

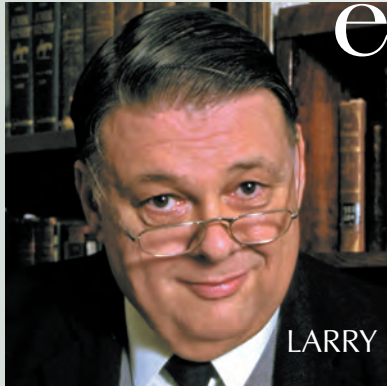
GOD'S

# REVIVALIST

December 2009

*and Bible Advocate*





# the editor's view

LARRY D. SMITH

## DISASTROUS DEBUT

“Come, all ye faithful, joyful and triumphant....” During the Christmas season a half-century ago we sang these words as lustily as we sing them now. But I can’t remember whether this was our opening hymn that crisp December evening when at the age of ten or twelve I launched my brief and disastrous career in religious drama. This occurred during the annual Christmas program held in the old white clapboard Free Methodist Church at the corner of 27th and Orchard Streets, Lincoln, Nebraska.

If the ground had not yet been covered with snow, it very soon would be. At our home on Vine Street the tree sparkled with colored lights. At public school we sang Christmas carols and cut out construction-paper decorations. At Golds, the city’s major department store, the huge windows displayed automated elves in Santa’s workshop. At church, we were preparing to celebrate the Christ Child’s coming—the Incarnation of the Eternal Word. Christmas love seemed to embrace us all.

For weeks our suffering Sunday school teachers—dear saints, all of them—had coaxed us through a round of tedious rehearsals. Again and again we had repeated the “recitations” that we had memorized, then the lines and gestures for the “pageant” that was to follow. This was to be the awe-inspiring climax of the whole event, just before our pastor’s “meditation”—often a stern attack on Santa Claus and his attendant evils. This over, we were to receive our “goody-bags” bulging with apples, popcorn balls, and, hopefully, some of Sister Gillespie’s homemade peanut brittle.

Sometimes the pageant featured Mary and Joseph’s trip to Bethlehem, and then we wore colorful bathrobes and striped nightgowns. Shepherds carried staffs made of sticks taped to curved-neck canes; Wise Men glittered with crowns cut from foil and cardboard; and the (p22)➡

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

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COVER PHOTO: a Christmas wreath ©2009 Jupiter Images

# the president's page



## THE LIGHT HAS COME!

by Michael R. Avery, President

*"The light shines in the darkness, but the darkness could not extinguish it" (John 1:5).*

In a great piece of music, the composer often begins by stating the themes on which he is going to elaborate in the course of the work. That is what John does in the opening of his gospel. Light is one of the great words upon which John builds his testimony of Jesus. John describes Jesus as a light that has come into the world to illuminate the life of every person.

Another one of John's key words is darkness. John saw a darkness in the world that was very real and very hostile to the light. This darkness represents evil. Sinful people love the darkness and hate the light because the light exposes their wickedness. John takes these two themes and shows their natural opposition. He portrays a universal battleground where the forces of dark and light are arrayed in eternal conflict.

This conflict is played out in the pages of sacred history. The Old Testament lets us witness everything from individual struggles with evil to heavenly warfare for the soul of a nation. In the New Testament this conflict emerges with intensity around the cradle of the incar-

nate Christ as the forces of darkness unleash Herod's sword in a futile attempt to eliminate the light. The ultimate battle, however, was staged on the Cross of Christ. The rulers of this age and the powers of darkness thought if they could only nail Christ to the cross that darkness would win once and for all. In fact, it proved to be just the reverse. Out of the darkness of His death came the blinding light of His resurrection victory. The light of this good news exploded out of the confines of Palestine and across the known world like a quickly spreading flame until, in a few decades, the gospel had impacted every major population center of the Roman world.

The powers of darkness responded with persecution and torture. But wild beasts and boiling oil couldn't put out the light, and the blood of the martyrs only fueled the flame. When persecution from without did not succeed, the forces of darkness turned inward and awful darkness settled down over the church. But out of the heart of that darkness, Reformation fires began to burn and the light prevailed. Every counter move by the forces of darkness to extinguish the light only brought revival fires that would break out and save lives, transform nations, and change the course of history.

Even in this present moment, the darkness of the day is no match for the One who is "God of God, Light of Light." As you gather with friends this Christmas season, light a candle and lift your voice in praise, for light has come into the world and the darkness has not and will not overcome it! ■

# Letters

## TO THE EDITOR

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

### WESLEY'S SERMON NEEDS TO BE PRACTICED!

I enjoyed the [October] *Revivalist* very much. John Wesley's sermon needs to be printed and practiced! Next month do you plan to have a picture of a woman on the cover with tape over her mouth and write beside the picture "No woman can tame the tongue"—just to be politically correct?



J.W. VESS  
email

### CONTROLLING THE TONGUE

I always enjoy the *Revivalist*, and I recently enjoyed how vividly the cover showed the dangers and difficulties of controlling the tongue. So much poison comes from it, and not simply from gossip, but often from needless, insensitive criticism. Great visual, and keep up the good work!

ADAM PROFITT  
email

### HURTING WORDS

I am writing to thank Mr. Avery for his article, "How to Handle Hurting Words." I would like to make copies and share them with friends and am seeking your permission to do so. I have enjoyed reading *God's Revivalist and Bible Advocate* for quite a number of years.

DORIS CHRETIEN  
Conestoga, Pennsylvania

(continued on page 19 ➡)

# 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.

**ALASKA.** "Leroy Adams (EFM) requests special prayer for his nephew Nathan and his wife Carlee Hobbs serving God as missionaries in Nome, Alaska. Carlee is battling a very aggressive form of cancer, and they have five small children. Pray that God will see fit to heal her either directly or by medical means." —*Ropeholders*.

**CHINA.** "One brother from Danshui, originally a Communist party member from Beijing, has been healed of an ailment and has 'caught on fire' for God. He's testifying all over the place. May his witness be used to touch and attract others. Pray for a sister in Danshui, who is doing very well, rising to the task of ministry and being blessed by the Lord for doing so. Please also pray for our Christian friends in the eastern port city of Ningbo. One brother who spent five years in prison for 'illegally' printing Christian materials, would appreciate your prayers for him and his family." —*John Knight, Far East Prayer Letter (email)*

**COLOMBIA.** "Growth and leadership of Colombian church leaders delight us.... We do not want to leave Colombia alone, yet we are freer to work elsewhere as well due to maturing of these leaders. So the Lord willing, upon returning to Colombia we will start living part of the year in Colombia along with living part of the year in Argentina...with the goal of working toward seeing God raise up a work in Argentina." —*Phil Dickinson, newsletter*

**ERITREA.** "Steven Hight (EFM) requests prayer for Eritreans who fled to Ethiopia and Sudan among other places. Please pray for God's direction for how to help the refugees in Sudan." —*Ropeholders*

(continued on page 19 ➡)

# ROOM FOR JESUS

by Wesley Duewel

Each Christmas, as we read the wonderful story of God's incarnation in Christ, we are challenged anew by His great gift of infinite love. How could it be that the great Creator would consent to come in the form of a human baby? How could God so love us that He who was the eternal Son would be born among us in order that He might die for us? Why would the pre-incarnate Christ empty Himself of His eternal glory that He might suffer our poverty and pain?

God became incarnate, not to destroy, but to be destroyed; not to be served, but to serve; not to receive from me, but to give to me—to give His very self, His very life, yes, to give Himself utterly and unreserved for me and to me!

How could the angels help rejoicing? Of course, the heavens echoed the glad song, "Glory to God in the highest, and on earth, peace, good will toward men." Why should not the shepherds hasten to meet Him? Why should not the wise men hasten to offer Him gifts? Had you been alive at that time, would you not gladly have traveled many miles to greet Him? Would you not have rejoiced to present some costly gift, your very best, to the newborn Lord of glory? Had you been living in Bethlehem, would you not have been ready for any inconvenience, any sacrifice, in order to make room for Him in your house?

Would you? You can test this quickly by the welcome in the room of your heart, in your home, and in your life that you are now giving to Christ. How quick we are to blame the innkeeper and the householders of Bethlehem for being so slow to recognize the significance of this glorious event! How apt we are to feel critical of those who had no room for the Christ Child, for those who later gave Him no permission to stay in their villages! But are we really without blame ourselves?

