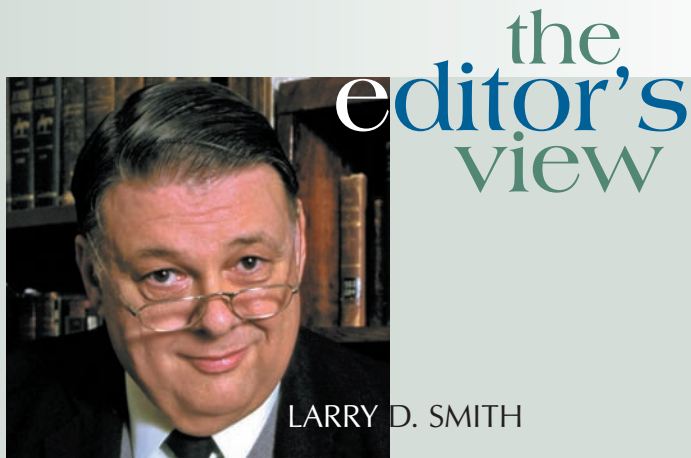


GOD'S REVIVALIST

December 2012

and Bible Advocate





the editor's view

LARRY D. SMITH

SINGING WITH THE ANGELS

“**G**loria in Excelsis Deo!” “Glory to God in the highest!” These are the words angels sang that first Christmas in old Judea, and these are the words we sing again as the venerable Feast of the Nativity returns to bless our weary world. In doing this, we not only join the praises of heaven above us, but we also join the praises of earth around us. For all worship here, as certainly as all worship there, centers in the adoration of God enthroned in majesty. “Glory to God in the highest!”

This is why Christ’s Church in its early centuries placed these words at the beginning of a hymn that still is said or sung by Christians of various denominations around the world. As a child I heard it read often at holy communion, for John Wesley included it in his order for that sacred service. It is also given prominent place in the *Book of Common Prayer* and in other devotional books; and either as original text or as contemporary inspiration, it appears in a wide variety of Protestant hymnals.

“Glory be to God on high, and on earth, peace, good will towards men. We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory, O Lord God, heavenly King.” Only God can number the voices that are lifting these very words to Him in many languages this very moment. “For only You are holy; only You are the Lord; only You, O Christ, with the Holy Spirit, are most high in the glory of God the Father.” Thus, we join the chanting of the angels, as it is echoed in the singing of the saints.

At this holy season, those chanting angels seem especially near us as we turn our hearts to Bethlehem. It was near that sleeping village that their Christmas anthem was first heard on earth by shepherds, “abiding in the field, keeping watch over their flock by night.” When it was first (p22) ➡

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

God's Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.

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the president's page



DON'T MISS CHRIST THIS CHRISTMAS

by Michael R. Avery, President

The early American spiritual “Sweet Little Jesus Boy” has a profound insight running through its lyrics. The writer appropriately reflects the world’s failure to recognize the incarnate Son of God when he says: “We didn’t know who You were.” The third verse proves to be even more remarkable. *“The world treats you mean, Lord, treats me mean, too; but that’s how things are down here. We don’t know who you are.”* The writer deliberately shifts from a historical ignorance to a present-day failure to recognize the Son of God and then to live out the implications of knowing Him.

The world and its peoples completely missed Him on that first Christmas (John 1:5, 10).

Their kings were born surrounded by pomp and circumstance. But Jesus came silently in a stable with only a few shepherds to pay Him homage. Their kings lived in palaces, dressed in splendor, dined with heads of state, and traveled in gold-plated chariots pulled by majestic steeds.

Their vision of a king was one to be served, feared, and honored from a distance. Jesus wore the garb of common men, had no place to lay His head, traveled by foot, rubbed shoulders with the poor and diseased, held

children on His lap, and first revealed His glory at the wedding of a poor village girl. The very thought of a king who died on a cross in order to redeem His people and establish His kingdom was to the world foolishness.

His own people missed him (John 1:11).

The Jews were looking for a conquering warlord who would throw off the yoke of Rome, liberate their country, and return them to the golden age of Solomon. But Jesus said His kingdom was not of this world, spoke of going the second mile, turning the other cheek, and loving your enemies. The Jews watched in complete horror as He healed a Roman centurion’s servant, talked to a Samaritan adulteress, stayed in the home of a tax collector, and spent most of His time with a group of ignorant fisherman. For their Messiah to be crucified on a Roman cross as God’s perfect sacrifice proved to be a huge stumbling block.

His disciples had problems recognizing who He was.

Peter, speaking for the twelve, announced at Caesarea Philippi, “Thou art the Christ, the son of the living God.” Jesus’ response to that was to explain that being the Christ involved a cross. To this Peter replied, “Not so, Lord.” When Jesus washed the disciple’s feet, Peter’s paradigm of the Messiah came out again, and it was not one of self-



the world to win

sacrificing servanthood. Even after three years, Jesus' disciples saw His death and resurrection as the ultimate end rather than the consummate victory.

You don't have to miss Him.

Those who were in tune to God's redemptive plan and activity recognized Jesus right away. Simeon and Anna recognized Him as God's means of salvation when He was still a babe in His mother's arms. The Wise Men worshiped Him, John the Baptist announced Him as the "Lamb of God," and the woman of Samaria said to her friends, "Is not this the Christ?" Even a Roman centurion who witnessed His crucifixion said, "Truly this was the Son of God."

If Jesus were reincarnated among us today, would we be prepared to recognize Him? Or have we created a Jesus so much to our own liking that we would never know the One walking through the pages of our New Testament? This Christmas season, go back to the gospels and look for Him. You will be awed by what you find. ■

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.

COLOMBIA. "Philip and Heather Dickinson are praising the Lord for nine people who recently testified that God entirely sanctified them. Others wept, found spiritual help, or are still seeking after a week of classes with Brother Joe Smith." —*Rope Holders*

ISRAEL. We've found a property in the Tiberias region, on the east side of the Sea of Galilee, which we'll likely be able to use in our H.O.M.E. (House of Manasseh Ephraim) project. The house is two stories, has seven bedrooms and two baths, and is located in the quiet and religious neighborhood. Please pray that God will provide (Jehovah-jireh) the necessary finances for the purchase and preparation of this property. —John E. Knight, *Email Prayer Letter*

MONGOLIA. New Life New Faith Church opened up for services in the summer. Brother Byrrah and Sister Doluma have been installed as the pastors. Different ones who have attended the church in the past are returning to the fold. Please pray for this work and people. Also the New Hope Day Care Center reopened last month. We're taking in preschool children and having activities for them throughout the day. Your prayers for this project, and the contact we have with the children's parents for their spiritual good, are appreciated. —John E. Knight, *Email Prayer Letter*

VANUATU. "The church in Port Vila is doing very well despite the opposition from the devil.... The church is never closed or postponed except for cyclones.... It is such a comfort to know that God is with us." —Kalo Pakoa, *Newsletter, Arms Around the World* ■



TO THE EDITOR

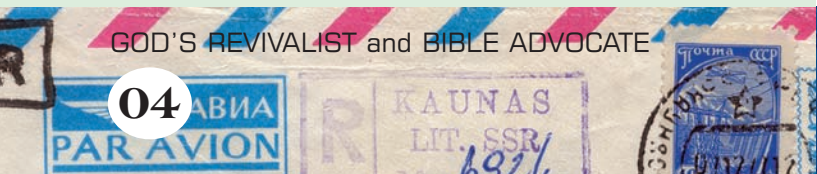
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The articles [President Avery] and Bro. Smith have written [A Call To The Conservative Holiness Movement] over the last several months have all been excellent. I would like to see them published in book or pamphlet form.

