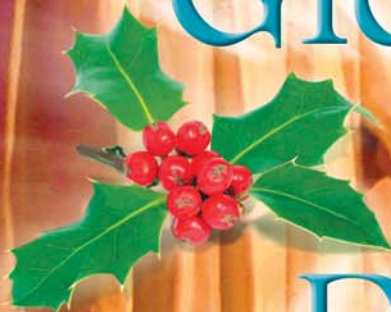


# GOD'S REVIVALIST

December 2006

*and Bible Advocate*

Gloria  
in  
excelsis  
Deo



# the editor's view



LARRY D. SMITH

## TWO KINGS AT CHRISTMAS?

Where is he that is born King of the Jews?" At Christmas we ponder again this question asked by those storied Wise Men from the East who were led to Jesus by a star. As St. Matthew tells us, they found two claimants to the crown of old Judea. One was a jealous, grasping, and vengeful tyrant who breathed venom on everyone he thought opposed him. The other was an infant born to a peasant woman in a dusty stable. How vivid is the contrast between these kings, their purposes, and their destinies! Herod's throne, built on treachery and hate, was crumbling. Jesus' throne, built on righteousness and love, was everlasting.

Herod was a crafty strategist and a gifted builder, but history does not record one unselfish or magnanimous deed that he ever did. By the end of his reign, the tottering old man waded in blood so deep that decent people were glad to avoid him. Married ten times, he executed Mariamne, his favorite wife and perhaps the only person he ever loved, as well as untold numbers of others who threatened his authority. His victims included his sons Aristobolus and Alexander, and later his son Antipater, whom he executed five days before his own death. It is no wonder that the Roman emperor Augustus Caesar is quoted as saying, "I would rather be Herod's hog than his son!"

He ordered two teachers, Judas and Matthias, and their pupils burned alive because in their protest against idolatry they removed a golden eagle from the temple's entrance. As he faced his end from a horrible cancer-like disease, he ordered that certain prominent men be imprisoned and upon his death executed, as one historian informs us, so "that his grave might not be without (p22)➡"

**COVER PHOTO:** GBS students participate in the annual Christmas pageant, December, 2005. Photo by Zach Steinbrook.

## CONTENTS

December 2006  
Volume 118 No. 9

### FEATURES

<b>Christmas At The Mall</b>	<b>5</b>
by Becky Emmorey	
<b>Homecoming 2006</b>	<b>12</b>
by Jack Hooker	
<b>The Savior Comes</b>	<b>24</b>
by Philip Doddridge	

### DEPARTMENTS

<b>The Editor's View</b>	<b>2</b>
<b>The President's Page</b>	<b>3</b>
<b>Letters To The Editor</b>	<b>4</b>
<b>The World To Win</b>	<b>4</b>
<b>Faculty Forum</b>	<b>6</b>
<b>Called Unto Holiness</b>	<b>8</b>
<b>News From The Hilltop</b>	<b>10</b>
<b>Revivalist Family</b>	<b>10</b>
<b>Dear Phil</b>	<b>14</b>
<b>World Pulse</b>	<b>15</b>
<b>Alumni News</b>	<b>16</b>
<b>Revivalist Pulpit</b>	<b>17</b>
<b>We Believe</b>	<b>21</b>
<b>Thoughts For The Quiet Hour</b>	<b>23</b>

### 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@pbs.edu](mailto:revivalist@pbs.edu) or [gbs4u@pbs.edu](mailto:gbs4u@pbs.edu). Visit us online at [www.gbs.edu](http://www.gbs.edu) or [www.godsrevivalist.com](http://www.godsrevivalist.com).

# the president's page



## DON'T MISS CHRIST THIS CHRISTMAS!

by Michael R. Avery, President

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

The world completely missed Him on that first Christmas (John 1:5, 10). Its kings were born surrounded by pomp and circumstance. But Jesus came silently in a stable with only a few shepherds to pay Him homage. Its kings lived in palaces, dressed in splendor, dined with heads of state, and traveled in gold-plated chariots pulled by majestic steeds. The world’s vision of a king was one to be served, feared, and honored from a distance. But Jesus wore the garb of common men, had no place to lay his head, traveled by foot, rubbed shoulders with the poor and diseased, held children on his lap, and first revealed His glory at the wedding of a poor village girl. The very thought of a king dying on a cross to redeem His people and establish His kingdom was to the world foolishness.

His own people missed Him (John 1:11). The Jews were looking for a conquering warlord who would throw off the yoke of Rome, liberate their country, and return them to the golden age of Solomon. But Jesus said His kingdom was not of this world and spoke of going the second mile, turning the other cheek, and loving your enemies. The Jews watched in complete horror as He healed a Roman centurion’s servant, talked to a Samaritan adulteress, stayed in the home of a tax collector, and spent most of His time with a group of ignorant fisherman. For their Messiah to be crucified on a Roman cross as God’s perfect sacrifice proved to be a huge stumbling block.

His disciples had problems recognizing who He was. Peter, speaking for the twelve, announced at Caesarea Philippi, “Thou art the Christ, the son of the living God.” Jesus’ response to that was to explain that being the Christ involved a cross. To which Peter replied, “Not so Lord.” When Jesus washed the disciples’ feet, Peter’s paradigm of the Messiah came out again, and it was not one of self-sacrificing servanthood. Even after three years, His disciples saw His death and resurrection as the ultimate end rather than the consummate victory.

But you don’t have to miss Him this Christmas. Those who were in tune to God’s redemptive plan and activity recognized Jesus right away. Simeon and Anna recognized Him as God’s means of salvation when He was still a babe in His mother’s arms. The wise men worshiped Him; John the Baptist announced Him as the “Lamb of God”; and the woman of Samaria said to her friends, “Is not this the Christ?” Even a Roman centurion who witnessed His crucifixion said, “Truly this was the Son of God.”

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

# Letters

## TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to [revivalist@gs.edu](mailto:revivalist@gs.edu). Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School. 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.

### HONORS FOR MARTHA MILLER

A well-deserved honor [see October *Revivalist*] for a fine Christian lady and a very, very talented pianist. The list could go on. Mrs. Martha Miller is certainly a positive addition to the world of sacred music.

DAVE FREELAN, "Sounds of Joy" radio broadcast  
Email

### MISS BRECHBILL'S "THE QUIET HOUR"

The following was received by Anita Brechbill, one of our monthly columnists:

For several years, I have greatly appreciated your monthly "Thoughts For The Quiet Hour." in the *Revivalist*. In a few words you get to the heart of God and His relationship with us. Your writing is always Christ-centered instead of us-centered. At the same time, what you say is related to the life issues with which we all grapple. Most months, I remove the page with your column, reread and ponder it.

DAVID McCASLAND  
Colorado

### JOHN WESLEY IN THE TOY BOX?

We enjoy the "We Believe" column very much. If you are ready for an improved picture of John Wesley, we'd be very glad. The present one, in the face, has seemed to us like a piece of "made in Hong Kong" plastic for a child's toy box.  
NAME WITHHELD

**Editor's Response.** Thanks for writing. We're glad you like the column. Actually the picture in the heading is of a porcelain bust of John Wesley which I received as a gift from the late Rev. H.E. Schmul. It is a replica of the original made by Enoch Wood during Wesley's own lifetime. —LDS

(continued on page 21) ➡

# 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.** "Just recently, about a year and a half after his release from prison, we finally visited with Brother Jiang Wenxiong and his wife in Ningbo. [He is not] bitter towards anyone, saying that it was "God's grace that allowed me to pass through this experience." After formal sentencing, Wenxiong was moved to a prison between Hangzhou and Shanghai where he worked in a forced (uncompensated) labor factory which did some component work on wool sweaters for export. Most of the time he was required to work 20 hours a day, seven days a week, with three days off at the Chinese New Year. Generally he had only two hours of sleep a night. Because of the years of hard labor, although he is not yet in his forties, Brother Jiang suffers from a number of physical problems. Pray for this brother, his wife and their 11-year-old daughter as you are able. Brother Jiang and his wife wish to thank those of you who had prayed for them and helped to support his wife over the years he was in prison."  
—John E. Knight, Far East Newsletter

**EUROPE.** "Over 70 percent of Europe's population identifies itself as being Christian, according to the most recent edition of *Operation World*. The problem is that the type of Christianity to which most Europeans adhere is 'cultural Christianity,' devoid of any personal meaning or significance. They were perhaps baptized in the church, but they aren't involved with a community of faith in a meaningful and regular way. What has happened is that many Europeans have been inoculated against Christianity. They received a small amount of the 'disease' so that they aren't in any danger of getting the 'real thing.' With only about four percent of the population involved in (p19) ➡

# Christmas at the Mall

by Becky Emmorey, Cedar Springs, Michigan

It was Saturday, and Christmas was swiftly approaching. Shopping seemed like a good idea. That is, until I got the car on the road. Everyone was headed to the mall. A traffic jam soon encompassed me. I slowly progressed to the carol of honking horns, squealing tires, and irate drivers. Stress levels rose, and "peace on earth" was nowhere to be found.

