

GOD'S REVIVALIST

December 2005

and Billy Edwards



the editor's view



LARRY D. SMITH

SENTINEL OF THE MORNING

Displayed at Trinity College, Dublin, is the *Book of Kells*, a beautiful hand-written copy of the holy gospels, which historians date to about the year 800. Brilliantly “illuminated” with intricate designs in a variety of colors, it is known especially for its magnificent symbols of the four New Testament Evangelists. Based on the “living creatures” of Ezekiel 1 and Revelation 4, these symbols have adorned worship books and church buildings since the early days of Christianity.

According to traditional explanation, each points directly to the central theme of one of the gospels. Thus, Saint Matthew’s symbol is a man, because he stresses the humanity of Christ. Saint Mark’s is a lion, king of beasts, because he centers on the royalty of Christ. Saint Luke’s is an ox, that ancient sacrificial beast, because he focuses upon the sacrifice of Christ. Saint John’s is a flying eagle, because he exalts the deity of Christ.

Humanity, royalty, sacrifice, and deity—these are integral and essential to Jesus’ saving work on our behalf; and that is why they are the central themes of the gospels that present Him to us. *Man, lion, ox, and eagle*. Reverently we marvel at each of them, as we pore slowly through the pages left us by those four Evangelists, “moved by the Holy Spirit,” as they were, to write the sacred text. Each gospel is as significant as the others, and together they paint a gripping portrait of Him who came to us from the bosom of the Father.

Now that it is almost Christmas, the Nativity of Our Lord, we turn instinctively to Saint Luke’s brushstrokes upon that portrait. Though his symbol is an ox, it also could be a manger; for he writes as powerfully of Jesus’ birth as he does of Jesus’ death. Indeed, Luke’s Christmas narrative in the first two chapters of his gospel leaves us spellbound with its rich vignettes and dramatic force. *“And it came to pass in those (p22)➡*

CONTENTS

December 2005
Volume 117 No. 9

FEATURES

- Believe! You Will See God’s Glory** **5**
by Tim Keep
- “Relevant” Worship For The Twenty-First Century** **7**
by R.S. Taylor
- Attitudes Of Christmas** **9**
by Leonard Sankey

DEPARTMENTS

- The Editor’s View** **2**
- The President’s Page** **3**
- Letters To The Editor** **4**
- The World To Win** **4**
- Second Thoughts** **6**
- News From The Hilltop** **10**
- Revivalist Family** **10**
- Dear Phil** **14**
- World Pulse** **15**
- Revivalist Pulpit** **17**
- Mending Nets** **21**
- Thoughts For The Quiet Hour** **23**

EDITOR

Larry D. Smith

STAFF

Kevin Moser, *art director, managing editor*
Jon Plank, *graphic designer, webmaster*
Zachary Steinbrook, *production manager*

God’s Revivalist and Bible Advocate (ISSN 0745-0788) is published nine times a year for \$10.00 per year (\$11.50 in Canada and foreign countries) by the Revivalist Press of God’s Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God’s Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

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

Please obtain permission before reprinting any articles from *God’s Revivalist and Bible Advocate*. **Unsolicited manuscripts are welcomed, but not returned.**

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.

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 296); by fax at (513) 721-1357; by email at revivalist@gbs.edu or gbs4u@gbs.edu. Visit us online at www.gbs.edu or www.godsrevivalist.com.

the president's page



Peace On Earth

by Michael R. Avery, president

The Advent season summons the Church away from its normal activity to celebrate the birth of Jesus. Christian pilgrims from around the world will descend upon the ancient town of Bethlehem. Manger Square will be filled with the sounds of Christmas carols, the reverent tones of public prayers, and the glow of a thousand candles.

Most of us in America will celebrate Christmas watching our children parade timidly in front of church congregations, re-enacting the Christmas story. We will all smile proudly, nod our affirmation vigorously, and join with these little ones as they sing, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

The words "peace on earth" will slip by most of us without notice. Yet the cynic, as well as the serious saint, will recognize that the world has not found the formula for peace. The god of war continues to stalk up and down the earth, threatening men and nations with bloodshed and destruction. Terrorism has robbed law-abiding people of any sense of security. The Middle East is a boiling cauldron of tension, spilling over in outbreaks of violence. Here in America, broken-hearted families will stare at empty chairs this Christmas because of loved ones who lost their lives in the war in Iraq.

The god of this world also goes about seeking whom he may devour. He has wrought havoc in a world now haunted by demons, disease, and death. Sin has ruined men and women by violence and squalor, misery and hatred. Stress and tension fill our homes and destroy our health. The piercing words of the prophet, "There is no peace, saith my God, to the wicked," are painfully accurate.

Is there any hope for meaningful peace in our world? Can we find calm in the midst of such chaos? Oh yes! The Prince of Peace has offered it, and millions of souls have found it. But it can be realized only in obedience to the divine formula for peace. The divine formula is expressed in the form of a cross. Paul said, "He has made peace through the blood of His cross." The cross of Christ has made inner peace possible now. It can bring about an end to the inner warfare and outward misery of any man's life.

The prospects of world peace look dim to those who gaze with a temporal eye. But the Saviour who came as a babe in Bethlehem's manger will one day return as a conquering King. He will put all enemies under His feet and bring to pass a reign of "peace on earth, good will toward men." ■

Letters

TO THE EDITOR

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

"ONE OF THE BEST SOAKERS"

Thanks so much for your October article [Editorial, "Under the Old Constitution"], bringing back memories of the Ansley camp. I remember when my folks and my sister and I stayed in a tent, and Ira Spear came around ringing the bell, waking us up for the day! And then "Old Face-ful"! if I remember correctly you were one of the best "soakers" of people that there was! And, yes, Bro. Gossard and the popular concession stand with its goodies.... Maudie Gall, and Don Stalder's shouts will never be forgotten.

DONNA HARVEY
Email

Ira Spear, Maudie Gall, [Don] Stalder, the bell, the impact of the camp and conference at Ansley are recalls of memory. In those days our spiritual batteries were recharged for the ensuing year. The early morning prayer meetings, the "love feasts," on Sunday mornings with the heart-felt testimonies and God's presence—precious memories. Thank you for the reminiscent pictures of that time in our lives, and also for bringing so clearly to mind the five points of "the old [constitution]."

FLOYD COOPER
University Park, Iowa

Editor's Note: I am delighted by these responses from old friends to my editorial journey down memory lane. Hundreds of our readers have similar cherished memories of camp meeting scenes from their youth. Mrs. Harvey is right—I was a "good soaker" at "Old Face-ful," the old lead pipe and wooden trough drinking fountain. "Stop, stop, O time in thy flight./ Make me a child if but for tonight." —LDS

I AGREE WITH DR. PHIL

I wholeheartedly agree with [Dr. Phil Brown's] response regarding Christian higher education [October *Revivalist*]. I am amazed at how woefully ignorant our people are of a basic biblical (p21) ➡

the world to win

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.

CHINA. "What a privilege to have known and stood shoulder to shoulder with one such as Allan Yuan," writes EWM Director Raymond L. Shreve. Yuan, who died August 16, 2005, at the age of 91, was a Chinese pastor and evangelist arrested in 1958. He then spent 22 years in prison for his vibrant Christian faith and witness. Subjected to brainwashing and torture, he was finally released in December 1979. He immediately began to spread the Faith through sermons on tape. He was placed under house arrest; but "somehow he got around the police and baptized about 350 new believers in a rented swimming pool.... He truly has a place in the 'Hall of Fame of Faith.'"

MONGOLIA. "Life has been very busy and divided between language study and working at the [orphanage], cooking and canning, and getting the shopping done. What a blessing that three German young tourists decided to donate horses. The boys love their farm. Whatever needs to be done, they do it. They all like the job of taking and fetching the sheep and goats, climbing the mountains.

"We do so appreciate your prayers for the salvation of these children. What a joy it is to hear them pray in devotions. They are always happy to get a kiss and a hug or a cookie! They consume bushels of apples donated by a thoughtful donor from West Virginia. The children are happy and are just satisfied to have good food, a warm house and love in their lives." —Beverly Rhoades, *Email Newsletter*

NORTH KOREA. "For the past three years, a group of North Korean Christian defectors have been sending leaflets containing Bible verses tied on balloons to North Korea. Lee Min Bok, head of United North Korean Christian Refugees, has been the (p6) ➡

Believe!

YOU WILL SEE GOD'S GLORY!

This is the sequel to "Jesse's Story," written by a young father about coping with his son's cancer and blindness and published in God's Revivalist, November, 2001. Now he tells us what has happened since, reminding us that there are "some valleys we just have to pass through."

by the Rev. Tim Keep

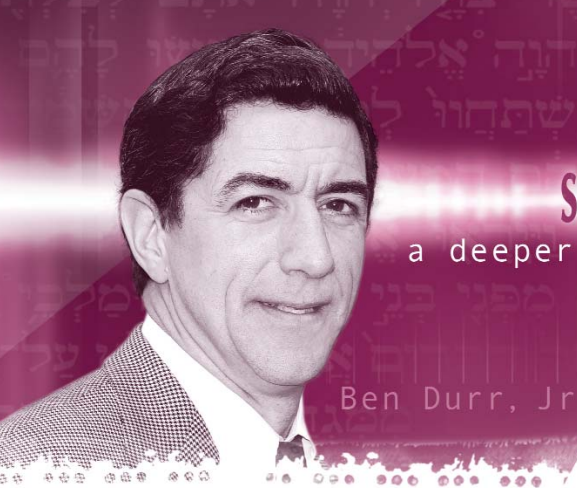
A few months ago my wife Becky and I joined more than a hundred other proud parents and grandparents at the graduation exercises of Philippine Bible Methodist Academy in Villasis, Pangasinan, Philippines—the country where we serve as missionaries. During the awards ceremony, child after child paraded across the platform to collect his or her medals, certificates and ribbons. Delighted family members and teachers applauded the children's accomplishments. As I led our son Jesse, a second grader, to receive his class's highest academic award, my big daddy's heart was about to beat right out of my chest! Time seemed to stand still as a thousand memories washed up on the shores of my mind.