ELEANOR NUNLEY
Email

This is to say how much we appreciate God's Revivalist magazine each month.... Keep on giving out reality as the Bible proclaims it. We all...are edified, convicted, and revived as we take it to heart.

SAM AND VIVIAN LEARNING
St. Catherines, Ontario



A Personal Question At Christmas

by Charles E. Spurgeon

Observe how the Christmas messenger began: "Behold, I bring you good tidings of great joy, for unto you is born this day...a Savior, who is Christ the Lord!" Christmas joy began with those who heard that angel, and these were the humble shepherds. "To you," said he, "is born...a Savior!"

Reader, shall that same Christmas joy begin with you today? It little avails for you that Christ was born in Bethlehem unless He also is born in your heart. The main point is that you must have a personal interest in what Christ has done for you.

"But I am poor," someone says. So were the shepherds. O you poor, this mysterious child is born for you. "The poor have the gospel preached unto them." "He shall judge the poor and needy, and break in pieces the oppressor."

"But I am obscure and unknown," says another. So were the watchers on the midnight plain. Who knew the men who endured hard toil, and kept their flocks by night? Even if you are unknown to others, you are known to God.

Is it true that *unto us* a child is born, *unto us* a Son is given? It is a fact that the child was born. Upon that I use

no argument. We receive it as a fact, more fully established than any other fact in history, that the Son of God became man, was born at Bethlehem, wrapped in swaddling clothes, and laid in a manger. It is a fact, too, that a Son was given. About that we have no question. The infidel may dispute, but we, professing to be believers in Scripture, receive it as an undeniable truth, that God has given His only begotten Son to be the Savior of our race. THE MATTER OF QUESTION IS THIS: IS THIS CHILD ALSO BORN IN US? This is the matter of anxious inquiry. Have we a personal interest in the child who was born at Bethlehem? Do we know that He is *our* Savior? – that He has brought glad tidings *to us*? – that He belongs *to us*? and that we belong to Him? I say this is a matter of very grave and solemn investigation.

It is a very observable fact that the very best Christians are sometimes troubled with questions with regard to their personal relationship with Christ. Some seem to be the very picture of godliness; their life is admirable, and their conversation heavenly, but yet they cry – "'Tis a point I long to know: / Oft it causes (p7) ➡

It little avails for you
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Bethlehem
unless He also
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your heart.





Split-Interest Charitable Giving

Contributing economic assets to charitable causes is done in one of three ways:

- (1) gifts while living
- (2) gifts after death (testamentary)
- (3) gifts while living but retaining income from the gift.

Most readers are familiar with the first two ways of giving, but the third may not have drawn their attention. It is the intention of this article to make more donors aware of the opportunities available through what are known as “split-interest gifts.”

Picture an individual who wants to donate now but hesitates because a current donation would cost the future income from that asset. What might happen if this individual knew one could retain income from the donated asset in an amount similar to or even greater than its current yield? In addition, the donor may also receive a current charitable income tax deduction once the gift is given, as well as obtain favorable income tax reporting on future income from the donated gift.

To illustrate how this might work, let's assume that a 70-year old transfers \$100,000 cash in exchange for a charitable gift annuity issued by the charity paying a fixed annual lifetime income of \$5,800 per year. This gift would result in a current \$33,000 charitable contribution assuming a 2.4% IRS discount rate. In addition, the \$5,800 check would be divided between an income tax free sum of \$4,200 with the remain-

ing \$1,600 being ordinary income until the donor reaches age 86, at which time all of the \$5,800 would be ordinary income.

Additional split-interest techniques include vehicles such as charitable remainder trusts and charitable lead trusts. Donated asset possibilities beside cash would include appreciated securities, life insurance, and bonds, to name just a few.

It is hoped that the information presented will raise questions in your mind which lead to further inquiries with your preferred charity and professional advisors as to how these techniques may be of benefit to you as well as to your charity. ■

Contact **Faith Avery**, Director of Institutional Advancement, at favery@gbs.edu or (513) 763-6565 to request a free, no-obligation, customized gift annuity illustration.



Christmas is traditionally a time of giving. For many, it can be a time to share blessings with organizations through charitable gifts.

As the year draws to a close, give now to get your year-end tax donations in before it's too late! Year-end gifts must be postmarked by December 31 to qualify for the 2012 year.

You may give by check or online at www.gbs.edu/givenow. Or you may call our convenient credit card hotline (513) 721-7944 during business hours and we'll process your gift for you.

God's Bible School & College
Office of Advancement
1810 Young Street
Cincinnati, Ohio 45202
(513) 721-7944, ext. 1221



O Little Town of Bethlehem

by Phillips Brooks

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His Heaven.
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O Holy Child of Bethlehem,
Descend on us we pray.
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell.
Oh come to us; abide with us,
Our Lord Emmanuel.

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A PERSONAL QUESTION continued

➡(p5) anxious thought: / Do I love the Lord or no? / Am I His or am I not?"

So does it happen that the best sometimes will question, while the worst will presume. It is then, I say, really a matter of serious questioning with all who would be right at last, as to whether Christ is born in us.

I will now help you to answer the question.

If this child who now lies before the eyes of your faith, wrapped in swaddling clothes in Bethlehem's manger, is born to you, my reader, then you are born again! For this child is not personally and immediately born to you unless you are born to this child. If anyone tells me that Christ is his Redeemer, although he has never experienced regeneration, that person utters what he does not know. His religion is vain, and his hope is a delusion. Only those who are born again can claim the babe in Bethlehem as being theirs.

"But," someone says, "how am I to know whether I am born again or not?"

Answer this question also by another: *Has there been a change effected by divine grace within you? Are your loves the very opposite of what they were? Do you now hate the vain things you once admired, and do you seek after that precious pearl which you at one time despised? Is your heart thoroughly renewed in its object? Can you say that the bent of your desire is changed, that your face is Zionward, and your feet set upon the path of grace? that whereas your heart once longed for deep draughts of sin, it now longs to be holy? and whereas you once loved the pleasures of the world, they have now become as dross to you, for you only love the pleasures of heavenly things, and are longing to enjoy more of them on earth, that you may be prepared to enjoy a fullness of them hereafter? Are you renewed within? For mark, my reader, the new birth does not consist in washing the outside of the cup and platter, but in cleansing the inner man. It is all in vain to put up the stone upon the sepulcher, wash it extremely white, and garnish it with the flowers of the season; the sepulcher itself must be cleansed. The dead man's bones that lie in that charnel-house of the human heart must be cleansed away. No, they must be made to live! The heart must no longer be a tomb of death, but a temple of life. Is it so with you, my reader? For recollect, you may be very different in the outward, but if you are not changed in the inward, this child is not born in you.*

But I put another question. Although the main matter of regeneration lies within, yet it manifests itself without. Say, then, *has there been a change in you in the exterior?* Do you think that others

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who look at you would be compelled to say, "This person is not what he used to be"? Do your companions observe a change? Have they laughed at you for what they think to be your hypocrisy, your puritanism, your sternness? Do you think now that if an angel should follow you into your secret life, should track you to your closet and see you on your knees, that he would detect something in you which he could never have seen before? For mark, my dear reader, there must be a change in the outward life, or else there is no change within. In vain you bring me to the tree, and say that the tree's nature is changed. If I still see it bringing forth wild grapes, it is a wild vine still. And if I mark upon you the apples of Sodom and the grapes of Gomorrah, you are still a tree accursed and doomed, notwithstanding all your fancied experience.

The proof of the Christian is in the living. To others the proof of your conversion is not what you feel but what you do. To yourself your feelings may be good enough evidence, but to the minister and others who judge of you, the outward walk is the main guide. At the same time, let me observe that a person's outward life may be very much like that of a Christian, and yet there may be no religion in him at all.

