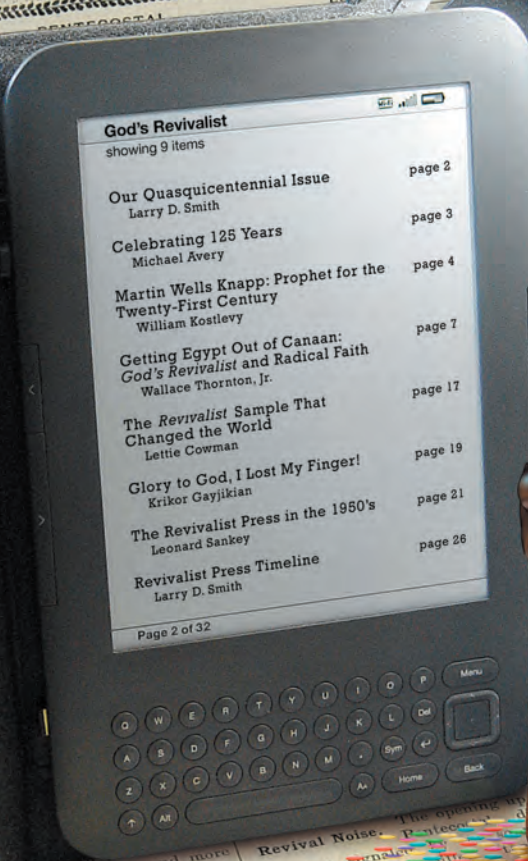


# REVIVALIST

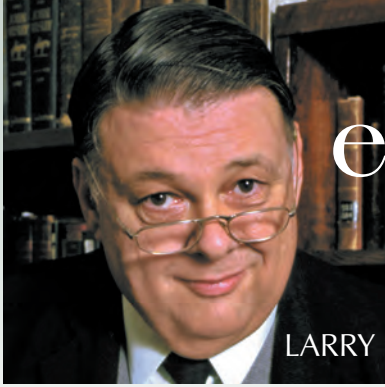
Summer 2013

and Bible Advocate

1888-2013



commemorating a publishing milestone



# the editor's view

LARRY D. SMITH

## OUR QUASQUICENTENNIAL ISSUE

It was in 1888 that the first wax drinking straw received its patent, Wilhelm II became emperor of Germany, and President Grover Cleveland won the fall election, though in the Electoral College he was to lose to Benjamin Harrison. In July of that same year, the first issue of this publication—then known simply as *The Revivalist*—rolled off the press in Albion, Michigan.

Did its founding editor, the Rev. Martin Wells Knapp, ever wonder if his magazine would still be in print 125 years later? We do not know, though he did claim divine “assurance” for its success. In any case, *God’s Revivalist and Bible Advocate*, as he later renamed it, still continues its historic mission, not only as the spokesman for God’s Bible School, which it helped create in 1900, but also as an emphatic “silent preacher” of Christian holiness. In this distinct ministry, as Everett E. Phillippi wrote in our centennial issue, the *Revivalist* has “pointed the sinner to Christ the Savior and the believer to the fountain of cleansing, given grace for living a victorious life while fighting the battles of this life, and emphasized that Jesus is coming back again to bring all His people together in one place—heaven.”

Yes, these are the focus points that have shaped every article we have ever published. With God’s help, they have been conveyed to paper by determined editors and authors, dipping messy pens in ink, pounding on upright typewriters, and now working marvels on Mac computers. All this would have been meaningless, of course, except for diligent printers, secretaries, typesetters, layout designers, technicians, photographers, and teenage students bent over the Addressograph in the old “list room.” We pay tribute to them all in this special issue marking our quasquicentennial—that is, our 125th anniversary—as we extol the Father’s faithfulness through five generations.

But though our eyes are cast gratefully upon the past, our hearts are set hopefully upon the future. Technology and personnel must change, but the message never does. God keep us and our successors sending out this “silent preacher” to herald that message until we hear the archangel’s trumpet. ■

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Volume 125 No. 5

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

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

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

God’s Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 1351); by fax at (513) 763-6649; by email at [revivalist@gbs.edu](mailto:revivalist@gbs.edu) or [gbs4u@gbs.edu](mailto:gbs4u@gbs.edu). Visit us online at [www.gbs.edu](http://www.gbs.edu) or [www.godsrevivalist.com](http://www.godsrevivalist.com).

COVER: A collage commemorating *God’s Revivalist’s* 125th anniversary and showing a box of old letterpress type (iStockphoto), an issue of *The Revivalist* from 1900, a modern e-book device, and celebration cake (iStockphoto).

# the president's page



## CELEBRATING 125 YEARS OF *GOD'S REVIVALIST*

by Michael R. Avery, President

No history of the Holiness Movement is complete without mention of Martin Wells Knapp and his “pulpit,” *God’s Revivalist and Bible Advocate*. With a circulation of 20,000 at the turn of the last century, it has played a significant role in the promotion and spread of scriptural holiness. When Knapp launched the paper (then named *The Revivalist*) in 1888, his purpose was “to proclaim the good news of salvation, to stir up a revival spirit among Christians, [and] to stimulate Christian growth and responsible Christian living.”

For 125 years the editors and staff of *God’s Revivalist* have sought to carry out his initial vision of a paper in which the good done would not be through “human might, nor power” but only through “the Holy Spirit.” Knapp realized—and we affirm—that “except the Lord build the house, they labor in vain that build it.”

Knapp boldly proclaimed that he and the writers of this paper were only agents of God, committed to carrying out His work of promoting full salvation. He insisted that should the paper die because of loyalty to these convictions, it would be a “willing martyr.” Knapp’s belief in the power and providence of God’s provision for the *Revivalist* was sound. Only 12 years after Knapp launched *God’s Revivalist*, more than 50 holiness periodicals were in circulation across the United States. Today only one of those original publications remains in print. You are reading it.

As grateful as we are for 125 years of unbroken publication, we know that Knapp would have resisted the urge to engage in self-congratulation. All praise and honor belong to the God who rules over all! Knapp frequently referred to the readers of his paper as “family” and this is a view we still share. So it is only right that we share with you, our family, some of what you can expect to see from the *Revivalist* in the coming years: (1) a better digital version of the magazine; (2) supplemental audio and video content; (3) more special issues devoted to contemporary Christian living; (4) an increased web and social media presence.

For many years to come, *God’s Revivalist* will be available in print. Alternatively, an electronic version can be read online or downloaded to a computer. In the near future, however, we intend to offer the magazine in a format suitable to tablets, e-readers, and smart phones. Already, the Revivalist Press has begun to issue and re-issue e-book versions of our most popular publications. We are firmly committed to upholding scriptural holiness for the coming generation of digital natives.

We also intend to provide supplemental audio and video content via the web. In the immediate future you will begin to see a number of special issues devoted to single topics. We pray that these will “stimulate Christian growth and responsible Christian living,” as Knapp promised.

All of these changes will mean an enlarged web and social media presence—changes that we hope will increase the global impact and reach of this publication and its founding message, “Holiness unto The Lord.” ■

A century-and-a-quarter after its founding, *God's Revivalist* still testifies that God is the owner of all.

# MARTIN WELLS KNAPP

## PROPHET FOR THE TWENTY-FIRST CENTURY

by William Kostlevy

G

reat spiritual movements are born amid crisis and conflict. They speak truth forcibly to a world little inclined to follow the Savior or the way of the cross. Initially such movements invite ridicule and often dismissive, if occasionally colorful, nomenclature. In time, names once given as a means of reproach such as *Quaker*, *Dunker*, or even *Methodist* become accepted badges of respectability. In this regard, *God's Revivalist* is remarkable. The name alone implies an intimacy with the divine that scandalizes all but the heartiest disciples of the Galilean.

Further it was a name actually chosen by its founder. And even more remarkably after over a century and a quarter the scandal remains! Its editor and founder Martin Wells Knapp was willing to adopt such a name because his Christian experience was a living testimony to God's ownership of all. "I wrote," Knapp insisted, "because He filled me so full I could not help it. He showed me the great center and mainspring of a holy life is Christ crowned within without rival. I thought on it, read on it, experienced it, preached it."

In all honesty, Martin Wells Knapp is one of the most important spiritual giants of the Holiness revival

that swept through America, Europe, and then the world in the late nineteenth- and early twentieth-century. While some North Americans may have written its obituary, much of the Christian world

remains in its powerful grip. In fact Knapp's significance transcends the Holiness Movement and rivals that of the great evangelical leaders of the eighteenth and nineteenth centuries, not excluding Edwards, Wesley, and Finney. If you think this writer has spent too much time atop the "Mount of Blessings" for normal cognitive functioning, please suspend judgment while I make my case.

The case for Knapp's significance and through him the significance of the ministry of *God's Revivalist* and God's Bible School rests in three areas. First—and this has become only clear since the 1960s—the explosive growth of holiness and related evangelical and pentecostal Christianity in the Caribbean, Africa, and Asia was the result of ministries with direct ties to God's Bible School and College.

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Martin Wells Knapp

Secondly the role of Knapp inspired figures such as Lettie Cowman (*Streams In The Desert*) and Oswald Chambers (*My Utmost For His Highest*) in the creation of popular evangelical devotional literature. As much as I love and treasure the writings of Wesley and Finney personally, the truth remains that around the world, and even in North America, Cowman and Chambers continue to introduce far more people to the deeper Christian life than virtually any other Christian writers.

Thirdly, the theological emphasis of Knapp and GBS, the so-called fourfold gospel of Christ as a savior, sanctifier, healer, and coming king is the dominant theological paradigm among all evangelicals, not just those from specifically Wesleyan denominations. True, others shared this emphasis, but none exceeded the *Revivalist* family in their passion for worldwide mission and total dedication to Christ and His kingdom.

Christianity around the world is increasingly non-White and no longer looks to Europe and America for direction. If you attend a Methodist church in London, as I did a decade ago, its congregants likely are largely immigrants from the Caribbean and Africa. If you attend a church in Los Angeles, they are more likely to be immigrants from Asia, the Pacific islands, or perhaps Central America. If you know the history of the regions they come from and the history of Christianity in those regions, names long-forgotten but often associated with God's Bible School come to light. Often, as in Japan or Korea, the Oriental Missionary Society and such familiar names as Cowman, John Thomas, Kilbourne, or E. E. Shelhamer proved crucial in establishing the basis for subsequent Christian evangelization.

Thirdly, as evangelization spread, early national leaders such as Juji Nakada in Japan and Myungjik Lee in Korea worked to establish distinctive "oriental" forms of Christianity frequently not understood or fully endorsed by Westerners. It should hardly surprise us that these expressions of Christianity bear uncanny resemblances to the specific emphases of *God's Revivalist* and Martin Wells Knapp. In 1917 Nakada broke with OMS, in part because his views of the Second Coming of Christ continued to be shaped by his reading of Scripture in the light of the commentaries of



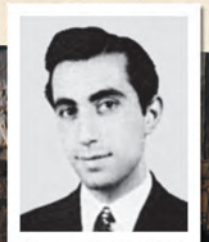
While a student at GBS, I served as a printer at the Revivalist Press. I was also selected to represent GBS in the men's quartet as their second tenor, served as first class trumpet in the orchestra, and was a member of the yearbook team. I met Sharon Hughes at GBS, and we were married after my fourth year at the school.

