

GOD'S

# REVIVALIST

*and Bible Advocate*



Peace  
on Earth

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“Peace on earth” is the promise of Christmas! Our nation is at war again, but Jesus brings peace to those who trust in Him; and in His time, He will bring peace to all the groaning creation. *“Glory to God in the highest! Peace on earth, good will to men!”*



**THE OPTIMISM OF CHRISTMAS***by Michael R. Avery, president*

One Christmas Eve over a century ago, an American Episcopal minister was riding horseback across the Judean hills in Palestine. He stopped his horse at a hillside clearing near the very place where shepherds “watched their flocks by night” so long ago. Reverently he surveyed his surroundings. Above him flickered the same stars that looked down upon the new-born Christ-child centuries earlier; below him, sleeping in the darkness, were the narrow streets of the village of Bethlehem.

Though the air that night was cold, the heart of the notable preacher was warmed as he worshiped in his outdoor sanctuary. The scene so transfixed itself upon his mind that, upon returning to America, Rev. Phillips Brooks captured the panoramic wonder of that evening in the words of a poem which he later gave to his church organist, Lewis Redner, who set the verses to music. You will recognize the familiar carol:

*O little town of Bethlehem, how still we see thee lie!*

*Above thy deep and dreamless sleep the silent stars go by.*

Then Brooks penned this astounding, but time-honored evaluation:

*Yet in thy dark streets shineth the everlasting Light,*

*The hopes and fears of all the years are met in thee tonight!*

That is an incredible expression of optimism! The hopes and fears of all the years find their fulfillment and resolution in the Baby of Bethlehem! Born in obscurity under inauspicious circumstances, this Child would be hailed as the Saviour of the world; the Conqueror of death, hell, and the grave; the Prince of Peace and the King of Kings! What an antidote for a restless and chaotic world!

As this article goes to press, our nation is at war. Bombs fall on foreign soil as we seek to root out the perpetrators of a great evil. Here in the homeland, many men and women live under the threat of biological warfare, while others grieve the loss of loved ones. But above the noise, confusion and political turmoil of our world, as hope and fear continue to battle within the hearts of people, it is fitting that we conclude this year by quietly reflecting upon the coming of One who fulfills every hope and calms every fear! The confidence of the Christian must remain today where it has always been—in the birth, life, death, resurrection and soon return of the Baby of Bethlehem; for therein, and only therein, is every hope fulfilled and every fear resolved! ■

## Our Readers Respond

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

### TWO SIMPLE WORDS

I would like to commend you and your staff for the wonderful job you all have been doing in continually printing the *God's Revivalist*. I especially appreciated Rev. Michael Avery's article, "Don't Forget to Say, 'Thank you.'" [September 2001, "The President's Page"]. He expressed his thoughts in a very clear and excellent manner. The article has taught me to express gratitude more often, even for the little things. Two simple words can make the difference in someone's day.

SARAH E. RENNER  
Salem, Ohio

### MAILBOX HAPPINESS

I've enjoyed your magazine very much. I'm a retired widow and living alone, and I am so happy when your magazine comes in my mailbox.

BETTY STEWART  
Williamsport, Pennsylvania

### ENJOYABLE AND EDIFYING

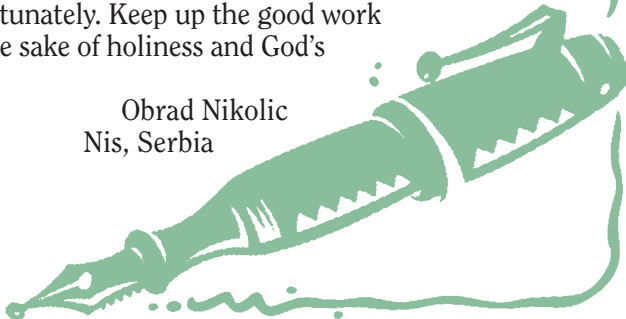
I think that *God's Revivalist* is a real good paper, enjoyable and edifying. I am pleased that the school is prospering. May you prepare young people to go out into the world to bring the gospel to needy people.

KENNETH GOTH  
Richmond, Ontario

### KEPT FOR REFERENCE MATERIAL

Thank you for sending me your magazine. May God bless you for that. I have read them and am keeping them as reference material. I was impressed that you have preserved the "dress code," something that we the Church of God (Anderson) people have lost unfortunately. Keep up the good work for the sake of holiness and God's glory.

Obrad Nikolic  
Nis, Serbia



# Missions Around The World

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

### BELIZE

"Pray for Tom, Joyce, and Joanna McKinney and Glen Pelfrey as they face the seeming insurmountable task of rebuilding the mission compound at Punta Gorda in southern Belize. At 8:00 P.M., Monday, October 8, Hurricane Iris' 140 mile per hour winds took roofs off all buildings, removed the second story of the multi-purpose house and left other buildings in various stages of damage. Pray for the teams of helpers and finances needed to rebuild." —*Ropeholders*

### HONDURAS

"Evangelistic Faith Missions' staff and volunteer helpers frequently go to great lengths to get the gospel out over the radio airwaves to reach the lost," according to J. Steven Manley, EFM director. This has been illustrated by sacrificial efforts to bring a transmitter to Honduras for use by Radio Light and Life, a Spanish language Christian station which transmits daily on both the local broadcast band and on international shortwave.

### ROMANIA

"Thanks for praying for wisdom for me regarding my involvement with teens from the local church. I have decided to meet with them about twice a month. This will work much better than weekly meetings. I will probably have English classes for my adult students about twice a month, as well." —*Andrea Whiteman*

### RUSSIA

"At one orphanage we are starting a children's choir that will meet two days a week. At the other orphanage, where Judy taught English last year to one group once a week, the director asked that she come twice a week; and a second group of younger children have asked to be included. These are the very children that many of you have been praying for. God is answering your prayers by giving us more opportunities to work with them. Also He sent us many American Christians to work with them in a summer camp." —*Richard and Judy Grout* ■





## MAUDI'S BENEDICTUS

by Larry D. Smith, editor

**G**leaning amid candlesticks and china on our Christmas table is the polished silver which Maudie sent us while she lay dying. As I lift a graceful fork chased with tiny roses, I think of that happy, earnest, and winsome saint who so loved my family when I was young. It was during my father's pastorate in Lincoln, Nebraska, that Maudie was deeply convicted of sin and deeply converted to Jesus Christ; and it was then that she first came into our lives.

This was the 1940's, and Free Methodists still sang their valiant old theme song, which in the blue-backed hymnal was number 420. It had six verses, all of them about taking the "narrow way,"

leaving "the world behind," and setting one's face

"like a flint" toward Zion. The chorus was emphatic: "*With the resolute few who dare go through, I take the narrow way.*"

When Maudie sang those words, she meant every one of them. For clearly and cleanly she took "the narrow way"—the way which leads both to suffering and to glory. Her husband wanted nothing to do with either,

and so she went on alone. As far as I know, she never once looked back; and although her suffering was intense, her glory was immeasurable.

It is the glory which I now recall, as I put down my fork and deep in reverie, slip into the old wooden

church which once stood at the corner of 27th and Orchard Streets. Maudie is on her feet—as she was so often in real life; and she is telling of her deliverance from a shattered life of ugliness and sin. "O praise the Lord!" she cries, "Jesus has set me free!" Then she quotes Haldor Lillenas' familiar chorus: "*Glorious freedom! Wonderful freedom! No more in chains of sin I repine; Jesus the Glorious Emancipator— Now and forever, He shall be mine!*" Her face is radiant, and her hand is raised.

"*Wonderful freedom!*" she repeats vigorously. "*Glorious freedom!*"

Testimony now has given way to rapture. Maudie is a cultured and intelligent woman who loves beautiful things like polished silver and who cherishes dignity in public worship, but who also knows how to "take her liberty" in Wednesday evening prayer meetings. In my fantasy, it is such a service now; and murmured "amens" are rising all around me, as some of the "pilgrims" get up from their hard and narrow benches to join her praises. And I feel a lump rising in my throat—just as I did long ago. For Maudie was a "real (p26) ➔

CLEARLY  
AND CLEANLY  
SHE TOOK  
"THE NARROW  
WAY"—THE WAY  
WHICH LEADS  
BOTH TO  
SUFFERING  
AND TO GLORY.

# THOUGH LAID IN A Manger



**C**hristmas! What does it mean? What is it all about? If you pay attention to many of the greeting cards sent out each year, you will see that it has some apparent connection with a benevolent, red-dressed and white-bearded individual, Santa Claus. Other greeting cards depict such things as a shining star in the heavens and shepherds and their flocks in the fields beyond Bethlehem village. Invariably you find some reference to a babe born, apparently amid rustic simplicity and a village environment.

“What is there special or strange about all this?” you ask. After all, babies are being born every day, and all day long. The answer is the Baby itself, or Himself. The Babe was none other than God’s eternal Son, Israel’s promised Messiah, the Lord Jesus Christ.

