

GOD'S REVIVALIST

and Bible Advocate



contents

6

Where Was God On September 11?

by Richard S. Taylor

9

Still Trusting God With The Question Of Evil

by Dan Glick

11

Jesse's Story

by Tim Keep

21

A Brief Catechism On The Problem Of Evil

by Mark Bird

- 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**
- 12 **Revivalist Family**
- 14 **GBS Alumni Spotlight**
- 16 **Financial Development**
- 17 **Archives**
- 24 **Slates Of The Evangelists**
- 26 **Looking Ahead At GBS**

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Why does God permit evil? This question is addressed from several perspectives in this month's *Revivalist*, prepared in response to the terrible suffering brought to America by the September 11 terrorist attacks. Obviously we can't cover all the bases of an issue which has been pondered by saints and sages for centuries, but we do think that in these pages you will find thoughtful material which will comfort your heart and direct your thinking.

**TRIUMPHING OVER TRAGEDY***by Michael R. Avery, president*

America has been awakened from decades of secure slumber by a terrorist nightmare of monumental proportions. In a series of murderous assaults, our sense of territorial invulnerability has been shattered, our economy shaken to its heels, and our carefree way of life halted in its tracks. The American psyche was clearly rattled on September 11, 2001.

Our response to this national horror has been interesting. Rescue workers became heroes in swift succession as they braved the burning buildings, only to be entombed with those they sought to save. Congressional leaders closed ranks, made speeches, and allocated funds to relieve the victims and to capture the attackers. The talking heads in the media marshaled the experts and discussed everything from Islamic fanaticism to World War III. The average American, however, went to his knees in prayer, stood in line to give blood, and opened both his heart and his purse to thousands of widows and orphans.

My greatest disappointment came from the religious media personalities. They blamed every segment of sinners which was safe to blame (though Scripture says “judgment must begin at the house of God”), predicted the end of time, and offered “specials” on their latest prophecy book. These are the same religious leaders who promised dire consequences for the world, just because our calendar was changing from 1999 to 2000. In their haste to capitalize on another “ministry opportunity,” they stooped once again to interpreting the Bible through the newspaper, instead of interpreting the newspaper through the Bible.

A very bright spot for me came from two things that our President did. First, he led America to the place of prayer. Second, he stood atop the rubble of the World Trade Center and announced to the world that America’s soul had not been torn asunder, for it rested on something far more permanent than concrete and steel. He reminded all of us that terrorists may destroy our infrastructure, but they could never damage our spirit. I don’t believe our President was grandstanding. He was simply voicing his core beliefs.

President Bush offered the church a great object lesson as he stood atop that pile of rubble. During times of crisis the church must possess and project a discerning faith that looks beyond the fleeting shadows of the moment to the abiding substance of eternity—beyond things shaken to the things that are unshakable. Jesus told His church not to fear anyone or anything that could destroy the body (the passing), but fear Him that could destroy both body and soul (the permanent).

The men of this world despair when buildings topple, bodies are broken, and lives are snuffed out. But the child of God stands amid the encircling gloom of a desperately troubled day, lifts his (p20)➡

Our Readers Respond

It is a privilege to hear from readers of the Revivalist. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210, or e-mailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School.

ALWAYS A BLESSING

It's always a blessing to receive the *Revivalist*. The colorful layout and excellent articles certainly do the ole Hilltop proud! [The] editorials are masterpieces.

DAN DOWNING
Lexington, North Carolina

REDISCOVERED THE REVIVALIST

I look forward to each publication. It is rich with sound teaching and articles. I fondly remember camp meeting when my older brother was in the high school and what a blessing the services were. I'm thankful that I rediscovered the *Revivalist* a few years ago.

KEITH LEAP, Pastor
Milton United Methodist Church
Milton, West Virginia

ON TARGET

The [summer] issue... was right on target. I am thankful we have a president at GBS who desires to claim the future for Christ.

KEVIN BARRON
Osceola, Arkansas

SERMONS FROM THE PAST

Is it possible to put sermons of the 1950's and '60's from Dr. Marsh, Dr. Carpenter, and all those other evangelists in the *Revivalist*, one per month? Or if you have tapes, please let me know.

BERNICE WARRICK
Dorchester, Maine

EDITOR'S NOTE: In trying to meet the needs of our readership, we have published materials of many kinds in the Revivalist, including contributions from the past. Readers may contact GBS's Division of Music to find out what tape recordings are still available.



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.

ERITREA

The 2001 Convention of the Eritrean church associated with Evangelical Faith Mission (EFM), headquartered in Bedford, Indiana, was held in Decamere, Eritrea, July 8–15, with 450–500 persons attending the evening services. Conference activities included early morning prayer meetings, peaching services, and Bible classes. A graduation ceremony was held for two young men graduating from the Bible school curriculum. "By the end of the convention many of the people had given a commitment to God to be His witnesses and to be a real light for Christ," according to Amanuel Kubrom, an Eritrean national.

GHANA

"All of the lectures were well received, and with God's help, Rev. England was able to meet and even exceed the expectations of the young people. His addresses on the assigned topics were masterpieces of study and delivery." This was the evaluation by missionary J. Chadwick Durfee of the series of lectures on "Christian Beliefs," presented by the Rev. Robert England at the University of Science and Technology, Kumasi, Ghana. The lectures were well attended with 250–300 persons present each night. "Many young people responded with fervent prayer to the message of deliverance from sin."

PENNSYLVANIA

Next year's Summer Institute for Missionary Orientation (SIMO), a service of Mission Helps, Inc., will be held June 17–July 1 at Penn View Bible Institute, Penn's Creek, Pennsylvania. The director is Steven A. Mowery, Director of Missions at PVBI, who notes the vast challenge of inter-cultural ministries in contemporary society and indicates SIMO is an attempt to prepare missionaries for that challenge. In addition to Mowery, instructors include Leroy Adams, Melvin Adams, and Steven Hight. "SIMO is a service available to those missions who work with Mission Helps, Inc.," according to Mowery.

SOUTH AFRICA

"Pray for the continued fruitfulness of the Bible and tract distribution done by Pieter Marais, (p25) ➡"



WE PLEDGE THE FLAG; WE SAY THE CREED

by Larry D. Smith, editor

We pledge the flag; we say the creed! As undramatic as this may seem, it is our response to the terror of September 11 and to the anguish which now envelops us. As patriots we lift the colors, and as Christians we confess the faith! For in doing so, we acknowledge that we are citizens of two worlds—first, of the world which now is but which certainly shall end; and second, of the world which now is but which certainly shall never end. One is of time and matter; and for us who are mortal, it is very dear. The other is of eternity and spirit; and for us who also shall be immortal, it is dearer still.

America now faces its greatest crisis since Pearl Harbor. Ghastly images

of falling planes, crumbling towers, and shattered victims assault our bewildered minds, but they also make our duty very clear. For we must respond as Christians always do in such troubled times. We toughen our resolve, we square our shoulders, and we swear renewed fidelity to both worlds which command our allegiance.

First, we pledge the flag. For thus we affirm the

world of time and matter, represented by our temporal sovereignty on earth, the United States of America—great land which we love and in whose jurisdiction we hope to live until we are buried in its soil.

But second, we also say the creed.

IN ITS RIGHTFUL
SPHERE, THE
AUTHORITY OF
THE STATE IS AS
VALID AS THAT
OF HEAVEN,
SINCE HEAVEN
ITSELF HAS
ESTABLISHED IT.

For thus we embrace the world of eternity and spirit, centered in our transcendent sovereignty of heaven, Holy, Blessed, and Undivided Trinity—great God whom we worship and in whose kingdom of grace we live now and in whose kingdom of glory we shall live forever.

