

# GOD'S REVIVALIST

Winter 2011

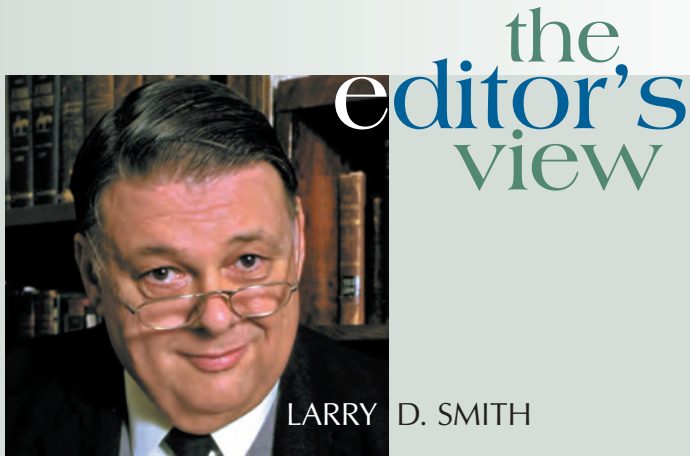
*and Bible Advocate*



He gives SNOW like wool;

He scatters the FROST like ashes.

Psalm 147:16



# the editor's view

LARRY D. SMITH

## WHAT ABOUT THOSE AUTOPSY REPORTS?

We were doing autopsies on ourselves long before Keith Drury confirmed our demise. But his 1995 announcement that “the holiness movement is dead” was the catalyst for many others. As these all agree, we still have holiness denominations and institutions. But that dynamic coalition of “deeper life” forces that once swept the nation, calling a sleepy church to renewal and a degraded culture to reform no longer exists. The old “mainline” holiness movement has been done in by affluence, enculturation, and historical drift.

Our loss is tragic, but still we’re getting tired of the autopsies. Isn’t it time to turn our faces toward tomorrow? Granted, this question is a bit naive, since our stalwart ones have always kept their faces toward tomorrow.

Courageously they are advancing God’s Kingdom, assured that He will always have a holiness movement. If it’s not the old one, as Drury has reminded us, He will raise up another, for in every age He wills that His children be holy like Himself. So with those faithful comrades, we lift again the old Salvation Army war cry, “Blood and Fire,” as we move hopefully to the conquest.

But what about those autopsy reports? They’re distressing, to be sure; but so are Jeremiah and Ezekiel. Like those ancient prophets, they speak powerfully to us, diagnosing the maladies of our past, but also suggesting remedies for our future. To ignore them would be folly.

Among the most perceptive is *Counterpoint*, released by Schmul Publishing Co. in 2005 with essays by Drury, Richard S. Taylor, Kenneth Collins, and Wallace Thornton, Jr. All their conclusions invite our attention, but none is more arresting than Dr. Collins’ suggestion that we “planted seeds of subsequent demise” (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: GBS Students Kayla Raines (New Castle, IN), Roanna Thawley (Salem, OH), Brenda Palacios, (Longmont, CO), Esther Hough (Fife Lake, MI), Renee Langworthy (Fairbanks, AK), and Pamela Stinson (Norton, OH) walk across the snow-covered campus.

# the president's page



## GOD WANTS HIS JOB BACK

by Michael R. Avery, President

**I**n our recent missionary convention, guest speaker Otto Koning spoke passionately about the importance of relying completely on God's Spirit to accomplish the work He has called us to do. He gave numerous personal illustrations (including his famous pineapple story), demonstrating the futility of trying to do spiritual work through mere human ingenuity. He closed with this lamentation, "God wants His job back."

No one would ever admit to wanting God's job, much less taking it! But every time we make decisions that marginalize His involvement, every time we allow political considerations to silence the voice of Biblical principle, every time we let self-interest edge out kingdom priorities, and every time we turn to secular institutions to change what can only be changed by grace, we are in effect telling God that we can run things more effectively than He.

This is not to say that human involvement is insignificant to God's work. To the contrary, God has chosen to save the world through the "foolishness of preaching." So man's involvement is not only crucial but central to the spread of the gospel. Yet the proper balance between human energy and divine grace is sometimes difficult to find. One of the reasons for having the book of Acts in Holy Scripture is to provide a vivid illustration of what this tension looks like. It actually gives us a front

row seat to witness how this cooperation between the human and the divine plays out.

The opening verses of the book tell the reader that what unfolds in the following pages is the continued work of Jesus through the Holy Spirit. However, what one witnesses is an amazing group of very human, yet remarkable characters whose personality strengths, human gifts, and personal intelligence are utilized completely by the Holy Spirit for the advancement of God's church. Peter, the one-time denier, holds the church together by his unshakable testimony and leadership. An unlearned, unlettered deacon named Stephen mystifies the doctors of the law in a spell-binding sermon that precipitates his being stoned to death. The remainder of the book highlights the ministry of the Apostle Paul—a ministry that entails the most amazing missionary journeys the world has ever witnessed. On every page it is evident that God is using human hands and feet to accomplish His work. But it is also equally clear that those same hands and feet are filled and directed by the Holy Spirit.