He was born in obscurity, born into poverty, born of a Jewish Maiden, and born for a special purpose. Luke 2:11 records the words of the angel messengers to the shepherds: “Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” In Matt. 1:21 we find the words addressed first to Joseph, then to Mary: “...thou shalt call his name JESUS: for he shall save his people from their sins.” I Tim. 1:15 says, “...Christ Jesus came

into the world to save sinners...” Born, we said, for a special purpose: to seek and save the erring souls of men and women. (See Luke 19:10.)

## HE CAME FROM A THRONE

Bethlehem speaks to us of the entry into time—our time—of the eternal Son of God. Not His beginning or creation, for He had no such beginning or creation. Jesus was and is the Eternal One Himself. Genesis 1:1 says that “In the beginning God...,” while the first verse of John’s gospel says, “In the beginning (the beginning of Gen. 1:1) was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made.” This Eternal Son played a vital part in the creation of this planet on which we live. John 1:14 says that in God’s appointed time, the same eternal Word “became flesh...”

We know that He came from His throne in Heaven itself, because in His high priestly prayer, just before He went to the Cross, He said, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” ( John 17:5). He was asking God, His task on earth having been completed, to take Him back once more to that

sovereign position which He had held by right for all eternity.

Bethlehem simply represents His coming down into time, His advent into an earthly scene, His taking of a human form, when as one of the old church creeds puts it “for us men and for our salvation He came down to earth from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary...”

“Though laid in a manger He came from a throne.” “He came down to earth from heaven” says Charles Wesley, “who is God and Lord of all...”

“He left His Father’s throne above So free, so infinite His grace...”

“He came right down to me...” emptying Himself of all but love, and dying for Adams’ helpless race. Such was His love.

## HE CAME TO A CROSS

“Though he was rich,” with all the wealth of God’s eternal heaven, “yet for your sakes he became poor...” says 2 Cor 8:9. And He did all that as the pathway of His redeeming revelation to sinful men and women like us. There is a precious word in Philipians, chapter 2. It says that the Lord Jesus “Who, being in the form of God, thought it not robbery to be equal



# HE CAME FROM A Throne

By E.W. Lawrence, Exeter, England

with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross." (See verses 5-8.)

Rich Himself, He became poor. So poor that one day He had to borrow a boat to use as a pulpit. So poor that He had to use another man's cross to die on, and another person's tomb to be buried in.

He came by way of Bethlehem, through Nazareth, Capernaum, and Jerusalem, and all that the thirty years of His life symbolized, for the purpose of His death—atonement on the Cross. One brother aptly termed it "Operation Redemption," for to secure our salvation was the sole reason behind His coming to earth. Our Lord's grace reaches from the heights to the depths, from heaven's noonday to earth's midnight, from plenty to poverty, wealth to want, and princedom to servitude, "For ye know the grace of our Lord Jesus Christ, that, though, he was rich, yet for our sakes he

became poor, that ye through his poverty might be rich."

He was the Eternal Son of God, yet He became the Son of Man. The infinite One became an infant. Creator Himself of the rolling spheres out in space, He was pleased in His descent to earth to nestle in the arms of a Jewish maiden, a "wee babe that made a mother cry." A maker of worlds, a vast universe, in His descent He was willing to make yokes of wood in a carpenter's shop in Old World Nazareth. Himself, God of the atom, He became the carpenter of Nazareth.

Such were the heights, and such were the depths to which He stooped. His great love for the sons of men is the sole explanation of the great mystery.

"Out of the ivory palaces,  
Into a world of woe,  
Only His great eternal love  
Made my Saviour go."

"God so loved the world," the world of men and women, that means, that "He gave His only begotten Son" to all that Calvary implied. The New Testament teaches that "God commendeth his love toward us in that while we were yet sinners Christ died for us. (Rom 5:8)

As a pathway of His redemptive purposes for fallen men and women, He left His Father's throne in Heav-

en, vacated it for thirty odd years, descended to earth, willingly embraced the poverty of childhood years and limited Himself to a human body. The agony and suffering which led Him to the cross, His resurrection and ascension, all point to His great love for lost humanity.

You see, He loved us in spite of our sins and rebellion. He cared for us and yearned for our deliverance. He came all the way from heaven to seek us out. And He is seeking us still. He calls us again to repentance and amendment of our lives. He enables us also to perform all that He demands.

Charles Haddon Spurgeon used to say that His entire theological outlook could be summed up in four words; "Christ died for me." The Bible says that "Christ died for our sins"; that is, He died "to put them away by the sacrifice of Himself." The apostle Paul made it very personal when he testified that "the Son of God loved me and gave Himself for me."

None of us can fully understand the doctrine of Christ's atonement. Bible students have been trying to solve the mystery for centuries. They haven't succeeded yet. They put forward their opinions of why Christ died. None of them answer the question fully. As the (p20) ➡





by Ben Durr Jr.

**“Herod...was troubled...” (Matthew 2:3)**

Generally speaking, babies are not intimidating. They don't threaten us by their size, political power, or intellectual genius. They don't judge us by our looks, or our dress, or our age. In fact, infants are so disarming that they can induce us into some rather ridiculous behavior at times! Usually babies, because they're so vulnerable, bring out our gentle side and arouse our protective instincts. They bring smiles to our faces and stir love in our hearts.

But that was not King Herod's reaction to the Baby the wise men told him about. Don't miss the irony of Herod's part in the first Christmas drama. A king. A man of power. A ruthless dictator. A man of the court. A man who rubbed shoulders with the political power-brokers of the day. A man in whose presence others trembled. A man whose decree could move armies, build palaces, beckon servants. This man of incredible power is traumatized by a Baby! “Herod...was troubled,” Matthew records. Later, the angel warned Joseph, “Herod seeks the young Child to destroy Him.” We all know about the bloodbath of infants that soon followed.

Why was Herod intimidated by baby Jesus? Because a band of star-gazers showed up out of nowhere one day and said they were looking for a Baby who had been born “King of the Jews.” And that, of course, was what Herod was—king of the Jews. Thus, he immediately felt his sovereignty threatened. Herod saw his own kingdom, his own plans, his personal agenda being intruded upon, and so he committed the ultimate selfish act—he went after the Baby with a vengeance! Imagine that! Herod lays aside important administrative duties and postpones kingly responsibilities to hunt down a Baby!

It is striking that Jesus was not out of infancy before he was raising the issue of control. It was an issue that He would face time and again throughout the next thirty-three years of His life. He raised it with the disciples whom He ordered to “leave all” and follow Him. He did likewise with the rich young ruler. He raised it with the lad whose surrendered lunch became the catalyst of a great miracle. And He raises the issue yet today. The Magi came bearing gifts of gold, frankincense and myrrh. These gifts of worship the Christ-child will gratefully accept. But among our offerings to Him must be one other gift, and that is a scepter. Now, as then, the issue Jesus inevitably raises is one of control. Have you surrendered to the Christmas Baby the scepter of your kingdom? ■





*Inasmuch*—  
**AT  
CHRISTMAS  
TIME**



—*Author Unknown*

It was the day before Christmas and the rain, driven by a bitter wind, was beating against the window of the matron's room at a Children's Home. She was busily writing but looked up now and again at the dreary scene outside. She was not young; indeed her gray hair and lined face made her look older than her years. And now she looked worried.

The night before, a new child had been brought to the Home. His was a particularly sad and destitute case, and the Home was full. But he had been put to sleep in a cot at the end of the boys' ward, crowded though it was. The matron wondered how they were going to feed and clothe one more child. Funds were short and the needs of the big family of children were many. She sighed but, as she raised her eyes, her attention was caught by a text on a calendar on the wall: "My God shall supply all your needs." She must pray and trust, then, for this new burden. God was all-sufficient.



Just then a knock came on her door, and a younger worker entered. "A gentleman would like to have a look over the Home." The matron met him, a tall man, looking grave. He explained that he was passing through the town that afternoon, and wanted to make this little visit. She showed him around the Home, speaking of the children in a way that showed she loved them.

Last of all, they came to the play room, and fifty pairs of wondering little eyes were turned toward them as they entered.

"I have a few toys," the man said, "Have I your permission to distribute them?" Permission being given, he brought a bag from the hall, and produced from it stock of lovely toys—one for every child. How they shouted with joy, and forgot their shyness as they played around this unexpected visitor. Then, sitting down with the little ones around him, he talked to them about the Babe of Bethlehem, the gift of God's Son to the world. The children listened, quite spellbound. Then the matron had a happy inspiration.

"Would one of you sing a carol for this new friend?" There was a brief pause, then a very small boy with sweet blue eyes and fair curls trotted forward.

"I will," he said. And he sang a little carol that spoke of the Christ-child who had no pillow on which to lay His head. It was sweet and appealing, and the matron saw tears in the eyes of the stranger as he turned away with the children's thanks ringing in his ears. (p20)➡



# NEWS FROM THE HILLTOP

## STUDENTS RECEIVE PHONATHON HONORS

Students honored in chapel services, November 7, for outstanding service in raising funds during Phonathon 2001 were Jessica Smith, \$15,140; Jaime Lemons, \$9,165; and Jennee Hooker, \$6,305. According to statistics released by Jack Hooker, Vice-President for Development, who directed the annual activity held in October and November, a total of 65 GBS students participated in the Phonathon, investing a total of 425.5 telephone hours and receiving a total of 2,920 pledges. Response by school supporters is described as positive and enthusiastic.



