Both Elmer and Betty Farmer were con-



verted in 1948 and became earnest and consistent Christians. In 1952 he enrolled at GBS and graduated with the Bachelor of Theology degree four years later. In the years that followed he served as pastor in Newport, Kentucky; Mt. Hope, Fayetteville, Bramwell, and Huntington, West Virginia; and in Overland Park, Kansas. From 1981-86 he was district superintendent of the West Virginia District of The Wesleyan Church.

In his 45 years of ministry he touched many with his example of Christian living and dedication. Even in his sick days he cheered others and witnessed to all who would listen. He will be remembered for his deep love for God, for his family, and for those to whom he ministered. He loved GBS, was a loyal member of the Alumni Association, served on its executive council, and rarely missed Homecoming, camp meeting, and other campus events. When the Board of Trustees was expanded from 12 to 15 members, he received the most votes of those elected to fill these positions.

Funeral services were held at the First Wesleyan Church, Huntington, West Virginia, with interment in Spring Hill Cemetery in the same city. He is survived by his beloved wife, Betty; three sons, Harry C.; Kenneth R., who is academic dean at GBS; Samuel S.; one daughter Kathryn.; two brothers; and seven grandchildren. In his memory the family has established the Elmer C. Farmer Memorial Scholarship Fund for ministerial students at God's Bible School.



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## MARRIAGES

**Roger Aaron Gabbard to Emma Jean Ackley** (GBS' 79), at Shoals, Indiana, June 5, 1999.

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**HELP GBS BUILD ITS ARCHIVES!** We need copies of *Electric Shocks from Pentecostal Batteries* (a series of reports on the annual GBS camp meetings) and volumes from the *Full Salvation Quarterly* (two series of booklets published early in this century by the *Revivalist*. Contact Editorial Office, 1810 Young St., Cincinnati, OH 45210.

Just published! Kenneth O. Brown. **INSKIP, McDONALD, FOWLER, "WHOLLY AND FOREVER THINE," EARLY LEADERSHIP IN THE NATIONAL CAMP MEETING ASSOCIATION FOR THE PROMOTION OF HOLINESS.** Hazleton: Holiness Archives, 1999. Profusely illustrated history of the first fifty years of the National Camp Meetings and their fiery leaders. Retail at \$30; introductory discount, \$24 ppd.

Also by Kenneth O. Brown, **HOLY GROUND, TOO, THE CAMP MEETING FAMILY TREE.** Hazleton: Holiness Archives, 1998. Camp meeting history, huge bibliography, and over 3,000 sites listed. Retail at \$30.; discount \$24 ppd. Send check to: Holiness Archives, 243 South Pine Street, Hazleton, PA 18201. Email: [cmbbooks@ptdprolog.net](mailto:cmbbooks@ptdprolog.net)



Final government approval has been given for occupancy of the new general headquarters building of the **Wesleyan Holiness Association of Churches**, located in Dayton, Ohio. Further work must be done to complete the building, however; and additional

financial support is needed, according to church sources.

Pastors and delegates of the 106th annual conference of the **The Evangelical Christian Church** (Wesleyan) have voted overwhelmingly to affiliate formally with the Penn-Jersey and Chesapeake districts of The Wesleyan Church. This affiliation is not a merger but rather an agreement for cooperation in various aspects of ministry and may be terminated at any time by either party.

Prayer and repentance was given major emphasis at the national conference of **The Confessing Movement**, which met in Indianapolis September 9-11. Speakers called attention to the UM Church's doctrinal dereliction and

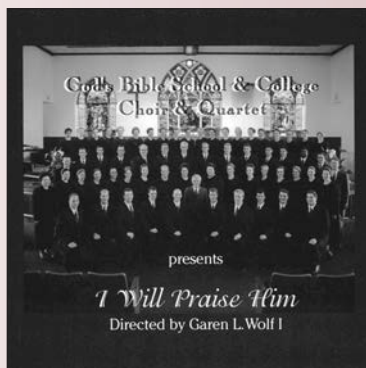
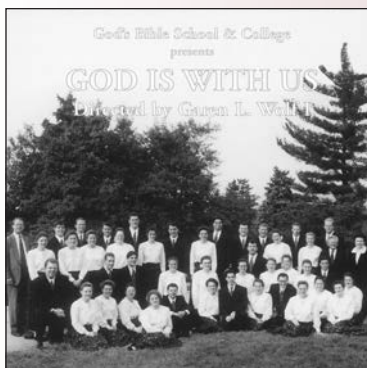
social liberalism, calling for faithfulness to its evangelical and Wesleyan heritage. Earnest prayer was offered for the church's spiritual recovery, and a closing "Indianapolis Affirmation," passed unanimously, addressed the issues of "doctrinal fidelity, episcopal accountability, baptism, abortion, apportionments, and sexuality."

October broadcasts of "**The Wesleyan Hour**" featured a "Best of the Decade" series of radio sermons presented through the years by director/speaker Norman G. Wilson. This was in observance of the 24th anniversary of the radio ministry sponsored by the Wesleyan Church. It constitutes the largest radio network in the Midwest and one of the largest in the nation. ■



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# gbs alumni spotlight

*charting the course, setting the pace, raising the standard...*

## 1999 Distinguished Alumnus Award



*In a memorable moment, **David Fuller** received the distinguished alumnus award at Homecoming '99. The presentation of this award recognized Fuller's faithfulness to the holiness movement as an educator, preacher, and song evangelist. His "thank you" speech was given in a classic "Fuller style" with genuine heart-felt emotion. GBS alumni everywhere are represented well by his example.*

## 1999 Faculty Appreciation Award



*The 1999 Faculty Appreciation Award was presented to **Professor Garen Wolf** for his many years of tireless labor to the school's music program. Professor Wolf has been a pace-setter for other music divisions across the land. We proudly salute his accomplishments.*

## OUR "FLAGSHIP" ALUMNI CHAPTER

*By Marc Sankey, National Alumni Association Reporter*

The stories passed down from the Hilltop are many and varied. I have heard a number of them in my limited years. When I worked for the school and was obligated to be in various parts of Cincinnati, it seemed as though daily there were people with whom I came in contact who knew about GBS.

Many times it was the legendary Thanksgiving dinners that came first to their memory. Sometimes they reminisced about a colorful figure at the school. Occasionally they would mention that a family member had attended there, or that they themselves had.

Since that time, I have grown to appreciate the large population of for-

mer "GBSers" that have decided to "stick around home." While God's Bible School is known for sending students around the globe, large numbers of former students are "camping out" in the school's "backyard." Southwest Ohio and the immediate Cincinnati area are blessed with a strong representation of alumni. It is no wonder, then, that the Cincinnati local alumni chapter serves as the unofficial "flagship" chapter of the national alumni association.



**Fred Davison**

One of the most recent figures associated with this chapter has been Fred Davison, who reports: "from the response to various events held at the hilltop recently, it is obvious that there is a renewed interest in

the activities and progress of God's Bible School by those in the Cincinnati tri-state area. Some of those responding had not been in contact with the school for a number of years, but are very interested in, and excited by, the atmosphere and attitude on the campus.