To Christians, God's sovereignty is supreme and absolute, while the nation's is limited and derived; and so there is never any question as to which is first. Yet in its rightful sphere, the authority of the state is as valid as that of heaven, since heaven itself has established it. "Let every soul be subject to the governing authorities," insisted St. Paul, "for there is no authority except from God, and the authorities that exist are appointed by God...Therefore you must be subject, not only because of wrath but also for conscience' sake" (Rom. 13:1;5). Thus St. Peter urges us not only to "fear God," but also to "honor the king" (I Peter 2:17); and Jesus summarizes this double duty in terse and pointed words: "Render unto Caesar the things which are Caesar's and unto God the things that are God's" (Mt. 22:21). (p26)➡



WHERE WAS GOD ON SEPTEMBER 11?

By Richard S. Taylor

Not since Pearl Harbor has the world been shocked so deeply as it was on that fateful Tuesday, September 11. The brazen, deadly attack on America challenges Christians to try to think biblically about two questions: How was God related to that terrible event? And what is the Christian reaction to it?

The first question opens the complex issue of Divine Providence. Is it really accurate to say (as we are hearing almost every day) that “God is in control”?

Unless we qualify it, the statement borders on blasphemy, for it implicates God in sin. To say God is in control is to imply that in every situation God’s will is being done. We know this is not the case. We are taught to pray, “Our Father...your will be done on earth as it is in heaven” (Matt

6:10, NIV). We pray this because we know that at present God’s will is *not* being done on earth. The devil’s will—and certainly the will of wicked people—is being done.

James assures us that God is not tempted by evil, “nor does he tempt anyone” (Jas. 1:13, NIV). Sin is never God’s will, and wherever sin reigns, God does not. God was not in control when Adam rebelled. Neither is God in control when terrorists hijack planes

and slaughter in cold blood thousands of their fellow human beings.

Yet we must turn this coin over and examine its other side. Is there any sense in which the affirmation that God is in control is true? Yes, it is true in the sense that God has not surrendered His sovereignty, He has not lost His power, and He will have the last word. But His power respects human freedom. This is part of the exercise of God's sovereignty, not its surrender, and certainly not its failure.

The statement is true also in the sense that God often determines the boundaries of sinning. He draws lines. He may have exercised sufficient control on September 11 to spare the White House and the Capitol, one of which seems to have been a target.

The statement is also true in the sense that God at times takes what He has not caused and gets good out of it. This is always what He does for those who love Him (Romans 8:28), and at times He works this way even for people who do not know Him.

"You intended to harm me," Joseph said to his brothers, "but God intended it for good" (Gen. 50:20, NIV). Their motives in treating Joseph wickedly were entirely evil, but God's motive in permitting it was good. That did not make the evil good. But God overruled the evil. He chose to decide the ultimate outcome.

But the control which God exercises is also disciplinary, even punitive. The cruelty of the Assyrians was their own—God did not cause them to be cruel—but he used their cruelty as "the rod" of His anger and "the club" of His wrath (Isaiah 10:5). Could it be that God lifted His protecting hand off America just long enough to allow America's enemies to become a "rod" and a "club"? Is it not true that for years prophets have been saying, "God is going to have to punish America or apologize to Sodom and Gomorrah"? To say the least, God has given us a powerful wakeup call.

What then about the other question: How should Christians react?

Surely it is not unchristian to be angry at such unprovoked barbarism. If it was proper for Jesus to be angry over the desecration of the temple, it ought to be proper for us to be angry over the rape of our nation. If the blood of Abel cried to God from the ground, surely God also hears the cry of the blood of thousands of our citizens.

What instrument has He ordained for the manifestation of His displeasure? Paul makes

this perfectly clear in Romans 13:3 "For he [the ruler] does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer" (NIV). God has given governments the responsibility and obligation to punish the evildoers of its citizens but also to protect its citizens from the attacks of enemies.

But what about the spirit of Christian love and forgiveness? I heard a sweet-voiced lady saying on a talk show that we should be forgiving. Did she mean our government should simply overlook what had happened? Do nothing?

Nothing is more misunderstood than the subject of forgiveness. The important insight here is that the crime of September 11 was not a private neighborly offense concerning which a private decision to forgive might be appropriate, but rather a public offense which is the obligation of the government to redress.

Let us not be muddleheaded about these matters. There will be a lot of honeyed talk about forgiveness which will only be sentimental naivete—more addlebrained than holy. But the peaceniks will love it!

Love should indeed govern us, but love is not authorized to tell the government how to handle matters of criminality and justice. Love should rather be expressed in prayer for the souls of the terrorists. Christ died for them, too. But praying that they will repent while also praying that our president and Congress seek ways to eradicate terrorism is not inconsistent.

But all the skill in the world in combating terrorism will prove to be no shield if as a nation we continue to plunge down the path of homosexuality, pornography, abortion, materialism, and lawlessness. We need to pray that the surge of patriotism and prayer which has swept across the country in recent days will prove to be more than a frightened, emotional tweak. Our long-range protection is in a deep national revival which puts us back on our moral and religious foundations. Without it, the Lord's wrath will not be stayed. Even now the enemies who plunged our own planes into the bowels of the Trade Towers and the Pentagon may be fashioning other attacks which could make those frightful demolitions seem like child's play.

Let us pray! ■

We know that at present God's will is *not* being done on earth. The devil's will—and certainly the will of wicked people—is being done.



Dr. Richard S. Taylor is a well-known theologian, author, and speaker. Now residing in Bremerton, Washington, he is professor emeritus at Nazarene Theological Seminary. This article was written exclusively for this issue of the Revivalist.



2ND
thoughts

a deeper look at Scripture

by Ben Durr Jr.

**“We have not an high priest which cannot be touched...”
 (Hebrews 4:15)**

On the evening of July 28, 1994, I received the news that my mother had been tragically killed. In a freak accident she was crushed beneath a runaway vehicle while walking through a restaurant parking lot. I was in seminary at the time, where in a philosophy class I had written a paper dealing with the age-old question of why an all-powerful, all-loving God allows tragedy and evil.

Reflecting back on those dark days, I never once recall digging out that essay and keeping it within arm’s reach during my time of grief! Nor did I check out books from the library on the subject. But what I do remember is a phone call from school president Dr. Bence Miller who in tender tones simply said, “Bless your heart, son, bless your heart.” He didn’t offer a treatise on the problem of evil. He didn’t try to explain why terrible accidents happen. He simply let me know he cared. And his soothing words I remember to this day.

Sympathy is emotional Novocaine. It helps to temporarily dull the throbbing pain of grief until the mind is strong enough to pick up the difficult intellectual questions. Now, Novocaine is not the permanent fix for a toothache. It is only administered until a more permanent solution can be achieved. Likewise, as time increases the distance between tragedy and us, our responses become more cognitive than emotional; and our need for sympathy diminishes. It is then we rightly become more interested in the “why?” question. But make no mistake; the emotional anesthesia of sympathy is absolutely necessary in the crucible of tragedy.

It is striking to me that while the Bible is somewhat elusive on the basic question of why a good God allows good people to suffer gratuitously (witness the three-hundred-plus unanswered questions in the book of Job), God has nonetheless offered us an emotional anesthetic in the life and sufferings of His Son. Yes, God is good. But He is not “too good” to visit this planet in the person of Jesus who experienced first-hand the cruel sting of extravagant suffering. The struggle of being raised in poverty—He’s been there. The death of a family member (Joseph)—He’s been there. The emotional trauma of misunderstanding, rejection and betrayal—He’s been there. Excruciating physical pain—He’s been there. Even the circumstances of His birth cast the shadow of illegitimacy over His life in the public’s mind. Indeed, when Jesus came He played by the harsh rules of life.