I will just put another question. If you have been born again, there is another matter by which to test you. Not only is your inward self altered, and your outward self too, but *the very root and principle of your life must become totally new.*

When we are in sin we live to self, but when we are renewed we live to God. While we are unregenerate, our principle is to seek our own pleasure, our own advancement; but that person is not truly born again who does not live with a far different aim from this. Change a person's principles, and you change his feelings, you change his actions. Now, grace changes the principles of a person. It lays the axe at the root of the tree. It does not saw away at some big limb, it does not try to alter the sap; but it gives a new root, and plants us in fresh soil. Our inmost self, the deep rocks of our principles upon which the topsoil of our actions rest, our very self, is thoroughly changed, and we become new creatures in Jesus Christ.

"But," someone else insists, "I see no reason why I should be born again."

Ah, poor creature, it is because you have never seen yourself! Did you ever see a person in the looking-glass of the Word of God – what a strange monster he is! Do you know, a man by nature has his heart where his feet ought to be: that is to say, his heart is set upon the earth, whereas he ought to be treading it beneath his feet; and stranger mystery still, his heels are where his heart should be: that is to say, he is kicking against the God of heaven when he ought to be setting his affections on things

above. Man by nature, when he sees clearest, only looks down, can only see that which is beneath him. He cannot see the things which are above. Strange to say, the sunlight of heaven blinds him; light from heaven he looks not for. He asks for his light in darkness. The earth is to him his heaven, and he sees suns in its muddy pools and stars in its filth. He is, in fact, a man turned upside down.

The fall has so ruined our nature, that the most monstrous thing on the face of the earth is a fallen man or woman. The ancients used to paint griffins, gryphons, dragons, chimeras, and all kinds of hideous things; but if a skilful hand could paint *man* accurately, none of us would look at the picture, for it is a sight that no one ever saw except the lost in hell; and that is one part of their intolerable pain, that they are compelled always to look upon themselves. Now, then, do you not see that you must be born again? and unless you are so, this child is not born *in you.* ■

—*Edited and condensed by the editor.*

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Age	Annuity	Age	Annuity	Age	Annuity	Age	Annuity
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70	5.1%	76	6.0%	82	7.2%	88	8.4%
72	5.4%	78	6.4%	84	7.6%	90+	9.0%

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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 REQUIRES PERSONAL SELF-CONTROL

by Leslie Wilcox

We live in a soft, lax age which does not like discipline. But if we would live holy lives for the Lord Jesus Christ, we must learn to discipline ourselves. Such discipline will include a resistance of temptation to forbidden indulgence and also a careful control of the legitimate powers of body and mind. This is for several reasons. First, legitimate desires and appetites, when allowed too much indulgence, become the avenue of temptation to sin.

Beside this, the Christian must make sure that his life is dominated by the spiritual, not by the material or the physical. Unless this is true, he becomes earth-minded and soon sinks to the level of the flesh and the world. A third reason is that all the desires, impulses, and appetites of mind and body must be kept within due bounds lest they become so engrossing or powerful as to become our masters. And above all, desire must not become fixed upon a forbidden object.

This discipline must include the appetites, the desires, the thoughts, and the imagination. To be safe from Satan's snares, there are some things one cannot look at, some pictures one will not want in his room, some magazines and books one will not read. In many other ways one will keep the legitimate powers of body and mind under control, so that they will not become his masters nor become fixed upon wrong objects. He will certainly never feel that he has the right to do a thing or allow an indulgence just because he "feels like it." He will have higher purposes and controlling principles to which his life is disciplined.

And finally we name a great scriptural principle upon which all the forgoing warnings are founded. *The Christian is to glorify God in his body.* The fol-

lowing scriptures bear this out, the first one making the direct statement as given above, the others stating the same truth in other ways. One speaks of the body as a sacrifice to be yielded to God; one urges the holy use of the members of the body; and one urges that every act performed by the body be done in the name of Christ.

"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 bought with a price: therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6:19, 20).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

"As ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness" (Rom. 6:19).

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

As Christians we are redeemed creatures. As such we should be vigilant to allow nothing to drag us back under the yoke of sin, but in all ways and always to glorify Christ in our lives. ■

Leslie Wilcox (1907–1991) was a well-known holiness movement theologian, writer, and church administrator. He served for many years on the faculty at God's Bible School and College. This edited extract is taken from Beacons for Youth (Revivalist Press, 1967).



ty of many, we surpassed our goal to raise over \$125,000! Special recognition goes to Steve (BRE '78) and Kay Vernon ('82-83), who took the initiative to raise \$5,000 from community and church friends towards this year's goal. We so appreciate their passion and vision for GBS! Congratulations to the top student callers of each week: Katrin Crater, Rachel Langstaff, David

Medellin, Kyla Tichenor and Raelyn Wood; as well as to the overall top callers: Kyla Tichenor \$23,045; Kirsten Kaufman \$9,382; and Emily Ward \$8,168. —*Faith A. Avery, Director of Institutional Advancement*

STUDENTS SHARE CHRIST IN OPEN AIR CAMPAIGN

Beginning Monday, October 15, GBS students launched into more than a week of vigorous Christian witness coordinated through the school's annual Open Air Campaign. Working around class and work schedules, they were shuttled to Fountain Square (downtown heart of Cincinnati's business district), to the campus of the University of Cincinnati, and to inner-city residential areas for their presentations.

Under the supervision of Dr. Mark Bird, GBS faculty member and director of Aldersgate Distance

PHONATHON 2012 SURPASSES \$120,000 GOAL

During this year's annual Phonathon, held September 24 – October 11, over one hundred students from God's Bible School and College phoned alumni, parents, and friends of the college, asking them to help underwrite the student work program and institutional scholarships. Thanks to the generosi-



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 **Philip and Dana (England) (GBS '92-'95) Vernon**, a son, **Jackson Philip Vernon**, born April 14, 2012, Murfreesboro, Tennessee. Philip is the nephew of President and Mrs. Mike and Ruth Avery.

DEATHS

Dorothy J. Albert, 86, of Clearfield, Pennsylvania, passed away October 17, 2012. She was the wife of the late William H. Albert. She attended the Free Methodist Church, and both she and her mother Anna Fullington were members of the "Revivalist Family,"

going back 100 years, and were great friends of God's Bible School. Surviving is a daughter, Barbara G. Smith; six grandchildren; and numerous great-grandchildren.

Gene Elton Davidson, 99, died September 9, 2012, at Warm Beach Health Care Center, Stanwood, Washington. He graduated from Washington State College in 1938, after which he held positions with the Boeing Co., Consolidated Aircraft Corp., and the U.S. Army at Fort Ord, California. He served nearly five years in Army Ordnance with the Ninth Air Force in Europe during World War II. While taking a refresher course at the the University of Cincinnati, he met Jeanette Hauber, a student at God's Bible School. She had found the Lord at the school; and George, while visiting her, was saved in the spring revival of 1947. They were married that fall. She passed away in 2009.

They moved to Oregon in 1949, where Gene worked on designing the Detroit Dam Project near Mill City. They joined the Free Methodist church there, and



Drawing a crowd at the University of Cincinnati

Education Program, participants were counseled and encouraged by Eric Briscoe, national Open Air Campaign field director. They used such innovative methods as sketchbook painting and rope tricks to gain attention, supported by such traditional approaches as street preaching, tract distribution, prayer, and person-to-

person counseling. Children's meetings brought enthusiastic response, and Dr. Bird reports that GBS musical groups "sang beautifully and the people seemed to enjoy it."