"At this time the chapter needs someone to step forward with the vision, time and leadership to bring the "flagship" chapter successfully into the 21st century. While many chapters have experienced a time of limited activity, now is a good time to move forward as ambassadors for our alma mater.

"Whether it is in sponsoring specific campus projects or responding to other school needs, our support must continue and grow stronger."

Recent presidents of the chapter have been Davison and Paul W. Shelton. Others elected to serve include Jerry Bell, Jerry Fuller, Lois Bell, and Micah Thompson.

Our goal is clear. We must have strong, active local chapters anywhere and everywhere there are GBS alumni. The purpose of the alumni council is to promote a cohesive network of chapters that serve the school. We envision alumni taking the initiative in promoting an active local chapter. We need to dream big, yet think practically. We all can lend a hand to those who have been elected to serve, and by offering assistance to local chapters today. As we do, we bring hope to the horizon of the Hilltop! ■



**Marc Sankey** ('94 BRE)  
*pastors the Bible Methodist Church of Franklin, Ohio*



**CHRISTMAS 1987 AT GBS!** For decades GBS students presented an annual Christmas play as part of the holiday festivities, and this one was “Christmas Comes to Detroit Louie,” given December 10, 1987. Tim Anderson played the title role of Detroit Louie, a hard-hearted pickpocket who doesn’t care for Christmas. In the above scene pictured from left to right are Angie Allen as a woman who makes a suicide attempt and who has a problem she can’t share with her husband; Cathy Brugger as Mrs. Aiken, a hypochondriac who imagines she suffers from a bewildering array of diseases; Milton Schaper as Angel No. 2, who is on probation and must make this mission count; Sherri Bickert as a blind girl who believes strongly in prayer and helping others; Doris Hinds, a nurse dedicated to her chosen field; Dan Woodard as Harry, Louie’s right-hand man, a little stupid but loyal; and David Wilson as an old man refusing to face the truth that he is about to be placed in an old folks’ home.

Other cast members included Donny Bates and Dorcas Croft, the old man’s son and daughter-in-law; Tom Sproles, the busy doctor who would like to spend Christmas at home but instead takes care of his patients; Mike Crouse, Angel No. 1, cautious and nervous; Dan Groves, a very understanding husband; Dale Chapman, Angel No. 3 in the form of a Salvation Army officer; Harold Carpenter, a specialist who could help the blind girl if he wanted to.

This particular performance was one of the last annual GBS Christmas plays (the tradition ended in 1989). It was preceded by a cantata, “Glorious Christmas” by Don Wyrzten and Greg Nelson, presented in the Knapp Memorial Auditorium by the combined high school and college choirs of about seventy voices, accompanied by about twenty-five instrumentalists.

As we prepare for the publication of our centenary pictorial history book, we welcome photographs and written memories from our alumni and friends. *So far we have had almost no response from those attending GBS since the 1950’s. We wish to include submissions covering our full 100-year history!* ■



# Heritage

# Week



GBS's annual Heritage Week activities included both the School of the Prophets, sponsored by IHC, and Homecoming, sponsored by the Alumni Association. Both were particularly memorable this year.



Theme for School of the Prophets, October 5-7, was "A Movement in Transition—Facing a New Millennium." Keynote speaker was the Rev. Dr. Marlin Hotle, (1) director of Christian Holiness Partnership, who spoke in the opening Tuesday evening service. The Rev. Wally Thornton (2) presented his new book *Radical Righteousness*, an historical survey of the conservative holiness movement, the next morning; and his presentation was then discussed by a panel (3&4).



Other features included preaching by Dan Stetler (5) and a presentation by Katrina Brewer (6). Response was positive and exciting.



Homecoming is always a time for shared memories and pleasant fellowship. Photos from this years festivities, October 8-9, include the choir presentation (7); renewed fellowship in the dining hall (8) and "old grads" (9) honored and recognized Saturday morning. Especially recognized were the high school and college classes graduating 25 years ago. ■



# The Gift Of Giving

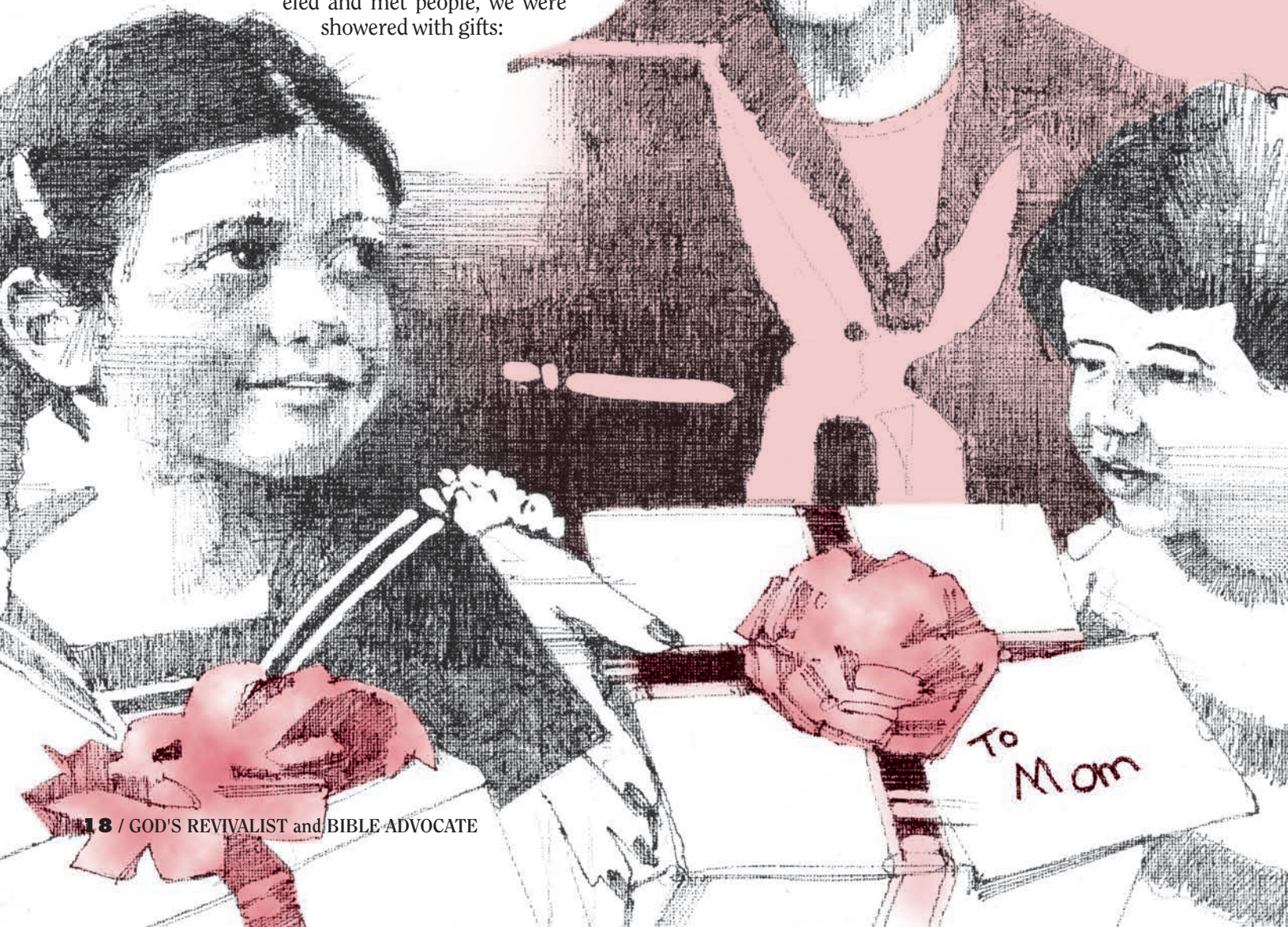
by Daniel R. Glick

**W**e were embarrassed. Here was a little Ukrainian girl giving what was probably her only doll to our daughter. The young lady was the daughter of a pastor who lived in a small village with his wife and eight children.