Consequently, He can sympathize. He is touched with the feeling of our infirmities. God’s first line of response to human suffering is not the giving of reasons, but the giving of a Redeemer, One who understands and cares. His immediate proposal is not a solution, but a shoulder— a shoulder to rest upon, to cry upon, to cast our cares upon. The “Why?” question—the intellectual discussion—we can take up by-and-by. ■





Still Trusting God With The Question Of Evil

By Dan Glick, Chair, Division of Intercultural Studies and World Missions, God's Bible School and College

In January 2000, while in the state of Florida, I wrote an article entitled, "Trusting God with the Problem of Evil," which appeared in *God's Revivalist* the following March. More than a year later, I was scheduled to teach an Old Testament literature class at God's Bible School from 7:55–9:10 A.M., September 11, 2001—a date which we shall all remember for the rest of our lives. While sitting in my office before class, I pulled up this earlier article from my laptop computer and looked it over. Since we were studying the book of Genesis and I was going to lecture on the life of Joseph, I wanted to refer to the problem of evil and show how God turned evil events in Joseph's life into something good.

I have heard many people say that they can remember exactly what they were doing when John F. Kennedy was assassinated on November 22, 1963. Frankly, I don't remember that, because I was then an infant of less than two years of age. However, I shall always remember what I was doing when the World Trade Center was destroyed. At 9:00 A.M., I was lecturing my class on the ability of God to take horrendous evil and turn it into something positive. Unknown to the class and to me, an unthinkable evil was unfolding while I was speaking. Ten minutes after 9:00, our class was over; and a friend walked into the room and told us what had happened just twenty minutes earlier!

In the days that followed, the horrifying images of hijacked airplanes slamming into buildings, of people leaping off burning skyscrapers, and incredibly, of those stately towers collapsing into a huge pile of rubble all burned themselves into our minds forever. Following events of this magnitude, it is quite natural to entertain the question of why things like this happen, and even more mysteriously, why evil was ever permitted to enter this universe in the first place.

Indeed, the question of evil has always been theism's most vulnerable spot; for there seems to be no "logical" answer to this perplexing question. However, when theism, which is the belief in a benevolent God who is both transcendent and immanent, is compared to its alternatives, it has far fewer philosophical problems.

In his book, *The Philosophy of Religion*, Elton Trueblood wrote: "Theism may [pose] problems which are never completely solved, but a wise man, deeply steeped in the mood of philosophical inquiry, does not abandon these for that reason alone. Instead, he tries to see what the alternatives are and to examine them with equal sensitivity. He may find that, however great the intellectual difficulties of the theist may be, the intellectual difficulties of the atheist are far greater. One does not escape...problems by becoming an unbeliever, if in doing so one encounters other and harder problems."

Some false solutions to the problem of evil are to deny God's sovereignty and power on the one hand, or to deny His goodness on the other. Atheists are those who try to deny His existence altogether. But these are not solutions, because from a philosophical perspective, they raise even greater questions and pose much greater problems. These ideas are not as believable as the Biblical view that a sovereign yet benevolent God exists and that He allows evil for some purposes, all the time exercising great power to bring good out of evil. It will not surprise me in the years to come if we hear testimonies of many people who were genuinely converted (p25)➡



NEWS FROM THE HILLTOP

JAPANESE SCHOLARS VISIT GBS CAMPUS

"We found our roots of faith here. We are so grateful for your passion for evangelism, because it was through you that we received the gospel." This was the conclusion of The Rev. Sakae Kaminaka, the Rev. Shinji Hirano, and The Rev. Tomomichi Chiyozaki, scholars from the Japan Holiness Church who visited the GBS archives in mid-October in search of the origins of their denomination. It grew from the work of the Oriental Missionary Society, established in 1901 under GBS students Charles and Lettie Cowman and Bishop Juji Nakada.



*Tomomichi Chiyozaki, Shinji Hirano,
Sakae Kaminaka*

RENEWED COMPUTER LAB "GREAT TEACHING TOOL"

Twenty-four new Pentium III computers and recessed monitor desks with keyboard pullouts have been added to GBS's main computer lab, used especially for classes in general business and office administration. Connected to the campus network, the new installation provides an unobstructed view of the classroom and gives more flat, working space. "This creates a wonderful learning environment," comments Laura Ellison, business program coordinator. "The new ceiling-mounted video projection system allows students to watch as I demonstrate on the teacher's computer."



*Laura Ellison with students in the
new computer lab*

GBHS SOPHOMORE RECEIVES YMCA CHARACTER AWARD

Joseph McLaughlin, sophomore at God's Bible High School, is one of 40 teenagers who have received the prestigious Character Award by the YMCA of greater Cincinnati. The award is given to those who "have exemplified the character traits of caring, honesty, respect and responsibility—core values which guide their actions as they work, serve, and lead others." The following additional commendation was made at the organization's awards banquet: "Joseph spends his day offering a helping hand or an encouraging word to anyone who needs it. His selflessness is genuine and refreshing. To teachers he is a model of politeness, honesty and dependability." He is the son of Mr. Craig McLaughlin, a member of the GBS maintenance staff.

FAMILY PRESENTS PAPERS OF REV. GEORGE BOWEN TO GBS

During Homecoming activities, October 13, Dorothy (Bowen) Klass ('76 BA), acting on her family's behalf, presented GBS the first installment of the collected papers of her father, The Rev. George E. Bowen, who now is in ill-health and in retirement. In addition to his pastoral service in Pennsylvania, Ohio, Indiana, and North Carolina, Mr. Bowen's 40 years of ministry included authorship of commentaries for Sunday school quarterlies, articles for *God's Revivalist*, and scripts for radio ministry, including those used in GBS programs. His four daughters, all of whom attended the presentation, are compiling and categorizing this vast collection for use in the GBS library. President Avery accepted the scripts with appreciation for Mr. Bowen's years of service to the school.



Bowen family presentation

BRIEFLY NOTED: Dr. Mark Bird, member of the GBS Division of Ministerial Education faculty, "has been distinguished as an award winner in the Dale Carnegie Course," receiving the Personal Progress Award, which according to a letter issued by Dale Carnegie Training is "an indicator of a quality effort toward his career and self-improvements." ■



Jesse's Story

By Tim Keep

A YOUNG FATHER BARES HIS SOUL. Pain and evil have many dimensions. In the wake of September 11, the whole nation suffers, and that suffering is personalized in the lives of millions of Americans. In this eloquent account, a young father describes the dimensions of pain—physical, emotional, and spiritual—which have come to him and his family by the devastating illness of his little son Jesse, now totally blind from cancer. Tim Keep, 31, and his wife Becky, 30, have served successfully as partners in the Bible Methodist ministry, first in the pastorate for five and one-half years in Michigan, and then for one year in administrative and educational service as missionaries in the Philippines before Jesse's illness forced their return to the United States.

You will be moved and challenged as Tim honestly discusses the horror and bewilderment which he and Becky have confronted. Yet he confidently asserts the firmness of their "hope now and for eternity through our relationship with Jesus Christ." In addition to Jesse, who has just turned four, Tim and Becky—she is the former Rebecca Keaton—are parents of Valerie and Timothy, Jr. We urge the Revivalist Family to continue to lift this family to God in prayer. The Keeps may be contacted at 8520 North Vickeryville Road, Vestaburg, Michigan 48891.

Today is Monday, September 24, 2001. It's evening, and six floors up from where I rest on this park bench, our youngest son, Jesse, finally sleeps after yet another rough day. Today was Jesse's fourth birthday; but unfortunately, it was also a day of pokes, tests, and medication as he recovers from a serious post-surgical infection. My wife Becky, his mother, sits by his side now while I am holding down this park bench; and I am thinking—yes, thinking about hope!