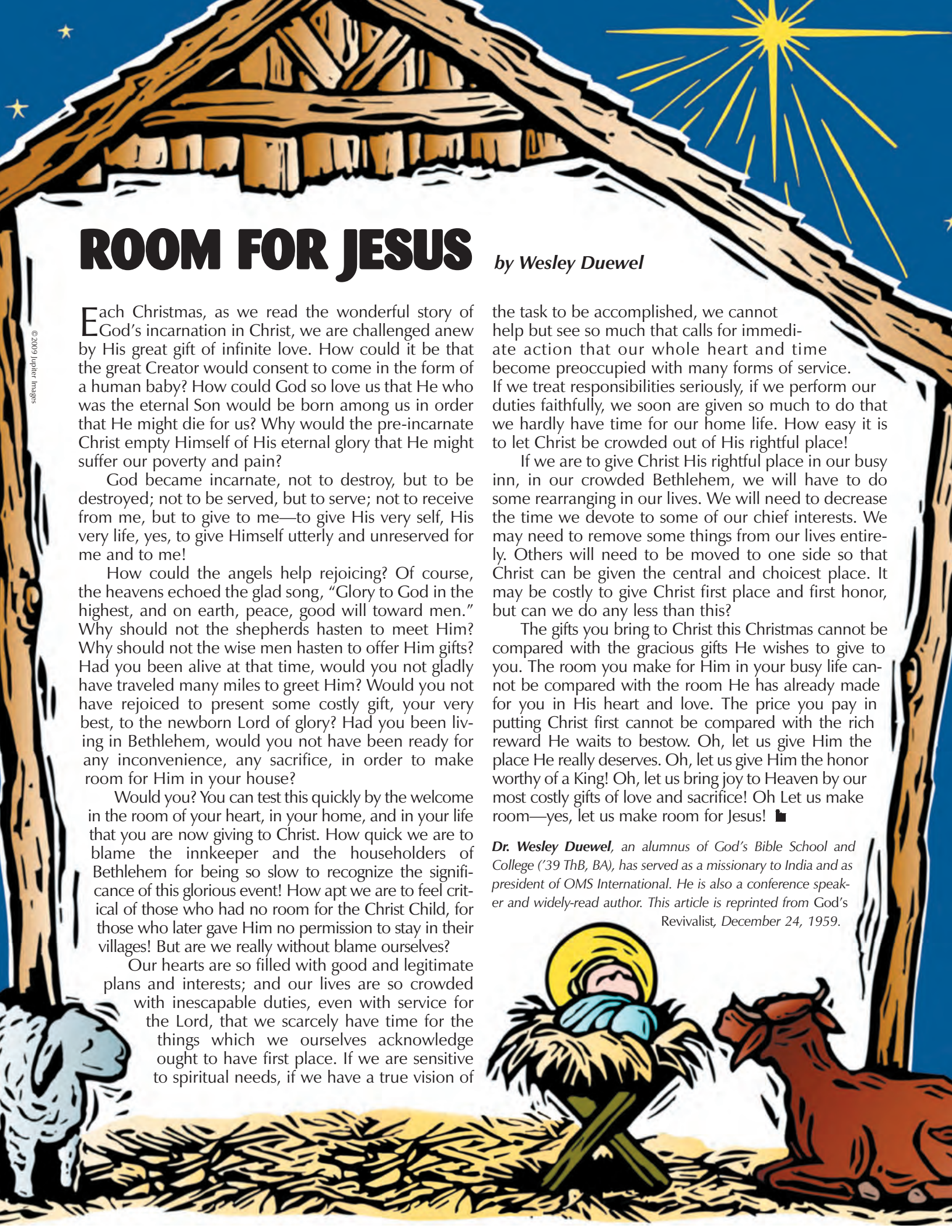
Our hearts are so filled with good and legitimate plans and interests; and our lives are so crowded with inescapable duties, even with service for the Lord, that we scarcely have time for the things which we ourselves acknowledge ought to have first place. If we are sensitive to spiritual needs, if we have a true vision of

the task to be accomplished, we cannot help but see so much that calls for immediate action that our whole heart and time become preoccupied with many forms of service. If we treat responsibilities seriously, if we perform our duties faithfully, we soon are given so much to do that we hardly have time for our home life. How easy it is to let Christ be crowded out of His rightful place!

If we are to give Christ His rightful place in our busy inn, in our crowded Bethlehem, we will have to do some rearranging in our lives. We will need to decrease the time we devote to some of our chief interests. We may need to remove some things from our lives entirely. Others will need to be moved to one side so that Christ can be given the central and choicest place. It may be costly to give Christ first place and first honor, but can we do any less than this?

The gifts you bring to Christ this Christmas cannot be compared with the gracious gifts He wishes to give to you. The room you make for Him in your busy life cannot be compared with the room He has already made for you in His heart and love. The price you pay in putting Christ first cannot be compared with the rich reward He waits to bestow. Oh, let us give Him the place He really deserves. Oh, let us give Him the honor worthy of a King! Oh, let us bring joy to Heaven by our most costly gifts of love and sacrifice! Oh Let us make room—yes, let us make room for Jesus! ■

*Dr. Wesley Duewel, an alumnus of God's Bible School and College ('39 ThB, BA), has served as a missionary to India and as president of OMS International. He is also a conference speaker and widely-read author. This article is reprinted from God's Revivalist, December 24, 1959.*



# BORN THIS DAY A SAVIOR

*by Paul S. Rees*



In the account of our Savior's birth, we have these words: "Born this day...a Savior" (Luke 2:11). Along with the coming of Jesus, certainly there were some things associated with Him, with His person, and with His advent, that were also born.

### A NEW UNDERSTANDING OF GOD

First, let us say that born this day with the birthday of Jesus was a new understanding of God. I think it not too much to put it in just that fashion. There are several things that could be said at this point, but I want to single out just one. One great thing that was added to our understanding of God in the coming of Jesus is that God is a seeking God.

Now, mind you, that is a very different thing from saying that He is a God who may be sought. The Old Testament is full of that. In a very beautiful and moving passage in Isaiah's prophecy, the 55th chapter and the 6th and 7th verses, we read, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." But will you please note the posture that God takes in that passage? I am returning to Him. There He is, merciful—the promise says so. He's forgiving—the passage declares it. He's approachable, and that's wonderful. But that is *my seeking for Him*.

When you come to the birthday of Jesus you've added something new to man's conception of God. For here is God Himself coming in the person of His only and everlasting Son, *seeking us* who are the creatures of His wisdom and His love but who have taken ourselves out of fellowship with Him, our Creator and Sovereign, and are seeking our own way.

This Jesus looks into the eyes of men one day and says, as Luke so beautifully records it in the 19th chapter of His Gospel and the 10th verse, "The Son of man is come to seek..." In the Old Testament God says, "Yes, you seek Me. I'm available, I'm accessible, I will be merciful." But here is a step far greater, leagues greater: it is God seeking. "*The Son of man is come to seek and to save that which was lost.*"

That is God in the coming of His Son Jesus Christ!

### A NEW APPRECIATION OF GLORY

I remind us all that born this day is not only a new understanding of God, which is a tremendously important thing, but born this day is also a new appreciation of glory. I take you first to John. We have him saying, "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (1:14).

Glory, yes, glory found in Jesus, this child of peasant parents. You say that can't be. When men talk about

glory, when the world talks about glory, they want something like Caesar's palace which was an establishment so fantastically elegant and luxurious that it was said that even the mules of the royal stables were shod with silver. That's glory!

But surely not this—a manger and a little baby born to nobody so far as the social register was concerned. This Man who, when He grew up, only had one decent robe to put on His back, and the soldiers threw dice for that when He was hanging on a cross. Is there any glory there?

And the answer is two things. Christmas reveals the glory of *character*. And that is never anything you can put on, never anything that you can stage. Glory is different from glamour. Glamour is purely external. Glory, in the Christian sense, is deeply internal. It is character. It is the same kind of grace and truth that Jesus Christ embodies and that He, dwelling within us by His Holy Spirit, produces in us. You can put on glamour but you cannot put on glory! That is grown deep within the character by this Savior Christ.

And the other kind of glory we have illustrated so beautifully at Christmas is the glory of the *commonplace*. In John we saw the glory of character: "We beheld his glory...full of grace and truth" (1:14). Now in Luke we have these words concerning the shepherds: "And the glory of the Lord shown round about them..." (2:9).

Who were these to whom reference is made? Just ordinary shepherds with a commonplace vocation, keeping sheep. And think of the commonplace couple. That is not said with any disrespect but in sober truth. Joseph and Mary in the eyes of people were a commonplace couple. They had no titles, they had no wealth, they had no prestige. But it was to them that the glory of the Incarnation was entrusted! And the commonplace town was Bethlehem, which was very commonplace.

So we consider the commonplace this Christmas: a commonplace vocation, and yet glory; a commonplace couple, and yet glory; a commonplace town, and yet glory. What determines whether or not there's any glory around where you live, in the shop where you're employed, or the school where you study, is if you are living with the Christ who was "born this day," and if you are allowing the beauty of His purpose to fulfill itself in your life, and the glory—the sheer splendor—of His motives to be your motives in life.

**O God, our Father, we thank Thee for the new understanding of Thyself that was born that day when the Virgin brought forth her first-born and laid Him in a manger. And we thank Thee for the new conception of what glory really is. Amen. ■**

*Paul S. Rees (1900–1991) was a famous pastor, author, and speaker. This article is republished from God's Revivalist, Dec. 8, 1977.*



TRADITIONS  
OF OUR HERITAGE

# singing Hymns

by Edsel Trouten

In most studies of our Wesleyan Heritage, only John Wesley is held up for viewing. But actually the Methodist revival in Britain must be viewed as a triangle with John Wesley in one corner, Charles Wesley in the second, and George Whitefield yet in the third. George Whitefield was a Calvinist, but the Wesley brothers had a close relationship with him. Whitefield influenced the ministry of the Wesley brothers immensely. They had strong disagreements that did separate them for a time, But their respect and love for one another did not allow this breach of fellowship to be permanent. John Wesley was honored to preach Whitefield's funeral.