The year was 1992. We were involved in evangelism and literature distribution all summer in southeast Ukraine with this pastor. We had seen first-hand the economic struggles of the people and their heroic efforts to minister to others in spite of their own difficulties. We knew they had very little by way of material blessings. Yet, here was this little girl giving away a treasured possession.

We wanted to explain that our daughter had many dolls and that we were uncomfortable taking this one, but we knew that we would run the risk of offending the family. So, my daughter accepted the gift graciously, but very reluctantly.

All summer, and in subsequent summers as we traveled and met people, we were showered with gifts:





books, paintings, Russian dolls, clothes, coins, a watch, a knife, food, and so on. "Culture," you ask? Perhaps. But, what a rich culture! "How could these people," my children wondered aloud, "have so little and yet give so much?"

We decided they were, in fact, very wealthy. Wealthy in ways that transcend material possessions. Wealthy in hospitality, in consideration, in friendships, in love. Everywhere we went the people had this "gift of giving."

And they gave with real joy. One person, when handing us a gift, said, "I just want to know that an American has something that used to belong to me."

I have just returned from my eleventh trip to southeast Ukraine. While there for one week, I again received more gifts. It is virtually impossible to bring all these back to the United States, so I usually pass them on to other believers in need.

What impresses me, however, is the way visitors are put first. In one home I was told that they probably have meat once a month. Yet, when we come, out comes the meat.

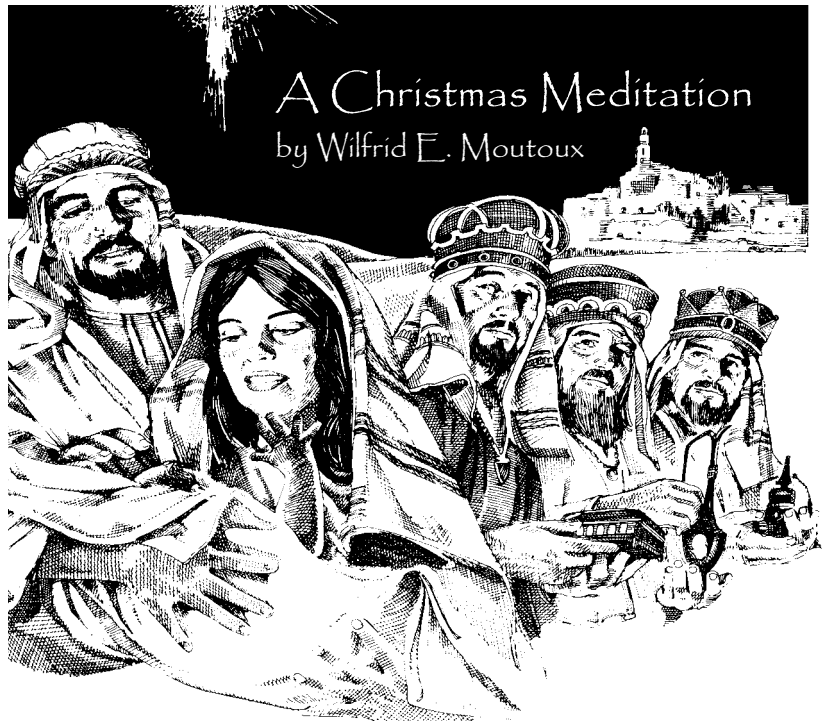
When Jesus said that it is more blessed to give than to receive, I do not believe for a moment that He was minimizing the joy of receiving. However, He was stressing the importance of giving, and how the act of giving transforms the character of the giver. Being continually on the receiving end tends to make one greedy and self-centered, and consequently unhappy. Giving develops and reinforces character traits that lead to happiness: selflessness, mercy, and consideration.

This Christmas, let's exercise the "gift of giving." Let's ask God to show us the people who can benefit from what we have to give, be that gift great or small, material or spiritual. Then, let us give with real joy!

By the way, we discovered a tactful way to give the doll back to the young Ukrainian lass by the end of the summer, without demeaning or depreciating her kindness. She went home happy, for she had both given something precious to her—and received the same consideration. ■



*Daniel Glick is a regular contributor to God's Revivalist and will soon begin a monthly column. He lives in Apple Creek, Ohio, where he pastored for 15 years; he is also associated with Calvary Mission, which ministers in southeast Ukraine.*



Some two thousand years ago on this planet, God gave humanity the most precious gift ever given. A young Jewish virgin was the channel God chose to bring the gift to fruition. The Virgin Mary had not "known man," yet she was great with child. The Holy Spirit came upon her and Jesus was conceived in Mary's womb.

The conception and birth of Jesus Christ was the most enchanting chapter in human history. "Now the birth of Jesus Christ was on this wise: when as His Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit" (Matt. 1:8). Isaiah had a prophetic revelation long before Jesus was born and prophesied: "Unto us a child is born, and unto us a son is given..." (Isa. 9:6).

"Out in the fields there were shepherds abiding...keeping watch over their flocks..." (Luke 2:8). The peaceful pasture was ablaze with "...the glory of the Lord." Angels told the frightened shepherds: "Unto you is born this day, a Saviour which is Christ the Lord. You shall find the babe...lying in a manger" (Luke 2:11-12).

Barns are for beasts, palaces for princes. For the Prince of the Kings of the earth there was no room, even in a small town hotel. God makes no mistakes. This seeming incongruity was part of His plan. By choosing a stable in which to be born, Jesus made room for all. This was, and is, true to the character of the Master. He makes room for all who desire His presence. Had He been born in the inn, the public would have been refused admission. The magnetism of Jesus Christ was revealed in His selfless availability. The prince and the peasant, the sick and sightless, the young and old, the learned and the illiterate—to all these He had said: "come unto me" (Matt. 11:28).

To be sure, the mystical appeal of Christmas is beyond words to describe. The brotherhood of man seems to come to life in the benevolent spirit of the One whose birth we exalt and commemorate.

We do not know the exact day on which Christ was born. However, a special day has been set aside on which we acknowledge and celebrate His birth. (p20) ➡

➡(p4) touched by Gospel truth and respond by coming to Jesus Christ through repentance and faith.”—*The Rev. John Knight, Far East Mission Newsletter*

## UKRAINE

The Ukrainian holiness church related to Evangelical Bible Missions (EBM), headquartered in Summerfield, Florida, now has its first national minister. This fall the Rev. Melvin Adams, EBM field superintendent, ordained the Rev. Dema Pasechnik to the Christian ministry. Pasechnik will serve the church in a responsible pastoral relationship.