GBS was the foundation for my ministry after graduation, and my Master's Degree and Doctoral degree from Asbury Seminary built on that. GBS also prepared me to pastor, serve in missions for ten years, and become a denominational director for world missions. I have also been the Director of Ministry at Greenville College and the Department Chair of Religion at Mount Vernon Nazarene University.

-Dr. Larry E. Houck, (GBS '70 ThB),  
Mount Vernon, Ohio

As a junior in the college department in the 1954-55 school year, I was in charge of running the mechanical folding machine. I am so glad the *Revivalist* is printed on time for the last few years. That was one of my objectives while helping the college as Assistant to the President [Bence C. Miller].

-Senator David Doctorian (GBS 1954-55),  
Macon, Missouri



one of Knapp's closest associates, W.B. Godbey. As Nakada read Scripture (and the writings of Godbey), Japan had a special role to play in the divine drama unfolding. Interestingly, Lettie Cowman visited her old friend and refused to reject his views. Other OMS officials were less charitable.

In both the case of Nakada and Lee and many other holiness adherents in Korea and Japan, a deep faith in the literal second coming of Jesus resulted in severe persecution and in some cases martyrdom. In the years after World War II, these martyrs and their faith in Jesus as savior, sanctifier, coming king, and healer continued as the common beliefs of Presbyterians, Baptists, Lutherans, Pentecostals, as well as Wesleyans. This should not surprise us. These beliefs in a slightly subdued but still recognizable form were the hallmarks of the ministry of Billy Graham, who early in his ministry was introduced to the deeper Christian life by Paul Rees, the son of Knapp's old International Apostolic Holiness League partner Seth C. Rees.

If evangelicals seem naturally to gravitate to the standard Reformed theological texts for doctrine, their devotional time is spent with the writings of people nurtured on the Mount of Blessings. Oswald Chambers appropriately was introduced to God's Bible School and its rich legacy by none other than Juji Nakada. Like Nakada, Chambers was a prominent figure in evangelical circles who, while in Cincinnati, would have rubbed shoulders with the likes of W.B. Godbey and E.E. Shelhamer. For him the Hilltop was a place of retreat and spiritual renewal and a place where Acts 2 was embodied as a living reality.

In a similar way, many have found that the words of Lettie Cowman, widowed, alone, and struggling for meaning, speak poignantly to their own sense of inadequacy. "We sometimes forget," Cowman wrote "that the only way to the resurrection life and the ascension mount is the way of the garden, the cross, and the grave."

In 1900, Knapp included a simple note on the recently renamed *God's Revivalist*. It was this: "God, Whom We Serve, Proprietor." Further, the paper noted it was free from questionable advertisements and it was Pentecostal, Missionary, Loyal, and Evangelical. Time and new understandings have rendered a few of these words less useful. But a century and a quarter later one truth remains constant. It is ***God's Revivalist***. ■

**Dr. William Kostlevy** is a respected historian and archivist of the American Holiness Movement. He is a friend of GBS and served on its centenary committee. He currently is director of the Brethren Historical Library and Archives sponsored by the Church of the Brethren.

I worked as a secretary for the Revivalist Press when Glenn Black was the editor. He was a great boss, and I enjoyed my year in that office immensely. It was a secure, safe place for me. I remember going down to the office after hours and on weekends and taking a nap on the floor!

There are many other things I could recite, but my favorite memory is of June 19, 1981, the day Jim Stroup stepped through the door and proposed marriage! We will be married 32 years in August.

-Darla (Joslin) Stroup  
(GBS '82 BA)



My main job as a student (1955-59) was to set headlines by hand and, of course, refile that type so the next person could easily find the letters. I also melted the silver type into "bricks" and kept the linotype machine operators supplied. As a health prevention aid, this job required the student to drink lots of milk. So mid-afternoon I was authorized to go into the dining room and secure a box of milk. I worked primarily with two linotype operators, L. Stewart from the east coast and Russell Case, a part-timer from nearby Covington, Kentucky.

It was a joy to work in the Revivalist Press room. I developed additional skills about working as a team and feeling part of the ministry provided by *God's Revivalist*. There was deep satisfaction for me because my missionary parents received *God's Revivalist* and *Sparkling Waters* which taught us about the holiness movement. I still eagerly await the *Revivalist*.

-Dr. Gillette James (GBS '59 BA)



(Dr. James is in his 42nd year as pastor of Beth Eden Baptist Church, Oakland, California, the oldest Black congregation in Alameda County.)



# GETTING EGYPT OUT OF CANAAN

## GOD'S REVIVALIST AND RADICAL FAITH

by Wallace Thornton, Jr.



hen *The Revivalist* was launched in the heyday of the nineteenth-century holiness revival, it was only one among many. In fact, over forty non-denominational holiness periodicals were in circulation by 1892. Remarkably, of all these, only the *Revivalist* continues to be published. A natural question is, "What made the difference? What accounts for the endurance of the *Revivalist*?" Of course, the answer involves numerous factors, the least not being the role of the *Revivalist* for over a century as the print voice of God's Bible School.

This relationship has been symbiotic: the school has counted on the magazine's constituents to support it from the time of GBS's founding through such challenging times as two world wars and the Great Depression; the periodical, in turn, has relied on school staff and students for its production and on alumni for some of its most committed readers. Indeed, it is doubtful that either the institution or the periodical would have survived past the mid-twentieth century without the other.

However, the deeper secret of the *Revivalist's* longevity may be traced to a commitment espoused by its founding editor, Martin Wells Knapp. A conspicuous feature that distinguished *The Revivalist* from many other religious, and even holiness, periodicals was the absence of secular advertisements from its pages. To be sure, it was not advertisement-free, for it welcomed "paid notices in harmony with holiness." It enthusiastically promoted religious events such as camp meetings and conventions and prominently marketed holiness literature, reflecting Knapp's conviction that the "pen and press" provided one of the most effective ways to preach the Gospel. However, Knapp staunchly refused to follow the example of such holiness papers as the *Pentecostal Herald* and the *Christian Witness* which published ads for items ranging from farm seed to hair balsam.

While Knapp hastened to note that he did not intend "to reflect on the conscientiousness of good people who accept such advertising" since they could "have more or less light on this subject," his position was backed up with the full panoply of holiness movement concerns.

For example, he objected to the "worldly-dressed people" featured in secular ads and to the questionable quality of some goods and services advertised. He also noted that *The Revivalist* was "read largely on the Sabbath," and he was "not clear in thrusting worldly business propositions before [his] readers on that day." Furthermore, Knapp concluded that even "wholesome" secular ads would detract from the goal of promoting full salvation:

"*The Revivalist* is my pulpit," he wrote. "Its mission is to proclaim the printed gospel...hence, I feel that nothing should enter it which does not further it. My commission does not read, 'Go ye into all the world and publish patent pills, and boom bicycles, and balsam, and baking-powder,' etc., etc., etc.; but, 'Go, ...proclaim the gospel,' and I have promised God and man to 'give myself wholly to the work of the ministry.'"

Central to his rationale, and perhaps most unique, Knapp rejected secular advertisements due to his commitment to radical faith—reliance on God and His people to meet the needs of ministry, whether publishing or otherwise. In Knapp's view,

Over forty non-denominational holiness periodicals were in circulation by 1892. Remarkably, of all these, only the *Revivalist* continues to be published.

"...Powerful, Articulate...Courageously Written..."

"The Conservative Holiness Movement owes a debt of gratitude to the faculty of God's Bible School and College for focusing attention on the crucial issues we face through *The Call* to the Conservative Holiness Movement. The subsequent essays of Michael Avery and Larry Smith carefully delineate the problem areas that confront us but also carefully lead us to suggested remedies that provide a window of opportunity for the renewing of our conservative churches and organizations. You probably won't agree with everything the authors have written, but you can't help but be challenged by *The Call*."

—Leonard Sankey, General Secretary,  
Interchurch Holiness Convention

"Revival and renewal almost always begin with self-examination and confession, and *The Call* is so serious, insightful (and even painful) that it just might be God's way of starting a fresh holiness movement for the future. I pray so."

—Keith Drury, church leader, author,  
Associate Professor, Indiana Wesleyan University

"There are many 'calls' clamoring for our attention. *The Call* to the Conservative Holiness Movement is one call you must hear!"

—Rodney Loper, Senior Pastor,  
Hobe Sound Bible Church

"You will argue with the writers of *The Call* that these pages are not a portrait of you, your church, or our movement. But after awhile, I trust we will be led to pray with Isaiah, 'We have failed...change us...send us again.'"

—David Eslinger, Tulsa, Oklahoma,  
development engineer

"*The Call* is a powerful, articulate, and courageously-written body of material. If we will honestly use this information as a tool of the Spirit, it will enable us to live, walk, and minister with greater clarity and effectiveness."

—G. Clair Sams, President, Heartland Conference,  
Bible Methodist Connection

"I heartily recommend *The Call*. It is a call to unity, not uniformity; to the 'principle within'; to the fervent evangelizing of the lost; and to discipling one another. May *The Call* become a magnetic center to unite and mobilize us!"

—Timothy L. Cooley, Sr., Academic Dean,  
Penn View Bible Institute

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secular ads would undermine faith, promoting "distrust" in "God by leading publishers to depend on Egypt [the world] for help instead of on the promises" of God. Knapp feared that this failure to trust would then undermine his impact on readers: "If I cannot have faith in God to help meet the expenses without depending on [secular advertisements], how can I expect God to use me to inspire faith in other people?"

Such faith remained one of the most pronounced features of Knapp's ministry until his death, leading his biographer, A.M. Hills, to term him "A Hero of Faith and Prayer." Indeed, this radical faith went to the core of Knapp's understanding of relationship between God and His people. Simply put, God is "Proprietor" of all that we have. This has dual implications. On the one hand, as stewards, we are responsible to God for how we discharge our duties and invest His gifts. On the other hand, as servants and sons, we are privileged to depend upon Him to supply our needs. Knapp took both responsibility and privilege to their logical ends, ever keeping before his readers the overarching fact of God's proprietorship.

This explains why the name of *The Revivalist* was expanded in January 1901 to *God's Revivalist and Bible Advocate*. At the same time, the prominent proclamation of "God Over All" prefaced the names of the editorial staff, including Knapp's. The same logic also lay behind Knapp's decision to deed the property at 1810 Young Street to God, with Knapp himself simply listed as trustee of God's Bible School. The truth is that Knapp really believed that God Himself owned the enterprises which Knapp had been instrumental in starting, including *God's Revivalist*.

Against detractors of such use of "the Divine appellation" he retorted: "It is God's Revivalist. It is God's Bible-school and Missionary-training Home.... I want people to know that there is one place, one paper, one school where God is honored as the chief Head, and where the work belongs absolutely to Him. It is not a Knapp work...or any other man's, but God's. We are simply God's agents that He in His providence has permitted to carry on the work for a time."