After four years of intensive treatment, Jesse lost his second eye to a rare form of cancer two weeks ago today. This has ushered both him and us into the world of the blind; and now through Christ we are endeavoring to adjust to the shock and to the grief of entering that dark world. Two weeks ago tomorrow—September 11, 2001—we Americans were terrorized by jets hijacked and flown into buildings. While Jesse's blindness is in no way comparable to the devastation of terrorism, one thing is certain. Human suffering, wherever it is found, cries out for something solid to stand on—a firm foundation on which to recover. We need solid hope, all of us!

Once upon a time, the "problem of pain" was somewhat abstract, or at least distant, to me; for my heart had not yet been torn in two. But tonight I write from Detroit Children's Hospital, where my own flesh and blood lies sorely wounded and where we and so many others deal with the inevitable results of pain and suffering. Our family certainly doesn't have a corner on sorrow, for here there are thousands of lives which converge into a sort of a microcosm of the grief that plagues our (p18)➡

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

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CORRESPONDENCE

"May I say how our hearts go out to you as a nation at this time? It was with horror that we watched the events of Tuesday [September 11] unfolding. Obviously we are very personally involved as well, as it seems that up to 500 Brits may have lost their lives in the carnage as well. We are praying that your leaders and ours will have God's wisdom at this time, so that their actions become what is good and right in His sight."



—**J. Mary Hutchison**, General Manager, Oswald Chambers Publications Association Limited, London, England

"I'm a fourth generation 'Wesleyan' and have been a longtime subscriber of the *Revivalist*," writes **Karen Fink** of Chattanooga, Tennessee, who submitted the obituary of her father the Rev. Lloyd "Mike" Kelly, which appears below. "I have kept all the issues, as I consider this another way to keep my Wesleyan heritage alive for my children. Your publication has done a wonderful job in conveying our heritage as it has been carried forward across the years. My youngest son, Greg, attended GBS during 1990–91 and was really helped in getting a Biblical foundation in holiness. He has recently answered the call to ministry."

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OBITUARIES

The Rev. Lloyd "Mike" Kelly, 81, Spiro, Oklahoma, died June 28, 2001. He served as pastor in the Church of the Nazarene in Oklahoma and Texas and also in the Bible Missionary

Church in Arkansas, New Mexico, Oklahoma, Oregon, and Tennessee. At the time of his retirement due to ill health, he was pastor of an independent holiness church in Chattanooga, Tennessee. He also was an evangelist and camp meeting speaker. He is survived by his wife, Mildred Kelly; three children, Rev. David Kelley, Karen Fink, and Kathryn Morris; and other relatives. Funeral services were held in Spiro with the Rev. Ross Maxey, District Moderator of the Bible Missionary Church, officiating.

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BIRTHS



To **J. Wesley** ('86 HS; '93 BA in Psychology) and **Sharmon (Swecker) Sebree**, Loveland, Ohio, a son **Evan Blythe Sebree**, born at The Christ Hospital, Cincinnati, September 17, 2001.



To **Norman Keith Waggoner II** ('95 BA in Church Music) and **Lori (Frederick) Waggoner** ('92 BA in Christian Music Education, BA in Elementary Education), a baby boy, **Norman Keith Waggoner III (Trey)**, October 20 at University Hospital, Cincinnati. Keith is Director of Student Recruitment at GBS. Lori is the school's Financial Aid Director.

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ALUMNI CONCERNS



Prayer is requested for **Dr. Samuel E. Deets** ('58 ThB; '59 BA), Cochranton, Pennsylvania. Dr. Deets, former president of God's Bible School (1965–1975), remains hospitalized due to grave illness.

"Thank you all for the unique ministry opportunity that God opened up on the *USS Constellation*," writes **Phillip**





Dickinson ('96 BA) of Phoenix, Arizona. For several days he recently conducted services on the ship, preached, and otherwise witnessed for Christ. "Please pray for the men on the ship."


"My recent heart attack has reminded me that suffering and physical pain is a fact of life for all humans," declares the **Rev. Glenn D. Black**, superintendent of the Kentucky District, The Wesleyan Church, and former editor of *God's Revivalist*. "My family physician and heart specialist feel that my heart will completely heal and I'll be able to resume all activities within 60-90 days."



.....

MISCELLANY

President Michael Avery and other GBS faculty were among the speakers who addressed **the fellowship of ministerial students** (pictured above), held at Pell City, Alabama, September 21-22. Composed of students preparing for ministry from a variety of conservative holiness Bible colleges, the conference addressed various issues both practical and inspirational. GBS students who helped plan and direct the fellowship describe the response as positive. ■



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gbs alumni spotlight

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

HOMECOMING 2001: RENEWAL, REFLECTION, REDEDICATION

by Jack Hooker, GBS Vice President for Advancement

What a beautiful sight to watch GBS alumni make their annual pilgrimage to the Hilltop for Homecoming! For them the campus is a very special place, and Homecoming is a great time to renew friendships made years ago when they were students. It also provides a wonderful opportunity to see firsthand how God still blesses GBS and to thank Him for the great privilege of receiving an education on the Mount of Blessings.

Renewal, reflection, and rededication—all these took place again this year at Homecoming 2001. Friday afternoon and evening, October 12, returning alumni and friends enjoyed a grand barbeque prepared by the well-known Caymanian chef, the Rev. John Jefferson. The chapel was filled that evening for the concert presented by the school choir and orchestra. Special highlights of the evening were recognition of the 25 years of service to GBS by Floyd Hyatt and Garen and Sheila Wolf and the presentation of the Alumni Association's staff/faculty award to veteran *Revivalist* art director Kevin Moser and alumnus award to distinguished educator and missionary Dr. Connie Palm. Over 80 alumni joined the reunion choir singing under Prof. Wolf's direction. The Alumni Reception and Homefest concluded Friday evening activities.

Saturday morning was a time of reunion and remembering, as the 25-year and 50-year graduates were introduced and shared memories. Music was provided by groups from 25 years ago. Dennis Joslin, president of the national Alumni Association, shared his vision for the future of the association; and President Avery then challenged the alumni with a vigorous report on what God is doing for His school. Campus tours and a buffet luncheon were enjoyed by many alumni and friends before they left for home.

Why don't you plan to come back to the Hilltop for next year's Homecoming, October 11-12, 2002? ■

25-Year Alumni: Stan Ellingson, Ron Pelton, Paul Bell, Nina (Hubbard) Kerley, Donna (Bowen) Maner, Marcia Davis, Steve Enyart, Bill Marshall, Dorothy (Bowen) Klass, Ida (Miller) Charlton, Gracie (Richardson) Betts, Sherilyn (Troyer) Marshall;
50-Year Alumni: Evelyn Crowl, Chris Christman, Virginia (Campbell) Christman.



Floyd Hyatt and Garen and Sheila Wolf are honored for their 25 years of GBS service.

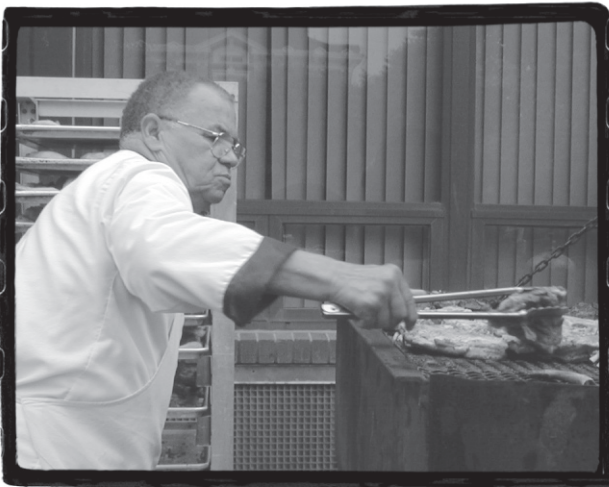




The reunion choir can still sing!