Before I go further, however, I should explain some things for those who aren't familiar with our story. As a five-week-old baby, Jesse was diagnosed in 1997 with retinoblastoma (cancer tumors in the retina). The diagnosis brought us back to the USA from our first term in the Philippines and kept us home for four years. In those four years, Jesse endured over seventy operations, numerous chemotherapy and radiation treatments, weeks of hospitalization, a nucleation (removal) of his left eye in 1999, and finally the removal of his right eye on September 10, 2001, when he was four years old. The day before the operation, Jesse saw well enough to run and play; but the next he was ushered into a world of darkness, never to see again (in this life).

For our entire family, those were years of great trial, excruciating pain, dreadful fear, and sometimes spiritual oppression and failure. It often seemed to us that we kept knocking on the door of heaven, but it never opened. On the other hand, these years were also filled with learning and loving and drawing refreshing drinks from the Wellspring of life. In our most honest moments, I think we would have said that because of God's grace, things were never as bad as they appeared to the natural eye. But we were probably never as "conquering" as we might have been, because of the weakness of our faith.

In the seconds it took to walk with Jesse to the front of the auditorium to receive his trophy, my mind flew to so many vivid memories. I remembered the terror and dread and doubt that we had known over the previous six years. I remembered the lies of the Enemy, who sneered, "Your children will suffer as a result of your decision to move to the other side of the (p19)➔





Ben Durr, Jr.

SECOND THOUGHTS

a deeper look at Scripture

JESUS BESTOWS HONOR

“In the future he will honor Galilee of the Gentiles.”—Isaiah 9:1 (NIV)

I couldn't help but notice the differing translations of Isaiah 9:1 while preparing recently to teach a major prophets class. The verse speaks of the land of Zebulun and Naphtali, particularly the region of Galilee.

The King James Version states that Naphtali, once “lightly afflicted” will be “more grievously afflicted” in the future, while the NIV and several other translations give exactly the opposite meaning: “In the past he humbled the land of Naphtali, but in the future he will honor Galilee of the Gentiles.” What could account for these conflicting translations, and which one best communicates the meaning of the verse?

Dusting off my word study resources, I found in Isaiah 9:1 a familiar Hebrew word that is used dozens of times throughout the Old Testament. And, as you might guess, its English translation depends primarily on the context in which it appears. The general idea of the word is “heavy” or “weighty,” and can refer to literal weight, spiritual callousness, difficulty, or grief, among other things.

But one of the primary definitions of this word is that of “worth” and “honor,” the idea being drawn from ancient scales upon which grain or other valuable commodities would be placed. Hence, the “heavier” an object was, the more value it possessed. This word is used in the fifth commandment where we are instructed to “honor” (i.e., “ascribe worth and value to”) our parents.

I am compelled to interpret Isaiah's

prophecy about Galilee in a positive way for three reasons. For starters, the verse itself begins with a statement that Israel's “dimness” (KJV) or “gloom” will be relieved. Secondly, the very next verse (9:2) bursts forth with hope, speaking of a day when those now in darkness will see a great light shining about them. Finally, the New Testament writer, Matthew, states that this prophecy of Isaiah was fulfilled when Jesus lived and ministered in the region of Galilee (Mt. 4:14-16).

Without question, Jesus brought honor to his hometown and surrounding area. For centuries this territory was considered to be the “other side of the tracks,” so to speak. Nathaniel's reaction of disbelief to the idea of Messiah arising from Nazareth (located in lower Galilee) points out the general attitudes that existed toward this region (Jn. 1:46). But today hundreds and thousands of people stream to His homeland each year to retrace the footsteps of Jesus, giving honor to the land upon which He once walked. Isaiah's prophecy was right. A land once humbled is now honored, because Jesus was there.

It occurs to me this Christmas season that what was true of a land touched by Jesus is also true of a life touched by Jesus. Humble shepherds, traveling sages, a faithful priest and his spouse, a saintly aunt—even the animals who (we presume) attended the birth of Jesus—have been honored and remembered for millennia, not because of who they were or what they did, but because they came in contact with Jesus. Whether land or lives, when Jesus comes He bestows honor in His wake. ■

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

➡(p4) main contributor of this movement to spread the Gospel. In 1990, he escaped from North Korea and came to South Korea through Russia and China in 1995. He became a Christian while he was in Russia, then graduated from seminary in South Korea, and often travels to Kang Hwa Do, a region near the demilitarized zone, to fly the balloons with Bible verses” —*John E. Knight's Far East Newsletter*

PHILIPPINES. “Carol is one of our main members and a beautiful Christian. Her husband died last year when his jeep fell off a mountain, leaving her with seven mouths to feed and a very small income. She worked through that tragedy with faith and a strong Christian community. But just a few weeks ago, after days and days of rain, a mudslide buried her entire home. Carol was able to get out and to rescue five of her children, but two of her young daughters were buried alive. Rescuers were unable to get them in time. Though Carol has suffered greatly, she has given a powerful testimony of His love and faithfulness. Now [we are] seeking to raise funds to build Carol and her family a new, simple home.” —*Tim and Becky Keep, Email*

VIETNAM. “Melvin Adams [GBS '82] shares with us the wonderful news that the spread of the Gospel which began with the conversion of...a businessman Brother Melvin met on an airflight, is spreading into Cambodia and Laos, as well as house churches in the highlands of north Vietnam. A strong organization of 30 churches has been formed which is aggressive in taking the Gospel to other parts of Indonesia. The government is not friendly to the Gospel, and much of the work must be done covertly. Pray for these new Christians and their leaders.” —*Ropeholders* ■

“RELEVANT” WORSHIP FOR THE TWENTY-FIRST CENTURY *by Dr. Richard S. Taylor*

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

PART II

Architecture and the general furnishings of the sanctuary have far more to do with creating an aura of worship than many moderns suspect. There is a psychology at work in worship. Some kinds of things seen up front when a stranger walks in are conducive to a reverent and thoughtful mood. But we have taken them all away. The pulpit is gone, the pulpit chairs or seats are gone, and even in many churches the choir loft is gone. What’s left? A stage platform—a clutter of chaotically spaced music stands, mikes, and wires; and so the preacher must gingerly step around the cords and sound equipment.

The traditional elevated platform, solid pulpit in the middle, communion table in front of the pulpit, pulpit chairs on the platform where the pastor, the music minister and the other involved persons took their places reverently and quietly a few moments before service—all these may seem antiquated now, but only to the people who don’t realize that these accouterments had both psychological and theological value so powerful that their abandonment has cost the church dearly.

For they immediately identified the House of God! Everyone knew it the moment they stepped in the door. A mood of reverence was almost automatically created. And unless that mood was destroyed by human claptrap in the first ten minutes, the mood would probably prevail. The affirmation would be hard to refute that such an atmosphere is a lot more congenial medium for the Holy Spirit than human show. Why pray during the week for the Holy Spirit to bless our Sunday morning service, then have an hour activity which almost totally precludes His working?

Sometimes the complaint has been made that the set-up in the sanctuary I have just described, combined with regularity of service outline, bred formality. The underlying premise here is that form breeds formality. *It is spiritual dearth that brings formality, not form.* Superficial worship guides have supposed, consciously or subconsciously, that to get rid of formality it was necessary to get rid of form—or at least change it. If there was ever a classic case of “throwing the baby out with the bath water,” this is it!

Where there is no order in public worship, there is disorder. And without form there is “void” (Gen. 1:1 KJV). The Bible requirement is that “everything should be done in a fitting and orderly way” (1 Cor. 14:40 NIV). “Fitting” means appropriate, seemly, proper. Some things “fit” in a worship service, while others do not. If leaders don’t know the difference, they have missed their calling. “Orderly” means following a planned program. An informal gathering has no set program, and it has no agenda. A church service has an order and it has an agenda. We need to return to suitable forms but pour into them heart and soul so that they may serve their purpose, which is to shape and guide the flow of thought and devotion.

How long will young people honor God as Creator and Sovereign if they are not taught to respect His House, and to know what true worship is supposed to be? Is the extreme casualness of dress and conduct which seems almost prized today calculated to impart this respect to children and youth? Pastors and music leaders with open-neck shirts, maybe even wearing jeans, plus “worship teams” without thoughtfully-chosen attire, (p13)➡



A Special Giving Opportunity

Americans have watched with deep concern as residents of the South have been affected by hurricanes. In response to these natural disasters, Americans have responded in record levels of charitable giving to assist those in need. Congress has recently acted to promote such charitable giving during this important time in our nation's history. It has approved changes to income tax laws to help citizens fund relief efforts, while continuing to give to their traditional charitable interests.

The *Katrina Emergency Relief Act of 2005* includes a number of charitable giving provisions.

Tax Deductions for Charitable Giving

Through income tax deductions, Americans are encouraged to give to ministries such as God's Bible School and College. However, the amount one can deduct for income tax purposes in a given taxable year may be limited. Contributions of cash are generally deductible in amounts up to 50% of the donor's "contribution base." For most taxpayers the contribution base is the same as their adjusted gross income. For gifts of securities and property that have appreciated, the limit is normally 30% of the adjusted gross income. Gifts in excess of these limits may be carried over as a deduction for five years.