## UNITED STATES

December 25th, 1999, will mark the 15th Anniversary of Dinè Bible Methodist Mission's outreach to the Native Americans on the streets of Gallup, New Mexico. Dinè Bible Methodist Mission began as a mobile rescue mission, and during the last nine years has grown to include a location in the heart of Gallup called The King's Place. Nearly 40,000 have been reached with the Gospel at The King's Place alone.—*Don Phoebus, director* ■

➡(p19) It is impressive that, after twenty centuries have past, we still remember His advent. Yes, there were other historically famous people but Jesus Christ is the only person of antiquity whose birth is still commemorated. This surely ought to tell us something!

God could have sent His Son into the world as a full-grown man to redeem mankind. However, it was his plan that Jesus Christ should experience the full life cycle like those He came to save: “For we have not an high priest that cannot be touched with feelings of our infirmities but was in all points tempted, like we are, yet without sin” (Heb. 4:15).

It is amazing how the celebration of Christmas, even by unbelievers, reflects the character of Christ or bears His signature. Christmas is a time of lights telling us He is “the light of the world” (John 8:12). Christmas is a time of color, red and green being the most prominent. Red speaks of His blood, without which there can be no salvation. “...Without the shedding of blood there is no remission for sin” (Heb. 9:22). Green is the color of life. He is the only source of eternal life. Gold is another Christmas color and speaks of His divinity. Yes, we must believe that Jesus was, and is, divine. He was conceived by the Spirit, born in the flesh. He was, as he lay in the manger, and later as He walked the shores of Galilee, God incarnate. Christmas is a time of music. Great musicals are often performed during the festive season. As individuals we still sing as we glorify the Christ and Christmas. The Angels sang on that first Christmas “Glory to God in the highest, and on earth peace, goodwill toward men” (Luke 2:14).

Christmas and gifts are inseparable. The reason for gift-giving is the fact that Jesus Christ was Himself, the greatest gift ever given. “God so loved the world that He ‘gave’ His son to save us.” No doubt there are many who do not understand why gifts are exchanged at Christmas. Yes, the truth is Christmas became a reality because of God's gift to us. The only gift Jesus Christ desires of us is a place in our heart, and obedience to His directives.

There was no room for Jesus in the inn. Make sure you make room for the One who...“shall save his people from their sins” (Matt. 1:20). ■



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- j. Love does not delight in evil (rejoiceth not in iniquity). Love does not want to listen to or talk about things that would displease the Lord. It produces carefulness in conversation. Love is not willing to talk about the faults of others.
- k. Love is glad when truth prevails (rejoiceth in the truth). Love can face up to faults and mistakes. It is not into exaggerating or shading the truth so that it looks better than it is. It can admit to being wrong.
- l. Love always protects (bearth all things). Love is not willing to expose the faults or wrongs of others in general conversation.
- m. Love is always trusting ("believeth all things). Love looks for the best in others. It wants to believe the best about others. It is not always expecting bad from other people.
- n. Love does not lose hope (hopeth all things). When facing problems, love looks for constructive answers. When things do go wrong, love does not abandon hope and despair.
- o. Love always perseveres (never fails). True love never gives up.

If there are areas of serious deficiency in yourself or in the person you are dating, they should be worked on and strengthened before marriage. Love is not cheap. To say to another person, "I love you," is biblically to say a lot.

**9. I will endeavor by God's grace to keep our relationship such that if we choose to not continue dating, each of us will be able to say to the other person, "Thank you for dating me. My Christian life would not be as strong as it is now if I had not dated you."**

Matthew 7:12 - *"Therefore all things whatsoever ye would that men should do to you, do ye even to them: for this is the law and the prophets."*  
 [Treat your date/friend like you would want someone else to treat the person you will marry in the future.]

**Conclusion:**

God always blesses obedience. If you faithfully follow these guidelines, you will be able to experience: 1) freedom from guilt and self-condemnation; 2) spiritual intimacy with God and the person you date; 3) freedom to discuss and develop common spiritual goals; and 4) a deepening trust between you and the person you date because of your Christ-honoring behavior. Why not make the following commitment to the Lord.

*"I will allow God and His Word to control my dating. I submit my mind, will, body, and emotions to the authority of God's Word and Spirit. I will follow where He leads and trust Him to bring the right person into my life, in His time, and according to His will."*

Signed: \_\_\_\_\_ Date: \_\_\_\_\_  
 —Sermon outline by Dr. Allen P. Brown



"COMMITTED TO EXCELLENCE  
 IN PREACHING"



**GOD'S DESIGN  
 FOR DATING**

PART 2 OF 2 PARTS

Scripture: Psalm 119:133;  
 Jeremiah 10:23

*In our last message, we noted that research into the causes for divorce reveals that an important foundation for intimacy and security in marriage is developed or undermined during the dating and engagement period. A realization of this will underscore the importance of being guided by God's Word in our dating relationships.*

*After defining a "date" as the attempt of one person to get better acquainted with another person of the opposite sex, we set forth four biblical criteria to answer the questions, "How old must you be before you date?" We then introduced nine biblical principles to guide dating. We are now ready for the fourth biblical principle.*

**4. I will date only a person whose goals in life are compatible with God's purpose for my life.**

Your dating relationship must not interfere with God's present leading or future plan for your life. It should be compatible with it and strengthen your commitment to do His will. Ask yourself these questions: "What ministry or vocation do I sense God leading me into?" "How will my life best contribute to the kingdom of God?" "Is there preparation which I need in view of God's leading for my life?" The answers to these questions will affect not only whom you date, but when you should date. In some cases it may determine whether you should date at all.

1 Corinthians 6:12 - *"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."*

Proverbs 3:5, 6 - *"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."*

**5. I will make my relationship a matter of daily prayer. I will seek godly counsel concerning this relationship.**

Ask people about the person whom you wish to date. Find out as much as

you can about that person before you become emotionally attached to him or her in your mind.

Proverbs 15:22 - *"Without counsel purposes are disappointed: but in the multitude of counselors they are established."*

**6. [If a man] I will assume spiritual leadership of the relationship, praying together before we begin each date, and will introduce spiritual topics as part of our conversation.**

This can be done by asking your date what he or she gleaned from devotional times, and being ready to share what God is teaching you. Set spiritual goals for each other to insure growth. The only way to measure growth is to know where we are now, and where God wants us to improve.

For a girl, do not continue to date any guy who does not assume the spiritual leadership of the relationship. Feel free to introduce spiritual topics, but if he does not show signs of spiritual depth and commitment, terminate your relationship with him. This guideline is based upon the passages that teach a man is to be the spiritual head of the family and to oversee the spiritual life and nurture of all its members (Eph. 5:25-31; Eph. 6:4).

**7. I will keep myself pure. I will not arouse sexual desires in myself or the person I date that cannot be righteously satisfied outside of the marriage bond.**

One of the deepest joys of marriage is the knowledge that the mutual intimacy (not only physically, but emotionally as well) has been and now is exclusively yours.