Of the three, Whitefield was the greatest preacher. He was so persuasive that when Benjamin Franklin went to hear him he left his wallet at home because he knew Whitefield would get all his money if he received an offering. History surely demonstrates that if it had not been for Charles Wesley, the Methodists would not have been as successful as they were. The Wesleyan Revival in Britain must also be viewed as a triangle; an equilateral triangle. There were three outstanding features that surface as the revival progressed: preaching, singing, and organizing.

The hallmarks of the Protestant Reformation were preaching and the partaking of the sacraments. The Reformers defined a church as a place where "the Word was preached" and "the sacraments were administered." The Methodists added that a church is also a place where hymns were sung. Hence, singing, preaching, and partaking of Communion became the hallmarks of the Wesleyan Revival.

But the preaching of Whitefield and of John and Charles Wesley cannot account for the swiftness with which the revival fire spread. The hymns of Charles Wesley had much to do with this. The sainted John Fletcher, Vicar of Madeley, noted, "One of the greatest blessings that God has bestowed upon the Methodists, next to their Bibles, is their collection of hymns."<sup>1</sup> James Martineau also noted, "After the scriptures, the Wesley hymnbook appears to me the greatest instrument of popular religious culture that Christendom has ever produced."<sup>2</sup> John was also a poet, but apparently the Evangelical Revival silenced his muse. But that muse so excited Charles that it is estimated that he wrote 6,500 hymns.

In the early days of the Wesley's field-preaching, mobs would threaten their lives. But it's also true that "...mobs, bellowing with infuriated blood-thirst which neither John Wesley's coal black eyes nor Whitefield's imperial voice could quell, have been known to turn and slink away at the singing of Charles' hymns. Their ring leaders more than once broke down in tears and groans and remorse; then taking the preacher by the arm, swearing by all that is holy that not a hair on their head would be touched."<sup>3</sup>

Charles' muse was especially awakened when he experienced the joys of Christian sonship. On or about the day of his conversion he penned a hymn. There is a question about exactly which hymn it was. There are a couple of suggestions. The first possibility is this familiar one:

*And can it be that I should gain / An interest in the Savior's blood? / Died He for me, who caused His pain?*

1. Ezra Tipple, Francis Asbury: *The Prophet of the Long Road*; New York: The Methodist Book Concern, 1916, p 25

2. *Ibib*, p25

3. *Ibib*, p28



*/ For me, who Him, to death pursued? / Amazing love!  
How can it be / That Thou, my God, shouldst die for me?  
/ Amazing love! How can it be / that Thou, my God,  
shouldst die for me?*

Note the question marks that Wesley uses. When we sing this, we sing it as if these were declarations, not questions.

Another hymn that scholars think may have been Charles' "conversion hymn" is this:

*Where shall my wondering soul begin? / How shall  
I all to heaven aspire? / A slave redeemed from death  
and sin, / A brand plucked from eternal fire, / How  
shall I equal triumphs raise, / Or sing my great  
Deliverer's praise?*

Again questions, not declarations!

These two hymns are full of personal pronouns accenting Charles' own experience. Note in the first, "And Can It Be," the following examples: "that I should gain"; "my Savior's blood"; "died He for me"; "shouldst die for me." In "Where Shall My Wondering Soul," we can point to these: "How shall I all to heaven aspire?" and "How shall I equal triumphs raise." These very personal hymns may have been the seeds of modern gospel songs.

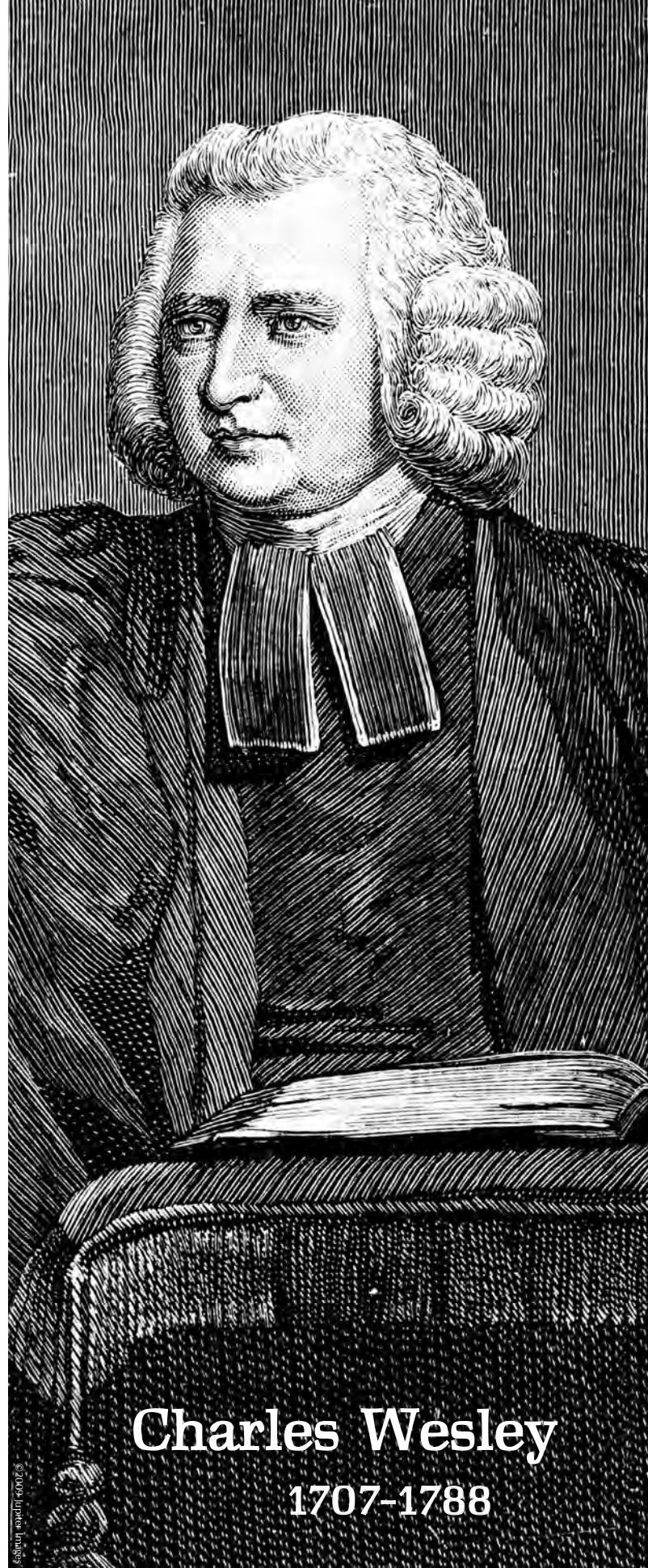
Austin Phelps noted "There is nothing comparable to John Wesley's tongue of fire, seconded by Charles Wesley's hymns floating heavenward on the twilight air from ten thousand Methodist voices." We have been so anesthetized by the musical pabulum that we sing today that I doubt if we could actually return to singing hymns. They require thought! They require discipline! They require effort! They require an appreciation for poetry. Hymns are always poetry before they are set to music. Good poetry is written in "poetic meter."

But, alas, in so much education today students are not required to read literature. Yesteryear's students would have been required to study the use of poetic meter, the use of accented and unaccented syllables, such as common meter (CM), long meter (LM), Short meter (SM), etc; figures of speech, such as similes, metaphors, personification, hyperbole, metonymy, etc.; and many of the other poetic devices.

All of Charles Wesley's hymns were written in poetic meter. If you master poetic meter, you can sing every hymn, even if you did not previously know it. For example, Wesley frequently employed common meter. One hymn with this meter is: "O, for a thousand tongues to sing." Using this same tune, you can sing many CM hymns.

Take your *hymnal*, not your song book, and find some CM hymns and begin singing.... It is easy! It is exciting! Personally experience our heritage by singing some of Wesley's hymns. ■

*Rev. Edsel Trouten, Kuna, Idaho, is a GBS alumnus ('58 HS; '61 ThB) and former faculty member.*



**Charles Wesley**

**1707-1788**



## COLLEGE STUDENTS ELECT OFFICERS

GBS students have elected the following officers for fall 2009:

**Senior Class:** president, Brennan Muir; vice president, Gloria Rivera; secretary/treasurer, Megan Walsworth; student council representatives, Cesar Perez and Leanna Martin.

**Junior Class:** president, Heather Frazier; vice president, Kendra Smith; secretary/treasurer, Sarah Roach; chaplain, Stephen Nelson; student council representatives, Breanna

Wilhelm and Josh Neal.  
**Sophomore Class:** president, Jeffrey Dewhurst; vice president, Amy Weddle; secretary, Luci Garcia; treasurer, Charity Frazier; student council representatives, Diane Wood and Joe Breton.

**Freshmen Class:** president, Kandice Clark; vice president, Brandon Klotz; secretary, Heidi Newton; treasurer, Renee Langworthy; student council representatives, Joshua Cravens and Andréa Balty.

**International Students Organization:** president, Joe Haylock; vice president/secretary, Sherina Lloyd; music leader, Chaehun Chung; student council representatives, Joe Haylock and Sherina Lloyd.