Rev. John Jefferson prepares the grand barbeque.

Combined high school and college choirs sing.



Dr. Connie Palm is honored as "Distinguished Alumnus of the Year."

Kevin Moser holds his "Staff/Faculty Appreciation Award."

Glen and Gracie Betts tell about their years of missionary service.



Alumni reporter *Marc Sankey* ('94 BRE) pastors the Bible Methodist Church of Franklin, Ohio. He can be reached via e-mail at pastorsankey@netzero.com

YEAR-END GIVING



by Jack Hooker



For many, the end of the year is a special time of thanksgiving and praise to God for His blessings. It is also an excellent time to show true thanksgiving by sharing with others. There are some ways to share with God's Bible School and College at the end of the year that will be a blessing to God's kingdom and to you as well.

Reduce Taxes By Giving

Gifts to GBS at the end of the year can result in tax savings next Spring. If you itemize on your tax return, you can realize tax reduction by your charitable giving. For instance, if you are in the 31% tax bracket, and you give \$100, you save \$31 in taxes. The higher your tax bracket, the larger your savings.

Save By Giving Assets

Giving appreciated assets such as stocks, bonds, and mutual funds, that you have owned more than one year, can allow you to bypass capital gains tax that would be due on the sale of the assets. This additional tax savings is why many people choose to make their gifts in this way, thereby reducing tax on up to 30% of their adjusted gross income.

Giving That Gives Back

There is a way for you to arrange a dependable income supplement that continues for as long as you live, while at the same time making a charitable gift to God's Bible School and College. Our Charitable Gift Annuity Program makes this a reality with possible tax savings. With interest rates extremely low, GBS's Charitable Gift Annuities offer some attractive fixed interest rates (see chart). Please contact the Office of Advancement for more information. ✂

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84	10.1

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THANKSGIVING 1945. The stars in the banner hanging above the pulpit in the GBS auditorium represented the students serving in the U.S. armed forces during World War II. Gold stars represented “the students who have been among the many thousands who have given their lives for their country.” The Thanksgiving dinners for Cincinnati’s poor had grown from the feeding of a few hundred in 1900 to the enormous undertaking of feeding more than 20,000 by the time of this photograph. While one group of “kiddies” was being fed, another group was participating in a simple Christian service. The Honorable Mayor Stewart is standing behind the pulpit between Bessie and Meredith Standley. Also in attendance was Chief Charles R. Pamp-to-Pee, whose full headress never failed to inspire awe in the children. ■

Six-month-old Jesse and Dad, March 1998, the day tumors were discovered in his right eye, as well as more in his left eye



Jesse and Mom after losing second eye, September 2001

➔(p11) world. Indeed, it seems to me that what happens in this hospital is a kind of paradigm for our world under siege—a place somewhat like a fortress which is constantly assaulted by many unseen enemies within the mind, the body, and the soul. These enemies are ruthless, and they cripple, devour, and destroy.

We have found that sorrow extends much deeper than physical suffering, for sorrow reaches deeply into the soul and spirit. Thus, the discouragement, doubt, grief, and vulnerability to temptation which we all endure “threaten to undo us” constantly; and indeed they will do so, unless we find solid hope. Becky and I can now tell you from personal experience that the question most often asked from the bed of affliction—and which, by the way, is the same question being asked across America in the wake of the terrorist attacks—is “Why does God allow this?” In other words, “Where is God in all this trouble that we are experiencing?” In all humility, let me say that although neither Becky nor I can answer every “why” and “where” question (not even every one which courses through our own minds), we can assure you that “our faith has found a resting place,” as the old hymn declares. We pray that you, too—whatever the problems you may be facing—will also find such assurance, confidence, and hope.

Almost four years ago we found ourselves waiting somewhat nervously in a Grand Rapids ophthalmology clinic for word on Jesse’s condition. I remember all too well the clamps which held open the eyelid of our five-week-old little bundle, as well as the probe in the hand of the doctor as he studied the left eye. Then came his devastating words which caught us completely off-guard: “I’m going to tell you the worst news you’ll ever hear about your son. We are ninety-nine per cent certain that

he has a rare childhood cancer called *Retino Blastoma*.” I can still see the shock that spread over Becky’s face, as she began to wilt before my eyes; and I can almost feel my insides churning all over again, as I remember the impact of the doctor’s words.

That our son had a disease which could lead to blindness or even death was our primary concern that first evening and in days which followed, but there were other, lesser concerns which also threatened to overwhelm us. Where would we live? How would we live! Would we ever return to our beloved brothers and sisters in the Philippines, where we had ministered? These and many other questions did not find immediate satisfaction, but we will never forget that even in those earliest moments *we had the incredible knowledge that God was there!* The hourlong drive back to Becky’s parents’ home was an unforgettable experience that night, and we have often referred to it since; for it seemed that the Lord lifted us up and carried us in His arms. We worshiped Him, as we recalled His mercies and His miracles which had brought us to that day. We believed then—and we believe even more so now—that God had a plan that we would someday understand!

On the next day we made the long trip to Detroit to see a doctor who specializes in the treatment of this disease. He confirmed the diagnosis, and we began the proscribed treatment. Under the direction and care of tremendous professionals, Jesse was subjected to all treatments available for this type of cancer. These have included chemotherapy, radiation, laser and cryo surgeries to the tumors. But after two years, we were forced to make the decision to allow Jesse’s left eye to be removed. You can imagine how devastating this was, especially since the cancer had also invaded our little son’s right eye. We con-

Jesse with Blue Angel Pilot, July 2001

Jesse in hospital after radioactive plaque surgery, August 2001



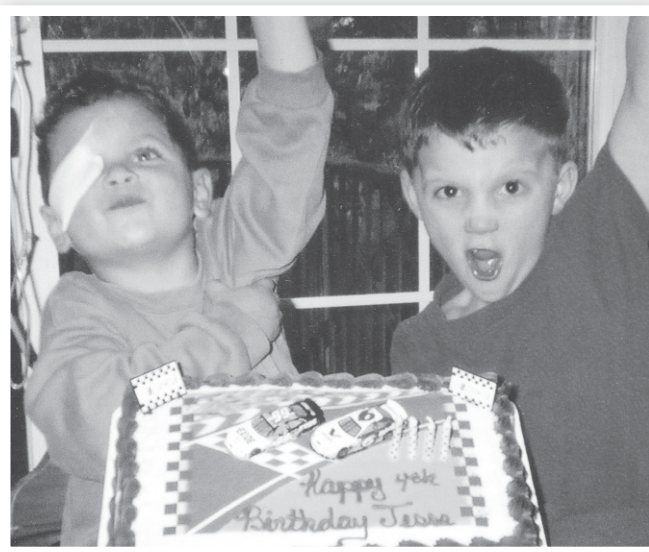
Three days after losing second eye, Jesse at home with Val, Timmers and Buddy (the dog), September 2001



tinued rigorous treatment and consulted doctors from all over the United States about his case.

You can imagine how heartbreaking it was to have our hopes raised with encouraging statistics about yet another “treatment regime,” and then have those hopes dashed when Jesse’s tumors would not respond as other cases had done. It was in July of this year that our doctor began telling us that “life is more important than sight.” Although our minds knew what he was hinting at, our hearts were slow to accept it. But then after another eye exam, we were given the horrific news on September 6 that a malignant tumor had now settled on Jesse’s optic nerve! Since there was a real threat that this cancer would spread to the rest of his body, we were told that our little boy’s remaining eye must also be removed. Worse, we had only four days to prepare him and to prepare ourselves for this awful reality.