Proverbs 31:10, 11 - *"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her."*

2 Timothy 2:22 - *"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."*

Romans 13:14 - *"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."*

1 Thessalonians 4:3-8 - *"For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor; Not in the lust of concupiscence [sexual arousal], even as the Gentiles which know not God: That no man go beyond and defraud his brother [or sister] in any matter: because that the Lord is the avenger of all such. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God who hath also given unto us his holy Spirit."*

Every Christian has the duty to learn to control his or her own body in a way that is holy and honorable. The word "vessel," in 1 Thessalonians 4:4,

refers to one's body. (Hiebert, pp. 181, 182). The word "defraud" means to take that which does not rightfully belong to you. In a dating relationship, it is wrong to arouse in yourself or the other person sexual desires that cannot be righteously satisfied apart from a marriage relationship. To indulge those desires through physical intimacy and contact is to take from your date that which rightfully belongs to his or her future marriage partner. This is defrauding and is forbidden by Scripture.

1 Corinthians 6:19-20: - *"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are brought with a price: therefore glorify God in your body, and in your spirit, which are God's."*

1 Thessalonians 5:22: - *"Abstain from all appearances of evil."*

**8. I will seek to develop a biblical concept of love.**

Basically, love is demonstrated by sacrificial commitment for the spiritual well-being of another person. It involves the act of our will and manifests itself through fifteen characteristics (1 Cor. 13). Please note that these characteristics are primarily the result of proper choices, not romantic feelings. Check yourself by these fifteen characteristics to see how pure and strong your love is.

a. Love is patient (long suffering). Do you have a temper? Do you get mad? Proverbs 22:24 says, "Do not make friends with a hot-tempered man, do not associate with one easily angered" [NIV]

b. Love is kind (constructive) - What qualities of character are you desiring to see God accomplish in the life of the person you are dating?

c. Love is not jealous (envieth not, not selfishly possessive), Love does not insist on getting away from others in order to be alone with one's date. Love does not say that he or she cannot live without you.

d. Love does not brag (vaunteth not itself). Love is not always trying to impress others. Love is able to access and acknowledge strengths and weaknesses. It does not think more highly of self than it ought.

e. Love is not inflated with self-importance (not puffed up). Love does not always have to dominate the conversation. Does he or she respect your views? Is he or she willing to listen to your point of view when feeling strongly about a particular issue?

f. Love has good manners (doth not behave itself unseemly). Love is concerned about parents' feelings. Love is willing to listen to your point of view even when it strongly disagrees.

g. Love does not pursue selfish advantage (seeketh not her own). Love is concerned about your welfare and not just its own needs. Love is willing to sacrifice itself for the welfare of the other person.

h. Love is not touchy (is not provoked: "easily" does not occur in the Greek text). Love doesn't take offense at life's little irritations.

i. Love does not keep account of evil (thinketh no evil). Love does not keep records of failures or hurts.



# FINANCIAL REPORT

*God's Bible School and College*

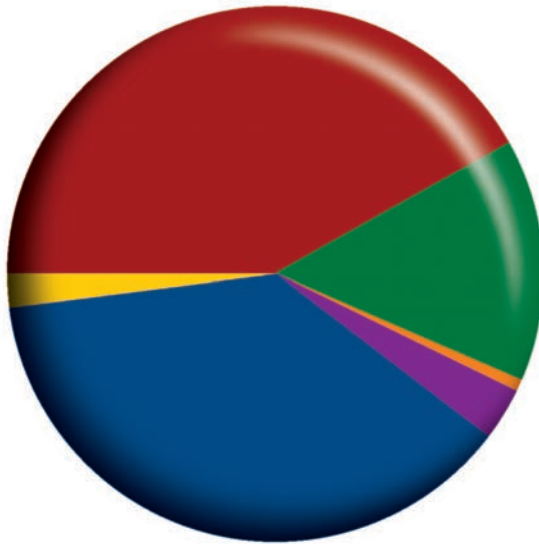


OUR FINANCIAL YEAR IN REVIEW '98-'99  
by Monte Stetler, *Vice-President of Administration*

As we look back on our fiscal year 1998-1999, we can certainly say, "The Lord is faithful!" He has met all our needs, provided financial stability, and shown us a bright future.

CURRENT FINANCIAL YEAR '99-'00

Your prayers and financial support continue to advance the work of the Kingdom through the ministry of God's Bible School and College. We are grateful to the Lord for your partnership in our financial stability and for His faithfulness and goodness in all that He provides. ■

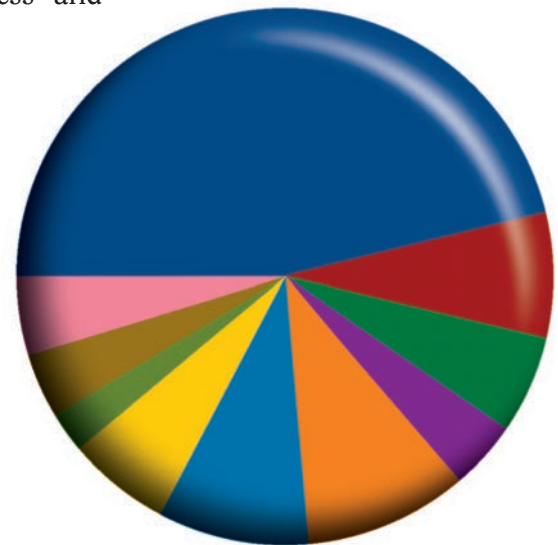


## REVENUE BY SOURCE

July 1, 1998 to June 30, 1999

Contributions	\$1,216,637
Tuition and Fees	1,091,659
Auxiliary Services	424,500
Interest and Dividends	93,287
Net Gains on Investments	57,819
Printing	20,170

**TOTAL REVENUE: \$2,904,072**



## EXPENDITURES BY SOURCE

July 1, 1998 to June 30, 1999

Instructional	\$1,233,206
Utilities	262,764
Depreciation	243,346
Office	200,370
Food and Auxiliary	164,601
Other	156,171
Auxiliary Services	126,116
Maintenance and Repairs	109,180
Interest	104,467
Postage and Printing	66,177