Final activity of the campaign, Monday, October 22, was another open air service at the University of Cincinnati. "Today at Open Air

Campaign, I enjoyed sharing my faith through my sketchboard presentation," reported student Jeffrey Paulus. "God definitely helped me. The seed was planted, and the results are up to God. This is one of those methods that can be tough but is effective."

Hundreds of university students, business people, and other Cincinnatians were offered Christ throughout these days of witness. "Students plan to continue reaching out to the city and the university, using this method," according to Dr. Bird. "Pray that there would be continued fruit."

"FACE OF MODERN MISSIONS" THEME OF GBS CONVENTION

Theme for this year's GBS Missions Convention, held on campus October 21-23, was "The Face of Modern Missions." Students, faculty, and guests were deeply stirred by the ministry of veteran ➡



later they pastored it for nine years. Still later they moved to Seattle where Gene did mechanical design work for Fisher Mills, Inc.

They were members of the Rainier Avenue Free Methodist Church in Seattle for 12 years, during which time Gene was ordained a deacon at the Warm Beach Conference, July 25, 1976.

Paul E. Haus, 89, died September 4, 2012, at Columbus Colony Care Center, Westerville, Ohio. He was a 1948 graduate of Case University, a U.S. Army veteran of World War II, a longtime member of Calvary Bible Baptist Church, and retired from AEP as a staff engineer. He is survived by his wife of 62 years, Margery; his daughters Libby and Kathy; his son David; three grandchildren; and other relatives. Funeral services were held at Calvary Bible Baptist Church, Rev. Matt Keller and Rev. Bruce Schlenke, officiating. Entombment was at Blandon Cemetery and Mausoleum.

Dorothy (Hammett) Herron, 94, Charlotte, North Carolina, died November 13, 2012. She obtained degrees in education from Central Wesleyan College, Central, South Carolina, and Samford University, Birmingham, Alabama, and her Masters of Education from Vanderbilt University, Nashville, Tennessee. She taught 40 years at all levels from kindergarten through college. She was a faithful partner in ministry with her husband, the Rev. Stephen D. Herron, during his service as pastor of the Wesleyan Methodist Church, Talladega, Alabama, and later as president of the Alabama Wesleyan Methodist Conference. When he founded Hobe Sound Bible College and Academy in 1960 and throughout his tenure of 25 years as its president, she continued to be his stalwart support. This was her life's work and passion, and she is gratefully remembered by alumni for her sacrifice and dedication.

Mrs. Herron is survived by her daughter, Dr. Jane Box; three grandchildren; and one-great grandchild. ➡



Rev. Rick Hutchison

➔ missionaries who explored this theme and its implications, summoning their congregations to renewed devotion to Christ's call to worldwide Christian outreach.

Brian Rauschenberger, veteran missionary to Haiti, brought the opening message, Sunday evening, with an

impassioned appeal to unconditional personal commitment. This was followed by an "international meal" prepared by GBS students from various parts of the world. Monday morning featured Andrea Whiteman Colson, who drew on her years of service in Romania to emphasize God's love to us, as well as our response in offering our hearts to Him.

That evening Marc Sankey, assistant director for Evangelistic Faith Missions and former missionary to Mexico, brought a deeply convicting message contrasting lethargy and materialism with the demands of Christian consecration. Rick Hutchison, president of Barnabas Ministries, presented the final message Tuesday morning, emphasizing again what it means to follow Jesus in self-giving ministry to the world.

Monday and Tuesday activities began with times of "prayer for the harvest," led by students. A panel discussion helped to explain and amplify the convention theme and addressed the realities of missionary service. Additional missionary speakers included Stephen Gibson,

REVIVALIST FAMILY continued

➔ She was preceded in death by her husband the Rev. Dr. Stephen D. Herron, February 25, 1994, and her sister, Jean Ford, died one day after she did on November 14. A joint memorial service for Dorothy and Jean was held at Calvary Church, Charlotte, with interment in Pell City, Alabama.

Mary V. (Harney) Richter, 89, of New Richmond, Ohio, died October 23, 2012. The wife of Paul E. Richter, who preceded her in death, she was the beloved mother of Paul, (Rev.) James, Mark, and the late David Richter, and is also survived by nine grandchildren, ten great-grandchildren, and seven great-great grandchildren. Funeral services were held at New Hope Community Church, Mt. Carmel, Ohio.

Rev. Don Staley, 74, of Indianapolis, Indiana, died October 25, 2012, after a lengthy illness. On

July 31, 1959, he married the love of his life, Dorothy Frances Hollabaugh. A graduate of God's Bible School and College ('62 ThB), he was in full-

time ministry for 45 years, nearly 25 of which were as pastor of Southeastern Holiness Church, Indianapolis. He also served on



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February 20-21, 2013

Carlisle Inn
Walnut Creek, Ohio



This year's featured speaker is **Richard Miles**





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Daryl Hausman, and Steve Sturtevant. The convention was directed by Dr. Dan Glick, chair of the Division of Intercultural Studies and World Missions.

“CHRIST IN THE OLD TESTAMENT” FOCUS OF ALDERSGATE FORUM

“Dr. Barrett taught us practical ways to see Christ in the Old Testament. His lectures were very profitable,” was the reaction of Rev. Clair Sams, Bible Methodist conference president, to this year’s Aldersgate Forum, October 23-25, at West Harrison, Indiana. Regarding the sessions exploring use of the Greek aorist tense in 19th-century holiness exegesis, Sams added, “This doctrinal and grammatical discussion will bear fruit for many years.”

Speaker for the three plenary sessions was Dr. Michael Barrett, academic dean and professor of Old Testament at Puritan Reformed Theological Seminary. In scholarly, winsome, and gracious terms he addressed the conference theme: “Christ in the Old Testament:

Seeing and Savoring the Messiah’s Glory.” He also took time to answer questions from the floor.

Papers addressing the use of the Greek aorist tense were presented by Stephen Smith, Philip Brown, Steve Oliver, and James Sedlacek. A panel discussion addressed implications in the application of texts related to the doctrine of entire sanctification. Wednesday and Thursday sessions also began with devotional reflection and prayer. As in the past, accommodations and meals were provided at Higher Ground Conference and Retreat Center.

According to its “mission statement,” Aldersgate Forum exists “to promote informed dialogue and scholarly analysis of the vital theological and practical issues” facing the Conservative Holiness Movement. Although a ministry of God’s Bible School and College, its members and participants come from a broad spectrum across the CHM. It is coordinated by Dr. Philip Brown and the ministerial education faculty at GBS. The Forum’s website may be accessed at <http://s.gbs.edu/thealdersgateforum/>. ■



boards of the International Conservative Holiness Association and of Union Bible College.

He is survived by his wife of 53 years, Dorothy Staley; his three children, Vanessa, Randy, and Vonda; five grandchildren; and other relatives. Funeral services were held at Southeastern Holiness Church, with Pastor Ron Stevens, officiating. Burial was in Garland Brook Cemetery, Columbus, Indiana.

Omajean “June” Strickland Smith, 85, of Cross Lanes, West Virginia, died September 6, 2012. Converted at the age of 13, she spent her life in service to the Lord. She played the piano and organ, taught Sunday school classes, held other positions in the church, and for over 50 years partnered with her husband, the Rev. Dr. C. Harold Smith, in pastoral ministry in the Church of the

Nazarene, serving congregations in West Virginia. Her unique combination of wisdom, humor, and genuine love for missions had a profound effect. “Omajean loved God’s Bible School,” her husband reports. “She read *God’s Revivalist* with great relish and joy, usually the day it came.”