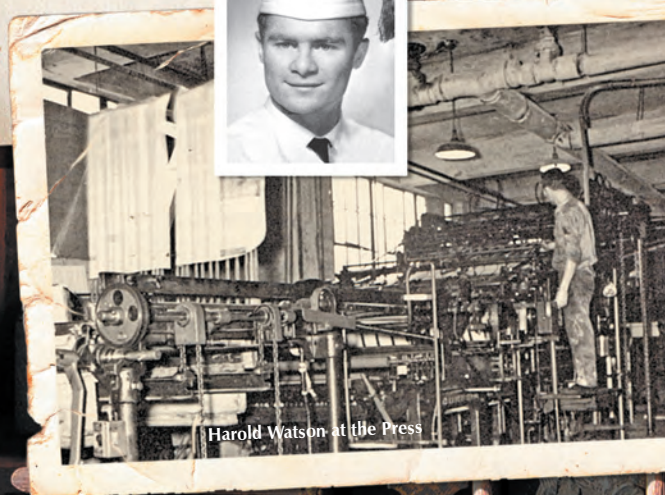
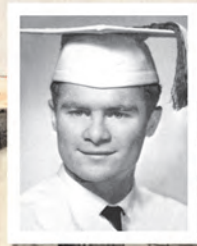
Knapp was willing to stake everything on this belief, the repercussions of which still reverberate throughout the holiness movement as thousands of others have been challenged to launch out similarly in faith: "Should the [*Revivalist*] die because of its loyalty to these convictions, it will be a willing martyr to its faith, and can be pointed to as a warning monument of the folly of one who trusted God, with no reliance on the sale of patent pills." Needless to say, his faith was rewarded, and *God's Revivalist* continues to this day. ■

**Rev. Wallace Thornton, Jr.** (GBS '92 BA; '94 ThB) is an author, historian, and pastor, who currently serves as an associate pastor of Independent Nazarene Church, Beech Grove, Indiana. He and his wife, the former Janice Elaine Eckert (GBS '95 BA), are the parents of four children, Janna, Charista, William, and Josiah.

As a student worker (1961-63) I operated the 35-foot-long Miehle press. I oiled and inked the press and mounted the lead type plates sent down the rope-operated elevator from the linotype operators. We made a couple of test runs, checked for bad type, and ran one side. The press turned the paper over so we could run the other side.

My wife of 50 years (Karen Turner) worked upstairs in the editorial office with Florence Carlson. Carney Smith was in charge of the book bindery. Since there was no one else to run the press, I stayed the summer. There is a picture of me standing at the end of the press in *The Hilltop 1963* (GBS yearbook).

-Harold Watson, GBS '63 HS



I was a work student during the years 1961-63 in the editorial office. I look back now with a grateful heart to the three "old maids" who gave me a sound basis in editing. My southern speech had to be honed to perfect diction; punctuation and spelling for the paper had to be perfect! That has been invaluable training for me. I still use the skills I learned in the editorial office every day in my position as administrative assistant. I did not know at the time what God had in store for me, but He did!

-Karen (Turner) Watson, GBS 1961-63

# NEWS

from the Hilltop

## ORATORIO CHOIR PERFORMS CLASSICAL MUSIC CONCERT

"Music of God's Grace and Glory" was the theme of musical selections presented by the college Oratorio Choir, May 2, 2013, directed by Mr. Tim Crater, assisted by Ms. Jessica Smith, and accompanied by Mrs. Martha Miller. The event took place in the Adcock Memorial Chapel.

The performance opened with Dr. Rosephanye Powell's passionate

and rhythmic anthem, "Ascribe to the Lord," based on Psalm 24:1-4. Other selections included an a cappella anthem, "The Word Was God," by Powell; selected choruses by Handel and Mendelssohn; the spiritual, "Ride On, King Jesus," arranged by Moses Hogan;

"Festival Te Deum" by John Leavitt, accompanied by a brass/percussion ensemble; and the majestic classic by Mozart, "O Praise the Lord." The Chamber Choir under the direction of Dr. Nicolae Pop also presented Bach's cantata, "Jesu Meine Fruede." The evening concluded with John Rutter's peaceful and fluid "Gaelic Blessing."



GBS Oratorio Choir performs annual concert

# REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the "Revivalist family," and brief news notes from across the Holiness Movement.

## BIRTHS



To **Paul (GBS 2004 BA) and Myra (Brown) (GBS 2002 BA) Alexander**, a son, **Paul Brylan Alexander**, born March 30, 2013, Cincinnati, Ohio. Paul and Myra have their own business offering financial planning and real estate business consulting. Myra formerly served as production manager of the Revivalist Press at God's Bible School.

## DEATHS

**Rev. John W. Basham, 84**, Hobe Sound, Florida, died May 8, 2013. A pastor for 42 years, ministering in

Wesleyan churches in Kentucky and Indiana, he was formerly president of Fern Creek Wesleyan Camp Association, a missionary to Taiwan, and acting president of Hobe Sound Bible College. He also served as a volunteer chaplain for the Martin Correctional Institution, Martin County, Florida.

He is survived by his wife of 62 years, Dorothy E. Basham; his sons Sam White and Lau Ghioc; two grandchildren; six great-grandchildren; and other relatives. Funeral services were held at Hobe Sound Bible Church, Hobe Sound, Florida.

**Donald D. Coy, 88**, died May 20, 2013. A longtime resident of Cincinnati, Ohio, he moved to New Port Richey, Florida, about 20 years ago. He was a faithful Christian who loved the Bible and taught Sunday school, a military veteran of World War II, and a bricklayer by trade with a strong work ethic. Predeceased by Billie Jean Coy, his wife of 66 years, he is survived by his two daughters Brenda Young (Daniel) and Donna Jean Smith



**GBS MISSIONS DIVISION REPRESENTED AT CHICAGO CONFERENCE**

GBS's Division of Intercultural Studies and World Missions was represented at the Evangelical Missiology Society's annual conference of its north central region held at Trinity Evangelical Divinity School, Chicago, Illinois, on April 13. Those attending were Dr. Dan Glick, Divisional Chair; Diane Wood, Mikah Litchfield, Jeffrey Albertson, and Tiffany Anderson. Some of the topics covered at the conference included "Human Trafficking in Cambodia," "Missionary Family Concerns," and "The use of 'Son of God' terminology in Islamic contexts."



Rev. Rollin Mitchell

**CAMP MEETING BRINGS NOTE OF VICTORY**

From his opening sermon on Peter's shadow (Acts 5:15) to his closing one on "goodness and mercy" (Ps. 23:6), Rev. Rollin Mitchell spoke with passion, humor, and anointing as evangelist at GBS's annual camp meeting, May 15-19. Students, staff, and visitors were gripped by his call to earnest Christianity, forthright witness, and sensitivity to the voice of God. This was supplemented by daytime sessions led by GBS alumni David and Sarah Fry, who challenged their hearers to be all that God had called them to be despite obstacles and inabilities. Attendance consisted largely of the campus family, but a number of guests were among those in the Adcock Chapel. Morning and evening prayer meetings added to the deeply spiritual atmosphere of the services. Large numbers of students sought divine guidance and assurance at the public altar. Giving general direction to the camp meeting was President Michael Avery; music was coordinated by the Division of Music; ➡



(David); four grandchildren; three great-grandchildren; two brothers, Lester and Eddie (Lorraine); and one sister Loretta (George) Ware. Burial was in the Arlington Memorial Gardens, Cincinnati.



**Jane Elizabeth Curry Colaw, 94,**

Cincinnati, Ohio, died April 16, 2013. She attended both God's Bible School and College (1938-41) and Asbury College and on August 1942 was married to Emerson S. Colaw (GBS '42 BA), then a student pastor. Through the years that followed she was unwaveringly supportive of her husband in his educational pursuits, as well as his service as a pastor and later as a Methodist bishop. She led over 70 travel tours, including ten groups to the Holy Land, and five times went to the Passion Play in Oberammergau, Germany. Jane was always there in every way possible, helping the church accomplish its mission. She was the "perfect pastor's wife."

In addition to her husband, she is survived by her children Prudy, Debbie, Marcie, and David; her grandchildren and great-grandchildren; and other relatives. Funeral services were held at Hyde Park Community United Methodist Church.



**Rev. Seymour W. Lawton, 101,**

died February 10, 2013, in Gloversville, New York. As a teenager he loved baseball and was an avid outfielder. Two women, concerned for his salvation and that of one of his friends, sent a prayer request to the Rev. Guy C. Bevington. He wrote back assuring them that he and his prayer band would pray fervently for the boys. Later they were converted at the Holiness Mission in Northville, New York. His long ministerial career included service with the Wesleyan Methodist Church, the Pilgrim Holiness Church, and the Evangelical Wesleyan Church. He was an anointed and gifted speaker and a cheerful, humble ➡

➡ Rev. Larry D. Smith conducted Holy Communion on Sunday morning, emphasizing the significance of Pentecost Sunday; and the afternoon service featured accounts of community service and witness by GBS students. In all, the camp meeting ended the school year with a note of Christian faithfulness and victory.

**COMMENCEMENT MARKS GRADUATION FOR GBS CLASS OF 2013**

Martin Luther's majestic hymn, "A Mighty Fortress Is Our God," rang throughout the Adcock Chapel at the annual commencement exercises, Saturday morning, May 18. President Michael Avery presided over the service; prayers were offered by the Rev. Deron Fourman and Mr. Stephen Smith; the scripture was read by Dr. John Enyart, Sr.; and special music ("Beyond the Open Door") was rendered by a quartet consisting of Kimberlee Russell, Cortney Prior, Alona Handzyuk, and Kurtis Hoffpauir, accompanied by Andrea Ratcliff, all of whom were college graduates this year. Mrs. Martha Miller served as organist.

Rev. Rollin Mitchell presented the address, calling graduates to supreme faithfulness in Christ's service.

Principal William Marshall presented Aldersgate Christian Academy's senior class, giving special recognition to Eleni Mulugeta Geletu, valedictorian, and Joshua Aaron Klotz, salutatorian.

Presenting 2013 college graduates was Mr. Aaron Profitt, Assistant Vice President for Academic Affairs,



Eleni Geletu and Joshua Klotz



Alona Handzyuk and Raelyn Wood

# REVIVALIST FAMILY continued

➡ Christian. He was predeceased by his first wife, Lena Olmstead, whom he married in 1943; and two stepchildren. Survivors include his wife Ethel Snedeker Lawton, whom he married on October 14, 1980; one daughter, Marion Waters; two grandchildren; several great-grandchildren; and other relatives. Funeral services were held in Northville, New York, with the Rev. D.D. Snedeker, Rev. G.H. McCleery, and Bishop W.L. Sarber, officiating. Burial was in the Edinburg, New York, cemetery.



**Violet "Jo" Eleanor (Hartsock) Platter, 87,** of Memphis, Tennessee, passed away on March 30, 2013. She was a communicant of Christ United Methodist Church. She graduated from high school at God's Bible School in 1944 and was very

respected by her family, friends, and neighbors because of her honesty and her genuine sincerity. Jo was a true example of a Christian lady. She made many friends and loved her family without apology. She leaves her loving and devoted husband of 65 years, the Rev. Harold Edward Platter (GBS '45 HS); her daughter Patricia Sue Platter; and her son Ronald Edward Platter. Funeral services were held at the Wilson Chapel at Christ United Methodist Church with interment at Memphis Memory Gardens, Memphis, Tennessee.



**Rev. Charles Dexter Westhafer, Sr., 95,** passed away peacefully in Naples, Florida, May 17, 2013. After attending God's Bible School and College, 1935-38, he continued his education at Olivet

Nazarene University from which he received the BA degree in 1940. He served 46 years in the ministry of the Church of the Nazarene, pastoring churches in Indiana, Ohio, and Ontario, retiring from the full-time ministry in 1986. In retirement he served as a part-time nursing home chaplain and as an interim pastor.