*Phonathon honorees flanked by V.P. Jack Hooker and Pres. Avery*

## CHRISTMAS PROGRAM AN "EVANGELIST" ACCORDING TO PROF. WOLF

"The Journey," GBS's 2001 college/high school Christmas program will be offered in the Knapp Memorial Chapel, December 7, 8, and 9. Large, enthusiastic crowds have attended this annual event for many years. Directed and arranged by Prof. Garen Wolf, chair of the Division of Music, the cantata features the combined college/high school choir and centers around the life of Jesus with special focus on His mercy to the thief crucified beside Him.

Personnel assisting in the production are Keith Waggoner, associate instrumental director and high school choir director; Deanna Wolf, associate director of the college choir; Martha Miller, faculty accompanist; Robin Clemens, drama director; Deanna Wolf and Martha Miller, costume coordinators; Jonathan Hood, technical director; Chris Ryan, set designer; and Loretta Meyer, set painter.

"It is our purpose that this program be an evangelist," commented Professor Wolf. "We also want it to remind Christians of why Christ came to this earth. It doesn't matter where we've come from or what we've done. If we come to Christ, it must always be by way of the cross."



*Scenes from previous GBS Christmas programs*

## DR. FARMER URGES, "HELP US CONTINUE OUR ENROLLMENT GROWTH!"

In an earlier *Revivalist* we reported that GBS college enrollment this semester was 264. Needless to say, we were happy, because we needed to have at least 252 to meet our goal of seven percent increase. What would you think now if I told you that our enrollment really was 261? 259? Or 270? You probably would wonder how trustworthy our enrollment figures really are.

What happened is that our administrative software looks at our different departments separately. Somehow an elementary student was inappropriately tagged as a college student. Another student took advantage of our early enrollment policies, then called just prior to the opening of school to inform our registrar that he would not be coming this semester. The registrar thanked him for this information but did not realize that the student had already registered. In another case, we tried to help an individual register for a class by telephone.





When he did not show up for class, we found that he had never completed the necessary paper work to become a student. So our first semester college enrollment was 261—three less than what we had reported earlier. Two of these students were audit only and therefore not counted in our AABC headcount, although they are included in some governmental reports.

Please know that we are not wasting valuable space here with frivolous concerns. We have established a standard census date, and we take care that we do report accurate headcounts. In fact, there are nine students on campus who are in the nursing phase of the BA in Missions for Nurses degree. Because they reside on our campus and participate in our student life, we could add them to our headcount and report that we have 270 college students at GBS this year. In a sense, they are “our students”; but since they are not currently taking classes at GBS, we have not included them in our enrollment figures.

Remember the good news! We have more than met our goal. Come and help us continue this upward trend in GBS enrollment. To stay on track with our goal of an increase of at least seven percent per year, we must register 270 in the fall of 2002. You don't have to wait until fall, of course, but can join us next semester. New student registration begins at 9:00 A.M., January 3; and classes convene the following day. For further information, contact our student recruiter, Keith Waggoner at (513) 721-7944 or e-mail him at [kwaggoner@gbs.edu](mailto:kwaggoner@gbs.edu). Come and join the GBS family. —*Dr. Kenneth Farmer, GBS Vice President for Academic Affairs*



*Keith Waggoner and Ken Farmer celebrate GBS enrollment increase*

### **NEW HOME ECONOMICS ROOM SOON TO BE “OPEN FOR BUSINESS”**

“Our newly renovated, reconfigured, and air-conditioned home economics room will soon be open for business,” according to Dr. Kenneth Farmer, GBS vice-president for academic affairs. The new classroom has been outfitted with a refrigerator and dishwasher; and each of the five workstations includes a stove, sink, counter top, and cabinets. At the front of the room is the teacher's desk, along with tables and chairs which will accommodate either a class presentation or a small sit-down meal.

Mrs. Sheila Wolf, coordinator for GBS's BA in Church and Family Ministries program, will utilize the renovated classroom for such classes as “Food and Nutrition” and “Entertaining Foods.” The area will also be used for high school home economics classes.

### **VETERAN CHILDREN'S OUTREACH WORKER RECEIVES ENTHUSIASTIC RECEPTION AT GBS**

Speaking in campus chapel services November 7 was Mrs. Darlene Line, Lansing, Michigan, pastor's wife, veteran soul-winner, and children's outreach worker. Her spirited message focused on the need for disciplined, consistent effort to reach beyond the confines of ingrown worship services and self-focused lifestyles to become opportunistic and aggressive in Christian witnessing. She noted that Dr. Mark Bird, GBS ministerial faculty member, and Don Davison, PR Director, were once her Sunday school boys. The crowd of mostly students gave a rare and spontaneous round of applause at the conclusion of the message to convey their reception to its truth. The Rev. and Mrs. Charles Line have served in holiness ministry for 34 years. —*Don Davison, GBS Public Relations Director* ■



*Sheila Wolf and student Elisha Hedden in the home economics classroom*



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

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## CORRESPONDENCE

"I know Garen Wolf is completing 25 years of service. I don't know how you honor a man such as he, but he is so deserving of our respect and gratitude. I know I will always be thankful God made him part of His plan for my life. I walked through the halls of the music studio during Garen Wolf's early years there. I watched a man with a vision invest every ounce of energy he had in that vision. He never thought, 'This can't be done.' It was always, 'How can this be done?' Resources never stopped him. If he didn't have what he needed, he just kept believing until he did. I think what I like most is that he never stops believing—he always has more to do. He never looks around and says, 'I've done enough; I'm done!' He's always there, investing his time in more lives. I wish there were a way to express to Garen Wolf what his life has meant to me and the countless others who serve Christ because of his example" —*GBS Graduate ('78 BS Mus)*.

"This is a brief letter of thanks to God's Bible School for your prison ministries led by Brother [Floyd] Hyatt and wonderful students. This ministry is an inspiration to all who see it. Both Christians and non-Christians simply have to respect the fine representation of Christian love. The in-depth knowledge and thoughtful presentation of subject matter by Brother Hyatt was always moving, uplifting, and new each week over my eleven and one-half months there. I am honored to have known such people." —*Name Withheld, Kentucky*

"My family and I are doing fine in the ministry here in Papua New Guinea. I just got done with a revival in the remote mountains this week, and

we praise God for great services. The coming month I will be hold a tent crusade here in the city of Hagen, where thousands will hear the gospel. Please keep us in your prayers." —*John Johnston ('95 BRE), P. O. Box 1131, Mt. Hagen, WHP, Papua New Guinea.*

"This is to inform you (belatedly) that longtime subscriber Miss Maude C. Brewer died August 2001 at age 102 years. I believe that she had been a subscriber to the *Revivalist* for about 80 years. —*I. C. Holland, Fulton, Missouri.*

. . . . .

## MISCELLANY

**The Rev. Virgil G. Meyer, GBS alumnus ('32 BibCr) and retired Nazarene minister has published *Rare Ordination and Dedication Sermons*, a two-volume collection of great value to pastors and other church leaders.**



"At the beginning of Volume One are brief descriptions of ordination services of several outstanding ministers," he writes. "Next I have included ordination sermons of some of the great preachers of another day who preached some of the great classic sermons. Volume Two continues with the ordination sermons, after which I have added some dedication sermons and some valuable material about the ministry."

"This collection is unusual in a number of ways," writes Kenneth D. Swan, PhD, of Taylor University. "It represents ordination sermons by classic Christian ministers, theologians, and spiritual leaders. It is a useful work that should be on the shelf of every Christian university and seminary. Virgil Meyer has carefully collected and edited not only sermons but has included 'The History of Ordination.' This work represents a fine piece of scholarship—useful and engrossing—a must for every Christian library." The set costs \$39.00 for each book and may be ordered from Meyer directly at 3112 Willow Oak Drive, Fort Wayne, Indiana 46809.

REVIVALIST FAMILY

Mrs. Ruby F. (Melton) Raisch ('40 HS; '48 BA) has purchased and sent to the *Revivalist* office several attractive 11' x 14' multi-colored posters depicting "In God We Trust," against the background of the national flag. The posters are published by the American Family Association, Tupelo, Mississippi, which advises, "Frame them, then present them to a school in your community..." The copies which Mrs. Raisch has sent us are available to those who pick them up at our office.

. . . . .

### BIRTHS

To **Thomas D. ('91) and Mary Beth (Creech) Sproles ('87 HS; '91)**, Loewen, Indiana, a son, **Daniel Thomas Sproles**, November 7. The child's father is an adjunct professor at GBS.

To **Jeff ('85 HS) and Naomi Yeakley**, Wilmot, Ohio, a son **Benjamin Michael Yeakley**, October 18.

To **Robert and Linda (Jones) Scott ('93 BRE)**, Cincinnati, Ohio, a son **Aaron Lewis Scott**, born October 17, 2001. Rob served as graphic artist on the *Revivalist* staff 1985-1994, and Linda is an RN.



. . . . .