Greater Tax Incentives

Because many Americans want to make additional gifts this year over and above their regular giving, they would normally encounter the giving limitations mentioned above. Congress has temporarily suspended limitations on deductions of gifts of cash made during the window of August 28, 2005, until December 31, 2005. Thus, donors may deduct up to 100% of their adjusted gross income. This is an opportunity to make a gift to God's Bible School and College before the end of the year that is fully tax-deductible.

Other Gifts

This act of Congress also gives you the opportunity to give from retirement accounts, such as IRA, 401(k),



403(b) plan, or other similar plans. If you are over 59 1/2, funds can be withdrawn from these retirement plans and donated to charities, such as GBSC, without payment of the 10% penalty for early withdrawal. Amounts withdrawn and donated in this manner are reported as income and then are deductible as a charitable contribution. Under the new law, donors can make a gift to a qualified charity of any amount withdrawn from an IRA or similar retirement plan on or before December 31, 2005, and deduct the entire amount in 2005.

Act Now to Receive the Greatest Benefit

Remember, the new legislation applies only to gifts made on or before December 31, 2005. In light of this window of opportunity, it will be time well spent to review your financial affairs. A gift to God's Bible School and College made before the end of year could reap unexpected benefits. Your gift to GBSC at this time will also be a special blessing. It will help support the vital mission of training young men and women for Christian service. If you have any questions about the new tax law or need assistance with end-of-the-year giving, please contact the Office for Advancement at 1-800-486-4637 or email jhooker@gbs.edu. ■

Attitudes of Christmas

by Leonard Sankey



Having an “attitude” is one of the catch phrases of our culture. I’m not sure if I’m understanding the statement or not, but in my mind it gets mixed up with comments about having “a bad hair day,” or, “I wonder what’s wrong with him?” As we approach the holiday season there are other common attitudes. There is the emotional strain, the physical exhaustion, the mental weariness. There is high stress attached to the determination to “shop ‘til I drop,” and to that sticky decision to find “just the right gift for everyone on my list.”

Are the cards we are sending just right? Are the decorations up-to-date? Are the menus planned? The children have to get to practices, the school has a special program, and, then to raise the level just a bit, perhaps the husband/father gets laid off. It seems to me that what ought to be a season of “peace on earth,” is churned into pieces by the pressures which are exerted, the finances that are strained, and the relationships which often shatter. I believe that these wrong attitudes are the result of missing the significant components of this season.

It might help us as we approach the holiday season to catch a glimpse of attitudes from that first Christmas. The angel message of “peace on earth, good will to men” can once again ring out across the hillsides and into our homes.

First, there is an attitude of wonder. Have you ever noted the look on a child’s face as she walks into a room lit by shimmering lights and beautiful decorations? The wide eyes, the lips formed into a perfect “O,” the hands brought up to rosy cheeks in delight? It is an illustration of pure wonder at the beauty of it all. The first Christmas season was certainly marked by wonder. The wonder of a devout priest at the sight of a heavenly visitor. The wonder of a long-barren woman about to become a first-time mother. The wonder of a virgin young woman as the angelic pronouncement sinks into her consciousness. The wonder of shepherds being startled by the light and sound of a cherub chorus. The wonder of a Simeon, of an Anna, of the Magi. Wherever you look, the first Christmas was a time of wonder. Wonder filled the hearts and eyes and minds of earth’s little people as the “God-event” of the centuries took place. Sadly, it seems we modern-day followers of Christ have lost the sense of wonder. Our vision is jaded, our minds jaundiced, our hopes jilted. We have tasted so deeply of the world’s springs that our attitude has become materialistic, commercial, harried and skeptical. O, that we might take some time with our Bibles and the Christmas story. Take some time by yourself and ask God to help you recover the wonder of it all.

Second: I see in the Christmas story not only a sense of wonder, but I see an attitude of worship. Elizabeth’s babe-in-the-womb jumps for joy at the near presence of nascent Jesus—and Elizabeth worships. When she finishes, Mary wor-

ships the God of her salvation. When Elizabeth and Zachariah’s boy is born and named, and the ligatures binding his tongue are loosed, Zachariah worships. When Simeon and Anna, those two devout souls of the temple precincts see the eight-day-old babe, they worship. When the mighty sages of the east enter the room where the child Jesus is, they worship. Worship is not about us feeling good. It is about having a life and attitude focused on God—no matter how we feel, no matter the circumstances we face, no matter the disappointments or the earthly joys. The devoted soul considers the object before it—in this case, Jesus—and recognizes the worth of His person, and falls in gladsome worship.

Third: Remarkably enough, following in the train of two high and noble words as “worship” and “wonder,” I see a more common element. In the Christmas story is work. For those who have followed me thus far, you may not want to follow me now. Work may be the last thing you are interested in at this moment. But I believe work follows naturally in sequence with the wonder and worship of Christ.

For example, take the songs of Elizabeth, Mary and Zacharias. They are filled with wonder at the magnificence of God’s intervention in the affairs of men; their wonder changes to worship as they realize the value of God’s gift. The immediate outflow of that worship is a tongue filled with witness to the greatness of God and His plan, a witness that even today affects those who read or hear. They are working out their wonder and worship through witness. Even Joseph and Mary, once the aura of that glorious night fades a bit, choose to express their worship in works—they take the baby Jesus to the temple to do for Him according to the law.

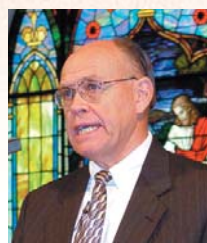
Anna’s response to her moment of worship is to tell to all who will listen the wonders of the newborn King. It is altogether fitting and proper that Christians today be known more for their wonder (not at lights, not at trees, not at finely-wrapped presents) at the amazing condescension of God through Christ, and their worship (not of the money-gods, nor the commercial gods) of the marvelous gift of God, than for their weariness and tasteful giving. The wonder and worship of Christmas create the motivation for work and witness. It is a great season of the year to speak of Jesus because, even with all the commercialism, there is a general consciousness of Someone special behind the celebration. This year let the wonder of this glorious commemoration fill your heart with worship. Let that worship express itself to those around us in truly Christian attitudes—the attitudes of Christmas. ■

The Rev. Leonard Sankey pastors Faith Mission Church, Bedford, Indiana, and is Chairman of the Inter-Church Holiness Convention. This article was reprinted from the Convention Herald with permission.



DR. OSWALT ADDRESSES ALDRSGATE FORUM, OCT 11-13

Dr. John Oswalt, professor at Wesley Biblical Seminary, Jackson, Mississippi, was guest speaker at the Aldersgate Forum, held on the GBS campus, October 11-13. The Forum, which defines itself as “a yearly conference and continuing fellowship to promote informed dialogue and scholarly analy-



sis,” held its first public sessions at the invitation of President Avery and the faculty of the Division of Ministerial Education. Dr. Avery presided over the conference and carefully explained its purpose. Those attending—mostly clergy—were from a variety of places from across the United States. They were inspired and challenged by Dr. Oswalt’s lectures on Christian holiness, drawn especially from his expertise in Old Testament studies.

In addition, there were various presentations discussing strengths and weaknesses in the holiness movement, as well as the threats and opportunities it faces. The conference provided times of rewarding fellowship, vigorous discussion, and honest discernment of God’s purposes for those of Wesleyan heritage in the early 21st century. Participants registered both satisfaction and excitement with Aldersgate ‘05. Plans are being formed for further development of the Forum “to foster renewed commitment to loving God and others, biblical

fidelity, moral integrity, aggressive evangelism, commitment discipleship, intellectual growth, and holy living,” as outlined in its mission documents.

SELF-STUDY BEGINS FOR RENEWAL OF ABHE ACCREDITATION

Approximately 40 administrators, staff, faculty, and students met October 31 with Dr. Kenneth Farmer, Vice President for Academic Affairs, for GBSC’s “ABHE Self-Study Kickoff.” The self-study and subsequent documents are necessary to the college’s renewal of its longstanding accreditation with the Association for Biblical Higher Education (ABHE). Dr. Farmer, recently appointed as Self-Study Coordinator, presented a power-point presentation explaining the self-study process and how it differs from the recently-completed HLC self-study.

He distributed a tentative time-line of the self-study process and explained that the final product of the self-study will include three documents: the Com-

REVIVALIST FAMILY

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. An item for inclusion in the “Revivalist Family” must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.

DEATHS

Rev. Eugene Brown, 96, of Quaker City, Ohio, died June 24, 2005. As a young man he felt the call to preach and enrolled in God’s Bible School, where he earned a theology degree in 1942. It was at GBS that he met his future wife, Laura Mae Gears, who has preceded him in death. To further his education he earned a bachelor’s degree from Ohio University and a divinity degree from Wittenberg University in Springfield. In all, Rev. Brown pastored 32 United Methodist churches in Ohio. He is survived by three sons, two daughters, 19 grandchildren, 13 great-grandchildren, and many other relatives and friends.

Emmett E. Gilbert, 84, of Bethel, Ohio, died October 18, 2005. He was employed at God’s Bible School as truck driver, 1976–1978, and as purchasing agent, 1977–1978. He is survived by his wife Pauline E. (Buntain)

Gilbert; his daughters, Emily, Barbara, Desta, and Debbie; his son David, 13 grandchildren, 10 great-grandchildren, and other relatives. Funeral services were held at Mt. Carmel Wesleyan Pilgrim Church, Mt. Carmel, Ohio.