## STUDENTS AND FACULTY RAISE \$5000 FOR PHILIPPINE RELIEF

In chapel service, Friday, October 16, GBS students and fac-

ulty gave an offering of over \$5000 to assist in relief efforts in the Philippines. This was in response to an appeal by adjunct professor Tim Keep, former missionary, who described the recent typhoons which have caused terrible suffering as hundreds have died and thousands of others have been displaced. Keep has just returned from the Philippines where he helped in food distribution and other relief efforts. Our readers are reminded that a gift of \$25 will buy a bag of rice sufficient to feed one family for a month. Those wishing to make further contributions should contact the president's office.

## OPEN AIR SKETCHBOARD SEMINAR IMPACTS PEOPLE

*by Dr. Mark Bird, Professor, Division of Ministerial Education*

GBS sponsored its annual Open Air Sketchboard Seminar October 12-14. It began on Monday at the

# 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 **Mark and Angela (Rynearson) Wetli** a daughter **Lauren Isabelle Wetli**, born September 24, 2009, Lafayette, Indiana. Angela received a BA in Elementary Education from GBS in 1995 and an Associate Degree in Nursing from IUPUI in 1999. She is an RN and Mark is a letter carrier. They live in Goodland, Indiana.

## DEATHS

**Marshall L. Pruett, 77**, Cincinnati, Ohio, died September 30, 2009. After attending and graduating from God's Bible School ('49 HS, '58 ThB, '59 BA), he was employed by Procter and Gamble

until his retirement. Mr. Pruett was a United States veteran, having served during the Korean conflict. He is survived by his wife, Mary Cureton Pruett; his children, David, Jackie, and Jeffrey; three brothers; six grandchildren; and other relatives. Funeral services were held with Rev. Ed Campbell, officiating. Interment was in Resthaven Memorial Gardens.

## MISCELLANY

**Position Available January 2010.** The position of Junior Church Director will be open at the Pilgrim Holiness Church, Schenectady, New York. A husband-wife team is preferred. Responsibilities include calling on 40-plus junior church families, conducting Sunday morning junior church services, and working with the pastors.

University of Cincinnati, where many students listened as Eric Briscoe (Open Air Campaigners U.S. field director), Chip Wolfe (also of OAC), and Eric Himelick presented outdoor messages. Later that day GBS students learned and practiced a gospel message which they painted on sketchboards. This training was essential since students later took what they had learned and presented it to the public.

On Tuesday a school quartet sang at Fountain Square Plaza, where Eric Briscoe and Craig McLaughlin also presented sketchboard messages. On Wednesday we were back at the university. The positive feedback from U.C. students prompted GBS student Chaehun Chung to say, "From going out the three different times and

watching the leaders, it has encouraged me to get out of my comfort zone, so that after the Open Air Campaigners leave, I want to go back to U.C. to talk to the students." (And he has!)

Among other outreach activities on Wednesday and Thursday, we

were allowed to do sketchboard presentations at a couple of facilities with after-school programs, including a local YMCA. These were very well-received.

The Outreach Seminar significantly impacted a good number of people, equipping students and ➡



Eric Himelick presents a gospel message at the University of Cincinnati.

Salary, housing, and insurance provided. For information call Rev. Dickerson at (518) 355-2295 or e-mail [the2ladies@juno.com](mailto:the2ladies@juno.com).

**Larry (GBS '62 ThB) and Shirley (Trouten) Slavens** celebrated their 50th wedding anniversary August 29, 2009. They reside in Delmar, Delaware. Mrs. Slavens attended GBS in 1959.

**New Book Released.** *Saved by the Bell* by Steve Gibson. Anecdotes include the abandoned Hummer limo, the pastor who shot the mule, the professor who was out of time, the hero unaware, the princess without a mirror, the missing Scooby Doo game, and others. Addressed are such questions as these: *What can you tell a teen with difficult parents? Why did you want to be a teacher anyway? Why does it seem like your students don't care what you think of them? Why is Christian education the best preparation for a life of success? Why are teachers often disappointed by the direction their students take? How can you know if you are succeeding in Christian education?*

Dr. Stephen Gibson pastors Victory Chapel, Indianapolis, Indiana. He directs Urban Institute, developing courses for urban ministry training. *Saved by the Bell* may be purchased for \$7 (shipping included) by writing him at 1771 S. Butler, Indianapolis, IN 46203.

**Anita Brechbill Honored.** Olive B. Asbury, writing in the missions newsletter *Ropeholders*, has cited Anita Brechbill for "her service of many years to the great work of missions." Asbury explains that due to health problems, Miss Brechbill will no longer be able to write for the newsletter which she founded in 1995. "God laid it upon the heart of Sister Brechbill to 'rally the prayer warriors' into a band that would stand by conservative holiness missionaries." Miss Brechbill was also the much-admired writer for "Thoughts for the Quiet Hour," a devotional column published in *God's Revivalist*. Readers wishing to send her greetings may write: Anita K. Brechbill, Riverwoods (Room E-430), 3201 River Road, Lewisburg, PA 17837. ■



GBS student Cliff Jordan presents a sketchboard gospel message.

➡ reaching the lost with the message of the gospel. We so much appreciate the Open Air Campaigners taking the time to train our students. They bring both professionalism and passion during this seminar every year. My prayer is that many more students (and even *Revivalist* readers!) will be equipped in this effective means of sharing Christ.

**SPRING 2010 ADEP SCHEDULE RELEASED**

Dr. Mark Bird, director of GBS's Aldersgate Distance Education Program, has announced the following ADEP block sessions for Spring 2010.

**Block Session IIA, February 1-5**

- (1) Apologetics (2 hours): Mark Bird
- (2) American Holiness Movement (2 hours): Larry D. Smith
- (3) Romans and Galatians (3 hours): Allan Brown
- (4) Doctrine and Practice of World Missions (1 hour): Dan Glick

**Block Session IIB, March 15-20**

- (1) Urban Mission Ministry (1-2 hours): Steve Gibson; Eric Himelick
- (2) Principles of the Christian Life (2 hours): Philip Brown
- (3) Expository Preaching (3 hours): Mark Cravens
- (4) Marriage and Family Living (3 hours): Sheila Wolf

ADEP is designed to help mature students finish their degree programs primarily through off-campus study. Interested persons should contact Dr. Bird by email at [www.gbs.edu/adep](http://www.gbs.edu/adep). ■

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## — Called Unto Holiness —

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

### “LET US PREACH IT, SING IT, AND LIVE IT!”

*by Dr. C.W. Butler*

Entire sanctification as a definite epochal crisis is bound to bear fruit in the life of its possessor. I remember so well that the Word of God was a new book to me. The illumination administered to my mind and heart by the sanctifying gift of the Holy Spirit opened the Book to me in a way that made it new.

This gives an enlarged vision of truth, and with this comes a passion for the truth which motivates and gives one the urge for its promotion. One becomes aware that what he possesses is an essential part of blood-bought salvation. Like Isaiah, he “sees the Lord high and lifted up.” He cries out of the deep passion of his soul, “Holy, Holy, Holy, Lord God of Hosts.”

This experience takes out of its possessor everything that draws back from anything in God’s Word. I remember an illustration that Dr. C.J. Fowler gave of this truth. Dr. Fowler was pastor of a Methodist church in New England, and he had a holiness revival.

He said that one evening at the close of a happy, victorious service where many witnessed clearly to the joy of full salvation, a very refined lady of his church came up to him and asked, “Dr. Fowler, don’t you think these people are making altogether too much of this question of entire sanctification?” Dr. Fowler replied, “Sister, did it ever occur to you that you have something in you that kicks against the Word of God?” This question stung her with conviction. She sought and obtained the blessing. He said that ever after that she was always talking about and witnessing to the experience.

How many shrink from identifying themselves with this definite truth because there is a certain reproach accompanying it. It takes a consecration which involves death to reputation and death to position and a devotion to God and His Word which puts everything, including our church and our position in it, on the altar. My friends of fifty years ago shook their heads and said,

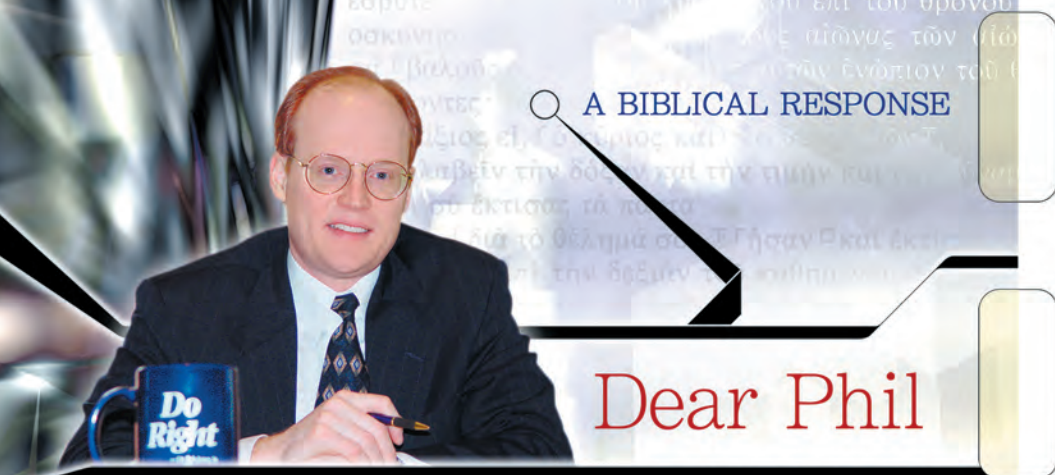
“Too bad. Butler was a promising young man, but he has run off with those holiness people.”