### OBITUARIES

**The Rev. John Calvin Disharoon, Sr.**, 77, died September 20, 2001, in Salisbury, Maryland. A retired elder of the Chesapeake District of The Wesleyan Church, he had served as pastor of several churches and for a number of years had also been an evangelist. He worked at Coastal Tank Lines for more than 40 years, retiring in 1988 as a safety supervi-



sor. Before enlisting in the U.S. Army during World War II, he attended GBS; and after the war, he returned to take the Christian Workers' Course. He loved GBS, attended its camp meetings, and was present at the 2001 centenary celebration.

He is survived by his wife of 57 years, Mary Frances Disharoon; four children, Sylvia J. Smith and her husband, the Rev. Tommy Smith; Judy E. Thomas and her husband, James W. Thomas; Karen G. Hall and her husband, Daniel K. Hall; and M. Pam Thompson and her husband David H. Thompson; five grandchildren; one great-grandchild; and other relatives. A son, a sister and a daughter preceded him in death. Funeral services were held in Salisbury, the Rev. Robert L. Daniels, Sr., officiating, assisted by Rev. Ronald G. Parker. Interment was at the Maryland Veterans Cemetery near Hurlock. The family suggests memorials to God's Bible School and College.

*"My grandfather was a man of his word, a man of integrity, a man of many jokes and laughs, but most of all, he was a man after God's heart. He did not seek the approval of men, nor did he shy away from truth. He had a gift for saying things straight and plainly. My grandfather lived with one goal always before him...to hear the voice of Jesus say, 'Well done.' ... [He] lived a life abandoned to God and walked the path of a faithful servant and was a faithful shepherd of God's flock under his care." — From the tribute at the funeral service by Mr. Disharoon's grandson, the Rev. Allen J. Perdue.*



News Among Christians  
of Wesleyan Heritage

James Keaton, Jr. will deliver the keynote at the **50th anniversary convention of the Interchurch Holiness Convention, which will be held April 16-18, Dayton, Ohio.** "Celebrating our Jubilee Year of serving God and the conservative holiness movement, IHC emphasizes prayer, holiness preaching, inter-church fellowship, and revival," according to *Convention Herald*. Other Dayton speakers will include Ben Durr, Sr., Curt Littleton, Michael Avery, Vernon Shockley, and David Gibbs III. Leader of the organization is the Rev. Leonard Sankey, who also serves as chair of the GBS Board of Trustees.

According to **survey results from 42 responding Free Methodist congregations**, "the main attractions to churches are scriptural preaching and teaching (95 percent reporting this) and the friendliness of the people (90 percent)." In worship styles, traditional music is used exclusively by only 15 percent of the cooperating churches, 32 use contemporary music, and 50 percent use a blended style with both contemporary and traditional music. (p27)➡



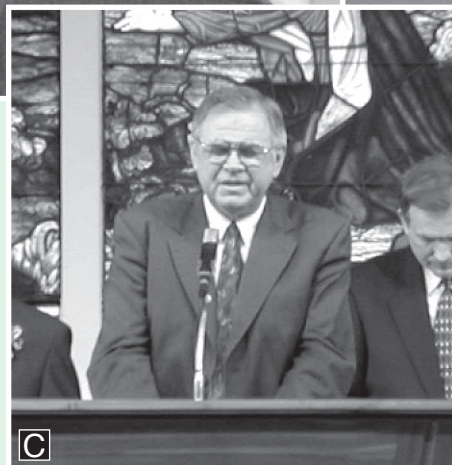
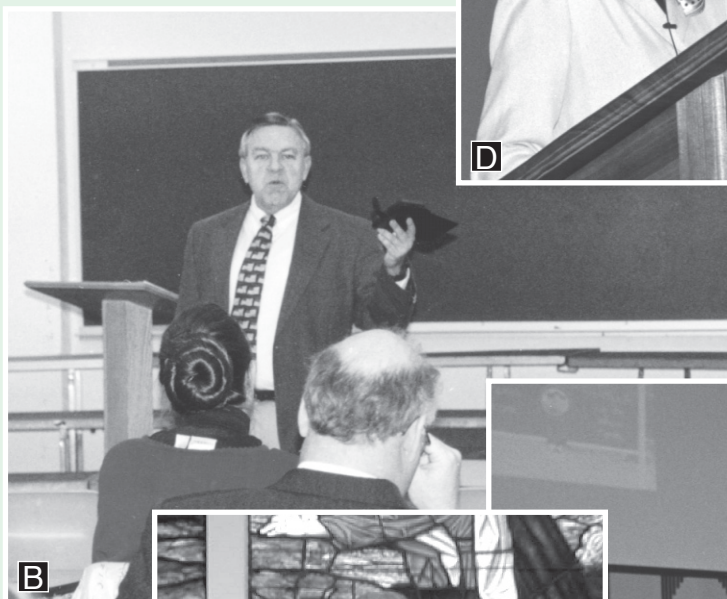
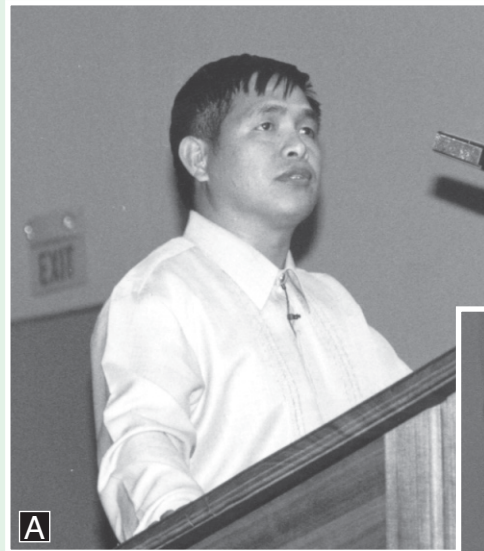
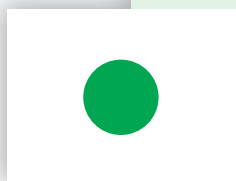
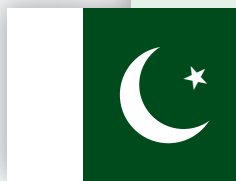
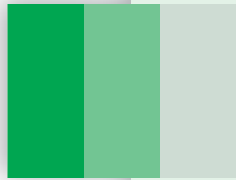
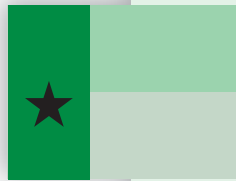
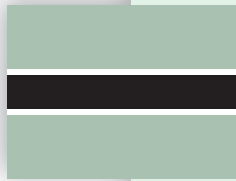
#### MINISTRY OPPORTUNITY

A rapidly growing community church in the Columbus, Ohio, area is looking for a dynamic couple interested in reaching the lost and developing new converts. Responsibilities will include the development and oversight of youth and young adult ministries, and the administration of care groups and discipling classes. The couple needs to possess organization skills, discipline, and a passion for the lost. Music talents are preferred but not necessary. The position comes with a generous salary package. For more information call Rev. Kelly Copeland at (614) 920-1207.



# MISSIONARY CONVENTION

2007





**I**t was a tremendous opportunity to remember why I am here at GBS! The sessions were emotional, uplifting, practical, and essential!" This statement by ministerial student Jason Baker reflected the campus response to GBS's highly-successful missionary convention, October 30–31. David Yucaddi, Philippine pastor and evangelist, and Dr. Connie Palm, veteran educator and missionary, spoke in evening services and morning plenary sessions. They were supplemented by a wide range of seminar speakers who re-enforced evangelism on many levels and in many places. "From my perspective, this year's convention was the best one since I became director of Evangelical Faith Missions in 1994," commented the Rev. J. Steven Manley.

Photographs on pages 14 and 15 depict these convention activities: (A) David Yucaddi enlists volunteers for Jesus; (B) Steve Hight discusses "technology and missions"; (C) Raymond Shreve offers prayer; (D) Rachel England tells about her Christian witness in a public school classroom; (E) Eric Heimlich calls for thrusts into America's inner cities; (F) Hannah Jarasat explains how to approach Muslims with Jesus; (G) Don Phoebus gives a slide presentation from his New Mexico mission; (H) Steven Manley features missions promotion in local church settings; (I) Dr. Connie Palm calls for renewed commitment; (J) Mrs. Melvin Beecher informs students about Pilgrim Missions; (K) Tim Keep discusses God's will in times of personal crisis.

Pictures on page 16 were taken Thursday morning at the dedication of the new William D. Gale Study Center for World Missions. They feature (L) Rev. Dr. William Gale, missionary statesman whose library is at the center of the new center; (M) Mrs. Alice Gale is honored by President Avery; (N) The Gales pose with family members; (O) The committee which directed plans for the missions center; (P) Dan Glick, missions chair, in his new office; (Q), (R), and (S) views of the new missions center classroom.

Responsible for GBS's vibrant and contemporary program in global evangelism is Dan Glick, chair of the Division of Intercultural Studies and World Missions. He is organizing student groups for short-term missions trips to Ireland, Peru, South Africa, Mexico City, the Philippines, and Ukraine in the summer of 2002.