**TOTAL EXPENDITURES: \$2,666,398**

# evangelists

Direct all listings and inquiries about slates to Revivalist Press,

1810 Young Street, Cincinnati, Ohio 45210

- Barrow, Elbert**, 2156 Dobbs Farm Rd., Kinston, NC 28504-8921. (252) 527-3987.
- Bell, Rev. Michael** (missionary and youth speaker), 10325 East St. Rd. 28, Frankfort, IN 46041. (317) 249-5490.
- Bell, Rev. & Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.
- Boulson, James** (evangelist), 308 Jewett Rd., Steubenville, OH 43952. (740) 282-8341. OPEN DATES.
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225.
- Chalfant, Rev. Morris**, 1465 Timber Ridge Court, Kankakee, IL 60901. (815)939-4506.
- Cheatham, Rev. Robert E.** (evangelist), 119 Oliver Ave., Franklin, IN 46131. (317) 736-8063.
- Collingsworth, Phil & Kimberly**, (music evangelism), 1836 Josephine St., Cincinnati, OH 45219 (513) 651-3680.  
Dec. 7 .....Greenwood, IN, Jonathan Byrd's  
Dec. 8 .....Talledega, AL, Bible Methodist  
Dec. 9 .....Tuscaloosa, AL, Bible Methodist  
Dec. 10 .....Anniston, AL, Bible Methodist  
Dec. 12 am ..Concord, MI, Hilltop Chapel  
Dec. 12 pm .....Adrian, MI, First Nazarene  
Dec. 13 .....Adrian, MI, Sienna Heights  
Dec. 14.....Conneaut, OH, Wesleyan Meth.  
Dec. 15 .....Roanoke, VA, Parkway House  
Dec. 16..Pearisburg, VA, Victory Holiness  
Dec. 19 .....Ravenna, KY, First Nazarene
- Darnell, H. E.**, 424 E. Alabama, Vivian, LA 71082. (318) 375-2930.
- Dotson, Timothy and Esther**, (song evangelists), 145 Emmanuel Church Rd., Gratz, PA 17030. (717) 365-3358.
- Dunn Family, The M. J.** (youth workers, singers, instruments; house trailer), 6482 W. State Road 252, Edinburg, IN 46124. (812) 587-5365 or 379-4721.
- Earley, Rev. Robert D.** (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.
- Edwards, Daniel and Angie**, 5672 W. 700 N., Ridgeville, IN 47380. (765) 857-2725.
- Emert, Rev. and Mrs. William** (evangelist and spiritual counselor, with camper), 1030 E. Main St., Roaring Spring, PA 16673. (814) 224-2487.
- England, Rev. Robert Sr.** (evangelist), 30205 Carey Rd., Salem, OH 44460.
- Fay, Kenneth and Eleanor** (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.
- Foster, Lowell L.** (evangelist), P.O. Box 124, Murphy, ID 83650. (208) 495-2730.
- Gallimore, Rev. Allen** (evangelist), Rt. 1, Box 151, Pulaski, VA 24301. (540) 980-3319.
- Glick Family, The Jerald** (song evangelists with instruments), P.O. Box 556, Westfield, IN 46074. (317) 758-5042.
- Grubbs, Rick**, LIFECHANGERS "Redeeming the Time" Seminar Series, 275 Majestic Dr., Salisbury, NC 28146. (704) 279-5018.
- Hallaway, Rev. Dale**, 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.
- Harrington, Rev. Milton** (evangelist), 107 Stone Brook Court, Taylors, SC 29687. (864) 848-9180.
- Haynes, Rev. Edward P.** (evangelist), 2336 Barnor Drive, Indianapolis, IN 46219. (317) 353-8861.
- Humble, Richard G.**, 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (614) 477-3052.
- Jones, Rev. Philo** (evangelist), 6739 E. Speed Road, Milltown, IN 47145. (812)633-4418.
- Light, Rev. and Mrs. David** (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163.  
Dec. 2-12 .....Lakeland, FL, GMC
- Loman, J. Harold**, P.O. Box 1, Salisbury, NC 28145. (704) 636-1957.  
Jan. 7-16..Brooksville, FL, Wesleyan Bible  
Feb. 15 .....Lakeland, FL, Camp Rally  
Feb. 17-27 .....Lakeland, FL, Camp
- Miller, Rev. and Mrs. Bence C.** (evangelist), 2104 Pinewood Dr., Columbus, IN 47203. (812) 378-9614.
- Parker, Rev. Dan** (evangelist), 140 W. Hester Dr., Easley, SC 29640. (864) 850-2955.
- Peyton, J. B. "Juddie" and Eunice** (evangelist and singers), P.O. Box 983, Bedford, IN 47421. (812) 275-4068.
- Roach, Charles and Helene** (evangelists and singer, travel trailer), P.O. Box 506, Frankton, IN 46044. (765) 754-8152.
- Russell, Mark** (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-7594.
- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647.  
Dec. 10-19.....Garden City, MI, Bible Hol.  
Dec. 31 ....Washington, IN, Trinity Holiness
- Scott, Noel and Betty** (evangelist & singers), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Cel (317) 727-3029; Fax (417) 644-2363.  
Dec. 7-12.....Franklin, OH, Wesleyan Meth.
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455.
- Thomas, Larry and LaDonna** (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.
- Thornton, Rev. Robert J.** (evangelist), 232 Northview Est., Indiana, PA 15701. (724) 357-9545.
- Thornton, The Wallace Family** (evangelist and song evangelist with travel trailer), 136 Grundy Rd., Somerset, KY 42501. (606) 678-0413.  
Nov. 5-14 .....Carthage, MO
- Tillis, Rev. and Mrs. William R.**(evangelist) Box 189 Penns Creek, PA, 17862. (717) 837-5859.  
Dec. 7-12 .....Milton, KY, Wesleyan  
Dec. 31-Jan. 2Beckley, WV, Bible Covenant  
Jan. 4-9 .....Louisville, KY, Independent  
Feb. 17-27Ft. Myers, FL, Ft. Myers Mission
- Wagner, Fred and Viola** (evangelists and singers with several instruments-travel trailer), 129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290. OPEN DATES
- Watts, Rev. and Mrs. Billy** (evangelist and singers), 910 S. Columbia St., Frankfort, IN 46041. (317) 659-9182.
- Webb, Rev. Orlow and family**, (evangelist and singers), Rt. 3, Box 1206, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.
- White, Rev. John F. White**, (evangelist), P.O. Box 86, Penns Creek, PA 17862. (717) 837-2328.
- Wilkins, Chester** (evangelist), 3219 E. 13th St., Anderson, IN 46012-4569. (765) 643-5666.
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.





➡(p3) demoralize and destroy everything Christians hold dear. Yet secularism, modernism and radical individualism have given the world nothing but emptiness and despair. These philosophies have created a moral and spiritual vacuum which well may serve as the catalyst to launch the greatest move of God in the history of civilization. The church must be ready to seize the moment! This isn't the time to hide in caves nor adorn ourselves in the garb of a Puddleglum. We haven't the emotional coinage to spend fretting about what might happen. This could be our finest hour! So, children of God, look up! Victory is ours! Strike up the music! It is time for the church to sing again! ■