Lanham Hickman, 97, of Clarksburg, West Virginia, died July 7. Making Jesus Christ his choice at the age of 24, he touched many lives and won many souls to Christ. A hard worker from his youth, he quit school after the eighth grade to “keep his family.” After his retirement from Union Carbide, he worked for a furniture store; then at age 67 he became Dean of Students for two years at the West



Virginia Training School. His life story was broadcast on the “Unshackled Series” with Pacific Garden Mission when he was 89 years of age. His wife Charlotte, to whom he was

pliance Document, the Assessment Document, and the Planning Document. Six GBSC committees—each of which includes staff and/or faculty, in addition to a student representative and a Board representative—will consider the 12 ABHE standards in the Compliance Document. These committees, together with their chairs and the specific ABHE standards assigned to each, are as follows: (1) Allan Brown—Missions, Goals, and Objectives, 1; Institutional Integrity, 3. (2) Rebecca Kelley—Assessment/Planning, 2; Authority/Governance, 4. (3) Marcia Davis—Institutional Resources, 6; Faculty Resources, 9. (4) Garen Wolf—Library/Learning Resources, 10; Academic Programs, 11. (5) Richard Miles—Administration, 5; Student Services, 8. (6) Aaron Proffitt—Enrollment Management, 7; Assessment of Student Learning, 12.

RAUSCHENBERGER KEYNOTES GBS MISSIONARY CONVENTION

Brian Rauschenberger, Hope International Missions (HIM)



representative in Haiti, was keynote speaker at GBS's annual Missionary Convention, Sunday evening, October 23. His stirring call to service, illustrated by amazing stories of divine deliverance, set the tone for the convention, which continued through Tuesday morning, October 25. Dan Glick, GBS's missions chair, supported by his missions team, gave a riveting account of his work with national churches in Ukraine. Rick Hutchison, head of Barnabas Ministries, urged students to follow the example of Mary, who poured rich perfume on Jesus' feet. Missionaries representing HIM, Evangelistic Faith Missions, Evangelical Wesleyan Missions, and Bible Methodist missions held various seminars. Rauschenberger spoke in the final service. In all, the convention was an exciting and challenging time, as students committed themselves to Kingdom service.

TIM CRATER RECEIVES MASTER'S DEGREE FROM BJU

Tim Crater, teacher in GBS's Division of Music, received the Degree of Master of Music with a major in Church Music (Piano Principal) from Bob Jones University, August 26, 2005. His graduate piano recital was held on June 30 and was followed by a reception catered by his wife, Mrs. Tonya Crater. Tim studied most recently under Dr. Peter Davis (pictured standing). ■



married for 63 years, preceded him in death in April 2004. He is survived by his children, John, Edward, Grace, Dean, Molly Ann, and Stephen; grandchildren; and great-grandchildren. He was a member of the Davis Memorial Wesleyan Church, Parkersburg.

My father had four sons and two daughters. I attended GBS in the fall of 1966, and there I met my wonderful husband Robert. Our three children married three Keatons, and all are in the ministry with Tim and Becky also serving as missionaries in the Philippines. Dad's youngest son, Steve Hickman, was employed at GBS for six years or so, and now his granddaughter Marsha Potteiger, and her husband [Brian] serve there. It all started when our godly parents made the choice to follow Jesus. —Grace (Hickman) Keep, Summerfield, Florida.

Edward Mckee, 84, formerly of Orlando, Florida, died in Jackson, Ohio, September 10, 2005. His widow, Ruth (Yaple) McKee, a graduate of God's Bible School ('53 AB), now lives at Holzer Assisted Living, 101 Markham Drive, Jackson, Ohio 45640.

ANNOUNCEMENTS

The Rev. and Mrs. Fred Bales are available for preaching and singing in pulpit supply or evangelistic work. Mr. Bales is the veteran pastor and evangelist, featured in the summer *Revivalist*, who returned to GBS after an interval of many years to earn his high school diploma. He may be contacted at PO Box 124, Friendship, Ohio 45630; (740) 858-6152.

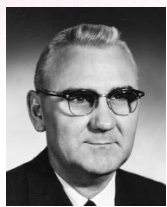
Readers wishing to send holiness literature to Mary E. Davis, in response to her appeal in the October *Revivalist*, may contact her at 13A Halifax Street, St. John's, Newfoundland, A1A 2P6, Canada.

The 2006 Sea Breeze Camp Meeting, sponsored by FEA Ministries, Inc., will be held February 2–12, Hobe Sound, Florida. Evangelists include Richard Humble, James Plank, and Paul Wolfe. Other workers include Larry D. Smith, Bible teacher; David Fulton, youth speaker; David and Frances Fuller, song evangelists; and Barry and Gertrude Mason, children's workers. Spanish Camp is February 2–5; International Missions Congress, February 1–2; and Haitian Camp February 10–12. ■

ALUMNI news

WALTER JOHNSON WRITES

Walter Johnson ('36 HS) writes: "I had a ministry of 41 years in several pastorates and at Circleville



College and Seattle Pacific University. At GBS I managed the List Room and directed the orchestra.

GBS profoundly influenced my spiritual and intellectual life. I am an ordained minister in the Free Methodist Church." Rev. Johnson resides in Hebron, Indiana.

SANKEYS ANSWER MISSIONS CALL

Marc ('94 BRE) and Melodie ('94 BA) Sankey along with their sons recently moved to Texas to begin language school. They are answering God's call to serve as missionaries in Mexico for the Bible Methodist Church. For several years, Marc has served as senior pastor at the Bible Methodist Church, Franklin, Ohio. He also was a member of the GBS Alumni Executive Council from 1997–2003.

Concerning his call to missions, Marc recently wrote: "When I think of Mexico, words that readily pop into my mind are *love, passion, and vision*. When God called us to go to Mexico, we were in a very comfortable place in our lives. A great church, financial security, and a hopeful future in pastoral ministry were ours. But God placed a bur-



den on our hearts for the people of Mexico, and that has given us a defining sense of purpose. Our mission is to revitalize the messengers and revive the message of Christ's transforming, all-encompassing grace until all of Mexico is saved."

WARD BECKER RECALLS QUARTET DAYS

Ward Becker ('33 HS) wrote and shared a picture of the GBS quartet known as the "Southern Sacred Singers," of which he was a member. This quartet was organized in the fall of 1930. Members' pictures are (L–R): Basil Harper, Ersil Ward, Ward Becker, and Clarence Phillips. Mr. Becker resides in Menominee, Michigan.

HUTCHISON GRADUATES FROM FLIGHT SCHOOL

Jonathan Hutchison ('95–'97) recently graduated from the Flight School at Laughlin Air Force Base, Del Rio, Texas. After Jonathan attended GBS, he received his BS in Aerospace Engineering from the University of Tennessee. Jonathan's parents, Rick and Joan Hutchison, both GBS alumni, were present to pin silver wings on his uniform during the graduation exercises. Jonathan is now stationed at Altus Air Force Base in Altus, Oklahoma, where he is training to fly the KC135 air refueling aircraft. After his training, he will return to the Air National Guard's 134th Refueling Wing at Knoxville, Tennessee. 🇺🇸



Please email your alumni news and pictures to jhooker@gbs.edu or submit them online at www.gbs.edu/alumni

➡(p7) may create a cozy, chummy informal atmosphere in which some feel at home. But on the whole it is to be questioned whether we have not surrendered one more tool in our religious education chest.

Most churches still insist that their ushers look like ushers—with jacket and tie. Then, ironically, they allow the platform to be ungraced by anything and everything in the way of dress and undress. This, too, is a cultural breakdown. The appropriate culture is not a matter of snobbishness but of suitability for the House of God—and for the worship of the Great King.

Those who assay to lead a congregation in worship on Sunday morning should show at least as much propriety in their dress as they would if they were to appear Sunday morning at the White House before the President.

Unfortunately, many young people (and older as well!) know absolutely nothing about propriety. Because of this, every church should have a supervisor of all such matters. One church I know has a supervisor of ushers; and if one comes dressed too casually, she will politely but firmly say, “Sorry, I can’t use you this morning.” But the same church has no supervision whatsoever of those taking part up front, with resulting outlandish appearance and chaotic disparity. If a church cannot supervise both its ushers and its platform leaders, it should at least supervise the platform, for that is far more important.

People say, “But our teenagers don’t know these grand old hymns of the Church.” If they are not smart enough to learn them, then pity them. If they don’t want to learn them, then pray for them. But let us stop dumbing down the church to the lowest common denominator. The Church has doctrinal, missional, evangelistic, pedagogical, and cultural responsibilities. Let us not shirk the last anymore than the first. Sound worship services are shaped by all five responsibilities. Let us not surrender any one of them to the trendiness of the age in the name of the “contemporary.”

In Australia, I often listened to large audiences sing “And Can It Be” by Charles Wesley—all three verses—from memory and with great fervor and devotion. Anyone who has studied those majestic words and felt the throb of that music setting would surely sense the enormous cultural and intellectual chasm between that hymn and the typical “contemporary” choruses now used in our churches. Have we declined that much intellectually? Culturally? Spiritually?