He was preceded in death by his loving wife of 63 years, Susanna Elmera McNeill Westhafer, the daughter of Professor Robert E. McNeill, founder of the music division of God's Bible School and College. Dexter loved and supported GBS and its ministry, founding the Robert E. McNeill and Susanna E. McNeill Westhafer Foundation, which has provided music scholarships to worthy students. He is survived by three children, Jane, Chuck, and Debbie; six

and conferring the college degrees was the Rev. Dr. Leonard Sankey, chair of the GBS Board of Trustees. Alona Handzyuk was recognized as college valedictorian, and Raelyn Wood as salutatorian. President Avery announced that Dr. Kenneth Farmer was retiring from his position as Vice President for Academic Affairs and would receive appropriate honors at the annual homecoming festivities this fall.

The chairs from GBS's five academic divisions also presented the following student awards: **Division of Ministerial Education** (Dr. Allan Brown, Chair): *Zondervan Award for Outstanding Achievement in the Study of Biblical Greek*, Cesar Oliver; *Zondervan Award for* ➡



grandchildren, nine great-grandchildren, and other relatives. Funeral services were held at First Church of the Nazarene, Anderson, Indiana, with burial at the Anderson Memorial Park Cemetery.

## NOTICES

**Aldersgate Christian Academy at GBS needs a kindergarten teacher**, starting August 2013. Contact GBS Human Resources by email at [cwatters@gbs.edu](mailto:cwatters@gbs.edu); or by regular mail at 1810 Young Street, Cincinnati, Ohio 45202.

**Ft. Scott Christian Heights School, Church of God (Holiness), Ft. Scott, Kansas, needs a 5th and 6th grade teacher.** Contact Pastor Mark Stetler at [landshapes@att.net](mailto:landshapes@att.net) or call him at (620) 224-9325. 📌

## 2013 GRADUATES OF GOD'S BIBLE SCHOOL, COLLEGE, AND MISSIONARY TRAINING HOME

### HIGH SCHOOL

Joshua Charles Coates  
Dwight Zachary Crater  
Patrick Wesley Dewhurst  
Megan Marie Dilbert  
Michael Gaynor, Jr.  
**Eleni Mulugeta Geletu, Valedictorian**  
Troy Michael Hoskins, Jr.  
Michael Nathaniel Zaid Jarasat  
Tae Wook (Eddie) Kang  
**Joshua Aaron Klotz, Salutatorian**  
Bersabel Markos  
Joshua Caleb Way  
Min Ji Yu

### COLLEGE

**ASSOCIATE OF ARTS IN BIBLE AND THEOLOGY**  
Ken Anthony Bladen \*\*\*  
Joshua R. Fox \*

**ASSOCIATE OF ARTS IN GENERAL BUSINESS**  
Deron Alexander Fourman \*\*  
Joshua Adam Williams

**ASSOCIATE OF ARTS IN GENERAL STUDIES**  
Ellen M. Bishop  
Kurtis R. Hoffpauir \*

**ASSOCIATE OF ARTS IN INTERCULTURAL STUDIES AND WORLD MISSIONS**  
Gwendylan Casey Jones  
Benjamin Douglas Smith \*\*

**ASSOCIATE OF ARTS IN MUSIC MINISTRY**  
Ashlee Nicole Elliott \*  
Elizabeth L. Enyart  
Cortney Nicole Prior \*

**BACHELOR OF ARTS IN BIBLICAL AND THEOLOGICAL STUDIES**  
Samuel Elias Hobbs \*\*

**BACHELOR OF ARTS IN CHURCH AND FAMILY MINISTRY**  
Kathryn Elizabeth Newman \*\*  
David P. Probst \*\*\*  
Anna Mae Raisch \*

**BACHELOR OF ARTS IN INTERCULTURAL STUDIES AND WORLD MISSIONS**  
Derek E. Jones \*  
Olivia Korken  
Marcina Grace Danielle Maka  
Myeon Ho Park  
Anna Katherine Rasmussen  
Cortney Nicole Prior \*  
Sarah Anne Watson

**BACHELOR OF ARTS IN MINISTERIAL EDUCATION**  
Jesse A. Aaron  
Troy David Burns  
Stephen Paul Nelson  
Gene Arthur Perkins  
Cortney Ian Raines  
Clifford Kevin Tiripi  
Warenam  
Joshua Adam Williams

**BACHELOR OF ARTS IN MUSIC AND CLASSROOM EDUCATION K-8 (NON-PERFORMANCE)**  
Jane Haylock

**BACHELOR OF ARTS IN MUSIC EDUCATION K-12 (NON-PERFORMANCE)**  
**Olena (Alona) Handzyuk, Valedictorian \*\*\***  
Kimberlee Dawn Russell

**BACHELOR OF ARTS IN MUSIC EDUCATION K-12 (PERFORMANCE)**  
Andrea Dawn Ratcliff \*

**BACHELOR OF ARTS IN TEACHER EDUCATION (ELEMENTARY EDUCATION)**  
Ben Agu  
Darla Marie Atchley \*\*  
Nathan Wesley Bailey \*  
Jennifer Catherine Bange  
Yoshikazu Koike  
Sarah Anne Watson  
**Raelyn Ruth Wood, Salutatorian \*\***

**BACHELOR OF ARTS IN TEACHER EDUCATION (SECONDARY ENGLISH EDUCATION)**  
Elias Paul Wunder  
Abraham

\* Cum Laude (3.50-3.79) \*\* Magna Cum Laude (3.80-3.89) \*\*\* Summa Cum Laude (3.90-4.00)

➡ *Outstanding Achievement in the Study of Biblical Hebrew*, Brandon Klotz; *Oswald Chambers Ministerial Leadership Award*, Joshua Williams.

**Division of Teacher Elementary Education**

(Dr. Marcia Davis, Chair): *Excellence in Student Teaching Award*, Nathan Wesley Bailey.

**Division of Intercultural Studies and World Missions**

(Dr. Dan Glick, Chair): *Charles Cowman Missions Leadership Award*, Derek E. Jones.

**Division of Music Education**

(Dr. Jana Pop, Chair): *Academic Excellence and Outstanding Musical Achievement Award*, Kimberlee Dawn Russell.

**Division of General Studies** (Mr. Joshua Avery, Chair): *Oscar Johnson Award for Excellence in Scholarship and Service*, Anna Mae Raisch; *Educated Christian Award*, Kathryn Elizabeth Newman.

**PRESIDENT AVERY RE-ELECTED TO FOUR-YEAR TERM**

The GBS Board of Trustees, meeting on campus, Monday, May 20, re-elected the Rev. Dr. Michael R. Avery as president of God’s Bible School and College for another four-year term. Avery has served in this position since 1995.

**GBS RECOGNIZED AS ONE OF CINCINNATI’S TOP WORKPLACES**



In its June 16, 2013, edition, the *Cincinnati Enquirer* announced the 2013 list of Cincinnati’s Top Places to Work. For the third consecutive year, God’s Bible School and

College received this coveted recognition! “Top Workplaces” are determined by Workplace Dynamics, a firm which conducts anonymous surveys of organizations’ employees on a range of topics related to their workplaces. GBS employees in particular expressed satisfaction with the institution’s direction.

GBS is thankful for dedicated, passionate employees who do not see their work as just a job, but as a part of advancing God’s kingdom!

**ADEP ANNOUNCES FALL CLASSES**

The Aldersgate Distance Education Program of GBS announces that the following courses will be offered as blended classes (each with single two- to three-day block sessions on the GBS campus) during the fall: *Principles & Problems of Missions* (S. Gibson); *Doctrine and*

**GOD’S BIBLE SCHOOL & COLLEGE**  
**Aldersgate Distance Education Program**

Through the Aldersgate Distance Education Program (ADEP), God’s Bible School & College is taking a multi-media rich virtual classroom to students around the world. Our online courses are fully accredited, very affordable, and available one or several at a time. And now whole degrees can be earned completely online!



- Degrees offered**
- BA Biblical & Theological Studies
  - BA Church & Family Ministry
  - BA Intercultural Studies & World Missions
  - BA Ministerial Education
  - AA Bible & Theology
  - AA General Studies
  - AA Intercultural Studies & World Missions
  - AAS Ministerial Education

**Contact Information**

[www.gbs.edu/adep](http://www.gbs.edu/adep)  
 (513) 763-6652  
[aldersgate@gbs.edu](mailto:aldersgate@gbs.edu)

- Course Info**
- Over 50 courses are offered as totally online courses.
  - Blended classes are also offered. These classes combine online learning with on-campus sessions.
  - Dual credit courses are available:
    - For those still in high school.
    - For those who want both college and graduate credit.
  - Transfer credits are accepted.
  - A free course is available for new students.

*Practice of Church Growth* (M. Bird); *New Testament Literature* (S. Smith); *Open Air Outreach Ministry* (E. Briscoe); *World Religions* (D. Glick); *Introduction to Church and Family Ministry* (C. Frederick); and *Crisis Counseling* (M. Buckland). For more information about these courses or the many other fully online courses offered, go to [www.gbs.edu/adept](http://www.gbs.edu/adept) or write Dr. Mark Bird, ADEP Director, at [mbird@gbs.edu](mailto:mbird@gbs.edu).

## GBS TAKES PART IN NATIONAL DAY OF PRAYER OBSERVANCE

GBS president Dr. Michael Avery served as chair of Cincinnati's National Day of Prayer observance, Thursday, May 2, on the steps of the Hamilton County Courthouse. "In His Name The Nations Will Put Their Hope" was this year's theme both locally and across the nation, as thousands of Americans gathered in public places to offer prayers for various elements in our society. In addition to President Avery's participation, GBS was represented by the music of the combined high school and college choirs and college orchestra, and by *Revivalist* editor Rev.



Larry D. Smith, who closed with prayer and a benediction.

This continues an American tradition begun in 1988 when President Ronald Reagan signed into law the designation of the first Thursday of every May as National Day of Prayer. ■



## student focus

**MARI HAMADA** is the daughter of a pastor. She grew up in Shizuoka, Japan, near the Akaiishi Mountains, playing the piano at church and riding her bicycle several miles to school. As a teenager she became increasingly rebellious and her sinful life began to damage friend and family relationships. Mari was discouraged by her *nyūgaku shaken* (entrance examination) results and fell into depression. During this dark period, she was ministered to by a local pastor who encouraged her to surrender her life to Christ. Mari, who rarely prayed, cried out to God, confessed her own sinfulness and pleaded for forgiveness and holiness. God is faithful and Mari describes her relationship with Christ as the "necessary treasure!"