Yes, I have been identified for fifty years with the whole saving truth of God and of His method of applying that truth and making it effective. If I could stand again at the fork of the road and all it involved to identify myself with this truth, I would gladly and without hesitation make the same choice I made at that time. I settled it to stand without wavering or compromise for the absolute authority of God’s inspired Word and of promoting second-blessing holiness. I stand now at the evening hour of a long life without regret for the choice made and the course I have followed.

I regret all personal failures and mistakes that I have made, but I have no occasion for changing the creed I have served during these years. The truths embraced then I have proven in all the vicissitudes of life, and they have grown dearer and sweeter with the passing of the years. I have found that truth, instead of needing any revision, needs to be held with unquestioning loyalty.

To my young brethren of the ministry, let me say, Do not shrink from the reproach of identifying yourselves with true holiness. Do not water down the crisis experience to fit the failures of anyone who professes it, but rather lift the standard to its true level so that all who are below that level will be awakened to their need and seek and obtain the blessing that makes us free. Let us preach it, sing it, and live it until its beauty shall so shine from our lives that all who know us will become hungry to possess that which radiates from us. ■

*The Rev. Dr. C. W. Butler (1873–1960) was a prominent Methodist evangelist, editor, and president of the National Holiness Association (1928–1942). This selection from his writing, abridged by the editor, is reprinted with permission from the Convention Herald.*



## Dear Phil

### SUFFERING

Why does God allow His people to suffer? —C.B.

Dear C.B.,

I've been pondering this question myself. I don't know the complete answer; however, here are two truths that should be factored into our thinking about suffering.

First, consider Jesus. Why did God allow His own Son to suffer? If anybody deserved not to suffer, it was Jesus. I'm not referring to His suffering during His trial and crucifixion. That was specifically related to His propitiatory sacrifice for us. I'm thinking of the psychological suffering of being rejected by His family (John 7:5), His neighbors (John 6:42), and ultimately those He created (John 1:10–11). I'm thinking of the physical suffering He endured through deprivation (Matt. 8:20). I'm thinking of the spiritual and physical suffering Jesus experienced during His temptations (Heb. 2:18).

The writer of Hebrews reflects on Jesus' suffering and concludes that "it was fitting for God... to make the author of their salvation perfect through suffering" (Heb. 2:10). Wait! Wasn't Jesus already perfect? Yes, He was perfectly sinless (Heb. 7:26). But being sinless did not make Jesus "perfect" (fully equipped) for the job God had for Him. Jesus needed suffering to fully

equip Him. Frankly, I find that shocking. But it is what Scripture says. So then, how did Jesus' sufferings perfect Him?

One of Jesus' roles is to help us as we suffer through trials and temptations. We know from human experience that a person who has never suffered cannot help one who is suffering in the same way a person who has gone through suffering can. Part of what equipped or perfected Jesus for His task as our High Priest was to experience genuine suffering, undeserved suffering, so that He could sympathize with us and sustain us in our suffering (Heb. 2:18).

Peter tells us that suffering is God's will for some of His children (1 Pet. 4:19), and that we must follow Jesus' pattern in our suffering: He did not rail against those who inflicted His suffering but entrusted Himself to God who judges justly (1 Pet. 2:21–23). It is "after you have suffered a little while" that God will "perfect, confirm, strengthen, and establish you." In other words, just as it was fitting for God to perfect Jesus through suffering, so too it is fitting for God to perfect us for the tasks He has for us through our suffering.

According to Heb. 5:8, Jesus learned obedience from the things He suffered. Since Jesus never disobeyed, it doesn't seem that "learned obedience" means "to learn to obey." Rather it seems better to

take it in the sense He learned to obey through and in spite of the pain that obedience brought. No matter how painful we may find it to obey God, Jesus has already experienced the dregs of the worst suffering that obedience may require of humanity. Thus He is our example of God's sustaining grace to yield tearfully with "not my will but Yours."

Second, in Philippians 3:10–11, Paul testifies that he longs to know Christ in the "fellowship of his sufferings." I can understand wanting to know Christ in the power of His resurrection, but in "the fellowship of his sufferings"? Paul seems to have recognized that there is a certain depth of relationship that is possible only through shared suffering. Those who have gone through war's horrors together often testify to the indissoluble bond created by shared suffering. Paul prized relational depth with Christ so highly that it was even worth suffering to have more of it. Notice that this is a "fellowship" of suffering. When we suffer, Jesus suffers, for we are His body. We do not suffer alone. He suffers with us in our suffering. In this light, suffering becomes an avenue to a level of knowing Christ that is not available through other avenues.

I hope it is common knowledge that Romans 8:28–29 teaches that God is at work in all the circumstances He allows in our life for our good, and that "god" is becoming like Jesus. If Jesus had to suffer, is it likely that we can become like Him without suffering? For further reading on this topic, I recommend *When God Weeps* by Joni Earickson Tada and Stephen Estes.

Blessings,  
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.*



## mediaminute

Resources for the Christian Family

*Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.*

### Youth Resources

The following list of resources represents our recommendations for teens who are serious about finding God's will for their lives. All too often, bad decisions made early can hinder a person from reaching his full potential later. Be wise and heed the words of Solomon: *"He who pursues righteousness and love finds life, prosperity and honor"* Proverbs 21:21 NIV. — Robbie and Rachel England

#### *And the Bride Wore White*

by Dannah Gresh

#### *Checklist for Life for Teens*

Thomas Nelson Publishers

#### *Leading From the Lockers*

by John C. Maxwell

#### *Life on the Edge*

by James Dobson

#### *Passion and Purity*

by Elizabeth Elliot

#### *Sex Still has a Price Tag (DVD)*

by Pam Stenzel

#### *So You're About to be a Teenager*

by Dennis and Barbara Rainey

#### *The 7 Habits of Highly Effective Teens*

by Sean Covey

#### *The Journey*

by various GBS writers, published by the Revivalist Press

#### *Who Moved the Goalpost?*

by Bob Gresh

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to [robnrach@verizon.net](mailto:robnrach@verizon.net).

*"Opposites might attract when it comes to personality, but opposites never attract when it comes to character. You get what you are!"*

—Pam Stenzel

## POPE BENEDICT OPENS DOORS TO ANGLICANS

Pope Benedict XVI has announced that a special church structure is being prepared to admit traditionalist Anglicans into "full communion" in the Roman Catholic Church. Though details have yet to be revealed, Anglicans would be allowed to retain some of their traditions, including a married clergy. The offer appeals to Anglicans disaffected by their church's liberal trajectory including the ordination of women and the approval of homosexual practice, especially in the U.S. Episcopal Church.

Reunion with the Roman Catholic Church, from which Anglicans divided in the 16th-century, is particularly attractive to Anglo-Catholics, who stress Catholic liturgical practice and the visible unity of the church. Evangelicals, however, are cautious, aware of major differences on such matters as the role of the Virgin Mary and the nature of the sacraments.

## STATISTICS SHOW GROWTH OF PAGANISM

According to surveys by the City University of New York, there has been a significant growth of pagan religion in the U.S. reports Samuel G. Freedman in the online edition of *The New York Times*. "Over the course of...11 years [1990–2001], the surveys went from tabulating 8,000 Wiccans nationally...to 134,000 Wiccans, 33,000 Druids and 140,000 Pagans..." The sociologist Helen A. Berger said she believed that a more accurate number would fall between 500,000 and one million. In a recent out-of-court settlement, Wiccan chaplains received permission from the federal Department of Veterans Affairs to place their symbol, a five-pointed star, on the graves of dead Wiccan soldiers.

## RACIAL RECONCILIATION AMONG PHILADELPHIA METHODISTS

"Racial barriers were broken as blacks and whites came together for worship on Sunday at a Philadelphia church that once espoused segregation," according to reporter Audrey Barrick, writing in *The Christian Post*. "Members of Mother Bethel African Methodist Episcopal Church, which was founded in the late 1700's by a group of blacks who walked out of St. George's Methodist Church because of segregated seating, were welcomed back for a 'reunion' and integrated worship."

St. George's Church, the oldest continually-used Methodist church in the U.S., was purchased for Methodist use in colonial times. At the recent service, St. George's pastor, the Rev. Fred Day, presented the Rev. Mark Kelly Tyler, Mother Bethel's pastor, with a cross made from nails from St. George's balcony where blacks had been required to sit during services. ■

DECEMBER 2009



## THE MAGNIFICAT, MARY'S SONG



*Garen L. Wolf*

As we celebrate the coming of Christ during this Christmas season, let us remember with joy the beautiful song of praise by the Virgin Mary as she and Elizabeth exchanged salutations in a city of Judah.

*"And Mary said, My soul doth magnify the Lord"* (Luke 1:46). So begins this masterpiece of Hebrew lyric poetry, preserved for us in the Greek text by the Holy Spirit through St. Luke. This prophetic poem, which has been considered by several writers as one of the "psalms or hymns" of the New Testament, is very similar in context to the song of Hannah. (1 Sam. 2:1–10) Like Hannah of old, Mary was full of praise to God. Let us consider a few statements from Mary's song of praise to God that are appropriate for our consideration at this Christmas season.