Below are further comments on this year's GBS missionary convention:

"Plenary speaker Rev. David Yucaddi challenged me with both his spirit and messages. He is a man of God." —Dan Glick, GBS Missions chair

"I was really challenged by the speakers' love for people. It strengthened my desire to love others as Jesus does and to be more willing to sacrifice in order to reach them." —Dorcas Byer, GBS Missions Student

"The format, substance and spirit were inspirational as well as informative. Confronted with these opportunities and challenges, GBS students will surely join the ranks of the Church with a sense of Mission." —Rev. Raymond Shreve, Director, Evangelical Wesleyan Mission

"I believe that the Lord especially used Sister Palm and Philippine national David Yucaddi to challenge students to single-minded Kingdom service. I also deeply appreciated Rachel England's passion for evangelism within the public school system." —Rev. Tim Keep, Missionary to the Philippines

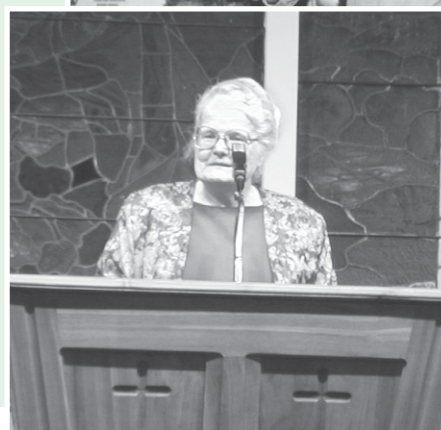
"We enjoyed those services we were able to attend and the sessions I spoke in. The young people were very attentive! Both my wife and I came away blessed and encouraged." —Rev. John Dykes, Carolina Missionary Organization

"We enjoyed the missionary convention and received help and strength." —Rev. and Mrs. Melvin Beecher, Missionary Evangelists

"Thank you for allowing us to be a part of the missionary convention at GBS. It is always good to come home to the Hilltop." —Rev. and Mrs. Roderick Wells, Missionaries to Brazil, NY Pilgrim Holiness Church. ■



**H**



**I**



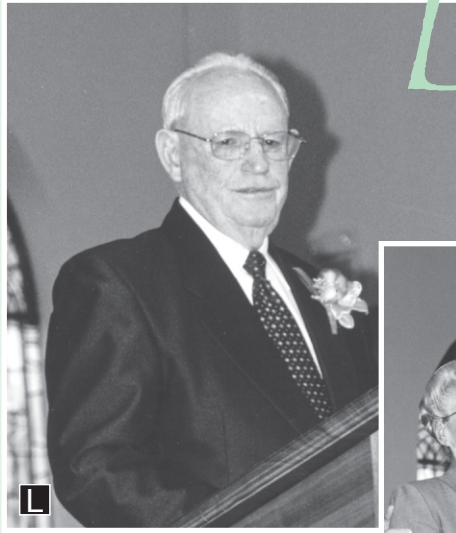
**J**



**K**



# WILLIAM D. GALE STUDY CENTER FOR WORLD MISSIONS *DEDICATION*





# gbs alumni spotlight

## GBS ALUMNI—BUILDING A LEGACY

by Jack Hooker, GBS Vice President for Advancement

One of the greatest assets of this institution is her alumni. Few colleges can boast of a more loyal and loving number. You don't have to talk with a former student for long until the conversation begins to include stories and memories from "days in the dorm." A special bond connects former students with their classmates and teachers. A special warmth flows in the hearts of many alumni when they recall God's blessing and grace they received in their years on campus. Not only are our alumni strongly loyal, but they are actively leaving a legacy—a legacy through their own family. Recently, nearly fifty students gathered on the front lawn (see photo) for a special purpose. Each of these students have one or more parents who are alumni. In some cases their grandparents are also alumni of the college. This tells me a great deal about our alumni. Our alumni are some of our finest student recruiters. Their positive influence upon their offspring is building the GBS of today. Our alumni are passing down a priceless heritage to their greatest possession—their own children. But this legacy tells me something about our institution as well. We have the great task of training our children for the same kingdom building we as alumni are involved in. What a great challenge and what a great privilege! What a blessing it is to know that through our alumni the legacy of God's Bible School lives on. As alumni, what a great moment it is in our lives to bring our children back to the Hilltop and give them the same opportunity we have had to find God's will and train to serve Him in the harvest field. ■







# ARChiveS

## BRIGHTEN THE CORNER

You can almost see the tonsils of these exuberant children singing, “Brighten the corner where you are” on Thanksgiving Day 1943. They have come to the Hilltop for another of GBS’s famous holiday dinners served to the inner-city poor from 1900 through the early 1960’s. Turkey and all the “fixin’s” await them, but first the hungry youngsters will attend services in the chapel, where they will hear a brief gospel message. Pinned to their coats are numbers which help officials keep them moving in manageable groups. Note the buses parked in front of the Knapp building, as well as the residences across the street. These are still used for GBS faculty/staff housing.

Now you can actually hear children of this era singing “Brighten the Corner.” In a major gift to our archives, Tjader Meighen, Washington, D.C., grandson of the late President Meredith G. Standley, has underwritten the cost of transferring vintage GBS recordings from original 16" and 11" analogue discs to digital form. The collection consists of Thanksgiving Day services, campus preaching services, and early radio programs (broadcast daily at 6:45 a.m., except on Saturdays and Sundays at 9:15 a.m., over station WKRC, Cincinnati).

We gratefully acknowledge the generosity of Mr. Meighen and others who helped. Joe Emert ('74 BRE), Lawrenceville, Georgia, donated the old 16" discs which he had rescued from a dumpster during his GBS student days. Both he and his father, William, played important roles in developing the school's broadcast ministry; and both are still deeply involved in Christian radio. The 11" discs were the gift of Leroy Hershberger, whose late father by the same name was a GBS student and quartet member in the early 1930's.

Mr. Emert traced down two turntables once used in the GBS radio studio, but which long ago had been removed from the campus. These were kindly given to the archives by Mrs. A. J. West, Avonmore, Pennsylvania, and her family. *Revivalist* Art Director Kevin Moser, a member of the school's Committee on History and Archives, picked up the old equipment and supervised the actual transfer of the recordings to digital format.

Thanks to modern technology, a rare slice of GBS history has been saved. Now future generations can hear again the voices of President Standley, Dr. W.W. Holland, Dr. James Robertson, and other religious and political figures from the 1930's and 1940's, as well as the radio choir and the Thanksgiving Day children singing “Brighten the Corner.” ■







# Christmas Vacation on the Mount of Blessings *December, 1925*

BY ALICE WHITE

A big Christmas tree had been given to the school to help keep the boys and girls who remained on campus during the vacation from being homesick. It was placed in the Music Room in the front of the Memorial Building [known as the girls' dorm parlor in later years], and was soon beautifully decorated with lights, strings of popcorn and many other little things. There were presents for each one who would not be receiving other gifts.

At last Christmas Eve came. At seven o'clock all the girls gathered there, and a little program was rendered. Then there were handed out nearly 200 gifts. All merrily opened their packages and rejoiced over them. There was such sweet fellowship, and all were glad that they were on the Hill for Christmas.

The next morning at eleven o'clock a crowd of the boys met around the tree. They had a good time in prayer, and then nearly sixty presents were given to them. One thing noticeable—all seemed to receive the very things

that were needed in school life. The day was spent in playing and singing, and the sound of prayer was heard from several rooms.

At four o'clock the bell rang, and we all gathered in the simply, yet beautifully, decorated dining room. The tables were laden with a good dinner, and with bowed heads we rejoiced and gave thanks for the Gift of all gifts. Of course, it was not long until there was the sound of joyful testimony, as different ones spoke of the preciousness of Jesus, and the larger vision they were getting of what it meant to truly serve Him.

Sister Peabody gave several greetings which had been received from some of the dear former students. At each plate was a piece of holly which was sent by three former students who are teaching in a Bible school in the East. After a joyful time around the tables, the students went out to the different missions in personal visitation to make someone else happy.

Many closed the day with a greater vision than ever before of what Christmas really means.

Every evening we gathered and had a good prayer meeting in (p23) ➡

## F R E E D O M

FREEDOM IS AN EXCITING NEW MUSICAL RELEASE FEATURING THE BLENDED VOICES AND INSTRUMENTATION OF THE GOD'S BIBLE SCHOOL AND COLLEGE SMALL MUSIC ENSEMBLES.

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➡(p7) Lord Jesus hung on the Cross, He cried, “My God, my God, why hast thou forsaken me?” Now if Christ Himself asked that question, if He enquired of His Father the deep mystery behind His cross, why should I deem myself capable of understanding, let alone adequately expressing to others the deep inner meaning of His Cross. The fact of the atonement, however, we do proclaim on the authority of the open Bible. We are evangelists, not lecturers in theology. God commended His love toward us in this wonderful way: “While we were yet sinners Christ died for us.”

### HE RETURNED TO A THRONE

“Wherefore...God highly exalted Him....” Christ arose, for the grave could not contain Him. Neither could earth hold Him back, for He ascended into heaven. Having so ascended He sat down on the right hand of God. He went back to the place, the Throne He had vacated thirty years before. He returned afresh to the glory that had been His from the beginning of time.

With the eye of faith we see Him right there at God’s right hand, enthroned in regal splendor. He thinks of us still and prays for us. Furthermore, “He is able to save (from and) to the uttermost” those of us who come to Him in penitent faith. (Heb 7:25). Through this man, the now glorified Lord Jesus, there is proclaimed before you the forgiveness of sins.