Perhaps a recovery of depth and substance in our Sunday morning worship services would make it easier for the Holy Spirit to manifest His presence among us. And the traditional accouterment of furnishings are important only as they channel or block His working. It is His House. The Bible is His Word. His ministry is to reveal Christ. In our services we should strive to make everything a potential instrument for the enablement of His work. Those who sing should sing in the Spirit. The

STAR OF THE EAST

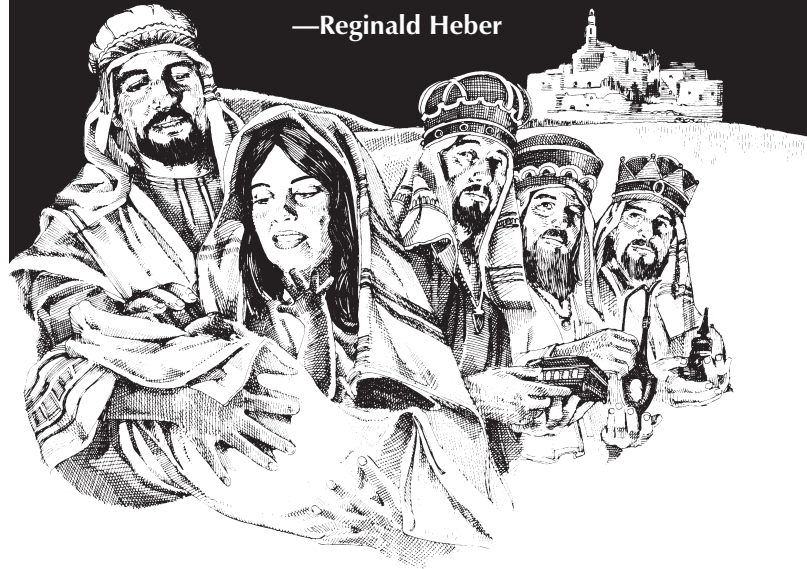
Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where the infant Redeemer is laid.

Cold, on His cradle, the dew-drops are shining;
Low lies His bed with the beasts of the stall;
Angels adore Him, in slumber repining,
Maker and Monarch and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odors of Eden, and off’rings divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest and gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would His favor secure;
Richer by far is the heart’s adoration;
Dearer to God are the prayers of the poor.

—Reginald Heber



pastor should stand behind the sacred desk, read the sacred Word and preach as a true man of God under the powerful anointing of the Holy Spirit. When this happens, grace is transmitted, light bursts in human minds, love is kindled, conscience is pricked, and the drawings of truth stir the will to obey. Thus, a church is aroused not only to the true worship of God but to a renewed sense of its mission to reach the whole world for Christ.

These are the principles of public worship. In theory they are simple. In practice they require the courage of David, the wisdom of Solomon, and the prayers of St. Paul. May God redeem our Sunday mornings! ■



Dr. Richard S. Taylor is a well-known holiness-movement theologian, educator, conference speaker and author.



Dear Phil

tells the Jews that the reason they don't believe Him is because the Father hasn't given it to them. "I have said to you, that no one can come to Me unless it has been granted him from the Father" (John 6:64-65). These verses imply that, beyond the enabling of sinners' wills granted by the first overtures of prevenient grace, God must continue to draw them to Christ and grant them the further ability to believe unto salvation.

Paul seems to confirm this understanding in Philippians 1:29 where he writes "For to you it has been granted for Christ's sake, ...to believe in Him ..." Acts 16:14 recounts the story of how God granted it to Lydia, the first Philippian convert, to believe on Christ. It says, "A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and *the Lord opened her heart to respond to the things spoken by Paul.*" If the prevenient grace Lydia had already received was all she needed to respond to the gospel, what did God do when He "opened her heart to respond?" This passage leads me to believe that we should pray for God to open sinners' hearts to respond to the gospel when we are witnessing, passing out tracts, or preaching.

The principle of grace-enabled will is also true for believers. Paul tells the Philippians that it is God who works in them both to will and to do of His good pleasure (Phil. 2:13). Yes, we must "work out our own salvation," but we can only do that as we are enabled by God's grace. That is why salvation is *sola gratia*. It is by grace from start to finish that God accomplishes His salvation in our lives.

Sincerely,
Philip Brown ■

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

FREE WILL

"Doesn't the Bible teach that we all have free will?" —Kevin

Dear Kevin,

Good question. If by "free will" you mean that we are able to do anything we want, that God never constrains our wills, or that we are born naturally free to accept or reject God, the Bible's answer is no. We don't have natural free will; we have grace-enabled will. The difference separates heresy from orthodoxy.

First, God sovereignly limits our choices. For example, service to God or slavery to Satan are the only options on the table. We are not free to choose a third alternative. Second, God does at times constrain the human will. For example, God told Sennacherib that He would put a hook in his nose and turn him back from his rapacious rampaging (Isa. 37:29). The reason Cyrus permitted the Jews to return to Israel was God stirred his heart (Ezra 1:1-2).

Third, and most significantly, when Adam sinned he became a slave to sin (Rom. 6:16). As a result, we are all born enslaved to sin (Rom. 5:12; Eph. 2:1-3). Psalm 53 pictures God as looking down from Heaven to see if there is anyone who is seeking for Him. What He finds is that "Every one of them has turned aside; together they have become corrupt; There is no one who does good, not

even one." Paul quotes this passage in Romans 3 and concludes "There is none who understands; There is none who seeks for God." (Just so you don't misunderstand: both Psalm 53 and Romans 3 are talking about sinners, not about people who have been saved.)

These passages teach that we are *by nature* enslaved to sin and would never even want to seek God. We are not naturally free to choose or reject God. Naturally, our wills are in bondage to sin. This is why, historically, Wesleyan-*Arminians* have emphasized *free grace* rather than *free will*. By "free grace" we mean that God graciously gives all men the ability to respond to the light He has given them. We draw this conclusion from the nature of God's justice revealed in Scripture as well as from the implication of passages in which God calls upon men to respond or judges them for not responding (e.g., Deut. 30:19; Isa. 1:18; 55:1; Rom. 1:18-25).

Although Scripture teaches that God graciously gives all men the ability to respond to the light He has given them, Jesus also teaches in John 6:44 that no one is *able* to come to Him unless the Father draws him. A few verses later Jesus



“TIMES” CORRESPONDENT DOCUMENTS SUBSTITUTES FOR “CHRISTMAS”

“We wish you a Merry Winter Lights’ could soon be what children are singing around the ‘Celebrity Lights’ tree in Christmas celebrations around the country,” writes Ruth

Gledhill, Religion Correspondent for *The London Times*. She notes attempts in England to remove the traditional name of the December holiday “to avoid causing offence to Muslims, Sikhs, atheists, pagans and almost every identifiable religious and non-religious group—except one. No one seems particularly con-

cerned about the possible offence that is being caused to Christians.” Gledhill cites other secular terms substituted for “Christmas,” now being used, including “Shine On,” “Winter Festival,” “Luminos,” “Winterval” and “The Winter Festival.”

LUTHERAN CONSERVATIVES RALLY FOR BIBLICAL ORTHODOXY

Conservatives within the Evangelical Lutheran Church in America (ELCA), largest Lutheran denomination in the USA, have formed The Word Alone Network to promote Biblical orthodoxy within the Church. The “Coalition for Reform,” as the group is known, consists of more than 200 ELCA congregations with 70 regional chapters, gathered with other “confessing Lutherans” in Brooklyn Park, Minnesota, November 6–8 “to see if we’re able to work together to

The GBS Christmas CD

Price: \$12

Package with any 2 other CDs for \$25 plus \$3 S&H. To order, call Jaleesa at (513) 721-7944 ext 222 or order on the web at www.gbs.edu

change the denomination and turn it around," according to Jaynan Clark Eglund, World Alone president.

With few exceptions, mainline Protestant denominations are dominated by liberal power structures who have surrendered the Biblical foundations of historic Christianity. Conservative coalitions in those denominations continue to work for reform and renewal.

WARREN REVEALS PLAN FOR CHURCHES TO AID IN "GLOBAL HEALTH" CRISIS

Rick Warren, megachurch pastor and Christian author, has revealed his plan calling local churches to relieve the global health crisis. One of over 600 government, business, medical, civic, and religious leaders at the TIME Global Health Summit, November 1–3, In New York City, he said that there are five "spiritual Goliaths" in today's world: "spiritual emptiness, egocentric leadership, poverty, disease, and illiteracy."

He observed that he had put into effect the "P.E.A.C.E. plan," which stands for "Partner with congregations, Equip servant leaders, Assist the poor, Care for the sick, and Educate the next generation." His network of 4500 "Purpose Driven" churches in 131 countries are organized to reach out to the lonely and suffering. For instance, his own congregation, Saddleback Church, Lake Forest, California, fed every homeless person in the county for 40 days in the autumn of 2002.

GAY FORCES DISAPPOINTED BY CHURCH COURT DECISIONS

Homosexual advocacy forces were dismayed by two October rulings of the Judicial Council, highest court of the United Methodist Church. The first affirmed a lower court ruling which had revoked the ordination credentials of the Rev. Irene Elizabeth "Beth" Stroud, an associate pastor at First United Methodist Church, Ger-

mantown, Pennsylvania, because she was a practicing lesbian in violation of church law. In a telephone interview, Stroud said she "will continue to stay in the United Methodist Church and work for change. Today's decision shows that the existing discrimination in the United Methodist Church is clear...."

The Judicial Council also reinstated the Rev. Ed Johnson, who had served as pastor of a Virginia United Methodist Congregation but who had been placed on involuntary leave of absence for refusing membership to a practicing homosexual man. In its decision, the Council declared that the Discipline "invests discretion in the pastor-in-charge to make determination of a person's readiness to affirm the vows of membership."

However, United Methodist bishops, meeting in Lake Junaluska, N.C., issued a statement two days later emphasizing that homosexuality is not a barrier to membership in the church. "We implore families and churches not to reject or condemn lesbian and gay members and friends."

GLOBAL SOUTH ANGLICANS CONDEMN "INNOVATIONS" IN CANADA AND U.S.

Approximately 120 delegates from the Global South—Africa, Asia, and Latin America—representing the majority of members of the Anglican Communion, have severely criticized liberal branches of the church in the USA and Canada for supporting the consecration of gay clergy and allowing blessings for same-sex couples. Meeting in late October in Egypt, conference members declared that the offending provinces have shown no indication of being "willing to turn back from their innovations." It lamented the Communion's weakening by unchecked revisionist teaching and practices which undermine the divine authority of the Holy Scriptures" and called for an "Anglican Covenant" which would offer "a bib-

lical foundation for our lives, ministry and mission as a communion."