In addition to her husband of 64 years, Mrs. Smith is survived by two daughters, Jan Elizabeth Smith and Jennifer Ann Thaxton; a step-grandson, Brantly Thaxton; and other relatives. She will also be remembered by a great host of members and friends of the Church of the Nazarene in which she was a member, as well as by many other acquaintances from around the globe made during the 13 years her husband served in the district superintendency. Funeral services were held at First Church of the Nazarene, Charleston, West Virginia, with burial at Elk Hills Memorial Park.



Virginia Milam Vernon, 94, of Brent, Alabama, died November 14, 2012. Virginia’s father subscribed to *God’s*

Revivalist in the 1920’s and from it learned of God’s Bible School. It became a dream of his to send one of his children to the school. That dream came true in 1936 when Virginia enrolled as a work student. She was a GBS student until 1940. She met and married a ministerial student from Tennessee, George B. Vernon, Jr. They were married on September 8, 1940.

During 70 years of service, Virginia was a wonderful pastor’s wife, leader in her denomination’s Women’s Missionary Society, teacher in a Christian day school, and faithful witness and prayer warrior. After her husband’s ➡

➡ retirement and later his death, her letter and tract ministry became quite extensive. In 2000 she was honored as the Alumna of the Year by the Alumni Association of God's Bible School and College.

She is survived by a sister, Lucille Goodman, Wetumpka, Alabama; eight children: George B. Vernon III (GBS '71), Hobe Sound, Florida; Rosalind Pilgreen, Brent, Alabama; Mark Vernon ('63 GBS HS), Manchester, Tennessee; Joseph Vernon (GBS '69), Covington, Georgia; Philip Vernon (GBS '77), West Blocton, Alabama; Rev. Steve Vernon (GBS '78), Greensboro, Alabama; Ruth Avery (GBS '80), Cincinnati, Ohio; Rachel Kirschbaum, Lander, Wyoming; 11 grandchildren; and 10 great-grandchildren. Funeral services were held November 21 at Ada Chapel Bible Methodist Church, West Blocton, Alabama, with burial in the church cemetery, where her husband is also buried.

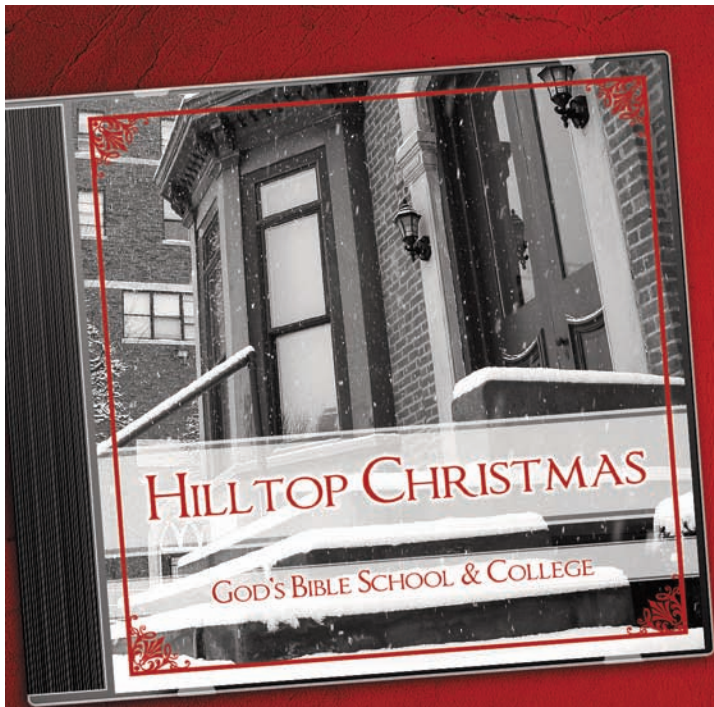
NOTE: *The Vernon connection to GBS is extensive. Twenty-six members of Mrs. Vernon's family have attended the college. Her brother-in-law, Dr. J.D. Robertson, served as academic dean; son, George, served as dean of men and executive vice-president; daughter-in-law, Ruth Ann, served as dean of women; son, Philip, worked on staff. Her daughter, Ruth, is the wife of President Michael Avery and serves on staff; her grandchildren Sonja Vernon, and Joshua and Faith Avery, are full-time staff; and her grandchildren, Jon and Beth Avery, presently serve as adjunct*

professors. Four boys from the family sang and traveled with GBS music groups. A Vernon Scholarship was established in 2010 by the family to help needy students.

NOTICES

Pastor Needed: An independent holiness church in Ohio with a Christian school and small bus ministry is in search of an experienced, loving pastor. Please note that our pastor is not responsible for daily school administrative duties. Interested persons should contact Dick at (740) 375-6718 or e-mail resume to richardmcllinsey@aol.com.

Pastor Needed: The Pilgrim Holiness Church of Griffith, Indiana, is seeking a pastor. Ours is an independent conservative holiness church, located 35 miles from downtown Chicago in northwest Indiana. We have a beautiful, three-bedroom, two-bathroom parsonage with two family rooms and a three-car garage across the street from our church facility. We are seeking a pastor and his family who are interested in rebuilding our church and who have a passion to help the lost and encourage the saints. Interested candidates should have at least three years of pastoral experience and a track record of getting involved in the community and church growth. Contact Dave Gumbiner at either (219) 730-2493 or dave.gumbiner@elluican.com. ■



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student focus

U.S. BIRTH RATE FALLS

According to a new report issued by the Centers for Disease Control (CDC), the U.S. birth rate has dropped to the lowest level since the national data was available," reports Robert Longley of *About.com Guide*. The rate of births among teenagers also fell to a new record low, continuing a decline that began in 1991. Of particular concern to Christians is the fact that "more than one-third of all births were to unmarried women."

CHRISTIAN UNIVERSITY TURNS DOWN FREE CAMPUS

Grand Canyon Christian University has turned down the gift of a free, 27-acre campus located in western Massachusetts, according to reporter Jay Lindsay in *The Huffington Post*, "citing millions of dollars in unanticipated costs that it said made an expensive project too risky."

The Green family, which owns the campus (as well as the Hobby Lobby chain), announced that it would give it to the Christian school located in Phoenix, Arizona, which had "planned to eventually attract 5,000 students there by offering a low-cost private Christian education" and also hoped to use "the property as a northeastern base for its expanding online enrollment." But President Brian Mueller said later that further review had uncovered about \$30

million in extra costs for building updates and infrastructure upgrades, in addition to the \$150 million it planned to spend...."

According to Lindsay, the "classic stone and brick campus in the hills along the Connecticut River was once home to the Northfield Mount Hermon School, founded by 19th century evangelist Dwight L. Moody."

EVANGELICALS ASK FOR MARRIAGE RECOGNITION FROM ISRAELI GOVERNMENT

"Hundreds of Israeli evangelical couples have traveled out of the country in order to get married because the Jewish government does not officially recognize their faith," reports *Christianity Today*. "The Council of Evangelical Churches in Israel (CECI), which includes 51 churches and organizations...formally requested in August 2011 that Israel recognize four denominations on behalf of nearly 5,000 followers."

Through the years the government of Israel has given official recognition to several Christian denominations, but "about 31,000 of Israel's 6.5 million inhabitants are members of unrecognized evangelical denominations." The request from the CECI "seeks recognition for Baptist, Assemblies of God, Church of the Brethren, and Christian Brethren Israeli congregations." The final decision will rest with Prime Minister Benjamin Netanyahu. ■

JOSH WILLIAMS grew up in Columbus, Indiana, not far from the Driftwood River and Yellowwood State Forest. He is grateful for the prayers of his Grandma Cash and the support of his parents in urging him to accept Christ at an early age.