I can tell you that hope seemed a distant mirage to our battered souls during that weekend. The task of sitting down with our three-year-old and trying to explain to him that he would never be able to see again was literally the most heartwrenching experience that Becky and I have ever faced. And a few days later, as we accompanied Jesse into the operating room, we knew that this time when he closed his eyes, his world would remain dark thereafter. How we would have gladly exchanged places with him! Yet somehow in that moment—even in the midst of our tears and our incredible sense of sorrow and



loss—God our Father was ministering to our hearts, confirming His love and His absolute sovereignty in our lives and circumstances.

It would be untruthful to say that we are not hurting. There is deep pain in our hearts each time we look at a beautiful, star-filled sky or at a sunset or at the red and orange of the maple leaves, because we know that Jesse

will never see any of these. But we are confident that God has not forsaken us, but is rather working out His perfect and beautiful plan in Jesse's life. As believers, we know that we are not just victims of fate or of bad luck.

Just yesterday, a little boy who is also a patient in the hospital asked Jesse if he could see. Becky was amazed when Jesse answered, "Nope, I'm not ever gonna see again; but when I get to heaven, I'm gonna see!" Yes, what an awesome hope we have! Our hearts are rejoicing, even as we endure. We do have hope now and hope for eternity through our relationship with Jesus Christ. This is not the end, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain..." ■

➡(p3) eyes to Heaven, and remembers "this world passeth away but He that doeth the will of God abideth forever."

In times of tragedy the greatest responsibility that the church may have is simply to live up to its greatest convictions and beliefs. Oh yes, we must be there offering our hands to dig through the debris. We must be there offering our hearts to comfort those that mourn. We must be there giving of our means to provide shelter and food for those who are needy. But, we must also be there standing atop the broken dreams of this present world, letting our faith point the way to the only world that really lasts. ■

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WHY IS SIN IN THE WORLD?

"Why is sin in the world? Because man was created in the image of God; because he is not mere matter, a clod of earth, a lump of clay, without sense or understanding, but also with a will exerting itself in various affections. To crown all the rest, he was endued with liberty, a power of directing his own affections and actions, a capacity of determining himself, or of choosing good and evil. Indeed, had not man been endued with this, all the rest would have been of no use. Had he not been a free as well as an intelligent being, his understanding would have been as incapable of holiness or any other kind of virtue, as a tree or a block of marble. And having this power, a power of choosing good and evil, he chose the latter, he chose evil. Thus 'sin entered into the world.'" —John Wesley

IS PAIN CONTRARY TO THE WILL OF GOD?

"I believe that all pain is contrary to God's will, absolutely but not relatively. When I am taking a thorn out of my own finger (or a child's finger) the pain is "absolutely" contrary to my will; i.e., if I could have chosen a situation without pain I would have done so. But I do will what caused the pain, relatively to the given situation; i.e., granted the thorn I prefer the pain to leaving the thorn where it is. A mother spanking a child would be in the same position; she would rather cause it this pain than let it go on pulling the cat's tail, but she would like it better if no situation which demands a smack had arisen." —C.S. Lewis



A BRIEF CATECHISM ON THE PROBLEM OF EVIL

By Dr. Mark Bird, Professor
Division of Ministerial Education,
God's Bible School and College



"Without evil there can't be good. It's the balance of nature!" This was the response of a friendly girl with a ring in her nose when I asked, "Why is there moral evil in the world?" She was one of several young people at the University of Cincinnati whom I interviewed in the days following the Twin Towers tragedy. Another student, Michael, responded, "People wouldn't be able to handle a perfect world. We need to be evil so we can have something to work on." Brooke suggested that God allowed evil in the world "in order to lessen the human population."

Then I took my questions downtown where I received another set of interesting answers. Bill offered this explanation: "Evil makes the world go round. Without evil the world would be messed up." Danielle said, "God makes some people chosen to be evil in order for us to distinguish good from evil."

My interviews quickly showed me that the problem of evil is a confusing topic. Not only is it the number one objection to Christianity, but it also is the source of struggle for many Christians who try to reconcile the existence of evil and suffering with the existence of a good, all-powerful God.

How would you answer the question I asked people on the street: "Why is there moral evil in the world?" Below is a brief catechism, providing questions and answers on the subject. Try to answer each question yourself before looking at the answer which I have provided. This will challenge your mind. You may find profit in sharing this with others in your church, especially young people. I sincerely believe that if you teach others to respond clearly to these "problem of evil" questions, you will help them not only to resolve their own struggles but also to be much more effective in sharing and defending the faith.

Why is there moral evil in the world?

God made beings (angels and humans) with the freedom to choose between good and evil. Many of these free creatures chose evil over good.

Why did God make free creatures?

God wanted His creatures to have a personal love relationship with Him. Love implies freedom. "Forced love" is a contradiction.

Did God need someone to love?

God didn't create to fulfill some need that He had, for God has no needs. Rather He created out of the fullness of the love which the three members of the Trinity have toward each other. The Trinity made the human race in order to share their love with creatures made in their image, just as human parents want to share their mutual love with the children they procreate.

(continued next page)

Does God honor us by making us in His image?

It indeed honors us for the transcendent, infinite God to make us in His own image in order to enjoy personal fellowship with us. We must be incredibly special to Him, for He made us even though He knew the grief which our rebellion would cause.

Why, then, do people suffer?

Suffering is the natural consequence of the moral evil in the world. The world is full of suffering, because the world is full of evil. Even innocent people suffer, because the world does not distribute its curse fairly. Just as it "rains on the just and the unjust," so also pain comes to both the just and the unjust.

But why is there so much suffering in the world? Couldn't God have lessened our suffering?

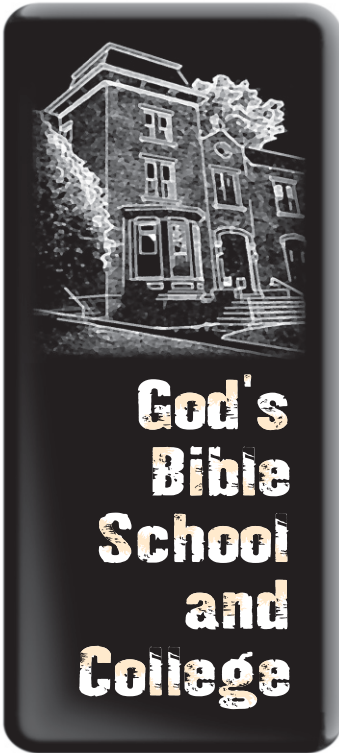
No doubt God does lessen our suffering from what otherwise it could have been. Prevenient grace (or common grace) prevents evil people from being as evil as they could be. Grace also prevents suffering from being as bad as it could be. However, if God were to eliminate the results of evil and sin or greatly reduce them, we would not understand how serious sin really is. Nor would we be very motivated to choose a right relationship with God. As C.S. Lewis said in his *Problem of Pain*, "God whispers to us in our pleasures, speaks in our consciences, and shouts in our pains. It is His megaphone to rouse a deaf world."

What attributes of God should we ponder when we are confronted with evil acts that result in innocent suffering?

Ponder *God's sovereignty*, for He will not allow His universe to spin out of control. Ponder *God's love*, for He cares deeply for us and desires to give us what is best. Ponder *God's omnipresence*, for He is with us in all our troubles. Ponder *God's justice*, for He will judge all those who do evil. Ponder *God's omnipotence*, for He has the power to conquer evil, and He will more than make up to us the suffering which we have endured. "Our light affliction, which is but for a moment, works for us a far more exceeding weight of glory" (II Cor. 4:17).

What has God done to deal with the problem of evil and suffering?