When Mary came to visit Elizabeth and saluted her, Elizabeth said with a loud voice, "Blessed art thou." Mary immediately replied, *"My soul doth magnify the LORD."* Even more wonderful, she continued, *"And my spirit hath rejoiced in God my Savior."* The attitude of Mary's heart was an immediate refusal to magnify herself and an automatic rejoicing, not especially in the fact that she was to be the mother of Jesus, but that God was her Savior.

Without doubt, for centuries many of the devout Jewish women had wondered, "Will I be the mother of the promised Messiah?" Mary was not preoccupied with self, but with the great joy that at last the promised Messiah would be a reality and the world would have a Savior. Because of her selflessness, Mary was able to magnify or truly celebrate God. As she rejoiced and celebrated God, she worshiped the soon-coming Savior.

Instead of so much preoccupation with self, we should regard Christmas as a time when Christians concentrate more on celebrating God and less on seasonal festivity. Christmas should also be a special time when each born-again believer rejoices in Christ as his or her personal Savior.

Mary also marveled that, although she was a person of "low estate," God was going to give her the opportunity to be a blessing to a needy world. Her statement, *"For, behold, from henceforth all generations shall call me blessed"* was quickly followed by these words: *"He that is mighty hath done...great things."* Mary saw through prophetic eyes that all the world would know about her part in the fulfillment of the plan of salvation. However, Mary never intended to be worshiped. She refused to take any glory to herself as she humbly recognized that she was of "low estate" and that a sovereign God exalts "them of low degree." It is no wonder that God could entrust the birth of Jesus to a humble person like Mary.

It is true that during this Christmas season we will not be able to bless the world in a wonderful way like Mary did, but we can have that same humble submissive willingness to be a blessing. No matter how little or insignificant we may consider ourselves, we can be a blessing if we will cease to be preoccupied with self. We have a needy world before us. There are many lonely people all around us with physical, mental and spiritual needs. May God help us to be willing, like Mary, to do our part to bless this needy world at Christmas time. ■

**Garen L. Wolf I** is the chair of the Division of Music at God's Bible School and College. This article is reprinted from the December 3, 1981, issue of God's Revivalist.





*(not rude); it does not seek its own (self-seeking), is not provoked, does not take into account a wrong suffered (it keeps no record of wrongs)."*

Dear God, please fill my heart with Your love for other people. Your kind of love is patient; please help me to be patient with people. Your kind of love is kind; Oh God, I need Your help so I can be kind to people who irritate me and love them like You want me to. Your kind of love does not get mad and say things that are unkind or harsh. Please give me Your kind of love!

#### Card 8

**Proverbs 28:13, KJV: "He that covereth [conceals] his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."**

Dear God, I confess my problem with sinful anger. I ask You to forgive me and to help me to never allow anger to gain control of my attitude or actions. Oh God, please give me the power of Your Holy Spirit in this area of my weakness. I renounce it as wrong and sinful. With Your help, I confess my sin and purpose to forsake it. Please have mercy upon me.

#### Card 9

**Matthew 12:34, 36–37: "Out of the abundance [overflow] of the heart the mouth speaketh [the mouth speaks from what fills the heart]. But I tell you that every idle word [careless word] that people speak, they shall give an accounting for it in the day of judgment. "For by your words you will be justified [acquitted], and by your words you will be condemned."**

Dear God, the words that come out of my mouth reflect the condition of my heart. Oh God, I want my heart to be pure and clean. I want my thoughts toward other people to be pure and clean. Please help me to be careful with my words. I must speak only kind and gracious words.

#### Card 10

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

Dear God, I ask You to guard and guide both the thoughts I think about other people and the words that come out of my mouth. I want only kind and gracious thoughts to be in my mind and kind and gracious words to come out of my mouth.

—sermon by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE  
IN PREACHING"

## PULLING DOWN STRONGHOLDS IN YOUR LIFE

(Part 2 of 3 Parts)

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

**"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Corinthians 10:4).**

In our last message, we learned that God expects Christians to use the powerful spiritual weapons He has provided. These weapons, the sword of the Spirit which is the Word of God (Eph. 6:17); prayer and supplication (Eph. 6:18); faith in our powerful God; praise to God for His wonderful works, promises, and Person; and thankfulness in all things and for all things (Eph. 5:20; 1 Thes. 5:18), are able to pull down the strongholds that the world, the flesh, or the devil have built in our lives.

The crucial question we asked was this: "How can I have the strongholds in my life pulled down?" Such strongholds include bitterness, ill-will, unkindness, unchristlike temper and anger, envy, lust, jealousy, worry and anxiety, addictive habits, a critical spirit, laziness, self-centeredness, compulsive buying, compulsive eating, or other intemperate behaviors.

We listed thirteen biblical precepts or principles that God expects His children to employ in their lives. The thirteenth was "Learn to use Scripture as spiritual medicine." We then asked, "How badly do you want the strongholds in your life pulled down? Badly enough to discipline yourself to take spiritual medicine for 60 days?" Before you say, "Yes," please read the following prescription requirements:

**Prescription for Change by the Power of God's Word and Spirit (4 times/day for 60 days)**

1. In the **morning** read each Scripture and pray each prayer before you begin your day. Believe God to strengthen your inner man with His Spirit to give you victory over whatever your problem area until noon or lunchtime.

2. At **noon or lunchtime**, read each Scripture and pray each prayer again. Believe God to strengthen your inner man with His Spirit to give you victory over your problem area until suppertime.

3. At **suppertime** read each Scripture and pray each prayer again. Believe God to strengthen your inner man with His Spirit to give you victory over your problem area until bedtime.

4. At **bedtime** read each Scripture and pray each prayer again. Review your behavior throughout the day. Did you walk the entire day in the power of the Spirit?

5. If you should do or say something that you know the Holy Spirit was not pleased with, immediately ask God for forgiveness. Purpose never to stop seeking God for deliverance and victory over your problem area. The ultimate goal is to learn to walk moment-by-moment in the Spirit (to live under the guidance and control of the Spirit).

6. Take this Scriptural medicine for 60 days and report your progress weekly to someone you trust for accountability.

Here is a sample set of biblical medicines for pulling down the stronghold of carnal anger and temper. In the next sermon, I will give sample sets for pulling down the stronghold of intemperance in eating. Place the scriptures and the prayers on 3x5 cards and carry them with you throughout the day. Say each scripture audibly, thoughtfully, and slowly, and pray each prayer sincerely. Don't rush through the cards.

### **Pulling Down the Stronghold of Carnal Anger and Temper**

#### **Card 1**

**Philippians 4:13, KJV: "I can do all things through Christ which strengtheneth me."**

Dear God, You have the power to change my life. **No one makes me angry.** Anger is a choice. It is a conditioned reflex to something that irritates me, and I have practiced giving vent to my irritation through unchristlike anger. This is wrong. God, please help me to stop this wrong behavior. You promise that through Christ who strengthens me that I can get victory over this sinful anger and temper in my life.

#### **Card 2**

**James 1:19–20, KJV: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath [slow to become angry]: For the wrath of man worketh not the righteousness of God [man's anger does not bring about the righteous life that God desires]."**

Dear God, I ask You to help me to obey these verses. When I get angry, I do not respond like I know Jesus wants me to. Oh God, please strengthen me with Your Spirit so I will no longer be controlled by my anger. Please help me to live the righteous life that You, God, desire of me.

#### **Card 3**

**Proverbs 29:11, KJV: "A fool uttereth all his mind [always loses his temper]: but a wise man keepeth it in till afterwards [holds it back]."**

Dear God, I do not want to be classified with the fools. Please help me to stop losing my temper. You have the power and grace to enable me to stop allowing anger to cause me to say things and act in ways that are not Christlike.

#### **Card 4**

**Proverbs 17:14, KJV: "The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." Proverbs 17:14, NIV: "Starting a quarrel is like breaching a dam; so drop the matter before a dispute breaks out."**

Dear God, help me to become aware when I am becoming irritated and cry out to You for the grace, wisdom, and help of Your Spirit to control my attitude and actions. Oh God, Your Word says I don't have to be a victim of my temper. Help me to be careful what I say when I am feeling irritated or upset.

#### **Card 5**

**James 3:5–6: "Even so the tongue is a little member and boasts great things. See how great a matter a little fire kindles! And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell."**

Dear God, my words can cause great damage to others. Oh God, please help the words of my mouth to be guided by your Holy Spirit. I don't want my words to be used by the devil to hurt other people. Please forgive me and grant that my words will be kind and gracious words—words you are pleased with.

#### **Card 6**

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

Dear God, help me to stop saying things that hurt others. Please help me to learn how to say only those words that have **AGE**, that is, they are **APPROPRIATE**, **GRACIOUS**, and **EDIFYING**—words that will encourage and strengthen another person to be a better Christian. Please help me to stop saying things that don't have these three characteristics—things You call "corrupt" or unwholesome talk. I want to be kind to others, just like in reverse circumstances I would like them to be kind to me.