GRAHAM TO HOLD NO MORE CRUSADES

World-famous evangelist the Rev. Billy Graham plans to hold no more crusades. Now 87 and in poor health, Graham has affirmed that last summer's evangelistic crusade in New York City was his last, adding that he and his wife Ruth "know that God can still use us to reach people with the Gospel message in other ways, and we look forward to seeing how He will do so." He remains chair of the Billy Graham Evangelistic Association and is present at meetings as he is able. The Grahams live in North Carolina.

CHURCHES DISTRESSED BY IRS WARNING

"It's a violation of the Constitution for the IRS to threaten any church," commented Ted Haggard, head of the National Association of Evangelicals, after he heard that the Internal Revenue Service had threatened the tax-exempt status of an Episcopal church in California for an anti-war sermon. Though Haggard is in sympathy with the war in Iraq, he is concerned about government attempts to limit the Church's right to speak out on public issues.

The IRS's warning to All Saints Episcopal Church, Pasadena, is seen as part of a broader investigation of tax-exempt organizations for promoting political candidates. The IRS denies that the probe is politically-motivated, and none of the organizations have lost their tax-exempt status, although investigations continue. Robert Edgar, general secretary of the National Council of Churches, declared that the IRS threat to the Pasadena church was a "witch hunt" on the pastor and insisted that "It's got to stop." Both conservative and liberal critics fear government action will restrict freedom of speech within the Church. ■

II. I MUST BE SENSITIVE ABOUT THE TONE OF MY VOICE

Some experts believe tone of voice is up to seven times more powerful in certain situations than words themselves. Tone of voice can reflect a sarcastic, superior, or gracious manner of speaking. Tone involves loudness or softness, gentleness or harshness. Studies show that people unconsciously adapt to each other's voice tones.

Proverbs 15:1: "A soft [gentle] answer turns away wrath: but grievous [harsh] words stir up anger."

Proverbs 16:21: "The...sweetness of the lips [kind speech; pleasant words] increases [promotes] learning."

Colossians 4:6: "Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person."

Proverbs 16:24: "Pleasant words are a honeycomb, Sweet to the soul and healing to the bones."

III. I MUST BE CAREFUL ABOUT MY NON-VERBAL FACIAL AND BODY SIGNALS

Non-verbal communication (including facial expressions—your countenance, gestures, eye contact, posture, spatial relationship and touch (when appropriate)—strengthens, weakens, or sometimes even contradicts what we say. Feelings of pride, anger, bitterness, fear, sensuality, and rebellion can show on our faces, without our even being aware of it. Changing facial expressions is probably the most difficult aspect of communication to correct. This is largely because we are unaware of what our countenance is doing at any moment.

Lord, help my face to shine with your beauty and gentleness.

Ecclesiastes 8:1: "Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed [causes his stern face to beam; softens his harsh countenance; changes its hard appearance]."

CONCLUSION

The writer of Proverbs said, "A word fitly [skillfully] spoken is like apples of gold in pictures of silver" (Pro. 25:11). Perhaps the greatest gift you may ever give to another person is your gift of wise and gracious words. God's greatest gift to us was the gift of His Son, Jesus Christ. Jesus is God's wise and gracious "Word" to us (John 1:1, 14; Heb 1:2). Could it be that as you learn to choose carefully your words, that God will use your wise and gracious speech to enable others to hear more clearly what God is speaking to them in their heart? May God bless you as you engraft His truth into your heart and life.

Remember, your gift of wise and kind words may be the means by which others receive God's wonderful gift of His Son.

—sermon outline by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE
IN PREACHING"



THE GIFT OF WISE AND GRACIOUS WORDS

**"A word fitly spoken is like apples of gold in pictures of silver."
Proverbs 25:11**

Everyone enjoys receiving a gift. Why not give your family and friends the gift of wise and gracious words this Christmas?

In recent days I have been praying that God would help me to be careful not only in what I say but also in how I say it. Because the Bible tells us that personal transformation is enabled by the renewing of the mind by use of Scripture (Psa. 119:9-11; Rom. 12:2), I began compiling verses from Scripture for use in daily meditation and prayer. I have found that the best way to know that I am praying according to the will of God is to pray the words of Scripture. They are inspired words (2 Tim. 3:16). You can be sure that you are praying what is pleasing to God when your prayer uses His own words. Further, we have a wonderful promise: "This is the confidence that we have in Him, that, if we ask any thing according to His will, He hears us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John 5:14, 15).

Why not join me on a thirty-day prayer journey and ask God to enable your words to be wise and gracious? As you read this prayer-guide, let it become the prayer of your heart. Go over all the verses each day, meditating on each of them and ask God to engraft the truth into your heart (Jam. 1:21) and transform your life.

Remember, wise and gracious communication involves three things: (1) the words you choose, (2) the tone of voice you use; and (3) the non-verbal communication transmitted by your face, hands, and body movements. As we pray, let's ask God to sensitize us to all three areas of communication and pray that God will enable us to become aware of the changes He wants to make in our method of communication. Actual change is possible through the power of His Holy Spirit working in us.

Let's begin our prayer journey by thinking about the importance of choosing wisely which words we allow to come out of our mouth. Think about each statement below and then reflect on the Scripture associated with the statement. Then, using the words of Scripture, turn them into a personal prayer. For example, as you read Proverbs 12:18, you could pray, "O Lord, help me to be careful not to hurt anyone today with my words. Help me to speak only that which will help, instruct, and encourage those around me."

As you offer this prayer, please consider the following personal truths from God's Word:

I. I MUST CHOOSE MY WORDS WISELY

A. My words can pierce and wound like a sword or bring healing to my listener.

Proverbs 12:18: "There is that speaks like the piercings of a sword [one who speaks rashly or recklessly is like the thrusts of a sword; cutting remarks hurt, wound]: but the tongue of the wise is health [the words of the wise bring healing]."

B. My words spring from my thoughts and reveal my heart.

Matthew 12:34: "Out of the abundance [overflow] of the heart the mouth speaketh [the mouth speaks from what fills the heart]."

Matthew 12:36, 37: "But I tell you that every idle word [careless word] that people speak, they shall give an accounting for it in the day of judgment. For by your words you will be justified [acquitted], and by your words you will be condemned."

Psalms 19:14: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength [rock], and my redeemer."

C. I must listen thoroughly before I express an opinion or pass judgment. I must not jump to conclusions before I have heard all the evidence.

Proverbs 18:13: "He who gives an answer before he hears, it is folly and shame to him."

D. I will not be quick to speak. When I do speak, I want to be kind and tender in what I say.

Ecclesiastes 3:7: [There is] "a time to be silent and a time to speak."

Ephesians 4:32: "Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you."

E. I must be careful of my word choice. To be wise I must weigh my words carefully.

Proverbs 15:28: "The heart of the righteous studies [ponders]; considers; weighs how] to answer; but the mouth of the wicked pours out evil things [the mouth of the wicked overflows with evil words]."

Proverbs 16:23: "The heart of the wise teaches [instructs] his mouth, and adds learning [persuasiveness] to his lips."

F. I will overlook cutting comments and insults that hurt me. I must not be like the fool who is quickly annoyed or easily offended.

Proverbs 12:16: "A fool's anger [exasation, annoyance] is known at once, but a prudent man conceals dishonor [overlooks an insult]."

G. I do not wish to be thought opinionated. I will endeavor to be quick to listen to others and refuse to focus primarily on expressing my own views.

Proverbs 18:2: "A fool does not delight [takes no pleasure] in understanding. But only in revealing his own mind [they only want to air their own opinions]."

H. I must be careful not to stir up arguments and strife. I do not wish to antagonize or provoke others by what I say.

Proverbs 18:6: "A fool's lips bring strife [get them in constant quarrels]. And his mouth calls for blows [a whipping]."

Proverbs 20:3: "Keeping away from [avoiding] strife is an honor for a man. But any fool will quarrel [only fools insist on quarreling; every fool is quick to quarrel]."

I. My words are to have AGE (be appropriate, gracious, and edifying). If my words do not have AGE, they are unwholesome and displeasing to God.

Ephesians 4:29: "Let no corrupt communication [unwholesome words] proceed out of your mouth, but that which is good [appropriate]; according to the need] to the use of edifying [building up; helping], that it may minister [give; impart] grace [help, strengthen, encouragement, instruction] unto the hearers."

Ecclesiastes 10:12: "The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself [the words of a fool are self-destructive]."

J. The ability to control my tongue is a mark of wisdom and godliness. My words can cause awful damage to others.

James 3:17: "But the wisdom from above is first of all pure. It is also peace-loving, gentle at all times, and willing to yield to others. It is full of mercy and good deeds. It shows no favoritism and is always sincere."

James 3:2: "For in many things we offend all [we all stumble in many ways]. If any man offend not in word [if anyone is never at fault in what he says], the same is a perfect man, and able also to bridle the whole body [able to keep his whole body in check]."

James 3:5-6: "The tongue is a little member [is a small part of the body], and boasts great things [it has great pretensions; makes great boasts]. Behold, how great a matter a little fire kindles! [a great forest can be set aflame by a little fire, small spark] And the tongue is a fire! [a world of iniquity; so is the tongue among our members, that it defileth the whole body, and sets on fire the course of nature; and it is set on fire of hell. [The tongue represents the world of wrongdoing among the parts of our bodies. It pollutes the entire body and sets fire to the course of human existence—and is set on fire by hell!]"

Lord, give me wisdom to keep from needlessly offending my family or acquaintances with my words. Help me to know what to say and when to say it.