Mari is now studying music at GBSC and dreams of sharing the gospel through music with "every Japanese [person]." After years in secular schools she feels that being at GBSC is like "a dream." Here she is learning to grow in Christ while experiencing top quality academics and wonderful relationships with fellow students. ■

**Seventy-five percent of our students receive some form of financial aid which enables them to attend GBSC. If you would like to support Mari or a student like her, you may send a gift to:**

**Student Fund  
God's Bible School and College  
1810 Young Street  
Cincinnati, OH 45202**

or give online anytime at [www.gbs.edu/givenow](http://www.gbs.edu/givenow)

# HOMEcoming 2013

## A TRIBUTE TO DR. KEN FARMER

### FRIDAY, OCTOBER 11

10:00 AM - 3:00 PM

#### THE HILLTOP CLASSIC

GBSC's fifth annual golf tournament  
Pre-register with payment online at [www.gbs.edu](http://www.gbs.edu)

5:00 - 6:30 PM

#### FARMER'S FAVORITE FRIED CHICKEN

Fried chicken dinner with potato wedges,  
vegetables, coleslaw, & rolls

7:30 - 9:00 PM

#### MUSIC & MEMORIES CONCERT

Featuring alumni choir led by Dr. John Enyart

7:30 - 9:00 PM

#### B.L.A.S.T.

Fun for children, ages 3-10

9:00 PM

#### GRAETER'S ICE CREAM RECEPTION

Enjoy an ice cream social including Dr. Farmer's  
favorite flavor, the suitably "nutty" Butter Pecan

### SATURDAY, OCTOBER 12

8:00 - 9:30 AM

#### REUNION BREAKFAST BUFFET

Reunite with friends while eating  
a delicious breakfast

9:30 - 11:30 AM

#### B.L.A.S.T.

Fun for children, ages 3-10

10:00 - 11:30 AM

#### A TIME OF REFLECTION

Devotional in Adcock Chapel  
Special Recognition of 25- and  
50-year graduates

11:30 AM - 2:30 PM

#### FARMER'S COUNTRY MARKET

Homefest picnic with food, fun,  
and fellowship for all ages

FOR MORE INFORMATION, VISIT  
[WWW.GBS.EDU/HOMECOMING](http://WWW.GBS.EDU/HOMECOMING)



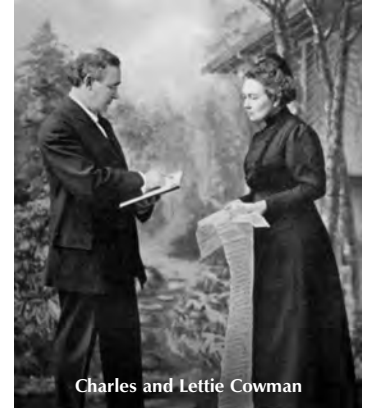


# THE REVIVALIST SAMPLE

## THAT CHANGED THE WORLD

by Lettie Cowman

*Charles and Lettie Cowman are certainly among the most famous alumni of God's Bible School. Members of the first student body in 1900, they departed for the Orient in a farewell service on Sunday, November 25, and began the legendary work that became the Oriental Missionary Society. They maintained regular contact with the Bible school throughout their lives. After the untimely death of Charles, Lettie continued writing regularly for God's Revivalist. Her devotional book Streams In The Desert has been a continuous best-seller and was an outgrowth of her Revivalist writings. The following article was published in the June 10, 1920, issue of the Revivalist.*



Charles and Lettie Cowman



We were living in Chicago. Husband occupied an official position with the Western Union Telegraph service; I was studying music. Both of us were unsaved, living for self and the world, the city affording every attraction for worldlings. My husband's ambition was to climb to the top in his profession, which he did speedily over the heads of older men. Success was ours exceeding our fondest dreams. But—something happened one day.

A little woman came to our doorway bearing a card announcing children's revival meetings in our neighborhood church. Although I had no children to send, and felt that I had no time to attend, I went to the first service, for the announcement read, "A Converted Opera Singer Will Sing."

A sweet-faced woman sat at the piano, singing the "Ninety and Nine," and before the last verse was reached, I knew in my heart that I was the lost sheep whom the Shepherd had come over the blood-stained track to seek. I got away quickly from that meeting and to my home, but the song had done its work. I determined never to go again, but when the next evening hour drew nigh, I was on my way again to the little church. Every night for a week found me there; and the last night, together with an altar filled with little children, I knelt, seeking Jesus; and there He found me.

The next step was trying to win my ambitious young husband, who declared that my Christian

profession would ruin him forever. Every friend I had forsook me, for I had made a bold cut with the world. The days that followed were a commingling of joy and sadness, of sunshine and storm; but His hand held me fast.

I knew it was my duty to join a church, so one Sabbath morning, all alone, I walked down LaSalle Avenue till I came to Grace Methodist Church. I entered, listened to the sermon, gave my name to the pastor and became a probationer. The pastor announced a "consecration meeting" for Monday evening, so Monday evening found me in the church again with a little band of a dozen people. The meeting was led by a well-known Chicago doctor, and his subject was "Holiness unto the Lord."

As he talked, I was quite convinced that this blessing was something which I needed to make me a full-fledged Christian, and consequently I knelt at the altar in that little meeting. God met me and gave me the blessing. What a trial this was to my husband, and only God knew

From that sample of the Revivalist has grown a Bible training school in Japan and another in Korea. The whole of Japan's homes have been given a portion of God's Word.

what this final step meant for me; but in just a few days God gave me the joy of leading Charles to Him—*my first convert!*

Home became a new home with everything changed. On New Year's morning the worldly music was piled up in the middle of the floor and torn to shreds; the book shelves were stripped of novels, etc. A Moody and Sankey hymnal took its new place on the piano; the *Autobiography of Finney*, *Wesley's Sermons* and such books took their new places in our library.

We began to fill a place among the younger people of our church, but knowing very little of the Word of God we felt a great handicap. A Bible school of note was almost at our doorway, and with a deep heart-thirst to know the Word, we attended this school for nearly six years. During this time God gave me the privilege of having the oversight of eighty Junior Leagues, while Husband had the Bible Class work among the Epworth League for the Chicago District. Naturally we were glad for every help that came into our hands, but there was so very little printed in that day on holiness lines.

One day in the mail we received a copy of the *Revivalist*. We read this sample copy with deep interest and said to ourselves, "Who is Martin Wells Knapp of Cincinnati, and who could have sent us this paper?" It was so unique and so different from any other paper, so full of soul food, of light and fire, that we sent off our subscription at once, and the *Revivalist* became a monthly visitor to our home.

In the meantime we had received our call to Japan, had been accepted by the Methodist Board, and were just about to leave when a great desire came into our hearts to meet Knapp, the editor of the *Revivalist*, as we felt that it would be nice to meet some other holiness people besides our few holiness friends in Chicago. So we started to Japan, via Cincinnati, and the readers are acquainted with the rest of the story; how instead of going out under the Methodist Board, we were led to step forth trusting the future wholly to God's hand.

Thus we became identified with the *Revivalist* Family, because someone had sent us a sample copy. "Who hath despised the day of small things?" From that sample of the *Revivalist* has grown a Bible training school in Japan and another in Korea which have sent forth more than seven hundred and fifty Japanese and Korean holiness preachers [as of this writing in 1920]. The whole of Japan's 10,300,000 homes have been given a portion of God's Word. The result cannot be mentioned even briefly here. Who sent the sample copy? We do not know, and will not until we meet up yonder in the Glory. ■

GOD'S REVIVALIST and BIBLE ADVOCATE

I worked as a full-work student beginning in August 1942 and at the Revivalist Press until January 1943. As I remember, our subscription list was about 40,000, and the *Revivalist* was printed weekly. The printing press was run two five-hour shifts per day, and at times an extra night shift, and it took most of three days for the printing of each issue.

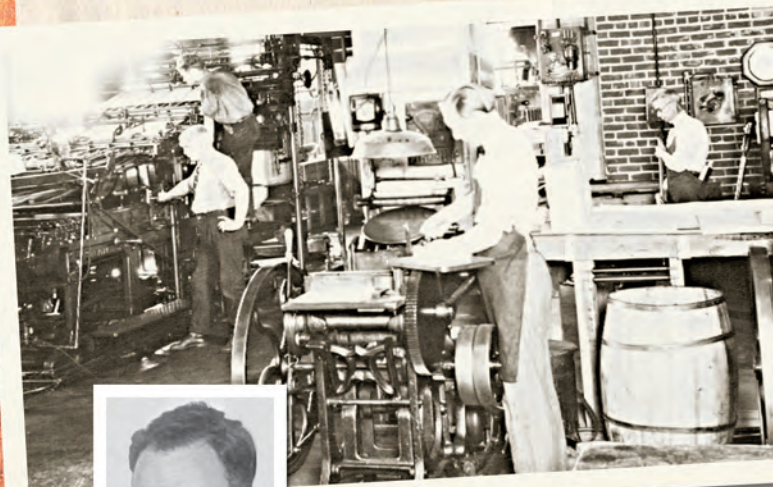
The printing process generated so much [static] electricity that frequently the papers on the conveyer belt would get hung up. To prevent this, we would have a small fire burning much of the time under the conveyer belt to help control the electricity. When this fire was burning, those of us operating the press had to watch so that we could jerk out the crossed-up paper before the papers and the conveyer belts caught on fire.

One of the things I most disliked was cleaning the inky rollers of the press. The dark ink would get in the crevices of our hands and under our fingernails, leaving an unclean look. We tried to keep our hands out of sight of our fellow students, especially the young ladies.

Those were some of the busiest years of my life, but also some of the most profitable.

—Dr. Melvin L. Schaper (GBS 1941-43),  
Ochelata, Oklahoma

(Dr. Schaper is a member of the GBS Board of Trustees.)



# GLORY TO GOD, I LOST MY FINGER!

by Krikor Gayjikian

*Krikor was born in Turkish Armenia in the late 1880s. He providentially survived two great Turkish massacres of Armenians and made his way to America, eventually settling with relatives in Cincinnati. There he came in contact with Lew Standley and the George Street Mission, which opened the door for him to attend God's Bible School from 1913 to 1920, although at the time he spoke almost no English. Through the patient and encouraging efforts of the faculty and students, he obtained his theological training and was ordained a minister in the Pilgrim Holiness Church (The Wesleyan Church). He married Osanna Gaboosian of Syria in 1921 and had five children. They served as missionaries to their own people in Syria and Lebanon for eight years, after which they returned to Cincinnati and opened the Lighthouse Mission in 1940, where he served the remaining 32 years of his life. He was struck by a car and died instantly on November 13, 1972.*



The Krikor Gayjikian Family

**I** was working in the book bindery on the machine that pressed the stamps of the titles on the books. This stamp was a hot iron that imprinted the title in gold. One pedal lowered the stamp and another raised it. The gold material would accumulate on the stamp so that at intervals it was necessary to clean it off.

One day I wanted to stop the machine to clean off the accumulated gold. Somehow or another the press came right down on my hand. It was a good thing the raised stamp was there or else my whole hand would have been mashed. As it was, the hot iron crushed one finger.

I cried out loudly. They rushed me to Christ Hospital. The pain was so terrible that in four days I don't think I slept four hours, even with the drugs they gave me to make me sleep. After a week they decided they would have to operate and cut off the finger.

After spending three weeks in the hospital, I returned to school. One day while I was working in the shop I felt so happy that I began to sing. One of my fellow workers looked over at me and said, "Why are you singing? Look, you have lost one of your fingers." I replied, "Yes, but thank God I haven't lost all of my fingers!"

Soon after that my cousin said to me, "Krikor, you come with me and we'll see a lawyer. You can collect some money from the state for losing

your finger." So we went to a lawyer's office, and after listening to my story the lawyer said, "Yes, you can collect for the loss of your finger." He began to work on the necessary papers.