You must now take heed to the things presented to you from God’s Word. You must learn your ABC’s. First, you must ADMIT your need. Your sinfulness, its past condemnation and present enslavement, is only too evident, “But your iniquities have separated you and your God, and your sins have hid his face from you....” (Isa. 59:2). The citizens of Jerusalem were convicted of this issue as one day they heard the prophet Jeremiah speaking. “What then shall we do?” They cried. “Only acknowledge thine iniquity, that thou has transgressed against the Lord thy God,” he told them. They asked the same question in the days of the apostle Peter. “Repent, and be baptized,” he told them, “every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38).

Secondly, you must BELIEVE on the Lord Jesus. You must trust Him, rely on Him, on His person and His work. Committal is the word in vogue these days. Thirdly, you must COME to Him: confessing your sins, receiving His pardon and accepting His grace – and it will be done! ■



➡(p9) “I have one more request to make,” he said. “It was the girls’ dormitory you showed me, but may I see the little boys’ room?”

Wondering, she took him to the small room where twenty-five beds stood.

“Who sleeps here?” The stranger asked, and her heart jumped for he had pointed to the very

cot where the newest orphan had been placed.

“The little boy who sang for you,” she answered simply. “He is very lonely and unwanted, and we had to take him, though the Home was really full.”

The gentleman took out his checkbook, wrote a check, and handed it to her. It was for so large an amount that she knew it would provide for the little boy for years to come.

“Will you allow me to give this as my Christmas gift?” he meekly said; and there was that peculiar something in his manner that prevented the matron from asking questions. He picked up his empty bag, and at the front door shook hands with his hostess. But just as he was stepping out, he suddenly turned back.

“You see, I was a friendless, homeless, unwanted boy thirty years ago, and that was my cot. I would like to give another boy a chance such as, thank God, the Home gave to me.”

With tear-dimmed eyes the matron watched him striding down the path while she suddenly thought of the divine words, “Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.” ■



unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul.”

**6. The Law is designed to teach us how to be blessed and happy.**

**Psalms 1:2:** But his delight is in the law of the LORD; and in his law doth he meditate day and night.

**Psalms 40:8:** I delight to do thy will, O my God: yea, thy law is within my heart.

**Psalms 119:1:** Blessed [are] the undefiled in the way, who walk in the law of the LORD.

**7. The Law is designed to reveal the sinfulness of sin and help control man's sinful tendencies.**

**Romans 3:20:** For by the law is the knowledge of sin.

**Romans 5:20:** Moreover the law entered, that the offense might abound.

**Romans 7:7:** What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

**Galatians 3:19:** Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

**1 Timothy 1:9:** Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

**8. The Law is designed to bring a sense of guilt and condemnation on those who willfully violate God's Law.**

**Romans 3:19:** Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

**Galatians 3:10:** For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

**Galatians 3:13:** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

When Paul declares that those who have repented of their sin and put their faith in Christ as their sole means of salvation are no longer under the Law, but under grace, Paul is speaking only of the eighth purpose of God's Law—the design of God's Law to bring a sense of guilt and condemnation for willful sin. It is in this sense, and only in this sense, that Christians are no longer under the Law, but under grace. When we confess and forsake our sin, God forgives us and cleanses us from all unrighteousness (1 John 1:9). We can then say with Paul, “there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Romans 8:1).

**(End of Part I)**



—Sermon outline by Allan P. Brown

“COMMITTED TO EXCELLENCE  
IN PREACHING”



**NOT UNDER LAW,  
BUT UNDER GRACE**

Part I of a Series

**Text: Romans 6:14 — “Ye are not under law, but under grace.”**

**Introduction:**

Our text contains a phrase that has become the rallying cry of modern evangelical Christianity. The term “law” is blithely equated with the Old Testament and the pronouncement is made: “Nothing in the Old Testament is binding upon a Christian unless it is repeated in the New Testament.”

The apostle Paul, the man who wrote the phrase, “not under the law, but under grace,” rejects such an interpretation of his words. He wrote to Timothy and said, “We know that the law is good, if a man use it lawfully” (1 Tim. 1:8). In other words, the Law of God—the Old Testament—has continuing relevance in this New Testament dispensation, if it is used properly. Paul’s statement in 2 Timothy 3:16-17 supports this claim. Writing under inspiration of the Holy Spirit long after the New Covenant was inaugurated, He asserts that the Old Testament is still profitable for doctrine, reproof, correction, and instruction in righteousness. This means there is a proper use of the Old Testament for Christians today.

If the Old Testament is still important for New Testament believers, why does the writer to Hebrews say that the new covenant “has made the first obsolete” and as a result the old covenant is “ready to disappear” (8:13, NASV)? Further, what does Paul mean when he says, “Christ the end of the law for righteousness to every one that believeth” (Rom. 10:4.)? We shall endeavor to answer these questions and others like them, but first let’s listen to what Paul, Jesus, and other New Testament writers say about the continuing relevance of the Old Testament.

**I. Paul’s View of the Continuing Relevance of the Old Testament.**

Paul is known as the apostle of Christian liberty. He is the one who exhorts us, “Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1). “Paul, would you please tell us what continuing role the Old Testament (the Law) has in the life of a New Testament Christian?”

**A. The Old Testament was written for New Testament Christians.** The first thing Paul tells us is that everything that was written in the Old Testament was written to teach us, so that through perseverance and the encouragement of the Scriptures we might have hope (Rom. 15:4). The “us” are Gentile believers who are under the New Covenant. Paul is asserting that the message of the Old Covenant was designed to



teach us. We can't say, therefore, "The Old Testament is not our 'mail'. It belongs to somebody else—the Jews." The Old Testament was written for *our* encouragement. The Old Testament is just as much our Bible as it is the Bible of the Jews. We make a serious mistake when we divide the Bible into two separate divisions. God wrote only one Bible. Both the Old and New Testaments comprise that one revelation and are equally important.

Similarly, in 1 Corinthians 10:11, Paul says that the events that happened to the children of Israel in the wilderness after the Exodus, happened to them as examples and were written down as warning for *us*, on whom the fulfillment of the ages has come. Notice the statement, "written down as warnings for us."

**B. The New Testament does not nullify the Old Testament.** In Romans, Paul speaks to the issue of the continuing relevance of the Old Testament when he asks, "Do we make void the Law through faith?" He emphatically responds, "God forbid: yea, we establish the law" (Rom. 3:31). In other words, the very person who tells us we are "not under the law, but under grace," denies that the New Covenant abrogates the teachings of the Old Covenant. Instead, He declares that the Old Testament Law remains God's standard and as such is "holy, just, good, and spiritual" (Rom. 7:12, 14).

This means that New Testament believers are not exempt from obeying Old Testament passages that are not repeated in the New Testament. Paul argues that the just requirements of the Law are presently being fulfilled in the life of each Believer who does not walk after the flesh but walks after the Spirit (Rom. 8:4). The New Testament Christian is empowered by the Spirit to live in harmony with God's Law, whether it is repeated in the New Testament or not.

**C. The meaning of "not under law, but under grace."** What does Paul mean, then, when he says we are "not under the law, but under grace"? To answer this we need to understand that there are at least eight functions God designed His Law to fulfill. Of these eight, only one is no longer applicable to a person who has repented of his law-breaking and is serving Jesus. That person is no longer under *the guilt and condemnation* that rests on those who break God's Law. The other seven purposes of the Law still apply to the Christian.

**1. The Law is designed to impart wisdom to us so we can know the truth and please God.**

**Psalms 119:98:** "Thou through thy commandments hast made me wiser than mine enemies: for they [are] ever with me."

**Psalms 119:142:** "Thy righteousness [is] an everlasting righteousness, and thy law [is] the truth."

**Deuteronomy 4:6:** "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

**2. The Law is designed to reveal Christ.**

**Luke 24:44:** "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me."

**Galatians 3:24:** "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

**3. The Law is designed to teach us how to be saved by faith, not by the works of the Law.**

**Psalms 19:7:** "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple."

**Romans 7:10:** "And the commandment, which was ordained to life, I found to be unto death."

**Galatians 3:24:** "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

**Galatians 3:21:** "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."

**Romans 9:31-32:** "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. (32) Wherefore? Because they sought it not by faith, but as it were by the works of the law."

**Romans 3:28:** "Therefore we conclude that a man is justified by faith without the deeds of the law."

**Note:** *The Old Testament saints were saved by grace just the same as we are under the New Covenant. Abraham is Paul's favorite example of how New Testament Christians are to follow in the foot-steps of Father Abraham and be saved by faith rather than by works. "Abraham believed God, and his faith was credited to him as righteousness" (Rom. 4:3, 5, 9; Gal. 3:6; Gen. 15:6).*

**4. The Law is designed to encourage faith in God and obedience to His commands.**

**Joshua 1:7-8:** "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it [to] the right hand or [to] the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

**2 Kings 21:8:** "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them."

**5. The Law is designed to teach us how to love God by fearing Him and keeping His commandments.**

**Deuteronomy 10:12:** "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, (13) To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?"