Finally, I made it through the last traffic light into an overflowing parking lot. Circling several times in hope of finding a parking space made a camel trip across the desert more understandable! Which would take more endurance? Eventually I parked the car, but not before my Christmas spirit had appreciably diminished. Now to navigate the mob of thronging humanity!

Arriving at the main thoroughfare, I quickly decided shopping would be impossible. Moving with the flow, I arrived at the center of the mall. There, roped off from the bustle, was a glittering fairy-tale kingdom. Santa was ensconced on a throne, and a long line of cherubs dressed in holiday finery waited to see him. I inched up close to the rope and watched.

Santa visited with a couple of families, then stood up and stepped down from where he had been seated. To my surprise, he turned his back on all those anxious, little, angelic faces and headed for the exit. Santa walked past the tinsel, sugarplums and elves, out into the crowded corridor. He seemed to be coming in my direction, then stopped short.

I hadn't noticed the young boy sitting nearby. Obviously handicapped, he was strapped into a specially designed wheelchair. His body was twisted, and his head slanted to one side and downward. Santa knelt on one knee and bent down and over until he was face to face with the precious child. I don't know what Santa said, but an expression of pure joy lit up the boy's face. He was excited! He was beaming! He said nothing, yet his huge grin spoke volumes. I wiped away tears and wondered if it would be appropriate to give Santa a hug.

What a perfect picture of Christmas! For Jesus stepped away from His throne in Glory. He left the angels behind and exited His beautiful kingdom. Then He joined the human race as we rushed chaotically toward destruction. Jesus knelt down and bent so low, He reached the most helpless among us. How great our joy!

***"For when we were yet without strength, in due time Christ died for the ungodly." Romans 5:6 ■***

DECEMBER 2006



faculty



forum.

## CHRISTIANS AND COLLEGE CHOICE: THE THINGS THAT MATTER

by Aaron Profitt

Harvard University president Derek Bok has written of “the marked increase in the number of students who look upon making money and succeeding in one’s career as primary motivations for going to college. Since 1970, the percentage of freshmen who rate ‘being very well off financially’ as an ‘essential’ or ‘very important’ goal has risen from 36.2 to 73.6 percent while the percentage who attach similar importance to ‘acquiring a meaningful philosophy of life’ has fallen from 79 to 39.6 percent.” Of course, we Christians can shake our heads at this and bemoan the condition of worldly culture.

Speaking from seven years’ experience in a state university, as an undergraduate and graduate student, I know that these motivations match well with secular colleges today. Students arriving at a secular college will find waiting for them a materialism so deeply rooted that it is simply taken for granted. There is no debate about whether the material or the spiritual is more important: rather, materialism is presupposed. The materialistic philosophy is, in a way, like eyeglasses: everything is seen through the lenses of materialism, so every issue, every facet of life is affected by this perspective.

Yes, we as Christians can see this problem of materialism in the world—but pointing our fingers “out there” might be a mistake.

Why, after all, do our own Christian young people attend college? More to the point, why do Christian young people choose secular college instead of Bible college? Too often our children will enroll in community college, living at home to save money—but why are they even in college? Often to gain an education that will prepare them for careers to enable a “good life,” financial security. That seems harmless, to be sure. We’d hate for them to have the struggles of their parents and grandparents, after all!

Several years removed from my undergraduate days at a state university, I perceive this danger of materialism much more clearly than I did as a student. But this danger isn’t the kind we can easily warn our young people about. Since materialism is so universal, it is not readily detected, for detection is complicated by the primary emphasis even Christians seem to ascribe to the material.

The decisions Christians make and the lifestyles we lead suggest that our focus is on the tangible, the material, leading many to perceive the spiritual as somehow less real, or even unreal. But this is entirely upside down. Spiritual life truly matters, and the material is a foreshadowing—with emphasis on shadow—of the eternal realm we enter upon our physical death.

Jesus’ teaching often emphasizes this inversion. Those who

would lead are called to serve, the first will be last, we lose our lives to find them. And what did Jesus say about our concerns in life? “Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?... For your heavenly Father knoweth that ye have need of all these things” (Matt. 6:31-32).

Jesus tells us not to make material security our aim, our reason for making choices, including college choices. Why, then, are we doing it? Perhaps we have sneaking doubts about God’s provision. Sure, He’ll shelter us, but will His shelter have that extra bedroom, that additional half-bath? Will His choice of career really suit my interests?

Too often, Christian young people choose and attend a college for the reasons Bok identifies: so they can get good jobs, have the things they want, give their children a “better life.” In and of themselves, these things are not evil, but as primary goals and plans for life, they represent spiritual failure. “I count all things but loss...and do count them but dung,” wrote Paul to the Philippians. Strong language, and this suggests that we should pay attention. After all, our young people do not set their life goals in a vacuum. At least in part, they must be acquiring these aspirations, this love of things, from us, from the church world.

So what matters to the Church of today? Bigger houses? Sharper-looking cars? A more comfortable existence? Or do we really believe that there is “a far more exceeding and eternal weight of glory” to be realized? Our young people’s college choices go a good way toward revealing the answer, for themselves, their families, their churches. And their choices today, for or against materialism, will shape the Church’s future. ■

*Aaron Profitt is chair of the Division of General Education at God’s Bible School and College.*

# Aldersgate Forum and Church Planting Seminar on the campus of God's Bible School & College

FEBRUARY 15 - 17, 2007

## THURSDAY, FEBRUARY 15

- 7:00 – 8:00 a.m. Breakfast in the cafeteria for early arrivals  
8:45 – 9:00 a.m. Opening Worship – Allan Brown  
9:00 – 9:15 a.m. Welcome & Introduction – Michael Avery  
9:15 – 10:15 a.m. The Call to the Conservative Holiness Movement —Larry Smith  
10:15 – 10:30 p.m. Prayer  
10:30 – 11:00 a.m. Break  
11:00 – 12:00 p.m. Categories of Truth, Exegetical Certainty, and Soul Liberty:  
Church Membership in the Balance —Philip Brown  
12:00 p.m. Lunch  
1:30 – 2:00 p.m. Formal Response 1 to Categories of Truth Paper.  
Theological-Academic Perspective —William Snider  
2:00 – 2:30 p.m. Formal Response 2 to Categories of Truth Paper.  
Pastoral-Ministry Perspective —Chris Cravens  
2:30 – 3:00 p.m. Break  
3:00 – 5:00 p.m. General Discussion & Response to Categories of Truth Paper  
5:00 p.m. Dinner  
7:00 – 8:30 p.m. A Challenge to Church Planting —Jeff Keaton  
8:30 p.m. Dessert and Dialogue

## FRIDAY, FEBRUARY 16

- 7:00 – 8:00 a.m. Breakfast  
8:30 – 10:00 a.m. Church Planting Seminar Session 1 —Bruce McAllister  
10:30 – 12:00 p.m. Church Planting Seminar Session 2 —Bruce McAllister  
12:00 p.m. Lunch  
1:30 – 3:00 p.m. Church Planting Seminar Session 3 —Bruce McAllister  
3:30 – 5:00 p.m. Church Planting Seminar Session 4 —Bruce McAllister  
5:00 p.m. Dinner  
7:00 – 8:30 p.m. Church Planting Seminar Session 5 —Bruce McAllister  
8:30 p.m. Dessert and Dialogue

## SATURDAY, FEBRUARY 17

- 7:00 – 8:00 a.m. Breakfast  
8:30 – 10:00 a.m. Church Planting Seminar Session 6 —Bruce McAllister  
10:30 – 12:00 p.m. Q & A Session  
12:00 p.m. Lunch

Registration — \$30 • Lodging and Meals — \$20

Call (513) 721-7944 ext. 202 or email [president@gbs.edu](mailto:president@gbs.edu) for registration. Must be registered by January 15, 2007.