I was led to believe that I was collecting money from the state, but later I found out that actually I was suing God's Bible School for \$500. During a service in the old tabernacle, I looked up at the platform where the trustees and workers of the school were seated. The Lord said to me, "Son, Judas sold his Master for thirty pieces of silver. Are you going to sell God's Bible School for \$500?" I began to feel really miserable.

I talked to my cousin about this and he went with me to the lawyer's office. I told the lawyer I would not take any money from the school. He got angry when he heard this. "You've done no wrong," he said to me. "You're not stealing the money. You've lost a finger and you have a right to the \$500. But I said, "No, I won't take money from God's Bible School." Then he said to me, "You can

The Lord said to me, "Son, Judas sold his Master for thirty pieces of silver. Are you going to sell God's Bible School for \$500?"

always give some of the money back to the church—as much of it as you want.” But I shook my head and said, “No.” Then the lawyer really grew angry and said, “Here are the papers!” and he slammed the papers down on the desk in front of where I was sitting. “You owe me \$25.00 for the charges,” he added.

I took the papers to Brother John Knapp at the school and told him everything. He said he would take care of it. I never heard anything else on the matter again. I didn’t get \$500 for the finger, but from that day to this my conscience has been completely clear over

the matter. This has meant much more to me than \$500 could have meant.

The Lord gave me this Scripture: All things work together for good to them that love God. Romans 8:28. I was puzzled and asked, “Lord, how can losing my finger work out for good?” But later on I found that people would notice the lost finger and say, “Oh, you lost your finger.” I would answer “Yes.” “Where?” “At God’s Bible School.” And then I would have an opportunity to testify to them. So that missing finger, from then until now, is used to tell others about the Lord. ■

I consider it an honor to have worked as secretary for *God’s Revivalist* for a couple years while my husband, Tim Dotson, completed his education at God’s Bible School and College. I can almost smell the paper as I remember entering the building back in 1990 to begin another day of updating subscriptions, proofreading, typing, and helping with the mailings. Ron Shew knew those print machines well and very ably used his skills to fix the problems that seemed to always be challenging our efforts to get our *Revivalist* mailed. What a relief when those machines let us complete another issue, and we had it ready and in the mail!

It still brings a smile to my face as I recall opening up a letter that arrived one day requesting us to update a “prescription.” I gladly updated that subscription on that busy morning, and I have since come to believe that the *Revivalist* has indeed become a “prescription” for so many individuals, bringing direction, healing, and encouragement. May God continue to bless *God’s Revivalist*!

—Esther (Edwards) Dotson Coner  
(GBS staff 1990-92)

In 1961 I came to GBS to teach math and chemistry. Brother Marsh hired me, and I worked under the Cowdreys. I had run the Religious Press in Independence, Kansas, where we printed periodicals and Christian books. GBS immediately gave me an additional job running the linotype and keeping it in good repair. Invented about 1880, the linotype made lines of metal type of lead, tin, and antimony.

I was paid \$1.00 per hour during the four years I set type part-time at GBS. After one year I married, and we lived in the flat above Rev. Leslie Wilcox. I taught at the University of Cincinnati and then Oklahoma State and retired from NASA two years ago after 43 years working in math and astronomy.

—Wesley Darbro (GBS 1961-65)

As a student of GBS from 1969 to 1972, I was privileged to work as Miss Florence Carlson’s secretary and personal assistant. My duties included the proofreading and final typing of the Sunday school lessons that she wrote for *God’s Revivalist*. I will always treasure the memories I have of those wonderful days. It was indeed an honor to learn valuable life lessons from such a special mentor and friend.

—Carol Ann (Davison) Blakley  
(GBS '72 BA.)





# QUOINS, LEAD TYPE, AND READING BACKWARDS

## THE REVIVALIST PRESS IN THE 1950s

by Leonard Sankey

**I**t was in late summer, 1954, that I arrived on campus during the opening revival of the 1954–55 school year. J.R. Mitchell was the evangelist.

E.G. Marsh accepted me as a “full-time work student” and gave me my first job at GBS—that of painting the chain link fence along Young Street with aluminum paint. Evidently because of my “expertise” in painting fences, I was called to an interview for a more permanent position.

I was interviewed by Wayne Shuttlesworth, who was supervisor of the bookstore, the list room, and the Revivalist Press. This interview was also with E.G. Marsh, who, as I understand, was over the entire “work program” at GBS. Mr.

Shuttlesworth asked me about my knowledge and usage of the English language...what could I say? I told him that I was second-best student in English as a high school freshman, and on that basis was given the honor of reciting the Gettysburg Address from the back of a fire truck at Shenango Valley Cemetery on the 4th of July, 1951. Brother Shuttlesworth was appropriately impressed with that bit of information!

For whatever reason, he thought he had a position for me in the composing room of the printing department. I worked there for three

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What could I say? I told him that I was second-best student in English...and on that basis was given the honor of reciting the Gettysburg Address from the back of a fire truck.

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The Channing Street entrance to the Revivalist Press



The Revivalist Press composing room in 1929

school years, including holidays, during my freshman year, and at least one summer.

The composing room was located in what is now the second level of Aldersgate Christian Academy. The bookstore was in the area where students now enter the academy from Channing Street. The Revivalist Press was stationed on the bottom level of the current academy facility on the end toward the Miller-Deets Student Center. There were hand-fed presses in this area as well. The list room was in the level above the press area.

In the composing room we had the responsibility of preparing the *Revivalist* and *Sparkling Waters* for publication, along with tracts, booklets, books, pamphlets, and revival and camp meeting announcements. There were two, or possibly three, typesetting machines on the side of the composing room toward the main campus. T.K. Robinson was the chief typesetter at that time, but Leroy Stewart, who became my immediate boss in the composing room, could also operate the linotype. T.K. Robinson's son, Wes, later became a member of the Board of Trustees, and I was honored to serve with him a number of years.

In the composing room, Brother Stewart introduced me to printers' measures, quoins, forms for the press, hand typesetting, justifying columns, reading "backwards," and melting down the lead type that had been used in books, magazines, tracts, etc. On certain Saturdays I would fire up the furnace which was located between the composing room and the list room, and would melt down buckets of lead type. The dross would rise to the top as the lead became molten, and I

would scrape it off and drop it in a metal container to be discarded. When the lead was "clean," I would pour it into molds, which after the lead had solidified could be reused in the linotype machines, after which it was then melted down again.

I tried to explain to someone on the current GBS staff the communications system we had between the composing room on the second level of the Revivalist Memorial Building to the editorial office on the next level up, which was the first floor of the girls' dorm. This was a sheet-metal shaft through which a wire basket could be moved from one floor to another via a rope and pulley. We would take a "proof"—let's say, eight pages of the 16-page *Revivalist*. (There were eight pages to a form.) Then the proof would be folded to fit in the basket, a sharp rap given to the sheet metal shaft, and then the rope-through-the-pulley would pull the basket up to the editorial office where it would be proof-read. When the editors—Florence Carlson, Winnie Johnson, and Annie Marsh—had made corrections to the proof, they would rap on the sheet metal shaft signalling that the proof was coming down to the composing room. We would then retrieve the corrected copy, take the corrections to Mr. Robinson, who would make the corrections line-by-line on the linotype machine, and then we would collect the corrected lines of type, insert them at the correct places in the form, take another proof, and, if needed, send it upstairs for further corrections.

When the type was all corrected, we would tighten the forms, lift them off the table onto a two-wheeled

dolly and transport the forms, one at a time, to the hand-operated elevator located at the south end of the building. This contraption was a workplace hazard! Fortunately it usually operated slowly and safely by the user pulling a heavy rope through a large pulley in order to go up from one floor to another, or allowing the rope to move slowly through one's hands as it descended from the upper floor.

On the lower floor, the forms would be turned over to Quentin Kiesewetter, who was the pressman. Kiesewetter was a gentle giant of a man who ran the large press on which the *Revivalist* and *Sparkling Waters* were printed. Also on that floor there was a kind of workshop where a little man named Ernie Baldwin would fix things and hold pieces of machinery together with wire and glue. You never had to guess when Ernie was making a new batch of glue—the whole area was filled with the stench of his efforts! Who knows what he might have used to make that stuff!

When the thousands of copies of the *Revivalist* had been printed, we transported the forms via the elevator to the level where the list room and composing room were located. The forms would be loosened and the used type tossed into a container to be melted down and used again.

Mr. Stewart was a good boss; he also pastored the North Fairmont Pilgrim Holiness Church, which I would attend at times.

My second year in the composing room brought a new boss, Mr. A.E. Muir from Canada. He was a professional printer and really taught me a lot about that trade. He was my supervisor for two more years. I enjoyed working with him, though he was more exacting in his demands than Brother Stewart had been. Many years later, Al Muir was still living in Cincinnati and wrote me a letter regarding his connection to GBS.

I don't remember about other work students who were brought into the composing room during my time there—except for Gillette James. We had a lot of fun together and the last I heard he was pastoring in California. ■

**Dr. Leonard Sankey**, GBS '60 BA, Bedford, Indiana, is a former missionary, longtime pastor, General Secretary of the Interchurch Holiness Convention, and chairman of the Board of Trustees at God's Bible School and College.



My parents were missionaries in Guatemala, and when I decided to attend God's Bible School and College they could not help me with my school bills. For this reason I was very grateful to be accepted in the student work program. I made a request to Bro. Marsh to be allowed to work in the printing department, as I was expecting to return as a missionary to Guatemala and we wanted to set up a printing press on the field. My request was graciously granted, and I began to work there in September of 1955.

I had the privilege of working with Ernie Baldwin and Quentin Kiesewetter, to whom I owe so much in my learning experience in printing. These men were truly experts in their field and were very skillful in running and fixing the different machines. I had the privilege of working with the big press, the folding machine, and the paper cutter.

But my primary job was to run the hand-fed letterpress. After a little practice I was able to run it full speed, to the amazement of my co-workers. I will always be thankful for the wonderful time that I had working in the *Revivalist* Press.

—Dr. Glen Reiff (GBS '57 ThB)



I was privileged to be a full-time work student at the *Revivalist* Press all four years of college (1957-61). My memories include printing *God's Revivalist* on the Miehle press. It was folded on the hand-fed Baum folder. The *Revivalist* was then sent up the elevator to the list room, where it was mailed. We also printed thousands of books and reprints of holiness classics on the Miehle Pony press. Then there was the printing of the Thanksgiving letters and envelopes on the Chandler and Price hand-fed press. I apprenticed under Quentin Kiesewetter, also forming good relationships with Ernest Baldwin and Albert Muir,

as well as students Gillette James, Dale Johnston, and many others. After marriage to Marilyn Haight, I worked at the *Revivalist* Press until 1968. Because of the influence of the *Revivalist* Press and the direction of God, printing became my career. We moved back to my hometown where I spent 40 years at E.P. Graphics, retiring in 2012.

—Paul Zehr (GBS '61 BA), Berne, Indiana

God's Bible School & College

New Student Orientation

August 21, 2013

**trans·for·ma·tion** *noun* \tran(t)s-fər-'mā-shən, -fər-\  
1: an act, process, or instance of transforming or being transformed

**2: the experience awaiting you at GBSC**

**trans·for·ma·tion·al** *adjective* \-shnəl, -shə-nəl\  
: of, relating to, characterized by, or concerned with transformation and especially linguistic transformation

**trans·form·er** *noun* \tran(t)s-'fɔrmər\  
: one that transforms; specifically : a device employing the principle of mutual induction to convert variations





# PHONATHON 2013

We're calling about a worthy cause.