Josh came to GBSC struggling with his faith but soon found a place and a people who would challenge and support him as he grew and matured in Christ. "I knew that the professors here at GBS didn't just want me to get an education, they also wanted to see me grow in my walk with God and to see me become a more mature Christian." Josh has gone on to serve as the president of Student Council and as resident assistant for the men's dorm.

Josh is widely respected across campus, has a deep love for God's word, and is passionate about his call to pastoral ministry. He's been involved in a number of outreach and mission efforts while in school and hopes to soon be serving in a holiness parsonage. ■

Seventy-five percent of our students receive some form of financial aid which enables them to attend GBSC. If you would like to support Josh or a student like him, 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



Classics

THE WORD WHO DWELT AMONG US

by Alexander McClaren, D.D.

“And the Word became flesh and dwelt among us....” —John 1:14

The term translated “dwelt” in St. John 1:4, as well as in Rev. 7:15 and 21:3, is a peculiar one. It is found only in the New Testament. This word literally means “to dwell in a tent,” or, if we may use such a term, “to tabernacle.” No doubt this is a reference to the Tabernacle in the Old Testament in which the Divine Presence abode in the wilderness and in the land of Israel before the erection of the Temple. In all three of these passages – the one in St. John’s gospel and the other two in the book of Revelation – we may see an allusion to that early symbolical dwelling of God with man in the ancient Tabernacle.

I. Think, first, of the Tabernacle for earth. Jesus our Lord, the Word of the Father, was made man and dwelt as in a tabernacle or a tent among us. *“And the Word became flesh and dwelt among us....” (John 1:14).* Here St. John wishes us to understand that in Christ’s lowly humanity with its curtains and its coverings of flesh, there lay enshrined in the inmost place the brightness of the light of the manifest glory of God. This manifestation of God in Christ is unique, as becomes Him who partakes of the nature of that God of whom He is the Representative and the Revealer. Like the Tabernacle that Moses erected, Christ is the dwelling place of God.

II. We also have the Tabernacle for the heavens. *“Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them” (Rev. 7:15).* Yes, He who sits upon the throne shall spread His *Tabernacle* above them, as the word “temple” might be translated. That is to say, God Himself shall build and be the tent in which His people shall dwell. He Himself shall dwell with them in it. He Himself...shall keep His people company throughout eternity.

III. The final vision – the Tabernacle for the renewed earth. *“Behold the Tabernacle of God is with men, and he will tabernacle with them, and they shall be his people, and God himself shall be with them and be their God” (Rev. 21:3).* The climax and the goal of all the divine working, the long processes of God’s love for us, and His discipline of the world are to be this – that He and men shall abide together in unity and concord. That has been God’s wish from the beginning. And at the close of all things when the vision of this final chapter shall be fulfilled, God will say, setting Himself in the midst of a redeemed humanity, “Lo, here I will dwell, for I have desired it. This is my rest forever.” ■

The Rev. Dr. Alexander McClaren (1826–1910) was an English non-conformist minister, a well-known educator, and distinguished expositor of Holy Scripture. This edited selection is extracted from his published writings.

The second practice a Christian must cultivate in order to keep himself in the love of God is to learn to pray in the Holy Spirit.

B. “Praying in the Holy Spirit” (Jude 1:20b)

The battle against false teaching is not won simply by superior Biblical knowledge and argument. Prayer is also a vital and necessary ingredient. 2 Corinthians 10:3-5 teaches we must learn to be mighty “through God” to the pulling down of strongholds.

Prayer provides the spiritual power and strength a Christian needs. To pray “in the Holy Spirit” means to pray under the submission, direction, and leadership of the Spirit. When we pray in the Holy Spirit we submit ourselves to Him, rest on His wisdom, seek His will, and trust in His power (cf. John 14:14-17; 1 John 5:14-15). Do we realize that the Holy Spirit is a person? If we ask, He will show us how to pray. He will help us, direct us, and prompt us. However, we must learn to be submissive to the leadership of the Holy Spirit in our prayer life. If we keep submissive to the Holy Spirit, He will keep us from spiritual defeat in our areas of weakness.

Thirdly, we keep ourselves in the love of God by “looking for the mercy of our Lord Jesus Christ unto eternal life.”

C. “Looking for the mercy of our Lord Jesus Christ to eternal life” (Jude 1:21)

We are to live with eternity in view as we eagerly anticipate the Lord’s return (1 Cor. 1:7; Phil. 3:20; 1 Thess. 1:10; 2 Tim. 4:8; Titus 2:12-13; cf. 1 Peter 4:7; 2 Peter 3:11-13). The phrase “looking for” implies a waiting with anticipation. We could translate it “earnestly expecting.” This phrase is used to describe our expectation of the resurrection (Acts 24:15), the prospect of eternal glory (Titus 2:13), and servants who await the return of their master (Luke 12:36).

On that great future day, all of us who have trusted in Him will experience Christ’s final mercy and enjoy the fullness of eternal life (cf. Rom. 2:7; 1 Tim. 6:12; 1 John 5:13) as we experience the resurrection and glorification of our bodies (John 5:24; 17:3; Rom. 5:17; 2 Tim. 1:10; 1 John 5:20; cf. Dan. 7:18).

Even if Jesus doesn’t come in our lifetime, when we die and go into the presence of the Lord, we will receive His mercy and eternal life. That promise should be enough to motivate us to resist false teachers and to keep ourselves in the love of God by building ourselves up in the most holy faith through study of God’s Word, by praying in the Holy Spirit, and eagerly awaiting the mercy of our Lord Jesus Christ to eternal life.



—sermon by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE
IN PREACHING”



**STAYING TRUE TO
GOD IN THE MIDST
OF APOSTASY AND
COMPROMISE**

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

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” (Jude 1:20-21).

Introduction

Jude’s letter was written to believers who were living in spiritually perilous times. In the Christian community there were many false teachers and religious professors who had accepted and who were actively propagating a false gospel. The recipients of Jude’s letter were urged to detect and to reject the false teaching. Further, they were exhorted to “earnestly contend for the faith which was once delivered unto the saints” (Jude 1:3) and to “keep themselves in the love of God” (Jude 1:21).

The focus of this message is the command, “Keep yourselves in the love of God” (Jude 1:21). Accompanying this command are three practices that Christians must follow. We keep ourselves in the love of God (1) by building ourselves up by our most holy faith; (2) by praying in the Holy Spirit, and (3) by waiting expectantly for the mercy of our Lord Jesus Christ, who will grant us eternal life at His Second Coming.

I. The Command to Keep Ourselves in the Love of God (Jude 1:21)

This command is addressed to Christians who “are sanctified by God the Father and preserved in Jesus Christ and called” (Jude 1:1). It is interesting to note that even Christians who are “preserved in Jesus Christ” must not be passive in their faith. They must be actively engaged in keeping themselves in God’s love.

Most commentators take the phrase “the love of God” to mean God’s love for us, rather than our love for God. Our Lord made a similar statement recounted in John 15:9: “Continue ye in my love.” Jesus explained, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love” (John 15:10). The same truth is taught in 1 John 2:5, “But whoso keepeth His Word, in him verily is the love of God perfected.”

Jude is telling us that there are some things that God requires Christians to do if they would keep themselves in the love of God. Christians keep themselves in God’s love by reading God’s Word, incorporating its teachings into their lives, and ensuring that they are constantly obeying God. They keep themselves in God’s love by living lives of holiness and godliness.

If we want to know what happens to those who do not keep themselves in God’s love, we need look no further than the examples of the Israelites, who although saved by God out of the land of Egypt, afterward were destroyed by God for their unbelief (Jude 1:5).