#### **Card 7**

**1 Corinthians 13:4–5, NABU: "Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly**

### HE BEING DEAD YET SPEAKETH

I want to thank you so much for printing words that I heard my late father preach so often throughout my lifetime. ["God's Remedy for Sin," by V.O. Agan, October *God's Revivalist*]. Tears quickly came to my eyes as I read, because I could just "hear" his voice saying those phrases!! He was truly a holiness preacher and he lived what he preached! He and Mother left such a clear set of footprints for their children and grandchildren in which to walk all the way to Heaven.

In the last few days of his life, he said to me, "Mother and I will be standing at the Gate, waiting for you all." No matter what it costs us, we CANNOT miss that appointment!!

Thank you so much for your work with *God's Revivalist*. We enjoy it very much!

REGINA STETLER  
Burlington, Kentucky  
email

### THE "WRETCHED MAN"

[Dr. Allan Brown's] sermon in the October 2009 *Revivalist* on the "Wretched Man" [of Romans 7] expresses exactly what I have believed for many years. Thank you.

REV. JOHN M. EAVEY  
Wesleyan Redeemer Church  
Fort Wayne, Indiana  
email

### APPRECIATION FOR GOD'S REVIVALIST

Thanks for an absolutely FABULOUS periodical month by month. I believe the *Revivalist* is better than it's EVER been!! I still LOVE those editorials. Frankly I am not aware of any current literature being so well written and published!! God has CERTAINLY blessed you with a "way with words!!"

DANIEL DOWNING  
email

I just received the *Revivalist* [October 2009]. Great editorial and other articles as well. God is blessing your efforts.

REV. TED KALSBECK  
Cincinnati, Ohio

**MEXICO.** Missionary Marc Sankey, Bible Methodist field director for Mexico, is out of the hospital and recovering from extensive surgery following an accident October 23. He and the Rev. John Parker, Bible Methodist missions director, were en route to the city of Queretaro, when a 1.3 pound rock struck and broke the windshield of their vehicle and hit Sankey just above his left eye, crushing his eye socket and breaking his skull and nose. He was taken by ambulance to CMQ Hospital in Celaya, Mexico.

According to Rev. Clair Sams, "That morning Dr. Luis, a neurosurgeon, did an excellent job of reconstructing the damage and inserting a titanium plate in Marc's forehead. A plastic surgeon reconstructed the nose, and an ophthalmologist worked with Marc's eyes. Marc was conscious from the time of the accident until surgery, and again soon after surgery he was communicating.... The Mexican pastors have been at the hospital, sometimes in large numbers...patiently waiting, praying, interpreting and encouraging. National President Delores and Bible School President Eli have been invaluable help."

Rev. Sankey's continuing recovery is considered remarkable. Our readers are urgently requested to remember him, his family, and the Mexican church in their prayers.

**PAPUA NEW GUINEA.** "Some of you may have already heard about G.T. Bustin's first convert, Kandulape, dying last week. He was 16 when Brother Bustin [Evangelical Bible Missions] first came to New Guinea in 1948. He also became Brother Bustin's first pastor. God also used Kandulape in the mighty revival that shook PNG for over three years in the early 80's. That revival started at Kandulape's outstation.... Please pray for Kandulape's family and the national church as they prepare for a large funeral at Pabarabuk this weekend." —Steve Sturtevant, *Email newsletter, Arms around the World*

**UNITED STATES.** "At the annual August board meeting, Dr. Donald G. Smith, Jr., was elected as the interim vice president of Evangelistic Faith Missions....," replacing Steven Hight, who has "become pastor of the Faith Mission Church of Bedford, Indiana.... Steven Hight was elected as secretary of the Board of Directors at the August meeting. He continues to serve as a board member and is serving as the supervisor of Hispanic ministries." —[EFM] *Missionary Herald*

**UKRAINE.** "What we're asking for Ukraine: (1) For God to raise up some modern Ukrainian Stephens; (2) for God to overcome the objections of parents who don't want their children to come to services; (3) for God to enable the missionaries to see the height and depth of God's love and live it before others; (4) For God to give us better ways to disciple those who seek Him...i.e., literature, training sessions, special services, etc.; (5) for God to provide for the missionaries' needs, spiritual renewal, lifting the load of stress, giving strength, giving wisdom and finances to the degree and in the way that He seems best.... Will you pray with us? —Twila Drummond, *The Flaming Sword* ■



compiled by Rev. Jack Hooker, President,  
National Alumni Association of GBS

### RODNEY SONES JOINS FACULTY AT OHIO CHRISTIAN UNIVERSITY

Rodney Sones (GBS BSM '89) has been appointed to the music faculty of Ohio Christian University, Circleville, Ohio. His teaching responsibilities include music history, University Chorale, and Chamber Singers. In May 2008, he completed the Doctor of Music Ministry degree at The Southern Baptist Theological Seminary, Louisville, Kentucky, with an academic concentration in worship studies, and an applied concentration in voice. With his wife, Rachel (Heilman) (GBS BSM '89), and his children, Bethany (13) and Nathaniel (10), Rodney will be moving to Circleville in January of 2010. At that time he will also assume responsibilities as the university registrar, in addition to his work with the choirs.



### PASTOR DAN DOWNING HONORED BY HEATH CHURCH



On Sunday, October 18, Heath Church of Lexington, North Carolina, honored Pastor Dan Downing GBS (BA '78; BRE '79), and his family, for 25

years of pastoral ministry at the church. The morning celebration was filled with many verbal and pictorial tributes and memories, as well as a "living room interview" with Downing about his years at Heath Church. In addition Dan and his wife Marilyn (GBS HS '77), sang some of the "old songs" that were requested at the church many years ago, using acoustic guitar

accompaniment. Downing's entire family, now numbering 14, joined him on the platform to sing, "I Want Us To Be Together In Heaven!" The day concluded in the evening with a fellowship/cook-out in honor of the Downing Family. Numerous neighbors, friends, and extended family joined the congregation for the happy services and activities of the day. ■

### CLASS OF 1959 REUNITES AT GBS HOMECOMING, OCTOBER 9-10

L to R: James Orndorff, Sam Deets, Elton Moose, Irene Maurer, Paul Bliton, Mary (Fuller) Alley, Janet (Ferguson) Sankey, Wilma (Grunden) McCalla, Joan (Gilbert) Haynes, Naomi (Fuller) Branch.



### CLASS OF 1984 REUNITES AT GBS HOMECOMING, OCTOBER 9-10

L to R: Becky (England) Ellis, Mark Becker, Kristal (Hash) Becker, Cindy (White) Hock, Patricia (Chaney) Cox, Rita (Alexander) Kelley, Steve Mills.



# SAVING AMERICA'S TROUBLED MEN

In our inner-city neighborhood in Indianapolis, fathers and husbands are an "endangered species," and that's true in too many other places in America. For many today, the image of a man is not a good one. Men are seen as dangerous, and many fathers have done great harm. Society as a whole has minimized the role of men. Many so-called experts have even gone so far as to say that fathers are not necessary.

The numbers are frightening. The majority of violent crimes are committed by men. More men are in prison today in the U.S. than at any time in history. There are more fathers who are not part of their children's lives than ever before. Married, two-parent homes are now the minority. These problems have left many people, including many young men, with the question, "What is a father?" and the more basic question, "What does it mean to be a man?" The lack of good answers leads to conclusions that are devastating.

"I'm going to be dead before I'm 25 anyway, so it really doesn't matter if I finish school," one young man told me. "I just feel so mad sometimes that I just want to hurt somebody," another confided in me. The fatalism of rapper 50cent's "Get Rich or Die Tryin'" pervades our young male culture. Rage engulfs so many young men, as do feelings that they don't have anything to live for and that no one really cares anyway. They play dangerous games, and when they lose, we all lose. Homes are robbed. Women are abused. Lives are lost. Prisons are filled.

With recidivism rates at an all time high and with more men in prison than ever before, it is clear that the system is broken. Building more prisons and putting more police on the streets are only Band-Aids over the deeper problems. You cannot legislate love. Regulation is no substitute for relationships. Love for family and children can never be replaced with any amount of alimony. We need solutions that balance justice and compassion, punishment and responsibility.

Advancing alternatives where men can rebuild their lives in Christ while still being responsible for their families is both compassionate and just. Investing in initiatives where even convicted felons can work responsibly and contribute to society is the right thing to do. Our own Victory Inner-city Ministries in Indianapolis is committed to doing just that. We are not working alone, but we believe that the Church is God's plan and that God's people should lead the way. There is no program or substitute for real redemptive relationships within the Body of Christ. We need your help. We could never do all that we do alone, but when we all work together, we can make a difference. ■

*by Eric Himelick, Director,  
Victory Inner-City Ministries,  
Indianapolis, Indiana*



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➡(p2) “heavenly host” appeared in paper wings and wire halos wrapped with tinsel.

This year, though, we were to have a play that was supposed to show an updated application of the “true meaning” of Christmas. It was a pious and sentimental tear-jerker issued by one of the church publishing houses in cheap little booklets that included suggestions for props and costumes. Our stage curtains were white bedsheets fastened with safety-pins to a heavy wire stretched tightly across the front of the church. They usually were bulging at the edges since, much to our teachers’ distress, we liked to peek out at the gathering congregation. As I recall, the footlights were tin cans with one side cut out and equipped with electric sockets and bulbs. I thought it especially impressive that we had one real spotlight that my father somewhere had acquired.