September 16-19

September 23-26

September 30-October 3



"Hi, my name is Mark,  
and I'm a junior at God's Bible School & College  
calling tonight on behalf of Phonathon..."

If you're a member of the GBSC community, you may have received a call like this before. Or your parents have. Or your pastor has. That's because Phonathon is a vital part of our fundraising efforts.

**We have met our goal of \$120,000 for the past three years!  
Help us reach our goal again this year! Be a part of success.**

Your donation will increase academic excellence by providing scholarships and facilitating our student work program.

When a student calls, please consider a donation to **this worthy cause.**

If you'd rather not wait for a phone call, you may send your gift for Phonathon to:  
God's Bible School & College, Office of Advancement, 1810 Young Street, Cincinnati, OH 45202

Office of Advancement 513.721.7944

Track our progress at [www.gbs.edu/phonathon](http://www.gbs.edu/phonathon)

I enrolled in 1958 as a part-time work student, working first in house-keeping; but I quickly transferred to the list room for *God's Revivalist*, where I continued to work until graduating in 1962. We worked with small metal plates that were embossed with names and addresses that had to be sorted and filed alphabetically. Long trays of these plates were then inserted into the Addressograph. If you ever dropped a tray, it was a difficult task to pick the plates up and to start over.

The paper was printed, and the pages were folded. I then had to place

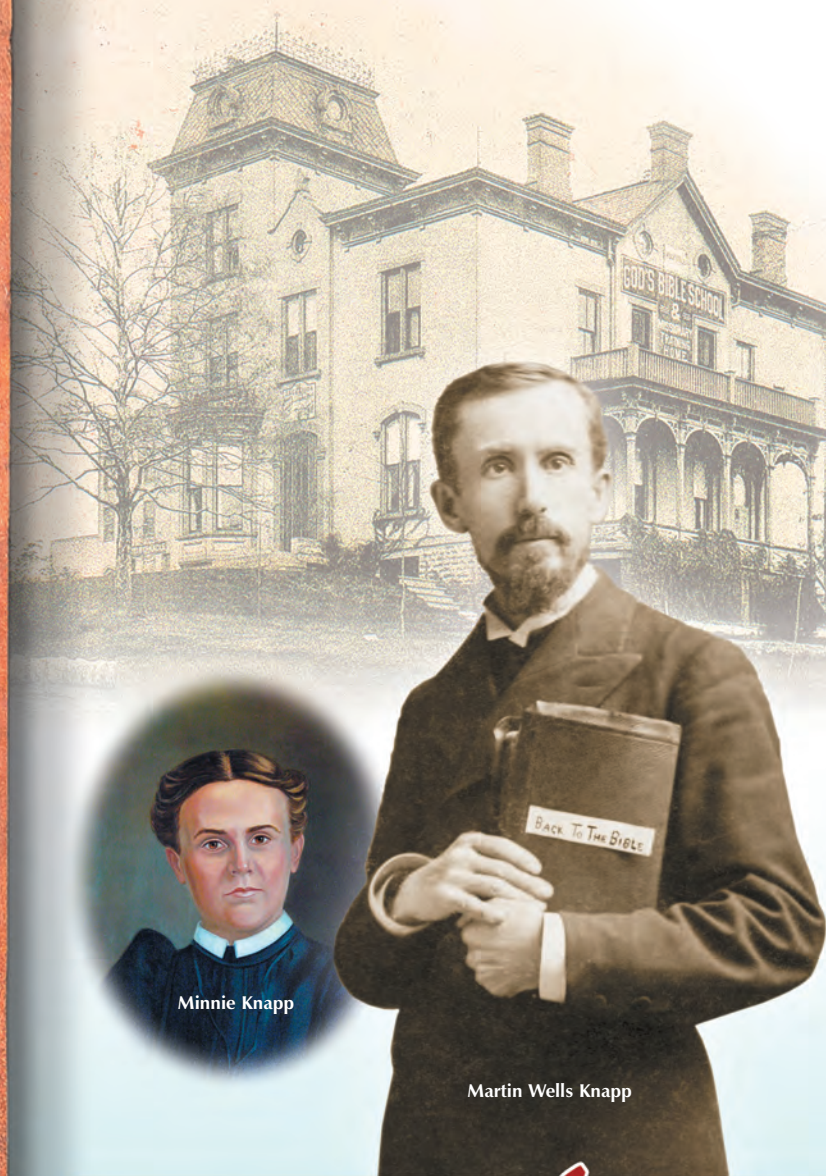


each magazine in the Addressograph, and there was a foot pedal that would cause the machine to stamp the address onto each one. After sorting by state, the papers were then bundled in preparation for postage and mailing.

In the fall of my senior year, a young man from Oregon, fresh out of the Air Force, arrived on campus. His plan was to take a few music courses and then be on his way. However, God had a different plan, and the young man was soon enrolled in the ministerial department. Larry Womelsdorf and I were married in June of 1963. After his graduation in 1965, we took our first pastorate in Noblesville, Indiana. After a short time there, we returned to Oregon and then on to Washington, and we have served at Hazen Chapel Wesleyan Church in Amboy, Washington, for over 40 years.

While my husband has pastored, I have worked on a part-time basis for over 30 years at a small newspaper and printing company. So, I am still benefitting from the experience gained working for *God's Revivalist*.

—Carolyn (Wilson) Womelsdorf (GES '62 BA)



Minnie Knapp

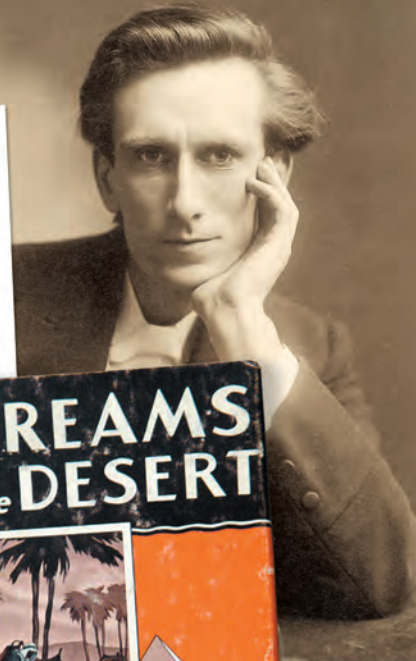
Martin Wells Knapp

## timeline

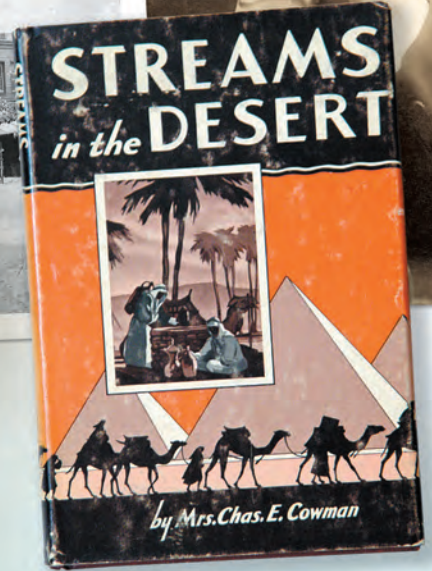
- 1888** Martin Wells Knapp establishes *The Revivalist* in Albion, Michigan, and becomes its editor, publishing the first issue in July.
- 1892** Knapp moves *The Revivalist* and his other ministries to Cincinnati, Ohio. The paper is printed by commercial publishers and mailed from the Knapps' home.
- 1899** In its January issue *God's Revivalist* changes from an eight-page monthly as it had been from the beginning and becomes a sixteen-page weekly. Its circulation now averages 20,000 a month.



Oswald Chambers



God's Tabernacle (1901) and Revivalist Press (1904)

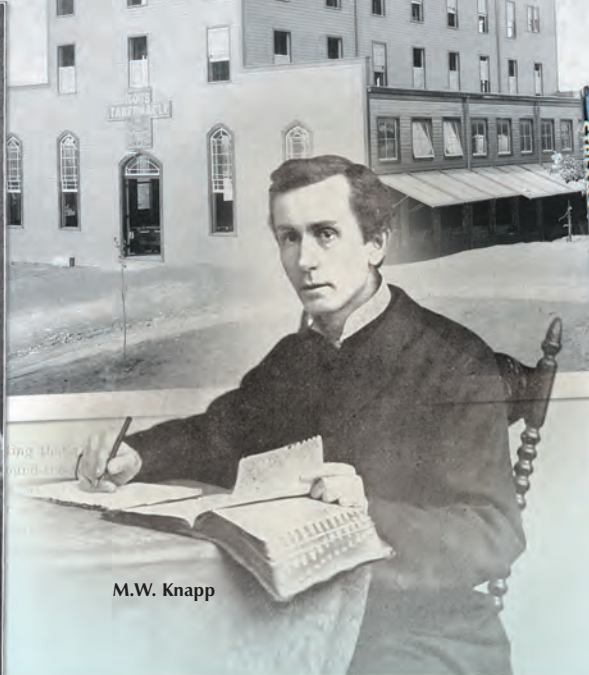


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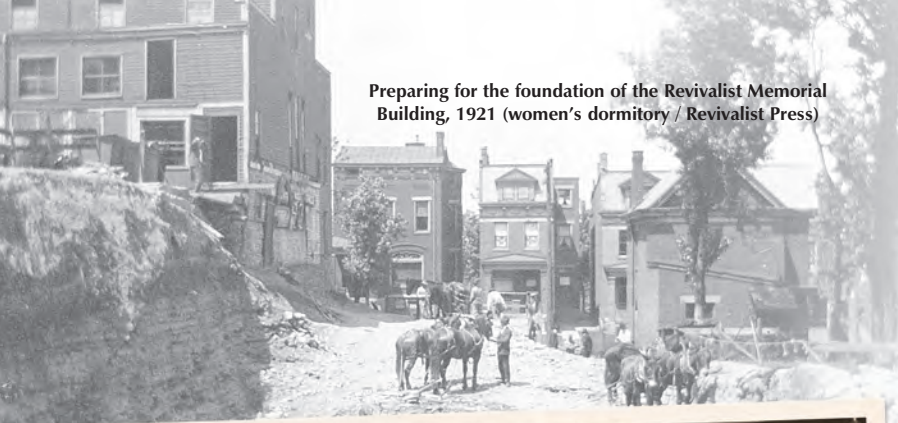
Bessie Queen Standley



M.W. Knapp

- 1900** *God's Revivalist* helps establish God's Bible School and becomes its official voice.
- 1901** The name of the publication is changed from *The Revivalist* to *God's Revivalist and Bible Advocate*. Knapp announces the launching of a weekly publication especially for young people called *Sparkling Waters from Bible Fountains*.
- 1902** Minnie Ferle Knapp, widow of the founder, and Bessie Queen (Standley) take over the publishing after the death of Martin Knapp in December 1901.

- 1904** GBS sets up its own printing establishment, together with a bindery and mailing department, locating it in the new wooden tabernacle, which had been built in 1901.
- 1907** (Through 1916) *God's Revivalist* prints 181 articles by former faculty member Oswald Chambers (author of the best-selling devotional book *My Utmost for His Highest*).
- 1920** Lettie B. Cowman (author of the best-selling devotional book *Streams in the Desert*) begins her famous column, "Thoughts for the Quiet Hour," which she will continue through 1957.