**Dr. Bruce McAllister** ...Successfully planted an independent, fundamental church in North Carolina.  
...Wrote his D. Min. dissertation on the subject of church planting.  
...Teaches church planting at Bob Jones University, both on the undergraduate and graduate levels.  
...Serves as the Director of Church Planting for Gospel Fellowship Association, a missions organization.  
...Continues to do research on demographics and church planting.



DECEMBER 2006



## — Called Unto Holiness —

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

### GOD SANCTIFIED MY SOUL

*by Commissioner Samuel Logan Brengle*

On January 9, 1885, at about nine o'clock in the morning, God sanctified my soul. I was in my own room at the time, but in a few minutes I went out and met a man and told him what God had done for me. The next morning I met another friend on the street and told him the blessed story. He shouted and praised God and urged me to preach full salvation and confess it everywhere. God used him to encourage and help me. So the following day, I preached on the subject as clearly and as forcibly as I could, and ended with my testimony.

God blessed the word mightily to others, but I think He blessed it most to myself. That confession put me on record. It cut the bridges behind me. Three worlds were now looking at me as one who professed that God had given him a clean heart. I could not go back now. I had to go forward. God saw that I meant to be true to death. So two mornings after that, just as I got out of bed and was reading some of the words of Jesus, He gave me such a blessing as I never had dreamed a man could have this side of heaven. It was a heaven of love that came into my heart. I walked out over the Boston Commons before breakfast, weeping for joy and praising God. Oh, how I loved! In that hour I knew Jesus and loved Him till it seemed my heart would break with love. I loved the sparrows. I loved the dogs. I loved the horses. I loved the urchins on the streets. I loved the strangers who hurried past me. I loved the heathen. I loved the whole world.

Do you want to know what holiness is? It is pure love. Do you want to know what the baptism of the Holy Ghost is? It is not mere sentiment. It is not a happy sensation that passes away in a night. It is a baptism of love that brings every thought into captivity to the Lord Jesus; that casts out all fear; that burns up doubt and unbelief as fire burns tow; that makes one "meek and

lowly in heart"; that makes one hate uncleanness, lying and deceit and a flattering tongue, and every evil way with a perfect hatred; that makes Heaven and Hell eternal realities; that makes one patient and gentle with the froward and sinful; that makes one "pure, peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy"; that brings one into perfect and unbroken sympathy with the Lord Jesus Christ in His toil and travail to bring a lost and rebel world back to God.

God did all that for me, bless His holy name!

Oh, how I had longed to be pure! Oh, how I had hungered and thirsted for God—the living God! And He gave me the desire of my heart. He satisfied me—I weigh my words—He satisfied me! He satisfied me!! These ten years have been wonderful. God has become my Teacher, my Guide, my Counselor, my All and in All.

He has allowed me to be perplexed and tempted, but it has been for my own good. I have no complaint to make against Him. Sometimes it has seemed that He had left me alone, but it has been as the mother who stands away from her little child to teach it to use its own legs that it may walk.

He has been with my mouth and helped me to speak of Jesus and His great Salvation in a way to instruct, and comfort, and save other souls. He has been light to my darkness, strength to my weakness, wisdom to my foolishness, knowledge to my ignorance.

Oh, glory to God! What has He not done for me? What has He not been to me? I recommend Him to the world. ■

*Commissioner Samuel Logan Brengle (1860–1936) was a well-known holiness advocate and expositor in the Salvation Army. His written works have helped many into the experience of entire sanctification.*



# New Law Brings New Opportunities

Congress has recently taken important steps to strengthen America's retirement system while also encouraging additional charitable giving. The Pension Protection Act of 2006 may offer you new opportunities for tax-free charitable giving. One special aspect of this law includes incentives for those 70 years of age and older who would like to make charitable gifts from potentially taxable Individual Retirement Accounts (IRA) funds.

## Greater Tax Incentives

Our nation's tax system has long encouraged charitable giving. Donations to charities and non-profit institutions, such as God's Bible School and College, may be deducted from income that is subject to federal and state income tax. But some people encounter limits on the amount of donations they can deduct and are seeing other benefits phased out as their incomes increase.

The Pension Protection Act of 2006 gives persons at least 70 years of age the opportunity to overcome some of these challenges. For 2006 and 2007, this law is allowing persons with traditional or Roth IRA's to make tax-free gifts directly to qualified charities and non-profits. Donors may choose to make distributions up to \$100,000 per year. A married couple with separate IRA's could each give up to that amount.

## Main Provisions of This Opportunity

Provides an exclusion from gross income for otherwise taxable IRA distributions during 2006 and 2007 of up to \$100,000 per year.

A "qualified charitable distribution" must be made directly from the plan administrator to the qualified charity or non-profit organization. The distribution must be one that would otherwise have been taxable to the participant.

Qualified charitable distributions do NOT include distributions to fund charitable gift annuities and charitable remainder trusts.

Donor must obtain "written substantiation" of the gift from the donee in order to qualify under the law.

**Please contact the Office for Advancement for information on other year-end giving opportunities (such as gifts of stock, charitable gift annuities, and scholarship funds) that can have important tax advantages.**



investment

## Special Benefits

Previously the donor had to report money taken from his/her IRA as taxable income. The donation was also subject to the 50% of the adjusted gross income limit. That limit is not in effect for this special distribution.

Two-year opportunity for donors to make gifts during their lifetime and thus witness the benefits of their generosity. This is also a good opportunity to pay off large pledges.

Donor does not pay income tax on the amount, and the distributions do count toward the minimum distribution.

Especially beneficial for donors who live in states with no state income tax charitable deduction.

## Act Now

To enjoy the full benefit of this opportunity, you must complete each year's transfer prior to December 31 of that year. Since the gift must come directly from your plan's administration, please contact them as soon as possible. If you need assistance in taking advantage of this giving opportunity, please contact Rev. Jack Hooker, GBSC Vice President for Advancement, at 800-486-4637 ext. 223, or email the office at [jhooker@gbs.edu](mailto:jhooker@gbs.edu).



**DR. MARK SMITH RESIGNS FROM BOARD OF TRUSTEES**

President Michael Avery has presented a plaque of appreciation,



dated September 1, 2006, honoring Dr. Mark Smith, who has resigned from the GBS Board of Trustees after ten years of service. Dr. Smith, a well-known educator “brought a spirit of excellence and professionalism that improved both the Board and the institution,” commented President Avery. “He tendered his resignation with regret because of his responsibilities with Ohio Christian University. We will miss him very much and wish him the best.” Dr. Smith is president of OCU, formerly Circleville Bible College.

**GBSC BEGINS FINAL PUSH FOR FULL HLC ACCREDITATION**  
*by Dr. Ken Farmer, Vice President for Academic Affairs*

Aaron Profitt, Assistant Vice President for Academic Affairs, will coordinate GBSC’s final push for full regional accreditation with the

Higher Learning Commission of the North Central Association of Colleges and Schools. Cooperating with Profitt will be a number of “HLC Criterion Committees,” composed of seven faculty and staff plus one representative each from the Board of Trustees and the student body. Chairs and vice chairs of the previous self-study committees will reverse roles for this assignment.

Over 30 persons assembled October 19 in the Martin Dining



Room for a general session to explain and begin the new self-study process. Opening remarks were followed by a PowerPoint presentation and a ques-

# 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](mailto:revivalist@gbs.edu).*

**BIRTHS**



To **Aaron and Lisa Profitt**, Cincinnati, Ohio, a son **Elliott Geoffrey Profitt**, born October 18, 2006. Both parents are staff members at God’s Bible school, Aaron as faculty member, assistant to the Vice President for Academic Affairs, and chair of the Division of General Education, and Lisa as Director of Financial Aid.