Proverbs 18:19: "A brother offended is harder to be won [harder to reach; harder to win back] than a strong city; and their contentions [disputes] are like the bars of a castle [arguments separate friends like a gate locked with bars]."

Lord, help me to refrain telling the bad and disappointing things I know about other people even through they are true.

Psalms 15:1, 3: "O LORD, who may abide in Your tent? Who may dwell on Your holy hill? He that backbites not [does not slander; refuses to gossip] with his tongue, nor doeth evil to his neighbor [does his neighbor no wrong], nor takes up a reproach [casts no slur; does not insult] against his neighbor [acquaintances]."

Psalms 34:13: "Keep thy tongue from evil [wrong speech], and thy lips from speaking guile [deceptive speech]."

Psalms 39:1: "I said, I will take heed to [watch; guard] my ways, that I sin not with my tongue: I will keep my mouth with a bridle...."

Christmas Greetings from the Revivalist Press



Larry



Jon



Kevin



Zach



Ruth



Aaron

►(p5) world. Don't you think it's a little absurd to take a blind child to the Third World?" I also remembered the natural fears of Jesse's mother and Braille instructor, and her words, "I can't do this...!"

These thoughts receded, and in their place came thoughts of praise and thanksgiving for what the Lord had done in spite of our weakness and inadequacy. I felt grateful not just for how He had provided for Jesse's education, but how He had given him such a sense of humor, a positive attitude about life, and acceptance of his blindness—and, yes, how He had made us laugh again! We never dreamed that our blind son would ride a bike, box with his brother, climb trees, and swing from the monkey-bars like all the other kids. But he does, and he has the scars to prove it! He's even expressed his desire to drive a car some day; and we've told him, jokingly of course, that we'll have to get him a longer cane! Or that maybe we'll become missionaries to some wide open space like the Sahara Desert!

I know it sounds a little silly to get all choked up about at an academy graduation, but I did! It wasn't about the achievement or the award, but this one little reminder of God's faithfulness in the face of our greatest fears. Becky and I felt the warm radiance of the smile of God, and we heard His still small voice, "My children, '...Did I not say to you that if you would believe, you would see the glory of God?' " (John 11:46) We are seeing it!

These words are not written to boast in anyone but the Lord. It is our desire to comfort others along

life's rugged path who have been fighting some long uphill battles and who feel that they can't take another step—those who see through a glass dimly. May I remind you of the story of Lazarus's heartbreaking death in John 11. There Jesus "...delayed two more days in the place where He was" so that He might be the more glorified (v. 6).

Adam Clarke offers this powerful explanation:

"Now Jesus loved Martha, and her sister, and Lazarus." Therefore his staying two days longer in Bethabara was not through lack of affection for this distressed family, but merely that he might have a more favourable opportunity of proving to them how much he loved them. Christ never denies a less favor, but in order to confer a greater. God's delays, in answering prayers offered to him by persons in distress, are often proofs of his purpose to confer some great kindness, and they are also proofs that his wisdom finds it necessary to permit an increase of the affliction, that his goodness may be more conspicuous in its removal."

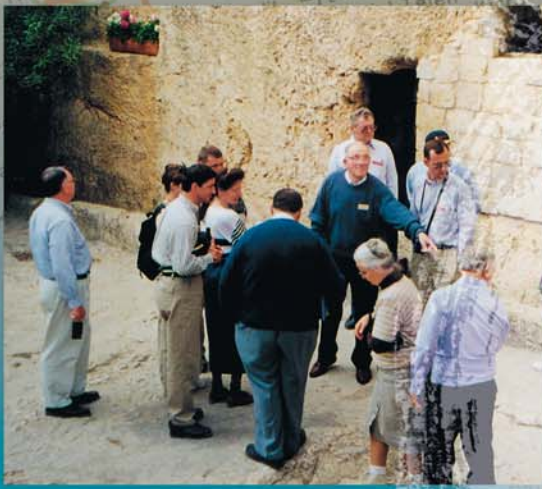
Think about that! God might be delaying His final answer in your life, as he did in ours, so that He might have a more favorable opportunity of proving to you how much He really loves you and so that His goodness might seem all the better by His answer!

Are you desperately longing for God to come through for you right now? Is He delaying? Shockingly, Jesus said that He was "glad" that He hadn't been with the sick Lazarus when he was dying, so that by a greater display of His power

the faith of His disciples would be strengthened. I'll have to admit that a few years ago the thought of a "glad God" looking down upon a "glad God" looking down upon a needle-poked, vomiting, and crying little boy might have seemed callous to us. But we know that God wasn't callous. He was restraining His hand to give us something far more wonderful than physical healing. He gave us Himself!

These words seem pretty easy now. The veil has been lifted, most of the clouds have passed, and cancer and the threat of death aren't the stark realities of daily life that they once were. Our family life has returned to some normalcy. And believe it or not, there are many things about those four years of cancer treatment that we can't remember anymore. But having been where some of you may be right now, we just want to encourage you to believe; believe God! Don't accept a theology of life that doesn't embrace suffering. Don't be distracted by well-meaning people who claim to know the spiritual short-cuts. Don't allow guilt to darken your heart and mind. Some valleys we just have to pass through. Wait on the Lord and listen to Him, and you, too, will see the goodness and glory of God. ■





**JOIN GOD'S BIBLE SCHOOL
FOR A TEN-DAY**

PILGRIMAGE TO ISRAEL

February 22 – March 3, 2006

Hosted by

President Michael Avery

Dr. Allan Brown

Rev. Robert Thompson

\$1,845

(plus tax, tips,
and fuel surcharge)



Tour Includes: Breakfast and dinner; six full days of sightseeing to all the major sites, plus new areas of interest, with all entrance fees included; one free day.

Airlines: EL AL Israeli airlines round-trip JFK / Tel Aviv / JFK.

Hotels: Dan Panorama, Tel Aviv; New Scots Hotel, Tiberias; The Grand Court, Jerusalem (all of which have websites that can be accessed online).

For more information, call (513) 721-7944 ext. 202 and ask for Brenda or visit our website: www.gbs.edu/israeltour.

GOD'S REVIVALIST and BIBLE ADVOCATE

20

➡(p4) understanding. God has given us the powerful weapon of the sword of the Spirit—and all Christians need to know how to use it.

ANDREW STREET
Email

PREVENIENT GRACE AND FREE WILL

In light of the fact that we hear and read very little about prevenient grace, I was very pleased with Edsel Trouten's article in the October issue of *God's Revivalist*, "A Quickening Ray: What Wesleyans Mean by 'Prevenient Grace.'"

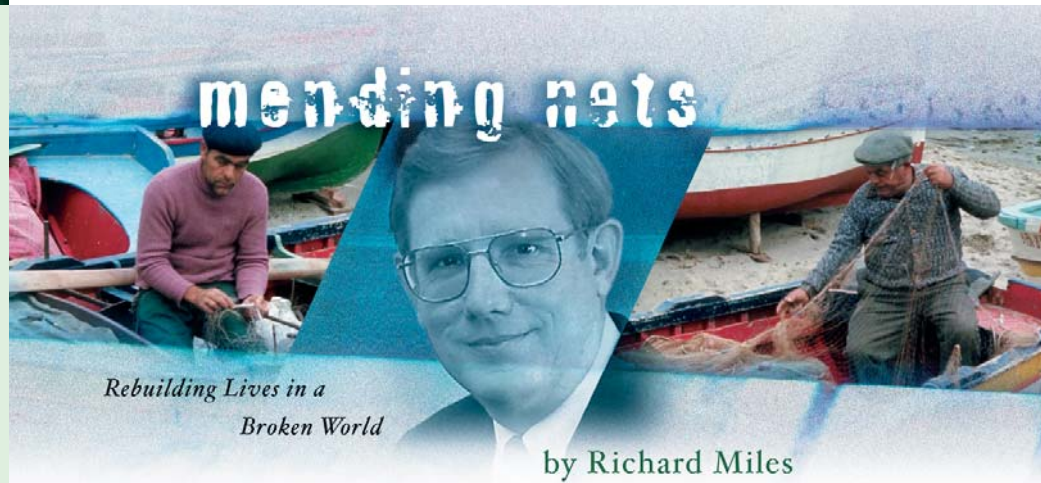
VIC REASONER
Email

I am writing to let you know that I do enjoy your magazine. The article by Rev. Trouten caught my attention. He states that Wesleyans deny all natural "free will." I understand the point he is making but in my limited understanding, this seems to be at odds with another well-respected Wesleyan, Adam Clark. He seems to me to have a completely different view of the will of man.

JERRY MANN
Email

The Author's Response: In his *Theological Transitions in American Methodism: 1790-1935*, Robert Charles documents the change among Methodist scholars from "free grace" to "free will." In the opinion of Elden Dale Dunlap, an earlier scholar whom Chiles references, both Adam Clarke and Richard Watson tended "to shift the emphasis from prevenient to cooperant grace." The transition was subtle but real.

Let me emphasize a basic truth. To say, as Wesleyans do, that man does not possess "natural free will" is not to say that man cannot exercise his will. He can and does. Is the will involved in seeking God? Yes, of course; but man can only pursue God because the Spirit of grace assists him. Philippians 2:12-13 urges us to "work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." Without God's "willing and doing," i.e., prevenient grace, no one would seek God. From start to finish, salvation is not of ourselves but "a gift of God" (Ephesians 2:8). —Edsel R. Trouten



"GROUPTHINK" IN CHURCH

I am concerned with the church that we have been attending. It seems as though no one can offer a position that disagrees with the rest of the church or the pastor, even though I know that not everyone agrees with the stated position. Is there something wrong with me and is this a healthy church for my children?