Is it possible for a Christian to walk away from God and sever his relationship and ultimately be lost? Long before Jude wrote his letter of warning, the prophet Ezekiel was given a message from God about this very danger. God warns that it is possible for the righteous to depart from righteous living, die in sin, and be eternally lost.

Ezekiel 3:20 says, “When a righteous man turns away from his righteousness and commits iniquity, and I place an obstacle before him, he will die; since you have not warned him, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand.”

Ezekiel 3:21 adds, “However, if you have warned the righteous man that the righteous should not sin and he does not sin, he shall surely live because he took warning; and you have delivered yourself.” This clearly contradicts the “once saved, always saved no matter how you live,” teaching that is prevalent in many evangelical churches.

Ezekiel 18:24 repeats the warning. “When a righteous man turns away from his righteousness, commits iniquity, and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die.”

Ezekiel 18:26 says, “When a righteous man turns away from his righteousness, commits iniquity and dies because of it, for his iniquity which he has committed he will die.” Ezekiel is not talking

about physical death; he is speaking of spiritual death which involves eternal separation from God.

A third warning comes in Ezekiel 33:12-13: “And you, son of man, say to your fellow citizens, ‘The righteousness of a righteous man will not deliver him in the day of his transgression, and as for the wickedness of the wicked, he will not stumble because of it in the day when he turns from his wickedness; whereas a righteous man will not be able to live by his righteousness on the day when he commits sin.’ When I say to the righteous he will surely live, and he so trusts in his righteousness that he commits iniquity, none of his righteous deeds will be remembered; but in that same iniquity of his which he has committed he will die.”

Ezekiel is being inspired by the Holy Spirit to talk about spiritual life and spiritual death and to warn the righteous not to turn back into a life of sin. In like manner, Jude tells us we are to keep ourselves in the love of God. This is not salvation by works; this is called “walking in the Spirit” and cooperating with God’s grace.

II. The Specified Means for Keeping Ourselves in the Love of God (Jude 1:20-21)

Jude tells us three things we must do in order to keep ourselves in the love of God. The first of these is to build ourselves up in the most holy faith.

A. “Building up yourselves on your most holy faith” (Jude 1:20a)

The phrase, “your most holy faith,” speaks of the revelation of truth God has given His church through inspired Scripture (2 Timothy 3:16-17). It is the entirety of God’s Word (Old Testament and New Testament) which forms the core beliefs of the Church. It is “most holy” because it comes from our thrice-holy God, and it has the power to make those who believe it to be “holy ones” themselves (“sanctified by God the Father”—Jude 1:1).

How do we do this? In Acts 2:42, after the day of Pentecost, we see that the early Christians built themselves up in the love of God by devoting themselves daily to the apostles’ teaching (the study of Scripture), and to Christian fellowship, and to the breaking of bread, and to prayer. In other words, the only way to build up ourselves on our most holy faith is to read, study, learn, and remember God’s Word (2 Tim. 2:15; Heb. 5:12). We must become doctrinally strong if we would recognize error and effectively fight the battle for truth, thereby saving our own souls and helping other Christians to understand and live by God’s Word.

Housing could generate scholarship funds!



This building is located adjacent to the north side of our campus. It contains 11 efficiency apartments that would be perfect for married students or older single students wishing to attend God's Bible School and College. If a friend of GBS purchased this building and gave it to the college, in addition to providing needed housing for married students, the monthly rental income would fund 10 full scholarships each year! The present housing market makes this a very attractive purchase.

Contact the President's Office for further information.

(513) 721-7944 or mavery@gbs.edu

Homecoming 2012

"Radio Days"



50-Year Graduates (left to right): Leah Dobben Janofski, Carol Hazeltine Dearth, Joe Heidler, Sharon Schwanz Thompson, Barbara Larimore Flexner, Gordon Tilley, Hettie Keaton Heidler Tilley, James Booher, Vicki Keaton Sproull, Ralph Tilley, Elizabeth Hill Enyart, John M. Hulett, Donna Hayes Handel.



1

Homecoming 2012, October 12-13, was a very special time on the Hilltop. Friday night concert attendees filled the Adcock Chapel to be a part of a simulated radio broadcast from the very same location where so many broadcasts in the past have originated. It was a real treat to have "the Voice of God's Bible School," Joe Emert, back to host the broadcast. An alumni "radio choir"⁴ and former alumni groups ¹ provided great music. Dr. John and Elizabeth Enyart ² provided a very special offertory. The GBS College Choir closed out the concert. The alumni then gathered in the Miller-Deets Student Center for the Family Ice Cream Social featuring Cincinnati's favorite – Graeter's ice cream!

Saturday breakfast was an opportunity for reunion and fellowship. The Saturday morning service featured a devotional by Mr. David Crosley ⁷ and the recognition of the 25- and 50-year graduates. The Alumni of the Year Award was presented to Rev. and Mrs. John Case, Sr.,⁶ and the Faculty-Staff Appreciation Award ³ was presented to Mr. Richard Miles. Rev. John Burroughs and Ms. Jacinda Cravens were elected to the Executive Council of the Alumni Association.

Saturday concluded with a Homefest Picnic on the campus with plenty of food vendors, games, and fellowship. Special thanks to our business sponsors and our corporate sponsor ⁵, Christian Healthcare Ministries. We invite all of our GBS alumni to come back home for next year's Homecoming, October 11 and 12, 2013. ■

—Jack Hooker, President, National Alumni Association.



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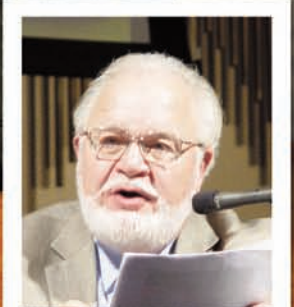
25-Year Graduates (left to right): Steve Veyon, Marlon King, Valerie Webb Quailes, David Stamper, Mike Simmons, Debbie Tilley McCord, Patrick Anyalewechi, Tamarah Huber Crosley, David Crosley.



7



JOE EMERT—
then and now.



➡(p2) heard in heaven is knowledge too wonderful for us, but surely angels have sung to Heaven's King from the moment He gave them life. Nothing ever can disturb their unending melody as they adore Him in the high vault of heaven. Continually they veil their faces, as rapturously they cry, "Holy, Holy, Holy, Lord God of hosts! Heaven and earth are full of Thy glory!"

Thus they always praise Him there; and thus they also praised Him here that holy night when He came to us in the shadows of a dusty cattle barn. "Glory to God in the highest," they caroled first – for God's glory always is first; and then they hailed His loving favor, extended now to us. "Peace on earth and mercy mild, / God and sinners reconciled!" So it was that the angel choir sang the first Christmas carol ever to gladden the hearts of sinners; and all our carols since are but a fading echo of the music which came to us from heaven.

God, of course, composed that sacred song as surely as He directed the sacred singers who intoned it. Angels can only do His will, and angels can only speak His word. One of them had just appeared to those astonished shepherds to announce the awesome wonders which God had wrought and would then reveal. "Fear not," the messenger had said, "for behold, I bring you good tidings of great joy which shall be to all people!" Given first to those bedazzled countrymen but then to all men and women everywhere without preference or restraint, these glad "good tidings" voiced the yearning hopes of all the ages and then promised their fulfillment. "For unto you is born this day in the city of David a Savior, who is Christ the Lord!"

So "in the fullness of time," as the ancient prophets had foretold and as the Father had ordained, the Eternal Word came to dwell in regal poverty among us. He did not despise the Virgin's womb, as the old divines have said; but there of Mary's substance, He forever took upon Himself our human nature.