To **David (BA ‘06) and Trisha (Ayers) (HS ‘05) Cassity**, Cincinnati, Ohio, a son Nicholas Cassity, born September 9, 2006.

**DEATHS**



**Naomi June Boynton, 81**, Indianapolis, Indiana, died October 8, 2006. As the wife of Dr. R.C. Boynton, she was a supportive helpmate and able assistant in his work as pastor, college president, church administrator, and evangelist. Her education included studies at Augustana College and Olivet Nazarene University, where she excelled. She taught many classes in Bible colleges and was a speaker in women’s meetings and special services. Mrs. Boynton is survived by her husband; her children, Linda, Mark, Joel, Thaddeus, and, Rachel; 20 grandchildren; and 13 great-grandchildren. Funeral services were held at Trinity Wesleyan Church,

tion-and-answer session. This effort differs from the previous HLC self-study and the recent ABHE self-study in that it broadens the managerial experience with respect to self-studies. God's Bible School can only benefit from this valuable experience.

This process is scheduled for completion in July 2007, and the HLC evaluation team will be on campus September 24-26. We are excited as we begin this new self-study. Please pray for all those working hard to achieve a positive outcome.

### DAVID FREDERICK RECEIVES YMCA CHARACTER AWARD



David Frederick III, tenth grade student at GBS's K-12 day school, Aldersgate Christian Academy, has received a YMCA character award from that organization's Cincinnati chapter. One of several teenagers honored for exemplifying

the "YMCA's positive core values of Caring, Honesty, Respect, and Responsibility," he is the son of David Frederick II, GBS Director of Finance, and his wife Charlotte, an adjunct professor. The citation mentions David's two missions trips to Romania "to help those in need." It also notes that when "receiving recognition for his good works, it can be weeks before his friends and family find out, due to his humble character."

### SCHMELZENBACH FEATURED AT GBS MISSIONARY CONVENTION

"Ring the bell!" This was the main point of the first message.... It was so touching I was weeping before the service was over. It renewed my vision and calling for missions." In these comments, student John Todd summarizes campus reaction to GBS's 2006 Missionary Convention, held on campus October 29-31. The main



speaker was Dr. Harmon Schmelzenbach, veteran Nazarene missionary to Africa, who spoke three times. He kept the congregation

spellbound by his accounts of actual missionary exploits, challenging them to renewed commitment to the great task of world evangelism. In response to his message Monday, October 30, in which he told of his grandparents' launching of new work in Swaziland, many students moved to the altar to respond to the call to service. Schmelzenbach's grandmother, Lula (Glatzel) Schmelzenbach, was an early GBS student.

Representatives from various missionary organizations spoke in workshops held both Monday and Tuesday mornings, and a (p19)➡



Indianapolis, with her sons-in-law, Rev. Robert Bedford and Rev. Allen Southerland, officiating. Burial was in Oaklawn Memorial Gardens.

**M. "Nadine" Smart, 71**, Winter Haven, Florida, died Oct. 15, 2006. She was a homemaker and also served for many years in traveling evangelistic ministry with her husband, Rev. C. Marshall Smart. She was a member of God's Missionary Church. Mrs. Smart is survived by her husband; her son Timothy; her grandchildren, Angela, Matthew, and Brandon; her sister Jeanetta, and other friends and relatives. Funeral services were held at Christ Community Church, Pastor Barry Sweitzer, officiating.

### NOTICES

**Our high school junior class is producing a GBS cookbook.** It is currently in the hands of the publisher and will be released in mid-January. Gift cards are available if you would like to purchase this



item to give as a Christmas gift. To reserve your copy (copies) please send your name, address, separate mailing address if appropriate, and \$9.00 per book, plus \$1.50 shipping per address, if applicable, to Harrold Taylor, 1810 Young Street, Cincinnati, Ohio 45202. We appreciate your support and know that you will enjoy the recipes we have compiled from GBS students, staff and faculty.

### HITHER AND THITHER

**Dr. Henry L. Smith (GBS '69 HS; '73 BRE) was installed July 1 as eighth president of Indiana Wesleyan University.** He had previously served for two years as IWU's first executive vice president. Dr. Smith succeeds Dr. Jim Barnes, who has become first IWU chancellor. GBS personnel were present to represent the college. ■

# Home



**G**BS alumni from across the United States returned “home” to campus, October 13–14 for Homecoming 2006. Festivities opened with the Homecoming Concert, Friday evening, under the direction of Professor Garen Wolf. It featured singing by both the College Choir and an alumni choir (photo 3) and the GBS quartets (photo 4) and trio, as well as instrumental music by the orchestra. Alumni Association President Steve Mills presented the “Employee of the Year” award to the Rev. Don Davison, GBS Director of Public Relations (photo 6), and its “Alumnus of the Year” award to the Rev. and Mrs. Melvin Schaper (photo 5), whom he praised for their years in educational and missionary activity. He also honored Mrs. Martha Miller for her 25 years of service to GBS (photo 7), and a reception for her was given in the dining hall. Saturday morning included brunch, the Alumni Association’s business meeting, and a special time of reflection, honoring GBS graduates of the classes of 1956 (photo 1) and 1981 (photo 2). The alumni team trounced the student “all-star” team in the afternoon basketball game. ■

# ecoming 2006





## Dear Phil

### PURSUING PEACE AND HOLINESS

***“In your article, ‘Holiness or Hell,’ you explained what Hebrews 12:14 doesn’t mean—it doesn’t mean that a person has to be entirely sanctified to see the Lord; he has to be walking in all the light he has. But what does it mean to follow holiness?” —Mike***

Dear Mike,

I’m glad you asked. Hebrews 12:14 says, “Follow peace with all men and holiness without which no man shall see the Lord.” To answer your question, we need to understand several things about this verse: (1) what it means to “follow,” (2) what peace is, (3) what holiness means in this context, and (4) how Heb. 12:14 ties into the previous thirteen verses of chapter 12.

Although the verb “follow” sounds passive and lackadaisical, that is the opposite of what it actually means. The Greek word translated “follow” means “to seek or pursue aggressively.” In other words, this verse teaches us that we must be passionate and fervent in our pursuit of both peace and holiness.

The word “peace” refers to a state of harmony and tranquility in one’s relationships. Negatively, peace is a relational state in which there is no unresolved conflict or trouble. Notice that the writer of Hebrews said to pursue peace “with all men.” It might sound odd, but God wants us to be aggressive pursuers of peace in all our relationships. No Christian should allow conflict to fester unre-

solved in his or her life. Just as we cannot love God without loving others, we cannot pursue holiness without pursuing peace with all men. If we are currently at peace with all men, we pursue peace by aggressively maintaining and promoting peace in our relationships.

In my previous article, I defined the “holiness” in Heb. 12:14 as “a state of rightness with God.” Further study of Hebrews 12 has broadened and clarified my understanding. The first mention of holiness in this chapter occurs in Heb. 12:10, which tells us that God chastens us so that we may share in *His* holiness. The holiness in focus here is God’s holiness. God’s holiness is, negatively, His separateness from sin; positively, it is His purity, righteousness, and goodness. When we reject desires, attitudes, or actions that are sinful and choose those that are in harmony with God’s word, we share in God’s holiness. Thus the context suggests that the holiness we are to pursue is not “a state of rightness with God.” It is much more than that. We must aggressively pursue sharing in God’s separateness from sin and His purity,

righteousness, and goodness. We are to pursue being holy just like God is holy (1 Peter 1:15-16).

It is a mistake to read Hebrews 12:14 in isolation from its context. Not only does the previous context teach us what the author means by holiness, it also shows us how we are to pursue it. After recalling the great heroes of the faith (Heb. 11), the author pictures the Christian life as a race in which we pursue holiness. He gives us six principles to guide us in our pursuit. We pursue holiness by...