**Deuteronomy 11:1:** "Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always."

**Deuteronomy 11:13:** "And it shall come to pass, if ye shall hearken diligently



➡(p19) behalf of the students who were home or in revivals. In every service there was an assurance of answered prayer, and it was not long before letters came to tell of the different victories won in meetings, and of the many healings. One girl's father was very ill, and it looked as if she could not return to school. But prayer was made and God healed him, and she came back to school rejoicing. Another girl told that her little brother was very sick, and God healed him. Oh, the Lord wants to do great things for us!

On the Sunday after Christmas, Sister Peabody preached in the afternoon service. Her theme was, "The Christ of the Old Testament." It was an inspiring message, and we all went to our rooms with a greater vision of Christ.

At last we came to the last night of the old year, and we all gathered in the tabernacle at ten o'clock. We began the meeting with a good song service, and then Sister Peabody told how to "count," such as joy in temptation, suffering with Christ. It was a very impressive message for the beginning of the new year. Then quite a number told of some of their blessings during the past year, and how God had led them into many new things with Himself. At 11 o'clock we all went to our knees with a list of the names of all the missionaries we could think of; and we prayed for each one with a passion for the lost world, that many would receive the great vision of Jesus in this coming year. The sweet, hallowed Presence came down over all, and it was not long until there was heard the shout of victory. Many received a New Year's promise.

Just as the New Year was coming in, God whispered to one of the girls and asked her to go to Africa for Him. Oh, what a joy as she rose to her feet with a shout on her lips for a call to go to minister to those in sin! Soon after that hour another girl received a call to Africa. Both had new visions with which to start the new year. ■

*For many years "Mom" Alice White was a beloved institution at GBS. She served the school in many ways and is remembered for her personal godliness, her concern for students, and her sacrificial commitment to Christ's cause.*

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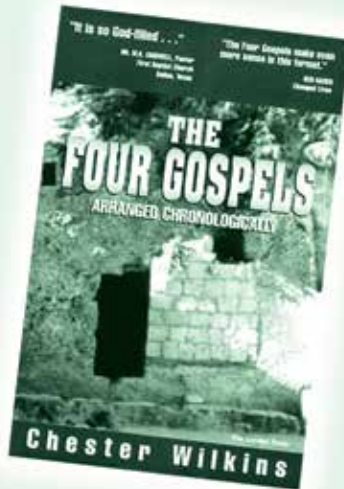
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# evangelists

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- Bales, Rev. Fred** (evangelist and singers) P.O. Box 124, Friendship, OH 45630. (740) 858-6152.
- Bell, Rev. and Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.  
Nov 9-18.....Bible Holiness Church, MI  
Nov 27-Dec 2..Allegheny Wesleyan, Wollen Mill, WV
- Boulson, James** (evangelist), 308 Jewett Rd., Steubenville, OH 43952. (740) 282-8341.
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225.  
Nov 13-18.....Wayside Chapel, Altoona, PA  
Nov 25-Dec 2..Church of the Nazarene, Vevay, IN  
Dec 4-9 ..United Holiness Church, Milan, IN  
Dec 10-31.....OPEN DATES
- Bullock, Knox** 132 Geneva Lane, Elida, OH 45807. (419) 339-7314.
- Cargal, Hoyt** 7720 NW 30th St., Bethany, OK 73008-4446.
- Chalfant, Rev. Morris** 1465 Timber Ridge Court, Kankakee, IL 60901. (815) 939-4506.
- Cheatham, Rev. Robert E.** (evangelist), 119 Oliver Ave., Franklin, IN 46131. (317) 736-8063.
- Collingsworth, Phil and Kim**, P.O. Box 461, Burlington, KY 41005. (859) 689-7424.  
Website: www.philandkim.com  
Nov 11 am...Southside Ch of the Naz, Catlettsburg, KY  
Nov 11 pm..Twin Fork Ch of the Naz, Catlettsburg, KY  
Nov 16 Selinsgrove Middle School, Selinsgrove, PA  
Nov 18 am/pm ..Church of the Naz, Marysville, OH
- Earley, Rev. Robert D.** (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.
- Emert, Rev. and Mrs. William** (evangelist and spiritual counselor), 1030 E. Main St., Roaring Spring, PA 16673. (814) 224-2487.
- England, Rev. Robert Sr.** (evangelist), 30205 Carey Rd., Salem, OH 44460. (330) 537-3993.  
Nov 13-18 .....AWMC, Knoxville, TN  
Nov 27-Dec 2 ..Allegheny Wesleyan, Annandale, PA  
Dec 7-16.....Bible Missionary, Ashland, KY
- Fay, Kenneth and Eleanor** (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.  
Nov 25-Dec 5....Bible Missionary, Troy, MT
- Gallimore, Rev. Allen** (evangelist), 110 Harvey Ave., Oak Hill, WV 25901. (304) 469-3061.
- Glick Family, The Jerald** (song evangelists), P.O. Box 556, Westfield, IN 46074. (317) 758-5042.
- Grubbs, Rick** LIFECHANGERS "Redeeming the Time" Seminar Series, 275 Majestic Dr., Salisbury, NC 28146. (704) 279-5018.
- Hallaway, Rev. Dale** 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.  
Nov 9-18 ..Faith Holiness Church, Clio, MI  
Nov 30-Dec 9..Grace Holiness, Harkers Island, NC
- Harrington, Rev. Milton** (evangelist), 107 Stone Brook Court, Taylors, SC 29687. (864) 848-9180.
- Haynes, Rev. Edward P.** (evangelist), 2336 Barnor Drive, Indianapolis, IN 46219. (317) 353-8861.
- Humble, Richard G.** 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (740) 477-3052.  
Nov 14-18 .....Ashland, VA
- Jones, Rev. Philo** (evangelist), 6739 E. Speed Road, Milltown, IN 47145. (812)633-4418.
- Light, Rev. and Mrs. David** (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163.  
Nov 8-18...Faith Bible Holiness, Pittsford, MI  
Nov 23-Dec 2..Fredricktown Holiness, Fredricktown, OH
- Miller, Rev. and Mrs. Bence C.** (evangelist), 2104 Pinewood Dr., Columbus, IN 47203. (812) 378-9614.
- Parker, Rev. Dan** (evangelist), 140 W. Hester Dr., Easley, SC 29640. (864) 850-2955.
- Peyton, J. B. "Juddie" and Eunice** (evangelist and singers), P.O. Box 983, Bedford, IN 47421. (812) 275-4068.
- Quales, Donald and Valerie** (song evangelists) 1911 E. Co. Rd. 650 N., Petersburg, IN 47567. (812) 354-6389.
- Russell, Mark** (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-7594.
- Scott, Noel and Betty** (evangelist and singers), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Cell (317) 727-3029; Fax (417) 644-2363.  
Nov 13-18..Bible Holiness, Independence, KS  
Nov 27-Dec 2...Pilgrim Holiness, Colorado Sprs, CO  
Dec 4-9..Church of God (Holiness), Springfield, MO  
Dec 11-16.....OPEN DATE
- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647.  
Nov 13-18..Oak Grove Holiness, Montgomery, IN
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455.  
Nov 13-18...Pilgrim Holiness, Strattanville, PA
- States, Rev. Wayne** (evangelist), 2619 E. 8th St., Anderson, IN 46012. (765) 649-1501.
- Thomas, Larry and LaDonna** (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.
- Thornton, The Wallace Family** (evangelist and song evangelist with travel trailer), 1134 Norwood Rd, Somerset, KY 42503-3874. (606) 423-3874.
- Tillis, Rev. and Mrs. William R.** (evangelist) Box 189 Penns Creek, PA, 17862. (570) 837-5859.  
Oct 9-14 ..Wesleyan Methodist, North Canton, OH  
Nov 13-18...Pilgrim Light House, Lima, OH  
Nov 20-25.....Wesleyan, Austin, IN
- Trouten, Rev. Edsel** (evangelist), 287 Dorchester Avenue, Cincinnati, OH 45219-3068. (513) 241-3055.
- Wagner, Fred and Viola** (evangelists and singers with several instruments—travel trailer), 129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290.
- Webb, Rev. Orlow and family** (evangelist and singers), Rt. 3, Box 1206, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.
- White, Rev. John F. White** (evangelist), P.O. Box 86, Penns Creek, PA 17862. (570) 837-2328.  
Oct 14-21 ..God's Missionary, New Columbia, PA  
Nov 13-18 .....Wesleyan, Franklin, IN  
Nov 27-Dec 2 ..Bible Covenant, Connersville, IN  
Dec 4-9 .....OPEN DATE
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.  
Nov 13-19...Green Ridge Church, Alma, IL

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80	\$890	\$574	\$316	\$4,602	13.4%
75	\$790	\$471	\$319	\$4,158	11.5%
70	\$720	\$393	\$327	\$3,745	10.1%
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## LOOKING AHEAD AT GBS

### DECEMBER

- 14–Jan 4 **Christmas Vacation**  
25 **Christmas Day, the Nativity of Our Lord Jesus Christ**

### JANUARY

- 1 **New Year's Day**  
6 **Epiphany, the coming of the Magi, the first fruits of the Gentiles**  
8–13 **Winter Revival, the Rev. Curt Littleton, Speaker**  
21 **Martin Luther King, Jr., Day**

### FEBRUARY

- 7 **Student Activities Day**  
12 **Lincoln's Birthday**  
13 **Ash Wednesday, the beginning of Lent, the Church's preparation for Easter**  
13–25 **Late Winter Break**  
14–24 **College Choir Late Winter Tour**  
18 **President's Day**  
22 **Washington's Birthday**

➡ (p5) Christian,” as I knew; and her love for Jesus was exactly paralleled by her love for us; and whenever Maudie “shouted,” I wanted to be a “real Christian,” too.