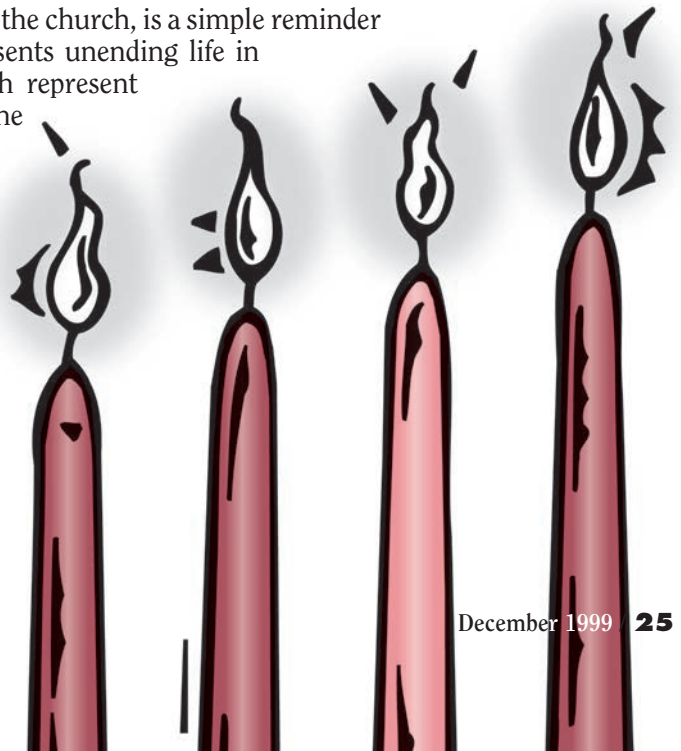
## Light the Advent Wreath

Family traditions enrich the Christmas season, and one of the most beautiful and enduring of these is the lighting of the Advent wreath. As the centerpiece of family devotions in the weeks immediately prior to Christmas, this will add a spiritual depth to your preparation for Christmas. Children love to light the candles and join in the readings and carols which are a part of this worship activity. This is further accented when they open the tiny “windows” depicting the prophets, John the Baptist, the shepherds, the Wisemen, and the Holy Family in the Advent calendars which may be purchased in most Christian bookstores.

Advent is the opening season of the recurring cycle of the Christian Year and begins on the fourth Sunday before Christmas Day. It is an excellent time for pastors to focus on the long centuries in which God prepared the world for the coming of His Son. The word “advent,” of course, means “coming,” and it focuses on both Christ’s coming as the God-man in the manger at Bethlehem and also His coming at the end of the age to judge the world. The theme of the period is one of restraint—joy at the thought of His love for us, but also solemnity at the reminder of the great judgment which awaits us. Often purple—the color of royalty and of penitence—is used in the decorations of the season, and the hymns are of yearning and expectation (“Come, O Come, Emmanuel,” “Come, Thou Long-Expected Jesus,” “Lo, He Comes with Clouds Descending”).

The Advent Wreath, which may be used both at home and in the church, is a simple reminder of all of this. Begin with a wreath of evergreens, which represents unending life in Christ; and in the wreath set four equidistant candles, which represent Jesus, the Light of the World. The candles are usually purple, the color of Advent, except for the third, which is rose-colored, symbolizing hope. With hymns and carols, light the first candle on the First Sunday in Advent (which is also called “Advent Sunday”); light two candles on the Second Sunday in Advent, three on the third Sunday in Advent, and four on the last Sunday. You may also set a white candle (“the Christ Candle”) in the middle of the wreath and light it on Christmas Eve and Christmas Day.

We know that the Advent wreath may become merely an empty symbol, but that is also true of other precious emblems which we love. But properly used, they can add immeasurable richness to our lives. A well-kept and holy Advent can lead to a more meaningful celebration of Christmas for you and your family. ■ —LDS



## LOOKING AHEAD AT GBS

### DECEMBER

- 10, 12 College and High School Christmas Program (Tickets Required)
- 16 Academy Music Program
- 17 Christmas Vacation begins and continues through Jan. 3, 2000
- 24 Christmas Eve, *the end of Advent*
- 25 Christmas Day, *the Nativity of Our Lord Jesus Christ*

### JANUARY

- 3 College Registration  
Second Semester Begins for High School and Academy
- 4 College Second Semester Begins  
Epiphany, *the commemoration of the coming of the Magi, the first fruits of the Gentiles, to Our Lord*
- 4-9 Winter Revival

➡(p9) among the “watchers” when our Lord Christ comes again.

Do you know why Simeon and Anna and the other watchers in Israel did not miss the coming of their Messiah as the other Israelites did? The most obvious answers must simply be “they waited” and “they looked.” They were watchers!

What was involved in Simeon’s and Anna’s waiting and watching? Luke’s simple story here gives us some insights.

This hearty band of watchers were committed to the means of grace. Do you know what I mean when I speak of the means of grace?

Our Methodist forebearers often spoke of the “means of grace.” When they did, they were speaking of attendance at the place of worship and prayer; the reading and studying of scripture; and the partaking of the Lord’s Supper. Luke demonstrates that the character of these “watchers” can best be understood against the backdrop of the common and usual means of grace.

“*Anna departed not from the temple*” (2:37). These are very telling words. It could mean that she actually lived in the temple, but A.T. Robertson suggests something more fitting to the story Luke was telling. Robertson simply suggests, “Anna never missed a service in the temple.”

The verb is very colorful. It could read “She kept on not leaving.” Thank God for the saints that “keep on not leaving.” Anna, and by implication the other watchers, spent their life worshipping God. Anna was always there,

even though she was old and probably bent with age, perhaps needing someone to help her take halting steps. Likely her voice cracked when she spoke or sang, but she was there for every service.

Do not miss what I am noting here. I am not just doing the “preacher thing” to convince you that you ought to be in church but this describes the activities and character of these watchers.

Luke adds “*Anna served God with fastings and prayers night and day*” (2:37). It is difficult to separate “prayer” from “fasting,” but it’s important to see that Luke put the word “fastings” before “prayers” to give it emphasis.

Anna was indeed a praying woman, but she was more than that. The burdens of Anna’s heart were so great that she quite often lost her desire for food and just kept praying all day and all night. Watchers are men and women that seek God in “fastings” and “prayers.”

Luke notes it was near the time of sacrifice that Anna had come to be present. “*She coming in that instant gave thanks likewise unto the Lord*” (2:38).

Can you picture what was going on? Simeon had taken the baby Jesus in his arms and was singing a song. At that moment Anna came to where they were and heard Simeon praising God, and his praise struck a responsive chord in Anna’s godly soul and she picked up the refrain.

“Praising God” was not something new to Anna. The text could read “Anna kept on not being silent.” Praise was Anna’s habit! Praise was something Anna did continually. “Watchers” are men and women that have developed a habit of praising God.

Luke gives us an additional insight. He wrote, “*Anna spoke*” (2:38). The verb suggests that one couldn’t silence her! Anna had a habit of speaking about her coming Lord. Anna spoke to all the other watchers “that looked for redemption in Jerusalem.”

Anna, as a woman, could not have spoken in the temple proper, but she probably spoke to small groups of “watchers” outside the temple—godly men and women meeting for the purposes of prayer, encouragement, comfort and warning.

One cannot read the early chapters of the Acts without being aware of these small group meetings. “*And they continued daily with one accord in the temple and breaking bread from house to house, with gladness and singleness of heart.*” (Acts 2:38) This may have been a practice that was a carry-over from the Messiah watchers.

Here is a simple portrayal of the character and activity of those that will be “watchers” when our Lord Christ comes again.

At this Christmas season as we await the coming of the Lord Christ a second time, do you see yourself as a watcher? Test yourself. What is your attitude to an obligation to worship with God’s people? Are you ever so burdened that you cannot stop praying, even though it is meal time? Do you come to worship with a heart of praise? ■



➡(p5) so breathtaking and so enthralling. But, then, mortals since have never fully understood them either.