God dealt decisively with evil when the Father gave up His Son for the sake of His rebellious humans. It's an amazing story! God the Son became a man, lived sinlessly, and then allowed His earthly creatures to torture and kill Him so that He could forgive them for their evil and deliver them ultimately from all suffering. What occurred after the God-man's death is key: Christ's bodily resurrection destroyed the power of sin and death, providing us spiritual life now and the hope of our own resurrection body in the future. Christ also uses the Church to deal with the problem of evil and suffering, for the Church shares Christ's love by word and deed and brings comfort and healing to many. ■



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- Bales, Rev. Fred** (evangelist and singers) P.O. Box 124, Friendship, OH 45630. (740) 858-6152.
- Bell, Rev. and Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.
Nov 9-18.....Bible Holiness Church, MI
Nov 27-Dec 2..Allegheny Wesleyan, Wollen Mill, WV
- Boulson, James** (evangelist), 308 Jewett Rd., Steubenville, OH 43952. (740) 282-8341.
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225.
Nov 13-18.....Wayside Chapel, Altoona, PA
Nov 25-Dec 2..Church of the Nazarene, Vevay, IN
Dec 4-9 ..United Holiness Church, Milan, IN
Dec 10-31.....OPEN DATES
- Bullock, Knox** 132 Geneva Lane, Elida, OH 45807. (419) 339-7314.
- Cargal, Hoyt** 7720 NW 30th St., Bethany, OK 73008-4446.
- 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 and Kim**, P.O. Box 461, Burlington, KY 41005. (859) 689-7424.
Website: www.philandkim.com
Nov 11 am...Southside Ch of the Naz, Catlettsburg, KY
Nov 11 pm..Twin Fork Ch of the Naz, Catlettsburg, KY
Nov 16 Selinsgrove Middle School, Selinsgrove, PA
Nov 18 am/pm ..Church of the Naz, Marysville, OH
- Earley, Rev. Robert D.** (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.
- Emert, Rev. and Mrs. William** (evangelist and spiritual counselor), 1030 E. Main St., Roaring Spring, PA 16673. (814) 224-2487.
- England, Rev. Robert Sr.** (evangelist), 30205 Carey Rd., Salem, OH 44460. (330) 537-3993.
Nov 13-18AWMC, Knoxville, TN
Nov 27-Dec 2 ..Allegheny Wesleyan, Annandale, PA
Dec 7-16.....Bible Missionary, Ashland, KY
- Fay, Kenneth and Eleanor** (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.
Nov 25-Dec 5....Bible Missionary, Troy, MT
- Gallimore, Rev. Allen** (evangelist), 110 Harvey Ave., Oak Hill, WV 25901. (304) 469-3061.
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- Hallaway, Rev. Dale** 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.
Nov 9-18 ..Faith Holiness Church, Clio, MI
Nov 30-Dec 9..Grace Holiness, Harkers Island, NC
- 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. (740) 477-3052.
Nov 14-18Ashland, VA
- 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.
Nov 8-18...Faith Bible Holiness, Pittsford, MI
Nov 23-Dec 2..Fredricktown Holiness, Fredricktown, OH
- 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.
- Quales, Donald and Valerie** (song evangelists) 1911 E. Co. Rd. 650 N., Petersburg, IN 47567. (812) 354-6389.
- Russell, Mark** (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-7594.
- Scott, Noel and Betty** (evangelist and singers), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Cell (317) 727-3029; Fax (417) 644-2363.
Nov 13-18..Bible Holiness, Independence, KS
Nov 27-Dec 2...Pilgrim Holiness, Colorado Sprs, CO
Dec 4-9..Church of God (Holiness), Springfield, MO
Dec 11-16.....OPEN DATE
- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647.
Nov 13-18..Oak Grove Holiness, Montgomery, IN
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455.
Nov 13-18...Pilgrim Holiness, Strattanville, PA
- States, Rev. Wayne** (evangelist), 2619 E. 8th St., Anderson, IN 46012. (765) 649-1501.
- Thomas, Larry and LaDonna** (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.
- Thornton, The Wallace Family** (evangelist and song evangelist with travel trailer), 1134 Norwood Rd, Somerset, KY 42503-3874. (606) 423-3874.
- Tillis, Rev. and Mrs. William R.** (evangelist) Box 189 Penns Creek, PA, 17862. (570) 837-5859.
Oct 9-14 ..Wesleyan Methodist, North Canton, OH
Nov 13-18...Pilgrim Light House, Lima, OH
Nov 20-25.....Wesleyan, Austin, IN
- Trouten, Rev. Edsel** (evangelist), 287 Dorchester Avenue, Cincinnati, OH 45219-3068. (513) 241-3055.
- Wagner, Fred and Viola** (evangelists and singers with several instruments—travel trailer), 129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290.
- 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. (570) 837-2328.
Oct 14-21 ..God's Missionary, New Columbia, PA
Nov 13-18Wesleyan, Franklin, IN
Nov 27-Dec 2 ..Bible Covenant, Connersville, IN
Dec 4-9OPEN DATE
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.
Nov 13-19...Green Ridge Church, Alma, IL

➡(p4) Philip Geise, and helpers during a three-week trip through Zambia, Namibia, and Botswana. Some days they walked thirty miles, reaching villages off the beaten path. Cults and Muslims are moving into some of the bush areas, so it is important to get the Truth there ahead of them. Approximately 15,000 tracts were distributed and 600–700 Bibles sold. Pray that the Word will take root.” —*Ropeholders*

UKRAINE

“The fall flowers are taking their last stand, the leaves are turning beautiful colors. Days are getting shorter,” according to the *Kiev Wesley Bible College Update*. “But the school is in full session with a group of fine students, and God is with us.” The college has been recommended for “candidate status” in the Europe and Asia Accrediting Association by a team of scholars which has evaluated the institution. “We are committed to giving our students the best Bible College schooling we can to prepare them for work in the Lord’s vineyard worldwide.” ■

A Different Approach to Bible Study...

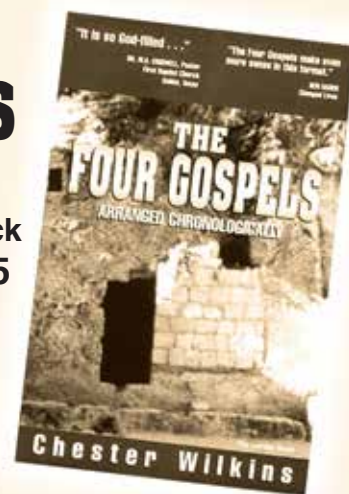
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—**D. JAMES KENNEDY Ph.D.**

Senior Minister, Coral Ridge Presbyterian Church



FAITH PUBLICATIONS

3219 E. 13th St., Anderson, IN 46012



➡(p9) to God in New York and throughout this nation on that dark September 11 and in the days following.

Perhaps we shall never know—at least perfectly—what God’s reasons are for permitting evil until at last we shall no longer “see through a glass darkly” (I Cor. 13:12). But even now, we consider two Biblical accounts which assure us that God can turn horrible evil into something beautiful and good. This gives comfort to our troubled and questioning mind.

First, the story of Joseph from the Old Testament is such an account. Here is a young man who is betrayed by his own brothers and sold into slavery to the Egyptians. In a foreign country while working as a slave, he is approached by his master’s wife, who tries to seduce him into committing adultery with her. He resists her, only to have her lie about him; and consequently he is thrown into prison.

Without question, while he suffered in prison for many years, Joseph must have had many deep and dark questions about the circumstances of his life. But eventually he is lifted out of his painful situation and made the prime minister of Egypt. In the process he interprets a dream and saves the Egyptian nation, as well as his own family, from starvation. Later, when his brothers are cow-

ering before him, he tells them, “You meant it for evil, but God meant it for good!”