*Veiled in flesh the Godhead see;
Hail the incarnate Deity!
Pleased as man with men to dwell,
Jesus our Emmanuel!*

In Bethlehem the infant Lord is stirring upon the fragrant straw amid the clinging cobwebs and the watching beasts. Royal births traditionally have had their validating witnesses, and these rustic shepherds are called to royal service to attest the most royal birth of all. "This shall be a

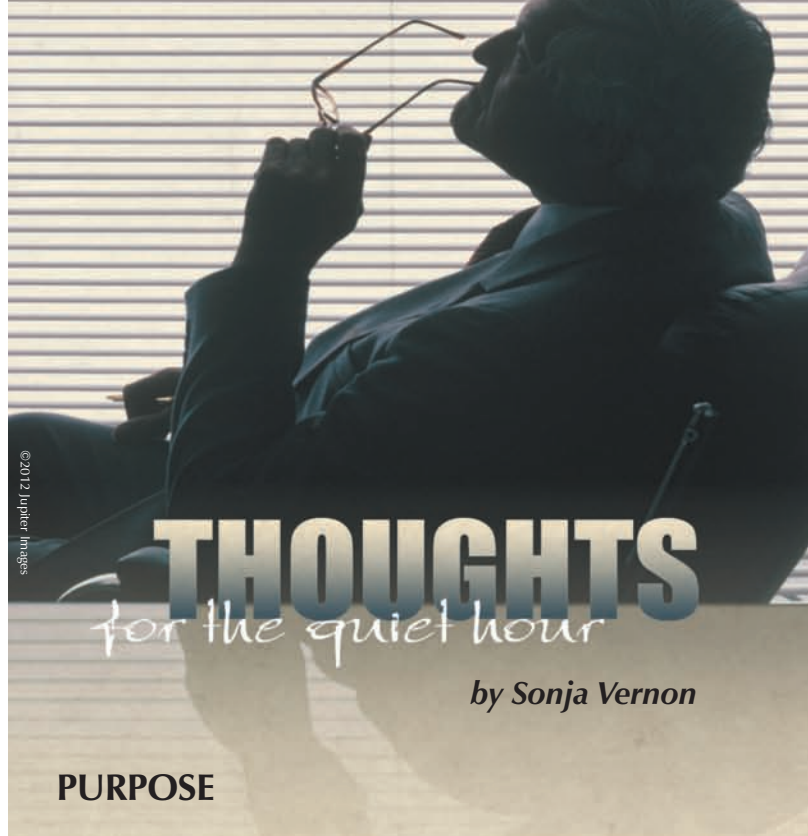
sign unto you," the angel told them. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

But first the sacred concert! Before the shepherds can begin their pilgrimage to the manger bed, a "troop of angels issues forth from the depths of that invisible world which surrounds us on every side," as Godet remarks. Like the responsive choir which chants the theme in ancient plays, they come to reassert and reaffirm the grandeur of that most holy night with their most holy song. And the "glory of the Lord" is the radiance which drives away the darkness, and the Judean hillsides are the sounding board which amplifies their anthem. Glorious drama demands glorious music, and the resplendent pageant of our redemption had begun on the crowded stage of human life.

Bethlehem was its opening scene; Calvary would be its bloody climax; and Easter and Ascension would be its glorious finale. But this was only its action played out on earth, for its script had been conceived in heaven. In heaven, too, it had commenced; and in heaven it would be consummated in eternal triumph. From their exultant shouts when the foundations of the world were laid until the final trumpet blasts, the final curtain falls, and the final views unfold of resurrection, of judgment, and of woe, angels would have major roles in the moving plot. How, then, could they ever have kept silent that first Christmas night? How, then, could they not have sung when Christ was born. "Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels; praise ye him, all his hosts!" (Ps. 148).

In this clear call, the psalter enjoins all the company of heaven to worship God, but it also summons all creation to do the same. Thus the Christmas angels represented the whole fabric of the singing cosmos – the entirety of "heaven and earth and of all things visible and invisible" – in devout homage to their Maker, who is encircled now in swaddling bands. "Praise ye him, sun and moon; praise him, all ye stars of light...Praise the Lord...fire and hail; snow and vapors...mountains and all hills...beasts and all cattle; creeping things and flying fowl." Surging all about us, this is that "mighty chorus which the morning stars began," as one of our noblest hymns declares; and to that chorus we mortals must also add our voices. "Kings of the earth, and all people, princes, and all judges of the earth: both young men and maidens, old men, and children. Let them praise the name of the Lord!"

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THOUGHTS

for the quiet hour

by Sonja Vernon

PURPOSE

“All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.” —Isaiah 53: 6, 11 NASB

An angel, a virgin, a star, a promise, a spotless Lamb – at this season we celebrate a beautiful story of hope only because of the greatest sacrifice of all time. Even before He set the world in motion, God lovingly crafted a plan to redeem it, knowing it would cost Him dearly. Jesus chose to clothe Himself in humanity, fully aware that the entire weight of its sin would one day crush His soul. He was prepared. He was perfect. Unlike those He came to save, He was a Lamb that did not stray. His purpose was clear, and He never diverted from the path.

The angels’ message of peace on earth and goodwill toward men would only be possible with a sacrifice. There is no true peace without atonement. First the debt must be paid, and sin is costly. So blood was spilled, “precious blood, as of a lamb unblemished and spotless” (I Pet. 1:19); and for the first time since the fall of man, the barrier was shattered. God and man were reconciled. Immanuel embodied His name and opened the way to God. This Christmas we have every reason to celebrate! ■

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DECEMBER 2012

This is worship, and it is the heart of heaven and the harmony of earth. Celebrating who God is and commemorating what God does, worship is the transcendent purpose of all creation, the holy rhythm which sanctifies it still, and the mystic bond which unites it in continual oblation to God alone. Only where sin has defaced its lovely order has worship been disrupted, and even there the Father seeks to establish it again. “Let all things their Creator bless,” St. Francis wrote, “and worship Him in thankfulness.” So it was in the beginning, and so it will be again when all has been destroyed which will not worship Him. “Praise, praise the Father, praise the Son, / And praise the Spirit, Three in One.”

Worship also hallowed that first Christmas night. Angels chanted their divine chorale; shepherds glorified God; Mary still magnified the Lord; and according to tradition, even the oxen knelt before the Savior’s crib. Although there was no marble altar or rising incense there, the cattle barn became a temple where Deity was lifted up. Deity still is lifted up; and if worship hallowed Christmas then, worship hallows Christmas still. Granted, the shepherds have long since gone the way of all the earth, and their successors report no angel concerts near modern Bethlehem. As we celebrate the Holy Birth and venerate the Holy Child, exploding bombs profane that blest but broken land where Jesus nestled once in fragrant hay.

Yet for all of that, the celestial host still praises God in the high vault of heaven and sings of good will to His people on earth. As we ponder the marvels revealed to us at Christmas, we lift our drooping heads; and we catch again the strains of heavenly music surging all around us. That music charms us still; it lifts our paralyzing fears; it calms our palpitating hearts. Too long we have quailed before the raucous din of greed and rage and passion which screams into our ears. Too long we have been deafened by the ugly blasts of malignant voices – the taunts of blasphemers who despise our God and defame our Lord; the lies of politicians who beguile and exploit us with their corruption; and the treacheries of churchmen who deny and crucify the Lord who bought them.

But no longer! For now we are caught up in heaven’s music; faith begins to soar; “hearts are brave again, and arms are strong;” and soon we too are singing with the angels. They shall sing forever, and we shall sing forever with them in the anthem which will silence all those other harsh and evil sounds. *Gloria in Excelsis Deo!* These are the words which the angels sang that first Christmas night in old Judea, and these are the words we shall sing with them in heaven. But these are also the words which we shall sing with them now as the venerable Feast of the Nativity returns to bless our weary world. ■

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