- 1) laying aside any hindrances (12:1).
- 2) laying aside the sin that easily ensnares us (12:1).
- 3) fixing our gaze on Jesus (12:2).
- 4) persevering in the fight against sin (12:3-4).
- 5) submitting to the Lord’s chastening and enduring it thankfully (12:5-11).
- 6) strengthening one another (12:12-13)

Before looking at these six principles, we ought to note that the writer’s command to pursue peace and holiness does not imply that his readers were lacking these graces. As Gareth Cockerill notes, they had already “appropriated Christ’s cleansing of their consciences (9:14)...and had experienced the transformed heart available through the new covenant (10:15-18). Yet, by the daily practice of concrete obedience, they must intentionally make this holiness before God...a reality in their conduct.”

Next time we’ll look at the six principles God inspired the writer of Hebrews to give as guides to pursuing holiness. ■

Sincerely,  
Philip

**Dr. A. Philip Brown II** is a member of the faculty in the Division of Ministerial Education at God’s Bible School and College. For more articles by Dr. Brown, visit his website: [www.apbrown2.net](http://www.apbrown2.net).



## WESTERN NATIONS FEEL MUSLIM CONCERNS

Muslim women wearing the niqab, the veil which covers their entire faces except their eyes, feel increasing negative reaction in Great Britain, according to *The Christian Science Monitor*. "That shift has sprung from a broad debate about whether the niqab—and by extension, a multiculturalism that many see as supporting isolation from mainstream culture—fits in modern Britain." Other Western nations—concerned about preserving their own cultural identities—share similar concerns about how to assimilate their growing Islamic communities. The German government, for example, has "staged the first 'Islam conference' bringing together Muslim organizations and individuals with state and federal officials in an attempt to build bridges with Germany's 3.2 million Muslims.... In France, which has the biggest Muslim minority (5 million) of any European country, the state has insisted on assimilation into, ideally, a bias-free and secular public space."

## MARRIAGE LOSING POPULARITY?

"The American Community Survey found that for the first time in the United States' history, married couples now represent a minority of U.S.

households," writes Nathan Black, a *Christian Post* reporter. "And more recently, poll results released Tuesday from Europe revealed that nearly a third of British women believe that marriage is no longer necessary in modern society. Marriages have steadily fallen in both the U.S. and England in the past several decades. In 1957, 76 percent of all households in America were married couples with or without children. That number dropped to 49.7 percent in 2005."

Other sources have questioned the validity of the statistics. "Marriage is not falling out of favor," according to Albert Mohler, Jr., evangelical commentator and president of the Southern Baptist Convention's seminary in Louisville. "It has been weakened by social trends and divorce, but one big reason that fewer households are reported as married couples is longevity. Put simply, the fact that people live longer means that more persons will spend more years as a widow or widower."

## AMERICANS TURNING TO CREMATION

*USA Today* correspondent Wendy Koch reports that as "more funerals are followed by cremation, the plain brass urn to hold ashes is being replaced by sculptures, picture frames, pendants, wind chimes, sundials and even teddy bears." She adds that the ashes of the dead

"can be shot into space, compressed into 'diamonds' for jewelry or mixed with concrete into balls that are placed in the ocean to create a coral reef." Statistical evidence shows that we are increasingly turning away from traditional ground burials in favor of cremation, with polls showing that "46% of Americans plan to be cremated, up from 39% in 1995 and 31% in 1990," according to the report.

## METHODISTS ASK FOR PRAYERS FOR NORTH KOREA

Leaders of the World Methodist Council have urged prayers for divine aid in the troubling affairs of North Korea. They stated that during their meeting in South Korea last July they "experienced there at first hand the prayers and humanitarian concern of South Korean Christians for inhabitants of North Korea, many of whom are suffering from poverty and hunger..." as well as "the concern of South Koreans for family relatives in the North from whom they are separated..." Intense negative reaction has been reported throughout the West after North Korea "conducted nuclear tests earlier this month."

## EPISCOPAL CONTROVERSIES CONTINUE

"Tensions ran so high at the recent 119th Diocese of Colorado Convention that conservatives and liberals faced off on the convention floor and then continued their verbal fight as they spilled out into the halls of the Denver Hyatt Regency Tech Center, over the progressive agenda of The Episcopal Church," according to David W. Virtue, writer for conservative Anglican blog "Virtueonline."

The struggle in Colorado reflects the continuing national crisis in the Episcopal Church over such issues as gay ordinations, same-sex blessings, and ultimately the authority of Holy Scripture. ■

# ALUMNI news

coordinated by Rev. Jack Hooker,  
GBS Vice President for Advancement

## ESTHER (REYNOLDS) BURTON (’82 BA) WRITES:

I graduated from GBS in 1982 and married Richard Burton in 1987. We lived in Indianapolis for three years and then moved to Longview, Washington, in 1990. God has



blessed us with six children: Paul, 18; David, 17; John, 14; Benjamin, 12; William, 5; and Clarissa, 4. Through a series of miraculous “God-incidences,” the door opened for us to move to Roanoke, Virginia. Our family has become part of a wonderful church family at Parkway House of Prayer. We also have a great school for our children to attend. As one of my favorite hymns says, “Great is thy faithfulness... morning by morning new mercies I see!”

## JEFF BLANKENSHIP (’81 HS, ’85 BRE)

Jeff has served as pastor of two churches since he left GBS. He is

married to the former Connie Mitchell and they have two daughters, Christine, 19, and Carmen, 16. His best memories of GBS are: “time spent around the ‘duck pond,’ spontaneous testimonies and class time laid aside for seasons of prayer, the oft-repeated phrases “God’s clock keeps perfect time” and “more



things are wrought by prayer than this world dreams of,” as told by Dr. Kenneth Stetler. Jeff is currently serving in lay ministry at the First Pilgrim Holiness Church in Fort Wayne, Indiana. He writes, “My education has served as a firm biblical foundation for the shifting sands of time. Eternal truths have been faithfully etched upon the walls of my heart and mind. Thank you to all former staff and faculty for your selfless labors of love!”

## CHATTANOOGA CHURCH HONORS VETERANS

Shortly after the tragedy of September 11th, the congregation of the First Wesleyan Church, Chattanooga (East Brainerd), Tennessee, under the leadership of **Pastor David Marcum (BRE ’87)** (shown on the right in photo at right), began construction of a 45 ft. circle pavenstone park to honor veterans. This

raised platform, planter, walkway, and sitting area with statues represents a desire to show “American pride” and minister to the families of veterans. At the dedication, representatives were in attendance from the Governor of Tennessee’s Office of Veterans’ Affairs, City of Chattanooga mayor’s office, Tennessee Wesleyan District, and the House of Representatives of the Georgia General Assembly. All of the labor and materials for the project were donated, and today the park is valued at over \$25,000. A Veterans Park Fund has been established by the congregation in lieu of flowers at the passing of a veteran. Surviving family members are then able to express their love for the deceased by choosing an item such as a statue for display in the park. ■





- (1) "Thank God for saving you. Thank Jesus for coming into your heart."
  - (2) "Ask God to help you live each day like He wants you to live."
  - (3) Anything else you wish to pray about.
- b. "A second leg is **DAILY BIBLE READING**." [Have him begin reading in the First Letter of John. This letter talks about assurance.]
- c. "The third leg is **FAITHFUL CHURCH ATTENDANCE** at all of the church services." [Show him Hebrews 10:25. Explain about Sunday morning worship. Tell how important Sunday night is for Bible teaching. Explain how Wednesday night is when all the Christians gather together for encouragement and to praise God for his help that week and to pray for one another.]
- d. "The fourth leg is **SHARING JESUS** with others." [Show him Revelation 12:11. Explain how important it is for him to declare his faith publicly. Ask him if you can pick him up for church and tell him you will sit with him, introduce him to the other people and will help him know what to do during the worship service.]

Have a final word of prayer with him before you depart and make sure that you have an appointment to see him in church the next scheduled service. Tell the pastor before the service so he will know what is happening and will be sure to have a time to profess publicly Christ at the end of the service.

Leading a person to Christ is just the first step in fulfilling the Great Commission. It is of utmost importance that you meet with the new Christian weekly and personally teach him how to live the Christian life. Find a discipleship program that you like and teach your Christian friend the basics of developing their relationship with Christ. Make sure he realizes how important faithful church attendance is. Plan to spend a minimum of six months personally discipling him. Your ultimate goal is to equip your new convert and friend so that he can win others to Christ and will know how to disciple his new converts.