For always there is something unexplainably marvellous about the pageantry of His coming; and it is this which makes Christmas so thrilling and so sublime. At the manger, as certainly as at the cross, we gaze in awestruck adoration, “lost in wonder, love, and praise.” The three titles, however, which the angelic herald applied to Our Lord demonstrate the dimensions of his message.

**“For unto you is born...a SAVIOUR, who is Christ the Lord!”** This term, so dear to every Christian, conveys to us the magnitude of His redemptive work. Literally the term means “preserver” or “defender,” and it refers to one who saves from evil or from danger. In the Old Testament, Jehovah was adored as the “Saviour” of His people, for it was He who neither “slumbered” nor “slept,” as He watched protectively and lovingly over Israel. “I, even I am the Lord, and besides me there is no saviour” (Isa. 43:11).

How significant that God Himself should apply this name to Our Lord Jesus, who in His essential being is forever one with the Father, and yet who in His incarnation became forever one with us! To Joseph, Mary’s puzzled husband, the “angel of the Lord” was quite specific. “Thou shalt call his name Jesus, for He shall save his people from their sins” (Matt. 1:21). Here is defined the specific purpose of His mission—to save us from the penalty and the power of sin. This is the message of “full salvation” which lies at the heart of all we believe and all we preach. In our justification, Jesus delivers us from the penalty of sin, since He has taken that penalty upon Himself; and in our sanctification, He delivers us from the power of sin, since He has sent His Holy Spirit to make us like Himself.

This Christmas at Jesus’ manger bed, we worship Him who saves us from sin and death and hell. Never will He forsake us, because we are the object of His love and the purchase of His blood. Even now He represents us to the Father, who for His sake, delights to embrace us as His own. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25).

**“For unto you is born . . . a Saviour who is CHRIST the Lord!”** This is the second term which the angel applied to Our Lord, born in “royal David’s city.” It is a transliteration of the Greek word *Christos* and is equivalent to the Aramaic term “Messiah.” Literally it refers to the anointing with holy oil by which ancient prophets, priests, and kings were inducted to holy office. It speaks powerfully of divine connections and relationships.

For Jesus is our “anointed one,” who by the Spirit received the sacred chrism for the great work He had been sent to accomplish. His three mediatorial offices explain that mission. As our prophet, He declared the Word of God, displayed the righteous character which it

demands, and revealed all truth necessary for our salvation. As our priest, He offered up Himself upon the altar of the cross in perfect and meritorious sacrifice for us; and still He pleads that sacrifice on our behalf. As our King, He asserts His lordship over all creation, subdues the dark passions of our hearts, and ensures the triumph of His kingdom.

So at the dusty cattleshed, we find Him still, “wrapped in swaddling clothes, lying in a manger”; and we worship Him as Christ, the Lord’s Messiah! As Jesus He was Mary’s son; but as Christ He is also the Father’s Son; and in the union of His two natures, human and divine, He comes to us “in great humility,” as the venerable *Book of Common Prayer* so eloquently asserts, “that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal...”

**“For unto you...is born a Saviour, who is Christ the LORD.”** “This is the only place where these words come together,” declares Dr. Henry Alford, famous commentator and dean of Canterbury. “In chapter 23:2 we have ‘*Christ a King*’ and in Acts 2:36, ‘*Lord and King*’... And I see no way of understanding this **Lord**, but as corresponding to the Hebrew Jehovah.” Jehovah or Yahweh was the personal, covenant name of Israel’s God; and since the ancient Jews considered that name too sacred to pronounce, they substituted *Adonai* or “Lord.” Thus to call Jesus “Lord” is to acknowledge His absolute and supreme deity and equality with the Father.

“Jesus is Lord!” This is the most primitive and the most basic confession of the Christian Church; and once more we repeat it at His manger bed. As God the Son, He is supreme over all creation, over all the Church, and over all those who love Him. Reverently we speak the words, and fervently we translate them into what we do and what we say—in our work and in our play, in our choices and in our priorities, and in our living and in our dying. All around us is the impress of His power and of His grace; and our hopes and our history, our culture and our convictions, our art and our aspirations are all shaped by His purpose. “Jesus Christ is Lord!” And that day shall surely come, as the Scriptures say, when all His enemies shall be put beneath His feet, every knee shall bow, and every tongue shall confess that “Jesus Christ is Lord to the glory of God the Father.”

**“Old news, good news, new news!”** This Christmas we repeat this happy news—the best news which this world has ever heard. As Mrs. Wildman declared to Lord Tennyson so long ago, “Christ has died for all”; and He has come for all; and He raised all who trust Him to everlasting life. We know, of course, that the literal manger in which He lay has long since passed into history and into obscurity. But in our hearts and in our minds, it still is in the dusty cattleshed in ancient Bethlehem; and upon its fragrant straw lies our incarnate God whom we worship and adore. For unto us “is born in the city of David a Saviour who is Christ the Lord.” ■



President Michael Avery

## Why Bible College?

Bible college is an extremely important step in the maturation and education process. During the early years of college, we solidify our system of values, clarify our doctrinal beliefs, and get rooted and grounded spiritually. No training is more important than this, and no education is ever complete without it. Bible college is a place where we can build friendships that will last forever with people of like faith. It is also at Bible college that we can be molded and mentored by godly men and women.

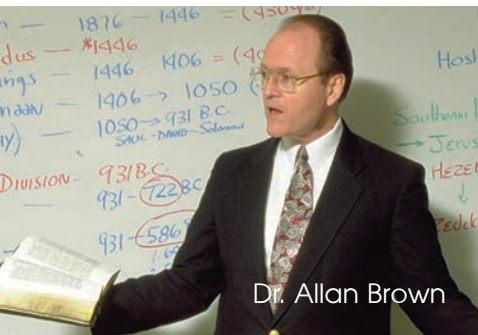


## Why God's Bible School and College?

God's Bible School in Cincinnati, Ohio, can offer a resounding "yes" to important questions like: 1) Does this college have the faculty necessary to train me for my life's calling and work? Are they, indeed, men and women of God who can mold me and mentor me into being the kind of Christian that I believe would be pleasing to the Lord and one that would be successful in sharing His faith? 2) Has the college produced over a period of years the kind of graduates I want to be like? Are there any with the abilities and the obvious successes that I want in my own life and ministry? 3) Will I be exposed to an environment that will broaden my understanding of God's kingdom and of the holiness movement? The years have proven that GBS has graduated leaders who have excelled in their fields of service, whether in pulpit or classroom, mission field or music lab. Our graduates literally girdle the globe, making an impact for Christ.



Larry Smith and ministerial students



Dr. Allan Brown

## How Can I Get More Information or Enroll for Second Semester?

Call GBS at 1-800-486-4637 and ask for Laura in the Admissions Office. You also may send e-mail to [admissions@gbs.edu](mailto:admissions@gbs.edu) and ask for information. We will gladly answer your questions and send you all the materials necessary for enrollment. Second Semester registration begins January 3. We hope to see you here!

**GOD'S BIBLE SCHOOL AND COLLEGE...because the harvest hasn't ended!**