Then, there is the New Testament account of the crucifixion of Our Lord. Here is the scandal of the ages. Here is evil at its worst. The Creator of this world visits this world, which is His creation, where He is crucified by the people which He has made. Yet this zenith of evil was marvelously turned by God to our good and to His glory. It became the redemption of the world and the salvation of our souls!

If God could so turn great evil to our good in the death of His Son, then by all means He can redeem the evil that has taken place in our lives. It may be inadvertent mistakes or even willful sins which we have committed. It may be the mistakes or sins of others which trouble us. It may be natural disasters or even the terrible tragedy of September 11. But whatever the case, our God has grace and power to redeem and to overcome every kind of evil. Although we now suffer from limited and imperfect knowledge, we may yet conclude with Augustine who reminds us that “God judged it better to suffer evil and overcome it than to suffer no evil at all.”

Thus, with the question of evil—as with all questions which perplex us—we can and we should trust Him. ■

LOOKING AHEAD AT GBS

NOVEMBER

- 11 Veterans Day
21–26 Thanksgiving Vacation
22 Thanksgiving Day

DECEMBER

- 2 Advent Begins
7–9 GBS College & HS Christmas Programs
13 Academy Music Program
14–Jan 4 Christmas Vacation
25 Christmas Day, *the Nativity of Our Lord Jesus Christ*

➡(p5) As our nation rallies to its own defense, we offer Caesar all that is his. *“I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation under God, indivisible with liberty and justice for all.”* With quickening pulses—yes, even with glistening eyes—we place our hands upon our hearts, and with millions of our fellow Americans, we repeat these soaring words. With its “broad stripes” of white and crimson and its “bright stars” in a field of blue, Old Glory remains our most gripping symbol of national identity. Since the days of Washington, it has been cherished by millions of Americans, hallowed by their dreams, their daring, and their deeds, and defended by generations of gallant “heroes proved/ In liberating strife,/ Who more than self their country loved,/ And mercy more than life.”

For good reason, then, we welcome the resurgent patriotism which displays our flag everywhere—hanging above the ruins of the World Trade Center and from the blackened walls of the Pentagon; fluttering from family cars, garbage trucks, and police cruisers; and covering the broken bodies of the dead. Once again it snaps smartly in the autumn breeze, straining at the top of its halyard ropes, no longer drooped in dismal mourning for the lost, as it was during those first black and bitter days.

Even to the most secular and most cynical among us, our flag points eloquently to American tradition and therefore to such values as reverence for God, passion for justice, welcome for the oppressed. Granted, we have often forgotten these commitments, but they remain at the foundations of our republic. And who can deny that in the present trial, many Americans are turning back to them—that our submerged spiritual longings are resur-

facing at last, that prayer is being offered in greater fervency and volume than in many years, or that the call to repentance is raised with increasing poignancy and power?

Yes, we pledge the flag! We declare loyalty to the United States, our heritage, our home. We affirm all that is good in our common life; we support our President, our police officers, and our military forces who confront the barbaric cowards who would destroy us; and we assert solidarity with those stricken families who weep at newly covered graves. Above all, we pray for the Father’s sure defense, for His loving mercies, and for His coming to us in widespread spiritual renewal.

For Christian patriotism is not an uninformed “knee-jerk” nationalism mouthing sentimental slogans about America, while ignoring the claims of God’s law or the certainty of His judgments. Our national sins have grievously offended the Majesty of Heaven, and His controversy with us is very great. In God’s name and on God’s behalf, therefore, we must “speak the truth in love,” affirming what He affirms and condemning what He condemns. “Righteousness exalteth a nation, but sin is a reproach to any people” (Pr. 14:44).

Thus, America must hear the Law, but America also must hear the Gospel. For God is very gracious, and His promise to Israel remains His promise to us: “If my people, which are called by my name, will humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (II Chr. 7:14). We shall be unfaithful both to earth and heaven, if we speak for America but do not speak for God!

This is also why we say the creed: *we speak for God!* For in this majestic summary of Christian faith—the Church’s most ancient, most revered, and most universal summary of what we most certainly believe—we lift up God’s name, God’s character, and God’s mighty acts for our salvation. *“I believe in God the Father Almighty... and in Jesus Christ His only Son Our Lord... I believe in the Holy Spirit”* These dear words are not infallibly inspired as is the Bible, but they are based firmly on the Bible and powerfully express its central message. Some of its noble phrases date to the Second Century, and it has often hallowed the lips of martyrs, saints, and confessors in their living, in their struggling, and in their dying.

In its present form, as Dr. H. Orton Wiley, the great Nazarene theologian has observed, The Apostles’ Creed “has been cherished by the Church for a thousand years.” “It has been well said,” he adds, “that this creed should be treasured in the hearts and minds of all believers and be often upon their lips.” It is now upon our lips in this moment of our distress, because in a sense, it is our “pledge of allegiance” to God and to the faith. We declare it confidently, firmly, and gladly, for in doing so, we confront the uncertainty of time with the certainty of eternity.

For we say the creed, not only to assure others of our hope which we readily extend to them, but also to reassure our own trembling hearts. For even in our sorest tragedies and in our most perplexing questions, we look deliberately to *“God the Father Almighty, Maker of Heaven and earth,”* who surveys His whole creation in holiness and love and whose mercies never fail. We trust in Jesus Christ, the God-man, who for us *“suffered under Pontius Pilate, was crucified, dead, and buried”*; fully confident that *“on the third day He rose again from the dead; He ascended into heaven; and from there He shall come to judge the living and the dead.”* We rely on the ministry of the Holy Spirit—*“Lord and giver of life,”* as the Nicene Creed also designates Him—who creates the *“holy catholic Church, the communion of saints”* and who continually assures us of the *“forgiveness of sin, the resurrection of the body, and the life everlasting.”*

America now faces its greatest crisis since Pearl Harbor. As images of falling planes, crumbling towers, and shattered victims assault our bewildered minds, we acknowledge citizenship in two different worlds; and we swear renewed allegiance to them both. It will not be long, however, until the shadows of earth will disappear into the dawning light of heaven; and then we shall be citizens of one world alone.

Until then, we salute Old Glory, for it is very dear; but as we know, it belongs to this world, not to the next; and its rich, unfolding colors shall not be raised above the parapets of heaven. We pledge it now, but we shall not

Apostles' Creed

I believe in God the Father Almighty,
Maker of heaven and earth,

And in Jesus Christ His only Son our
Lord, Who was conceived by the Holy
Spirit, born of the Virgin Mary, suffered
under Pontius Pilate, was crucified, dead and
buried. He descended into hell. The third day
He rose again from the dead. He ascended
into heaven, and sits at the right hand of God
the Father Almighty. From there He will
come to judge the living and the dead.

I believe in the Holy Spirit, the holy
catholic Church, the communion of
saints, the forgiveness of sins, the resurrection

pledge it then. But the verities of the creed we shall celebrate forever. *“I believe in God the Father Almighty...and in Jesus Christ His only Son Our Lord...I believe in the Holy Spirit.”* Yes, as patriots we are glad to pledge the flag; but as Christians we are even gladder to say the creed. ■





RECESSIONAL

by Rudyard Kipling

America needs the message of this magnificent poem written in 1897 for Queen Victoria's Diamond Jubilee. Kipling urged the British Empire, then at its greatest height, to renew its trust in the "God of Our Fathers" rather than to trust its own power and imperial glory. At this time of national crisis we pray again, "Lord God of Hosts, be with us yet, / Lest we forget—lest we forget."

GOD OF OUR FATHERS, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard.
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord!

—Amen