—sermon outline by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE  
IN PREACHING"



## WHAT IT TAKES TO BECOME A SOUL WINNER

(part 3 of 3 parts)

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

### Scripture Romans 1:14-17

#### INTRODUCTION

In our last two sermons, we observed that Jesus wants every Christian to be a soul winner. Sharing Jesus with others is part of our "job description." As we studied Romans 1:14-17, we learned there are three indispensable elements in order to become a soul winner: (1) you must have a burden for the lost; (2) you must be bold in sharing Christ; and (3) you must have a Biblical based belief about what it takes to become righteous in God's eyes.

As we thought about being bold in sharing Christ, I observed that the only way to get past personal barriers such as fear, timidity, and not knowing what to say, is to do what Paul did. He equipped himself to know how to share Christ. In part two we learned a method for sharing Jesus with others, ending with the question, "Would you like to open the door to Jesus right now?" In this message, we will focus on what to do if the person with whom you are sharing says "yes" to that question. We now continue from the last issue.

4. "Wonderful, Bill. Would you like me to help you know what to say to God in order to open your heart to Him and begin a personal relationship with Him?"

[Wait for response. I have never had a person say "no" to an offer to help him know what to say to God. Most people, even those raised in church, are not certain how to pray a prayer of repentance.

When they respond with a “yes,” say: “If you will repeat after me the prayer I pray and really mean everything you say with your whole heart, Jesus will forgive your sins and come into your heart. I’ll pray, and you repeat after me. O.K.?” Wait for response. If he agrees, continue with step Number 5. Be sure to pray just as you would if you were seeking to be forgiven of your sins. Pray slowly and in short phrases so the person can remember what you have said. Below is a sample prayer:]

5. “Dear Lord, I know I am a sinner. I am sorry for my sins. I ask you to please forgive me of all my sins and blot out the record of my wrongdoing. With Your help, I promise You that I will stop doing what I know is wrong. Wash my heart in your precious blood. I open wide the door of my heart and invite You in as Lord and Savior. You promised that you would come in, and I invite you into my heart right now. Thank You for coming in. Thank you for forgiving my sins. Thank you for giving me the gift of eternal life. In the name of Jesus I pray. Amen.”

[Now Turn to Bill and ask the following:]

6. “Did you mean what you just prayed? Did you open your heart to Jesus and invite Him in?”

[Wait for response.]

7. “Do you believe that Jesus forgave you and came into your heart?”

[Wait for response. If the person is not sure that Christ has forgiven him, do not try to talk him into a mere mental belief by logical argument. Be patient and remember that years of unbelief are not always cured in a moment. Do the following:]

**Step 1.** Review the Biblical promises—Rom. 6:23; Acts 3:19; Rev. 3:20.

**Step 2.** Explain that we are saved by grace through faith, and not by works. (Eph. 2:8, 9).

**Step 3.** Explain that Biblical faith has three essential parts. He must do each of the three aspects of faith (read Heb. 11:6 to him):

- a. Faith **believes** what the Bible **says**. He will reward those who seek Him.
- b. Faith **commits to do** what the Bible requires. He will reward those who diligently seek Him.
- c. Faith **trusts in and rests on** what the Bible **promises**.

He promises to reward you.

**Step 4.** Ask, “Do you believe what the Bible says about your sin, God’s offer to give you eternal life, His willingness

to forgive your sins, and Jesus’ promise to come into your heart?”

[Wait for response.]

**Step 5.** Ask, “Are you willing to do what the Bible says? With His help, will you stop doing everything you know is wrong, and start doing what you know He wants you to do?”

[Wait for response. If he can honestly say “yes” to the above two questions, then the problem of assurance focuses on “trusting in” and “resting on” what God promises.]

**Step 6.** Say, “Bill, the Bible says God cannot lie (Titus 1:2). Are you willing to trust Him to do what He says He will do for you? Will you commit your life to Him and trust Him to save you now?”

[Wait for response. If the answer is “yes,” say the following:]

**Step 7.** Say, “Bill, let’s pray again. I want you to know for sure that Jesus has forgiven your sins and has come into your heart.”

[Lead him in the sinner’s prayer once again. If a lack of assurance persists, do not force the issue. Instead, urge him to keep seeking God and begin reading the First Epistle of John. Make an appointment to counsel and pray with Him again within a week.]

If the person with whom you have shared the plan of salvation is confident that God has heard his prayer and that Jesus has indeed come into his heart, congratulate him and welcome him into the family of God. It is at this moment you ask him the following important question.

“Bill, let me ask you an important question. Do you want to be a strong, victorious Christian, or a weak, anemic Christian?”

[Wait for response. When he tells you he wishes to be a strong Christian, say as follows:]

“Great! Let me show you how to be a strong, victorious Christian. [Continue the conversation in the following sequence.]

1. “Bill, living the Christian life means you have to learn how to develop your relationship with God through Jesus. Developing a relationship is just like a table which has four legs.”
2. “What happens to a four-legged table when one of the legs is missing? Not very stable, is it?”
3. “The Christian life has four legs.” [Write these steps out for him on paper]

a. “One leg is DAILY PRAYER.” [Write a simple prayer for him to follow]

➡(p4) evangelical or charismatic churches of any denomination, it is no wonder that Europe is sometimes called 'The New Dark Continent.'

"In spite of the gloomy statistics, there is hope for Europe. That hope shows in the individual lives that are being changed by the power of the gospel." —Larry Winckles, *Light and Life*

**GRENADA.** "Pentecost 2006.... It was the sweet Holy Spirit of God who came and smiled on the church after a very, very long while. The Lord came in a mighty and unusual way. The altar was covered with people. Rows of front seats were quickly improvised into an extended altar. Then in awhile another two front rows again were instantly transformed into another extended altar. I saw many rushing from the altar [and] later realized that they went and reconciled with others. [There was] a heavy blanket of prayer. Songs of praise rang out with a great luster. Tears bathed the faces of the saints. Many lips could not form a word. The atmosphere was sweet, gentle and holy. Thanks to all our missionaries who taught us THE WAY." —Maria Jones, *The Flaming Sword*

**LIBYA.** "Recently we received the report of Nabil Abd El Massih's desire to go to Libya with the gospel. Nabil is a graduate of our Faith Bible College in Egypt. He is a man of zeal and enthusiasm for the Lord. God has used him as a church planter in Egypt. He successfully started three churches: El Massara, Tenth of Ramadan and El Gabal El Asfar. The Lord has used him in a special way in Egypt and now is drawing him to Libya to do the same type of work.... The initial cost is going to be around \$1,500 to reach out to Libya with the good news of salvation." —*Missionary Herald (EFM)*

### **RADIO MINISTRIES**

"Who could have imagined the influence of *The Wesleyan Hour* at its beginning in 1975? And it is ongoing. Since the addition of Internet broadcasting, the program really has no boundaries! *The Wesleyan Hour* speaker Dr. Norman G. Wilson says, 'We are reaching more ever before.'

"Represented by Walter Bennett Communications, *The Wesleyan Hour* is a weekly preaching and teaching program that also features music by internationally known concert and recording artists, The Rick Webb Trio. It is released primarily by satellite over 200 times each week on AM, FM, shortwave stations, and on the Internet at [www.wesleyan.org/doc](http://www.wesleyan.org/doc)."

"Trans World Radio and Slavic Evangelistic Mission translate Dr. Wilson's messages into Russian and Spanish and send them by satellite to affiliated stations." —*Wesleyan Life* ■

➡(p11) panel discussion was also included in the program. "As we left the building, chattering excitedly...we found ourselves saying not, 'Let me do great things for God,' but rather, 'Let God now do great things through me,'" commented student Bradley Waggoner.

### **A WORD ABOUT SYSTEMS AND PROCEDURES AT GBSC**

*by Dr. Ken Farmer,  
Vice President for Academic Affairs*

Too often the business of Bible college is quite sloppy. Not so at GBSC! Our systems and procedures are under constant scrutiny with one goal in mind, and that is to do a better job "preparing faithful servants." Everything gets reviewed. In fact, we have a document called "Schedule of Revisions," which places processes on a rotating schedule for review and revision. For example, we have a two-year cycle for evaluating the curriculum. The faculty has identified six cross-curricular concerns that add value to the curriculum and to our graduates.