Dear faces from yesterday fade into dear faces of today. Once more it is Christmas Day, and I am presiding over roast turkey and oyster dressing. But as I pass the gravy boat with the contoured ladle that Maudie used to serve her guests, I do a bit of quick arithmetic. “Why, she’s been gone for nearly 30 years!” I gasp. “What?” a child asks and returns to his happy chatter. “Yes, Maudie’s been keeping Christmas in heaven for nearly 30 years.” I smile at the thought, then add, “And, of course, ‘Glorious Freedom’ must be her Christmas carol!”

In celestial heights the saints surely do keep Christmas, for Christmas is the feast of Jesus’ incarnation. Surely, they keep Easter, too, the feast of Jesus’ resurrection, as well as Pentecost, the feast of Jesus’ sending us the Spirit. In some sense, indeed, it must be always Christmas there—and always Easter, too, as well as Pentecost—all in endless celebration of the deliverance which Jesus won by His uplifted cross and empty tomb. For heaven is all about deliverance—just as Christmas is all about deliverance.

This is why “Glorious Freedom” may serve very well as a Christmas carol. At least this is true on earth; though on second thought, heaven might be another matter. For heaven, after all, is heaven; and in that exalted realm we shall sing the Saviour’s praises in a far “nobler, sweeter song” than anything we have known on earth. So a 20th-century gospel song might not express Maudie’s Christmas praises now as well as some lofty scriptural anthem which the Holy Ghost inspired.

Consider, for example, those glorious canticles which according to St. Luke preceded Jesus’ birth in Bethlehem and which we often read at Christmas. Maudie would especially love the “Song of Zacharias” (Luke 1:68–79), known throughout the centuries as the *Benedictus*, because it makes the freedom which Jesus brings the grand reason for His coming. “*Blessed be the Lord God of Israel, for he hath visited and redeemed his people and hath raised up a horn of salvation for us in the house of his servant David!*” Thus Jesus will “perform the mercies promised to our fathers,” the father of John the Baptist assures us, moved by the Holy Spirit. He will “remember his holy covenant,” and He will marvelously liberate us from “the hand of our enemies.”

How could “glorious freedom” be any more glorious than that? But the freedom promised is not only negative, but also positive. It is liberation *from* “the hand of our enemies,” but it is also empowerment *to victorious Christian living*; and indeed, the first is in order to accomplish the second. For as the *Benedictus* states emphatically, Jesus saves us for this purpose: *that we “might serve him without fear, in holiness and righteousness before him all the days of life”* (vss. 74–5).

Clearly and emphatically, the Christmas message is the holiness message—as our pastors in that little wooden church so often reminded us. For Jesus delivers us so that we may serve Him in the triumph of *holiness*, which is “a strict inward conformity to the mind of Christ,” according to Dr. Adam Clarke, and in the practice of *righteousness*, which is “a full outward conformity to the precepts of the gospel.” By His coming to us in the manger bed—overshadowed by the cross where He bled for our salvation—Jesus destroys the fears which besmirch our yesterdays, paralyze our todays, and shatter our tomorrows. This is His great victory *for us*, but it is also His great victory *in us*.

“Here is the substance of the great promise,” Mr. Wesley adds. “That we shall be always holy, always happy, that being delivered from Satan and sin from every uneasy and unholy temper, we shall joyfully love and serve God in every thought, word, and work.” Thus the *Benedictus* tersely and sublimely summarizes the splendor of the gospel in its saving promise and in its sanctifying purpose. In union with Jesus through the Spirit, we are delivered from sin, both in outward act and inward bent; we are renewed and reshaped in His own likeness; and we are enabled to love the Lord our God with all our hearts and our neighbors as ourselves.

“*Saved to serve!*” This old motto—quoted in exhortations between testimonies and the singing of “Kum-Ba-

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Yah” around youth camp bonfires—sums up the *Benedictus* of Zacharias. “Blessed be the Lord God of Israel, for He hath visited and redeemed his people.” In this magnificent progression of grace, “Jesus the Glorious Emancipator” releases us from the horrors of Satan’s service to the gladness of His own. To our delight, we find His service is “perfect freedom” as the *Book of Common Prayer* assures us; and as we also find, it is a freedom so ennobling that it hallows our words, thoughts, and deeds with “holiness and righteousness before him all the days of our lives.” “Glorious freedom” indeed! *Alleluia! Jubilee! Merry Christmas!*

Pumpkin pie is all devoured, Christmas dinner now is over, and I put away the polished silver into its wooden chest. As I lay the gravy ladle upon the velvet lining, my eyes fall upon the letters “M.G.” engraved upon a small brass plate fixed to the box’s lid. These are Maudie’s initials, for the silver is what she sent us when she lay dying.

Again I think of that happy, earnest, and winsome saint whose suffering was intense, but whose glory was immeasurable. Now her suffering is over, and her glory is complete. “Glorious freedom!” I hear her cry. “Wonderful freedom!” But it is not in the little wooden church in Lincoln, but in the great high vault of heaven that she celebrates that freedom with Him who won it for her. Whether the hymn she is singing was written by Lillenas in the 20th century or uttered by Zacharias in the first I am not sure. But in either case, it is Maudie’s Benedictus; and someday I shall sing it with her in celestial heights where we shall keep Christmas forever. ■

➡(p13) According to Light and Life, “Many churches reported having ‘life groups,’ age- or lifestyle-specific groups, discipleship and accountability groups, prayer groups, care groups, and multifaceted groups that include Bible study, prayer, and outreach.”

“Mission Possible” was theme of **Youth Challenge 2001, held October 25–27** at the Higher Ground Conference and Retreat Center, Harrison, Indiana. Hundreds of youth, mostly from conservative holiness churches, participated in the conference. Its program included messages by John Manley, Chris Cravens, Mark Lemon, Rick Jones, Steve Mowrey, and Jim Olsen; musical groups, including those from various Bible colleges; and “a dramatic presentation from Penn View Bible Institute titled ‘Bridge of Blood.’”

**David and Sharon Weaver have completed five years with Mission Helps’ construction service for holiness missions**, he as manager and she as assistant. According to *Servant*, the ministry’s publication, “the Weavers and their volunteer work teams have completed 25 construction projects on both sides of the globe...” These include masonry, carpentry, roofing, electrical work, cabinetry, plumbing and more.

“The United Methodist web cast and statement from the Board of Global Ministries showed **an almost**

**complete absence of moral seriousness, Christian realism, or even any real sense of indignation” over the terrorist attack on the United States September 11, according to Good News, the conservative United Methodist magazine. Although vast numbers of Methodist lay people and pastors support President Bush’s military response**, the official response “seemed unable to distinguish the actions of their own nation from those of the terrorists, unable to offer any plausible solution to deter future terrorism, repeatedly ascribed the terrorism to ‘root causes,’ as though the terrorists themselves might be victims, and expressed no interest in spiritually examining the militant form of hateful Islam that likely motivated the terrorism.”

**Kevin Mannoia, former Free Methodist bishop, was appointed October 1 as dean of the C.P. Haggard School of Theology at Azusa Pacific University, near Los Angeles.** He had resigned as president of the National Association of Evangelicals July 7, 2001, a position which he had assumed in mid-1999 after leaving the Free Methodist episcopacy. His resignation from NAE presidency was associated with conflict over various matters, including Mannoia’s leadership in changing the association’s by-laws to admit denominations which also belonged to the National Council of Churches. ■





# EVERYWHERE CHRISTMAS TONIGHT!

*By Phillips Brooks*

Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine,  
Christmas where snow peaks stand solemn and white,  
Christmas where the cornfields lie sunny and bright!  
*Everywhere, everywhere, Christmas tonight!*

Christmas where children are happy with play,  
Christmas where parents are godly and pray.  
Christmas where peace like a dove in its flight  
Broods o'er brave ones in the thick of the fight;  
*Everywhere, everywhere, Christmas tonight!*

Dear Christ Child who comes, dear Master of all!  
No palace too great and no cottage too small.  
The angels who welcome You sing from the height,  
In the City of David to a king in His might.  
*Everywhere, everywhere, Christmas tonight!*

Let all of our hearts keep Christmas within,  
Christ's pity for sorrow, Christ's hatred of sin,  
Christ's care for the weakest, Christ's courage for right,  
Christ's dread of the darkness, Christ's love of the light;  
*Everywhere, everywhere, Christmas tonight!*

*Phillips Brooks (1835—1893), an American clergyman and bishop of the Protestant Episcopal Church, is author of the hymn, "O Little Town of Bethlehem."*