Several principles need to be considered in your decision about your church and your relationship to it. Remember that if you do not have a submissive spirit to church authority, you are in no position to challenge it. Do you typically submit to the authority of parents, teachers, pastors, or employers? Or do you usually think they are wrong and you are right?

Now that I have said this, let me add that no relationship, including a church relationship, is ever healthy unless it encourages honesty and respect toward others, even when there is disagreement. What might be happening in your church is what is called "groupthink." Groupthink is characterized by pressure always to reach full agreement on almost every issue, and it prevents us from exploring decisions and positions fully and objectively. Groups—such as churches—most susceptible to groupthink are those that are close-knit and often self-righteous and proud, operating on the assumption that they cannot make a mistake. Often such groups possess an over-confidence in their leaders.

If we are a part of any organization, including the Church, we must adhere to the basic beliefs of that organization. Otherwise, it could not function as a cohesive, meaningful institution. The Christian Church has always maintained a basic standard of biblical truth and lifestyle to which all of its members must submit, and none of us have any right to challenge this standard. Without its commitment to truth, the Church has no basis for existence. Denominations also have basic beliefs and standards that define who they are.

But apart from this, there is danger that groupthink in a church may pressure people to conform to the group's way of thinking rather to live by deep-rooted principles. Let me emphasize that some conformity is healthy—even necessary. One cannot be submissive to proper authority, or even socially acceptable, without such conformity. But conformity is crippling rather than enabling when it is so rigid and pervasive that it makes it impossible for one to express a counter viewpoint.

There are ways to limit groupthink. Look to see if the (p23)➡

➡(p2) *days that there went out a decree from Caesar Augustus that all the world should be taxed...."*

As we read these words, we know that already the story has begun. Months before, Gabriel had startled a devout peasant girl, announcing that she would become mother to the Son of God. Now amid the dust and cobwebs of a stable, she gives Him birth and lays Him in a cattle trough. Nearby an angel declares "good tidings" to shepherds "keeping watch over their flocks by night." They soon are hurrying off to Bethlehem, where they adore the Holy Babe lying upon His manger bed.

Lovingly we gaze upon the sacred pageant, grateful that Saint Luke took up his pen to save it for us. As he informs us, Mary, that peasant girl who became the Virgin Mother, "kept all these things and pondered them in her heart." Presumably it was she who told him of the scenes that he so vividly describes. With costumes and cantatas, then, with trumpet blasts and organ peals, resplendent art and soaring verse we celebrate them all. Reverently we push our way into the darkness of the stable, where we, too, adore the Eternal Son, now wrapped in swaddling bands, nestled on the straw. *"Veiled in flesh the Godhead see;/ Hail the incarnate Deity;/ Pleased as man with men to dwell,/ Jesus our Immanuel!"*

Soon, however, our attention moves from the stable to the temple. Forty days following Jesus' birth, Mary and Joseph took Him to Jerusalem, about six miles south of Bethlehem, "to present Him to the Lord...and to offer a sacrifice according to that which is said in the law of the Lord...." In the House of God, they were met by Simeon, probably an aged man and certainly a saintly one.

"Just and devout," he had been directed by the Lord to enter the temple about the same time that "the parents brought in the child Jesus to do for him after the custom of the law...." Apparently the Saviour's identity was immediately disclosed to Simeon by the Holy Spirit; and he took Him into his arms, bursting into an eloquent hymn that revealed the secret of the Child's birth and mission. It is no wonder that "Joseph and His mother marvelled at those things which were spoken of Him."

Expositors once identified Simeon as the son of the famous Rabbi Hillel and father of the even more famous

Gamaliel, the teacher of Saint Paul. But there is no historical basis for this; and really we know nothing about him, except for what Luke has told us. We cannot doubt, however, that Simeon was one of God's most faithful servants, by "his age and piety"—as one scholar, A.R.C. Leany, has suggested—"the very personification of ancient Israel, the servant of God."

As such, he was among those "watchers and holy ones" who yearned for divine light to drive away the spiritual darkness that engulfed his people. Thus, Simeon waited "for the consolation of Israel," the prophesied Messiah; and, moreover, it had been "revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ."

In all likelihood, he had centered his hopes in this lofty expectation for many years; and now at last, that expectation had been fulfilled. God had privileged him to welcome the Saviour whom he had awaited for so long. Now, as he was convinced, there was nothing left for him to complete. Swans once were believed to sing a lovely song before their deaths; and so "the song of Simeon" was his "swan-song," a plaintive cry for release and dismissal now that his life's mission had been accomplished.

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel." Ponder these words of Simeon's noble prayer hymn—the *Nunc Dimittis*, as it has been called, after its opening words in Latin—and remember that this hymn—or canticle—has been used in Christian worship for a millennium-and-a-half.

In the same temple which twelve years later Jesus would claim as "my Father's house," Simeon heralded the coming of the dawn. For as he said, the Holy Child would be the salvation of "all peoples"—indeed, *"a light to lighten the Gentiles and the glory of thy people Israel."* Transcending the narrow limits of bigoted Jewish nationalism, Simeon declared that the whole world was the object of God's redemptive purpose. This is the same exalted vision that Isaiah had defined centuries before: "The Lord hath made bare his arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

So the Gentiles would receive the Great Light, and the Shekinah would again be revealed to the sons and daughters of Abraham. For as Zacharias had affirmed in another of the "Christmas canticles" in Saint Luke's gospel, God had "visited and redeemed his people... that we being deliv-

**Lovingly we gaze
upon the sacred
pageant—the angel
heralds, the running
shepherds, the
manger bed. Then we
remember Simeon in
the temple, "just and
devout," waiting for
"the consolation of
Israel." We see him
take the Holy Child
into His arms, and
we hear him cry out,
"Lord, now lettest
thou thy servant
depart in peace."**

ered out of the hands of our enemies might serve him without fear in holiness and righteousness before him all the days of our life."

Amid the costumes and cantatas, trumpet blasts and organ peals, resplendent art and soaring verse, we sometimes forget the significance of Simeon and his song. But as representative of the most godly believers of his generation, he welcomed Our Lord as Messiah of Israel and confirmed His mission as Saviour of the world. That, of course, is the whole point of the Christmas story. As the commentator Godet has noted, this "just and devout" figure was like a "sentinel, whom his master has placed in an elevated position and charged to look for the appearance of a star and then announce it the world. He sees the long-desired star; he proclaims its rising, and asks to be relieved of the post on the watch-tower that he has occupied so long."

Together the four Evangelists paint a gripping portrait of Him who came to us from the Father. But now that it is almost Christmas, we turn instinctively to Saint Luke's brushstrokes upon that portrait. Though his symbol is an ox, it also could be a manger; for he writes as powerfully of Jesus' birth as he does of Jesus' death. Indeed, his Christmas narrative leaves us spellbound with its rich vignettes and dramatic force.

Lovingly we gaze upon the sacred pageant—the angel heralds, the running shepherds, the manger bed. Then we remember Simeon in the temple, "just and devout," waiting for "the consolation of Israel." We see him take the Holy Child into His arms, and we hear him cry out, "Lord, now lettest thou thy servant depart in peace... a light to lighten the Gentiles and the glory of thy people Israel." The sentinel of the dawn has announced that the Light has come. The night is almost over. ■



By Anita K. Brechbill

"For without me ye can do nothing." (John 15:5)

How prone we are to trust in natural ability, our abundant resources, methods, and equipment on hand. It is a fatal snare to listen to the whisper of the enemy that we are not as dependent on prayer as we used to be. We have better organization, more highly-trained leaders and laypersons, greater knowledge and resources than the saints of yesteryear,

Trying to do the work of the Kingdom in our own strength, however accomplished we may be, is like a crew of men trying to build a road through mountainous terrain with pick and shovel, when waiting at the side of the road is earth-moving equipment just waiting to be connected to the power source.

Keep these words of Jesus deep within your heart. Ponder them often. The more talented, well-trained, and accomplished we are, the more will the subtle voice of self-congratulation clamor for a hearing. The place of nothingness at the foot of the Cross is our only safety. ■

Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.

➡(p21) following are practiced in your church. Groupthink is limited when a leader (1) encourages discussion without forcing his or her opinion on the group; (2) genuinely respects the opinion of the individuals in the group and encourages others in the group to do the same; (3) encourages review of a decision after it is reached and will accept new information.

It is always true that a healthy group does not fear differing opinions and can seek them from people who are not even a part of that group. A healthy congregation encourages and willingly entertains diverse positions, provided always that those positions do not violate the basic truths which underlie its own existence. Total agreement is not biblical "oneness." Oneness is loving God and your neighbor completely and in truth. ■

"Mending Nets" explores God's readiness to "mend" the breakdowns which so often mar our lives. It is written by **the Rev. Richard Miles**, GBS Vice President for Student Affairs. Send questions to be addressed in this column to Mendingnets@gbs.edu



Faith in the Future

Academy Completion!

Another milestone has been reached in the Faith in the Future Campaign for God's Bible School and College. The remodeling of the entire old Revivalist floor is completed and in use by our Academy. The rooms feature state-of-the-art equipment and technology. This project meets the critical learning needs of our students. Thanks to the many friends and donors who gave for this project. A special thank you to Fifth Third Bank and the Stillson Foundation for a funding grant. And praise to the Lord for His faithfulness and provision. We will keep you updated as we begin the next project on Phase 2. 📌



Jack Hooker
Vice President for Advancement

"I am very excited about the vision and forward thinking represented by the Capital Campaign. This will certainly take us to the next level."

—**Robert England, Jr.**
Physician's Assistant
Jonestown, PA

The Campaign For God's Bible School And College