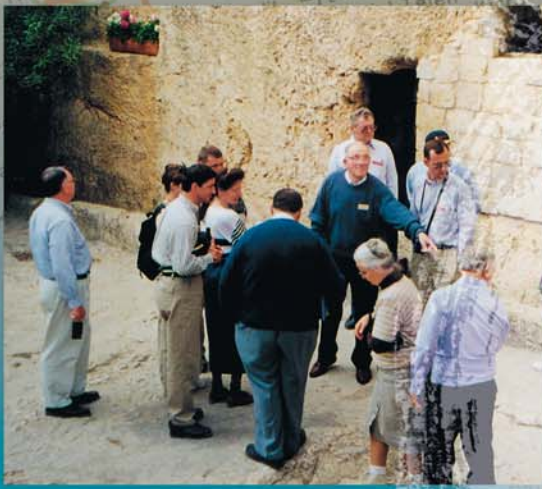
Students are expected to demonstrate achievement and understanding in the following cross-curricular areas: writing, public speaking, critical thinking, diversity, worldview development, and use of technology. We have identified the specific classes that have embedded activities that will help students to develop and the faculty to prove that it is accomplishing its goals.

This is just one example. From how we accept applicants to how we communicate financial aid information, we look at everything. We conduct SWOT analyses (strengths, weaknesses, opportunities, threats) after events like camp meeting, missionary convention, and VIP Day. As a result, we are very professional at what we do, and we are always looking for better ways to do it.

### **JOB OPPORTUNITY AT GBSC**

We have an immediate need in our college department in the following area: *Director of Admissions/Office Manager for Student Recruitment*. The applicant needs to have some basic computer and office skills. He/she also needs to be able to relate well to prospective students. This is a twelve-month position.

All interested parties are encouraged to send a resume to: Jack Hooker 1810 Young St., Cincinnati, OH 45202 for email to [jhooker@gbs.edu](mailto:jhooker@gbs.edu), or fax to 513.721.3971. ■



**JOIN GOD'S BIBLE SCHOOL  
FOR AN ELEVEN-DAY**

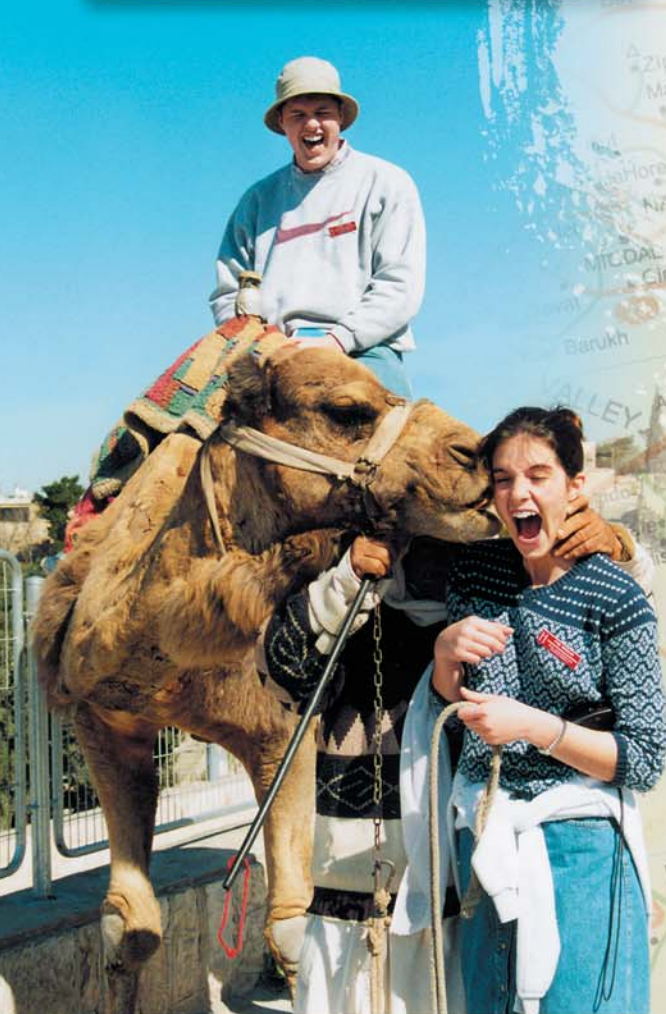
# PILGRIMAGE TO ISRAEL

**May 29 – June 10, 2007**

**Hosted by  
Dr. Allan Brown**

**\$2,340**

(plus tax, tips,  
and fuel surcharge)



Tour Includes: Breakfast and supper; seven 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 Chicago / Tel Aviv / Chicago.

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](http://www.gbs.edu/israeltour).

**GOD'S REVIVALIST and BIBLE ADVOCATE**

**20**

*(continued from page 4)* ➡**VIA INTERNET**

I just wanted to fire you a note to say, “great work on the *Revivalist*.” Not only is the artwork beautiful and impeccably done, but I truly find much food for my soul every time I read it. I certainly miss holding the hard copy in my hand, but I do get to read it here in Colombia via Internet. Each article is doctrinally sound. But what’s more, it is a delight to me that your writers are creative and accomplished in their styles. Keep up the fine work.

PHILLIP DICKINSON  
Email

**FOR THE FAITH**

We enjoy the *Revivalist* very much, especially the editor’s and President Avery’s articles. In the September issue, the articles “Adding Beefsteak to the Sunday Menu” [“The Editor’s View”] and “I’ve Had It” [“The President’s Page”] were very timely and insightful. Let us continue to contend for the Faith without being contentious.

DAN THOMAS

**A BIG DIFFERENCE**

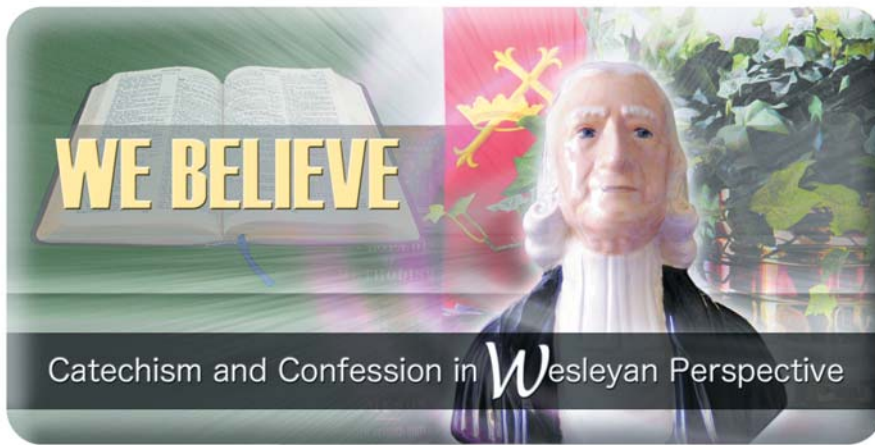
I enjoy your paper. It is one of the few bright spots in this old world. I was sorry to hear of the passing of Dr. Richard Taylor. Some of his books made a big difference in my life. His spiritual influence will continue.

ALDEN BROTHERS  
La Jose, Pennsylvania

**HOLDING UP THE HOLINESS PEOPLE**

I love your paper [and] your editorials. You are holding up the end for the Holiness people in a great way.

REV. RUSSELL SHALLEY  
Email



*We continue our series of brief statements reasserting basic truths foundational to Wesleyan theological conviction.*

**VIII. CHRIST’S WORK OF ATONEMENT**

“Nothing in the Christian system is of greater consequence than the doctrine of atonement,” said Methodism’s founder, John Wesley. He believed it to be the distinguishing point between Christianity and Deism, a popular religion of his day. As Wesley so clearly taught, man is truly fallen, and the only way he can be reconciled to God is through the atonement made by Jesus when He died on the cross.

The Bible teaches that only Jesus, the God-man, could make provision for our sin. Our Saviour had to be sinless; but more than that, He had to be God Himself because only a divine being could be the infinite sacrifice needed to atone for sin against an infinite God. Of course, our Saviour also had to be human. His humanity enabled him (1) to identify fully with us, and (2) to die in our place (the divine nature couldn’t die), making a blood sacrifice to atone for our sins.