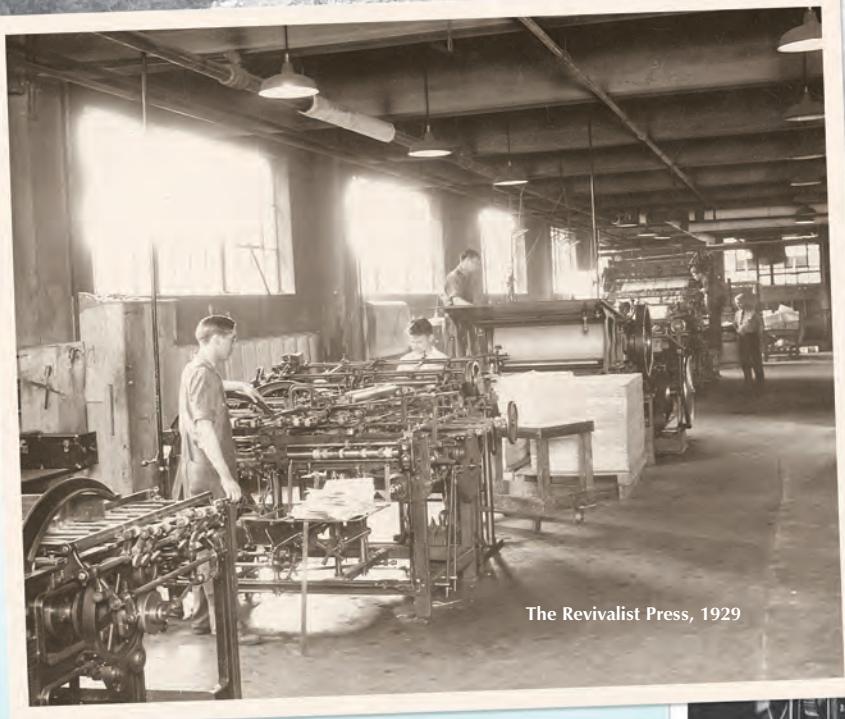
Preparing for the foundation of the Revivalist Memorial Building, 1921 (women's dormitory / Revivalist Press)



Florence Carlson



Sam Deets



The Revivalist Press, 1929



The Revivalist Press, typesetting, 1938

# timeline

CONTINUED

**1923** GBS's modern brick Revivalist Memorial Building (women's dorm) is dedicated June 10. A huge new 35-foot-long Miehle letterpress is installed in the lower basement, as well as the "up-to-the minute folder that feeds, pastes, folds, and trims all in one operation and at the rate of 4,500 papers an hour." On the next level "visitors could see workers operating Linotype machines, preparing forms for the presses, and using the book-binding equipment."

For the next half-century the *Revivalist* ministry was supplemented by a vast outpouring of books and pamphlets published here.

**1928** *God's Revivalist* begins listing Bessie Queen Standley as sole editor.

**1950** Florence Carlson becomes editor.

**1963** *God's Revivalist* switches from a weekly to a twice-monthly publication.

**1965** Samuel E. Deets, at age 30, concurrently becomes GBS president and *Revivalist* editor-in-chief.

**1972** Because GBS's printing equipment is obsolete and falling apart, the printing of *God's*

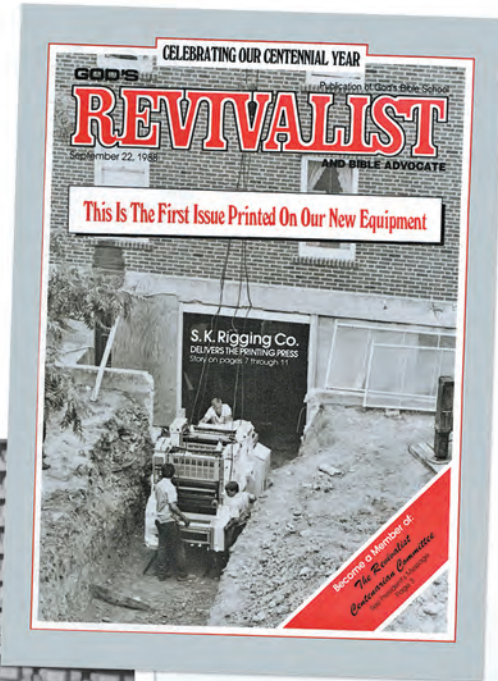


Bence Miller

Glenn Black



Gary Spriggs



A new press, 1988



Hubert Hotchkiss



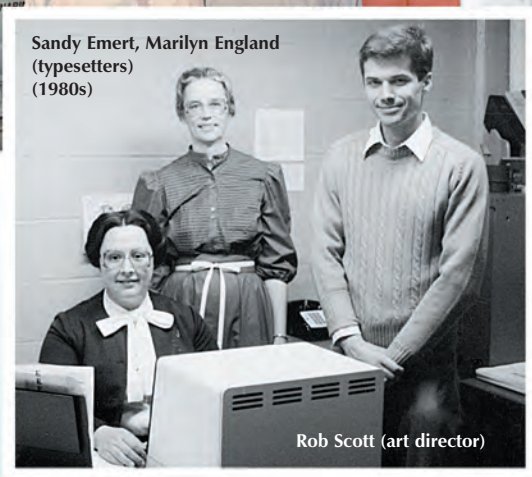
"List Room" 1984  
Nila Oliphant (Dilbert), Cindy Dye (Haight)

- 1975 Bence C. Miller becomes president of God's Bible School while Samuel Deets continues as executive editor of *God's Revivalist*.
- 1976 Bence Miller becomes executive editor and shortly thereafter appoints 25-year-old Glenn D. Black as office editor.
- 1978 Glenn D. Black becomes executive editor.
- 1985 Hubert Hotchkiss replaces Glenn Black as editor.

- 1988 With much fanfare, the printing of *God's Revivalist* returns to campus with the installation of a new Komori 226 SP offset printing press and the marvelous new "multibinder," which collates, folds, staples, and trims the paper.  
Gary L. Spriggs, administrative assistant to GBS President Bence Miller, becomes editor.
- 1990 The publishing of *God's Revivalist* is reduced from 24 issues to 12 annually.  
Ron Shew becomes editor while continuing his duties as pressman.



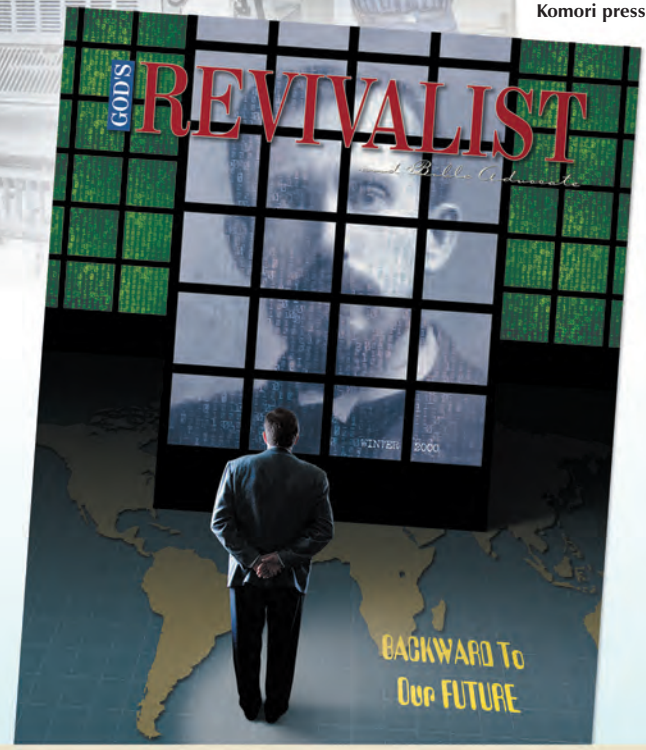
Ron Shew and the Komori press



Sandy Emert, Marilyn England (typesetters) (1980s)

Rob Scott (art director)

(above, L to R):  
Ron Shew  
Ricky Christman  
Sherilyn Bullock  
Rob Scott  
Jennifer Bricker  
Luella Shew  
(1980s)



# timeline CONTINUED

- 1992** The nameplate is redesigned by art director Rob Scott.
- 1995** Larry D. Smith becomes editor.
- 1997** The frequency for publication of *God's Revivalist* is reduced to nine times per year.
- 2000** The current nameplate design is adopted.
- 2003** After 80 years in the Revivalist Memorial Building (women's dormitory), all of the printing equipment is sold and the *Revivalist* offices move to the upper floor of the east end of the

[Standley] Administration Building. Country Pines Printing, Inc., Shoals, Indiana, begins the actual printing and mailing of *God's Revivalist*.

Two factors prompt this action: First, campus renovation plans call for removing the high school classrooms from above the auditorium (Adcock Chapel) in the Knapp Memorial Building to join the kindergarten-through-8th-grade academy in the lower floors of the Revivalist Memorial Building. Second, apartments located in the [Standley] Administration Building can no longer be used as living quarters by order of the fire marshall.



Larry and Carol

Revivalist Office, 2013  
 Sharree Pouzar, production manager  
 Shane Muir, graphic designer  
 Kevin Moser, art director  
 Larry Smith, editor

The rooms which are now to house the *Revivalist* offices have been used as living quarters for more than 100 years. For ten of those years, while director of admissions for GBS, Carol Wiseman lived here. It was here in her bedroom that she knelt by her bed and devoutly prayed for a husband. That very room becomes Larry Smith's new office and his desk sits where Carol's bed once stood. Larry and Carol were married in the Adcock Chapel on August 10, 1996! ■

All four of my years as a GBS student (1988-92) were spent working for the Revivalist Press. My main job was in the mailing room, running the temperamental labeling machine. Sometimes the machine would work beautifully, placing an adhesive address label on each issue. But other times it would skip a copy or two, or, worse yet, spit several labels onto one copy!! Then the machine would have to be stopped, and we would ever-so-carefully remove the extra labels and place them on separate copies.

In between issues, we work students would do a variety of jobs. We helped collate books, which were then run through the binding machine. I remember placing the book cover on the machine, pushing the button, watching the book slide across the hot glue and then onto the cover. The aggravating times were when the cover slipped, and then you had a mess.

Of course, we helped to stuff the Easter and Thanksgiving GBS appeal letters. I remember one year we were promised that if we stayed up until the letters were all placed in the envelopes we would be taken out for breakfast. A few of us stayed up all night, stuffing letters. True to their word, Ron Shew (and I can't remember who else) took a few of us students out to breakfast. Needless to say, after staying up all night, that breakfast didn't settle too well!

Part of the fun of working in the *Revivalist* was the great people with whom we worked. Ron Shew was the printer, and he was a lot of fun to be around. Rick Christman was the mailroom boss for at least two of my years, and he was a super boss. I enjoyed working with fellow students - Jim Bender, Kathie Montague, Lena Strack, to name a few. Oh, and I can't forget Kevin Moser, Rob Scott, and Mrs. Luella Shew. I remember the time I had to read part of a book aloud to Kevin so he could proof it. After reading and reading and reading, I was saying words that didn't exist!

I really enjoyed my days in the Revivalist Press and I felt sad when they moved the printing back off campus.

May God continue to bless the publication of *God's Revivalist*.

-Tami (Davis) Fall (GBS '92 BA)



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