Candles now flickered in the tall, narrow windows, and greenery draped the altar rail as mamas and papas, grandmas and grandpas, crowded into the unpadded benches which, like the way to heaven, were decidedly “strait and narrow.” On the wall the old New Haven regulator ticked away the final moments of the prelude which Sister Klein was playing on the upright piano carved with oak leaves.

Harold, my younger brother, and I were already tingling with excitement about our forthcoming pilgrimage to Edison, a tiny rural burg about 100 miles west on U.S. Highway 6. Both sets of our grandparents lived there, and so it was either in the tall old Monday house built in 1907 by our great-grandfather or in the smaller Smith house with its screened-in front porch that we had our family Christmas celebration. Christmas Eve meant chapter 2 of St. Luke, oyster soup, and gifts; while Christmas Day brought turkey, pumpkin pie, and often extended family to the table. Our grandparents were close personal friends, and so we always were together; and since Harold and I were the only grandchildren, we were spoiled outrageously—a most fortunate circumstance that we enthusiastically approved.

But duty before reward! We were still in Lincoln, and Edison must wait. On with the Christmas program! The nursery class—little girls with frilly dresses and little boys with plastered hair—seemed cherubic as they trooped across the platform to give their little sing-song welcome chorus. Everything seemed to follow reasonably well. Hoarse stage whispers ricocheted across the small sanctuary as our teachers pushed us out between the bedsheet curtains into the glare of those tin-can footlights to give our “pieces.”

Soon it was over except for the play. I don’t recall its name, but it was about a poor little boy out in the cold and snow—presumably on Christmas Eve—hungry and

shivering without a coat. He was suddenly to stumble, then fall to the ground, apparently unable to rise. But then a kindhearted Christian girl—inspired by the charitable impulses of the holy season—was to come upon him, saying, “Why, look at this poor little fellow! He doesn’t even have a coat!” Somehow she was to produce the necessary coat, then help the “poor little fellow” to stand up and put it on. I don’t remember the rest; but, of course, virtue was duly rewarded; and everyone lived happily ever after, filled and thrilled with Christmas cheer.

I hadn’t been scheduled to begin my acting career that night, but, without warning, that golden opportunity presented itself! For some reason, the boy who was to play that lad shivering in the snow didn’t show up; and so at the last minute, our desperate directors volunteered me to play his part. I had heard the lines so often that I probably knew them well, and besides, if you for-

**I hadn’t been scheduled to begin my acting career that night, but, without warning, that golden opportunity presented itself! For some reason, the boy who was to play that lad shivering in the snow didn’t show up; and so, at the last minute, our desperate directors volunteered me to play his part.**

got, the prompters behind the bedsheets were always ready to pull you through.

But there was one problem. I was much larger than the boy who was supposed to play the part and very much too large to put on the coat that was to be offered to keep me from freezing in the snow. So the directors emphatically enjoined me not to try to put it on—just drape it over my shoulders. I sweetly agreed.

So pudgy little Larry made his grand entrance, staggering across the stage, shivering and groaning, then

falling heavily upon the imaginary snow. I'm sure I enjoyed "hamming up" the action, as did my attentive and appreciative audience.

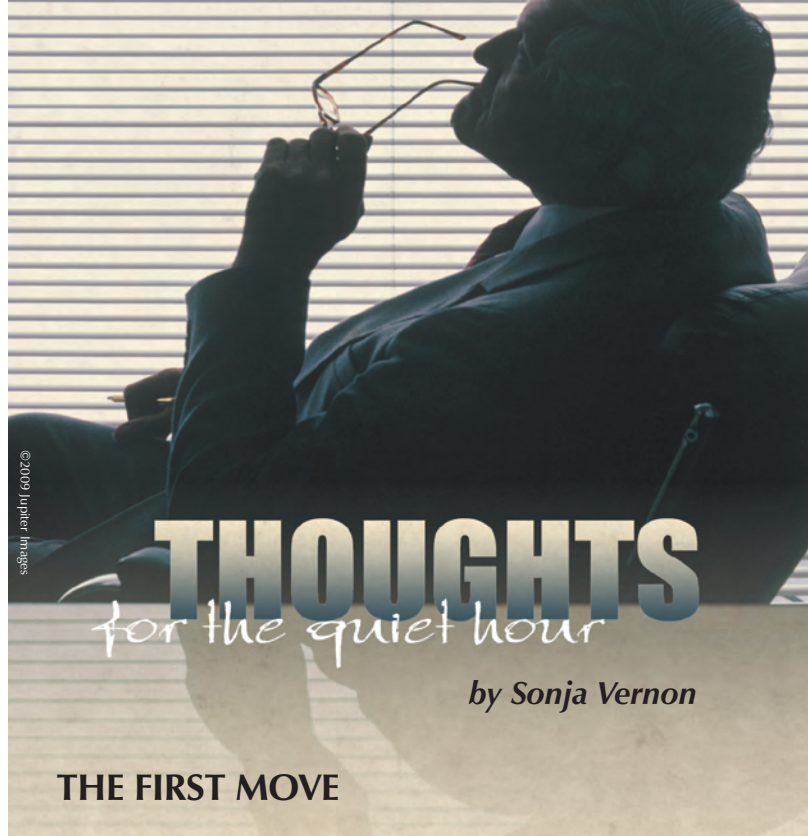
Then according to cue, Beverly, the kindhearted Christian girl who was to save me, appeared with the too-small coat; and with her voice dripping with Christmas charity she declared, "Why, look at this poor little fellow. He doesn't even have a coat!" She stooped to help me up.

But suddenly it struck me how utterly ridiculous it was for Beverly to call me a "poor little fellow." For obviously I was not a little fellow then anymore than I am a little fellow now. I started to giggle, and someone in the audience started to giggle too; and probably even Beverly started to grin. Then dutifully she tried to drape the coat over my shoulders, as she had been told. But, alas, I then yielded to further temptation and took the coat and tried to put it on—which, of course, I knew to be a logistical impossibility.

I stood there in the footlights, arms stiffly outstretched, the coat not covering much of me, and the sleeves halfway up to my elbows. Now I was laughing uncontrollably—and so was everyone else in that little wooden church, except, of course, my Sunday school teachers and my mortified parents. The whole thing ended in a hilarious uproar. I don't remember whether our pastor was able to get himself together for Santa's yearly drubbing, but we were soon eating Sister Gillespie's peanut brittle and wishing everyone a "Merry Christmas." Of course, I had to face the music—probably all the way to Edison—but I don't recall that this was too severe.

If snow has not yet fallen on the ground, for those of us in northern regions it shall do so very soon. Again we string our colored lights, put up our trees, and prepare for the Christ Child's coming—the Incarnation of the Eternal Word. But for a few moments, Christmas present gives way to Christmas past; and I recall that night when, as a lad of ten or twelve, I stood giggling before those tin-can footlights—that night when I launched my brief and disastrous career in religious drama.

Now there is only a vacant lot at the corner of 27th and Orchard Streets. Mama and Daddy, Sister Gillespie, our pastor, and indeed most of those who watched that night have crossed Jordan to the other side. But that great love which embraced us then remains to embrace us still. Already it has led them home, and in God's time it also will bring us there. I don't suppose we shall eat peanut-brittle up in heaven, but in the fullness of that love—His love reflected in their love—we shall keep Christmas there forever with Him and with them. "O come all ye faithful, joyful and triumphant...." ■



## THE FIRST MOVE

***"I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' to a nation which did not call on My name." —Isaiah 65:1 NASB***

**I**n the beginning God made the first move. Out of His great essence He created. He spoke, and it was done. He formed man. He initiated a relationship. They walked in the cool of the day.

When man sinned, God again made the first move. He sought for His creations. And even while He was telling them of the consequences of their actions, God foretold another first move—One who would bruise the serpent's head.

Throughout the pages of scripture, we see the exalted God consistently making the first move—reaching out to those who run, who question, or who don't even know He exists. We hear His calls in the voices of the prophets as He offers hope and healing to a stubborn people if they will only heed His warnings. We watch as He startles Gideon, Manoah, Zacharias, Mary, Joseph, and others with the news that they are part of a plan much bigger than they ever imagined.

Again and again, He makes the first move. Then, in His most unfathomable move, God sends His only Son...to die. It is the plan of redemption, born in His heart before the foundation of the world; another first move. And still today He moves; calling us to Himself. He's made the first move. Now it's our turn. ■

*Sonja Vernon is Dean of Women at God's Bible School and College.*

DECEMBER 2009



Dear Revivalist Family,

In just a few days Christians from all around the world will celebrate the birth of Jesus our Savior. He came as a lowly babe—in a stable—on straw—under a star! The simple beauty of that ageless story never wears upon the hearer. Saints of all ages have borne the glad tidings “that Christ Jesus came into the world to save sinners.” We all rejoice in His “unspeakable gift.”

As you gather with family and friends to celebrate the glory of His birth, all of us here at God’s Bible School and College pray that you will experience the real joy and holy wonder of Christmas. We also extend to you and your family our most sincere prayers for a wonderful New Year!

As you enter this season of giving, I hope that you remember God’s Bible School and the young men and women that look to us for training in Christian ministry. We need your partnership and investment as we continue to send out laborers into the “whitened harvest field.”

Gratefully,

A handwritten signature in blue ink that reads "Michael R. Avery". The signature is fluid and cursive.

Michael Avery  
President