The atonement can be defined as that act of God whereby Christ, the sinless God-man, demonstrating His love for man and His hatred for sin, suffered in the place of all mankind, giving His life’s blood to satisfy fully the justice and holiness of God. Jesus made propitiation for our sin, then rose from the dead, destroying the power of sin and death and overcoming the devil.

Through this work of atonement, Christ made it possible that all who repent and believe would be forgiven for their sins instead of being punished for them, and also that they would experience full reconciliation with God. Though Christ died for all, not all will be saved, because His sacrifice did not secure salvation for anyone unconditionally, except for those dying in infancy or others incapable of choice. Rather it provided the basis upon which God could offer salvation to all who believe on Christ. He has done all that is necessary for the *conditional* salvation of all mankind, “for through his merit all that believe to the end, with the faith that worketh by love, shall be saved” (John Wesley).

So the saving benefits of the atonement are not fixed or automatic, for they must be personally appropriated. Though the atonement on the cross was a one-time objective act, there must be a personal, subjective response, as seen in this refrain written by Phoebe Palmer: “The cleansing stream, I see, I see, / I plunge and, O it cleanseth me! / O praise the Lord, it cleanseth me! / It cleanseth me, yes, cleanseth me!” —Mark Bird ■

➡(p2) the tribute of tears.” Happily, as we are told, this “barbarous command was not carried into effect; but the Jews celebrated as a festival the day of his death, by which they were delivered from his tyrannical rule.” Herod’s “slaughter of the innocents”—those little lads in Bethlehem who became the first of so many blessed ones to shed their blood for Jesus—was one of the final horrors of a reign of horrors.

For decades he had licked the hands of his Roman masters to retain his place as puppet-king, loading them

**For ye know the grace of our Lord  
Jesus Christ, that, though he was rich,  
yet for your sakes he became poor, that  
ye through his poverty might be rich.  
II Corinthians 8:9**

with gold from an oppressed and suffering people. We are told that he even robbed the grave of King David of its treasures. When the Magi came searching for another “king of the Jews,” he was struck with horror, determined as he was to grasp power until the end. Craftily he urged, “Go, and search diligently for the young child, and when ye have found him, bring me word again that I may come and worship him also.” But as an angel warned Joseph in a dream, his purpose was to “seek the young child to destroy him.”

Long centuries have passed since Herod’s murders came to an end, his body was entombed in the Herodium fortress which he had built, and his soul returned to the God he had so grievously offended. Yet his malignant spirit lives on in this shattered world wherever greedy, treacherous men and women sell their souls for money, power, and fame. As Marley’s ghost haunted Scrooge on Christmas Eve, so Herod’s ghost haunts both the huts of the poor and the palaces of the great, casting its evil spell on their inhabitants. This is the way of our fallen race. “Truth forever on the scaffold,” we mutter with James Russell Lowell, “Wrong forever on the throne.”

But those scholars from the Orient also found another king. “*And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him; and when they had opened their treasures they presented unto him gifts—gold, and frankincense, and myrrh*” (Matt. 1:11). This king personified everything that Herod scorned, and He despised everything that Herod cherished. Here, indeed, was the “King of the Jews,” foretold by inspired prophets, heralded by raptured poets, and welcomed by adoring angels.

*“Glory to God in the highest, and on earth peace, good will toward men!”*

Deceived, despised, and deluded Herod, who thought he could destroy this other king by evil strategies and bloody swords! Little did he realize that the Holy Child of Bethlehem was the creator and sovereign of the universe before whom every knee would bow and whom every tongue would acclaim as Lord. Those who walk in Herod’s footprints still ignore that truth, stomping and swaggering their way through life, defying heaven, exploiting others and pursuing their elusive dreams. The child upon His manger bed? A silly myth, they sneer. Whoever could find a more graphic symbol of poverty and weakness than this?

Poverty and weakness? Yes, that is exactly how the Saviour came to us. “*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich*” (II Cor. 8:9). Deliberately He rejected the gaudy trinkets that Herod loved—jeweled crowns, gilded scepters, and lavish palaces. Throughout His life with us, He shared fully in our sufferings and our sorrows; and in His death for us, He took upon Himself our sin and shame that had caused them all.

Leaving the imposter king—for Herod had no lawful right to David’s throne—the Wise Men followed their lustrous star until “it came and stood over where the young child was.” We also must turn our backs on Herod and all that he represents if we, too, would go to Bethlehem this Christmas. Light still streams from heaven on those who make that journey. In splendid imagery, Bishop Heber invokes the Magi’s ancient star to lead us there:

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 reclining,  
Maker and Monarch and Saviour of all.

“*Maker and Monarch of all*”—that is who He is, Our Lord Jesus Christ—“born king of the Jews,” to be sure, but forever the King of Glory who “hath prepared his throne in the heavens” and whose “kingdom ruleth over all” (Ps. 103:19). That kingdom He establishes in all of

us who submit ourselves to Him, bringing "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). So also He pardons our rebellion waged against Him. So also He brings new birth and gladness to our dead and darkened hearts. So also He embraces us as His brothers and His sisters. Too long has Herod defiled our hearts and defaced our lives, but Jesus will drive him out and transform us "from glory to glory" into His own likeness "even as by the Spirit of the Lord."

Herod feared that the infant king whom the Magi sought would live to raise revolt against him. So Jesus did, and so Jesus does. Everywhere He leads His hosts against His foes; and though there are painful losses in that struggle, its outcome is assured. True, the ghost of Herod still makes its alluring offers and shrieks its grisly threats; but they cannot destroy the church of Jesus. "Thy kingdom come, thy will be done," we pray continually in the words that He has taught us. In His time our petitions shall be answered, and "the kingdoms of this world" shall "become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever" (Rev. 11:15).

*Where is he that is born King of the Jews?* At Christmas we ponder again this question asked by those storied Wise Men from the East who were led to Jesus by a star. As St. Matthew tells us, they found two claimants to the crown of old Judea. One was a jealous, grasping, and vengeful tyrant who breathed venom on everyone he thought opposed him. The other was an infant born to a peasant woman in a dusty stable. How vivid is the contrast between these kings, their purposes, and their destinies! Herod's throne, built on treachery and hate, was crumbling. Jesus' throne, built on righteousness and love, was everlasting. ■



**By Anita K. Brechbill**

***"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:2***

How great was that darkness! It had lain like a dreadful pall upon the world since that awful day when sin entered and slew God's creation. The race that left its Maker's hand clothed with clouds of glory, now stumbled along in the darkness, knowing only despair, misery, sorrow, wretchedness, fear and gloom. Terrified, enslaved, dragging the chains of their captivity, their fate appeared absolute and final.

But even before the foundation of the world, a light was shining that would dispel the darkness. It was too brilliant, too glorious to burst suddenly in full glory upon a benighted world. The revelation would come as those who "sat in the shadow of night" were able to receive it. The law, the sacrifices, the tabernacle with its golden furnishings, all made "according to the pattern shewed thee in the mount" were glimmers of the Light dawning in the East.

Abraham, Moses, Isaiah, Anna and Simeon watched and waited. Then, "in the fullness of time, God sent forth His Son." The Light burst forth over the Judean hills and rested on the Incarnate God lying in a manger of hay. He grew, He increased in favor with God and Man. "This is He of whom Moses and the prophets did write."

By His own proclamation, "I am the Light of the world," He dispelled the darkness, and as the Light advances, an astonishing revolution takes place. A sorrowing world dries its tears, and mourning is turned into joy. "Ye dwellers in darkness, with sin-blinded eyes," come to the Light. His name is Jesus! ■

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

# THE SAVIOUR COMES!

Hear the glad sound! The Saviour comes,  
The Saviour promised long;  
Let every heart prepare a throne,  
And every voice a song.

He comes the prisoner to release,  
In Satan's bondage held;  
The gates of brass before Him burst;  
The iron fetters yield.

He comes the broken heart to bind,  
The wounded soul to cure;  
And with the treasures of His grace,  
To enrich the humble poor.

Our glad hosannas, Prince of Peace,  
Thy welcome shall proclaim,  
And heaven's eternal arches ring  
With Thy beloved name

—*Philip Doddridge*