### ***How is this balance lost?***

I believe this loss of balance happens when in our zeal to see God's work advance we become willing to rely solely on human wisdom, secular institutions, religious denominations, or political activism as the catalyst for change or advancement. These are shortcuts that will often give the appearance of success but will in the long run fail to bring about

lasting change. Christians and churches alike often turn to everything from marketing strategies to politics for the cultural and spiritual changes that actually can only come by grace. How often have you heard a pastor or a politician make the statement that the only way to effect cultural change is to send the right man to Washington? This is the false notion that change comes from the top down. The truth is that there must be a change in the spiritual culture at the grassroots level before anything can happen on the national level. The Wesleyan Revival plowed the ground and planted the

seed for social reform in England at the grassroots level long before William Wilberforce (who was transformed by that same revival) was able to pass legislation changing the slavery laws of the nation. Churches that bring about lasting change are churches that are joining hands with God's Spirit to effect spiritual and cultural change at the grassroots level of life – one man, one woman, one family at a time!

### **How does God get His job back?**

God gets His job back when the Church recognizes that it is God alone who can cause deep and last-

ing change in both the hearts of men and the moral fabric of a culture. His divine management is re-established when we surrender to His full control and learn how to faithfully walk under the direction of His Spirit; when we honor His Word through prompt and careful obedience; when we pray, "Thy kingdom come, Thy will be done, on earth as it is in heaven," and really mean it. God has His job back when we finally grasp that spiritual success is finding out what He is doing and then linking our hands with His to make it happen! ■

# 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.

### MEMORIES OF GBS THANKSGIVING DAY DINNERS

I found Larry Smith's "Editor's View" in the November issue most interesting. His use of Abraham Lincoln's first Thanksgiving proclamation as the vehicle for his sermonette was inspired. I found his nostalgic evocation of the old-time Thanksgiving celebration charming. My nostalgia, however, is decidedly different.

Growing up on the GBS campus in the late '30's and early '40's as a member of M.G. Standley's family, I never experienced a "traditional" Thanksgiving meal. One of my most vivid memories (still after 70 years) was sitting in our parlor window in what is now the Schmul Chapel and gazing down at a veritable river of children flowing from the auditorium, where they enjoyed a brief program of music and spiritual uplift, on down the ramp between the Administration Building and the girls' dorm to the dining hall, where they received a turkey meal, etc.

I am still impressed by all the effort required of GBS students and staff to prepare for, host, and deliver back to their points of origin these thousands of children. I would respectfully suggest that next year you

use the *Revivalist* to solicit from the alumni who were part of that great experience to share their memories for the benefit of a younger generation.

TJADER MEIGHEN  
Washington, D.C.

**Editor's Note:** We are enthusiastic about this suggestion! GBS's famous Thanksgiving Day dinners for Cincinnati's inner-city poor made a powerful impact. We're asking GBS alumni who were in any way involved in these dinners to sit down and write their memories and send them to us. We will feature selections from these in the November 2011 *Revivalist*. We thank Mr. Meighen, the grandson of former President M.G. Standley, for his letter.

### HEAVINESS OF HEART

I am so grateful for the letter written [to Dr. Phil] in the November issue of the *Revivalist* ["Heaviness of Heart"]. I too have suffered with the same thing. I thank the writer for his honesty. The letter gave me hope. It's so hard being in an ongoing battle that no one seems to understand.

NAME WITHHELD



# PRAYER for the NEW YEAR

*by John Wesley*

**LORD JESUS**, I will be no longer my own, but give up myself to Your will in all things. Make me what You will, Lord, and set me where You will. Let me be a vessel of silver or gold, or a vessel of wood or stone, so that I “be a vessel unto honor.” If I be not the head or the eye or the ear—one of the nobler and more honorable instruments that You will employ, let me be the hand or the foot—one of the most laborious, lowest, and most despised of all the servants of my Lord. Let my name and lot be among the hewers of wood or drawers of water, among the door-keepers of Your house—anywhere I may be of service.

I put myself wholly into Your hands. Put me to what You will; rank me with whom You will; put me to doing, put me to suffering. Let me be employed for You or laid aside for You, exalted for You, or trodden under foot for You. Let me be full, let me be empty; let me have all things, let me have nothing. I freely and heartily resign all to Your pleasure and disposal.

O Glorious Jehovah, the Lord God omnipotent, Father, Son, and Holy Spirit, You are now become my covenant-friend; and I, through Your infinite grace, am become Your covenant-servant. Amen. So be it. And the covenant which I have made on earth, let it be ratified in heaven. ■

*These words, condensed and updated by the editor, are from the old Methodist Covenant Service, implemented by John Wesley in the early Methodist societies and used customarily at the beginning of each year for those “making and renewing their covenant with God.”*

MAY 11-15, 2011

Dr. Michael Avery, president  
Rev. Mark Cravens, campus pastor

**GUEST SPEAKERS**

Rev. Bob Bolois, Saturday evening  
Rev. Chris Cravens, Sunday evening  
Attorney David Gibbs Jr, Friday evening  
Rev. Blake Jones, Thurs-Fri morning  
Rev. James Plank, Thursday evening  
Rev. Larry Smith, Sunday morning

**FIRST SERVICE**

Wednesday, 7 pm

**PRAYER SERVICES**

Thursday – Friday, 7:30 am

**HEART TALKS**

Thursday – Friday, 9 am

**MORNING WORSHIP**

Thursday – Friday, Sunday, 10:30 am

**EVENING SERVICES**

Wed – Sat, 7 pm; Sunday, 6 pm

**GBS COMMENCEMENT**

Saturday, 10 am

**COMMUNION SERVICE**

Sunday, 9 am

**STUDENT MINISTRIES SERVICE**

Sunday, 2:30 pm

CAMP MEETING 2011

Michael Avery



Mark Cravens



Larry Smith



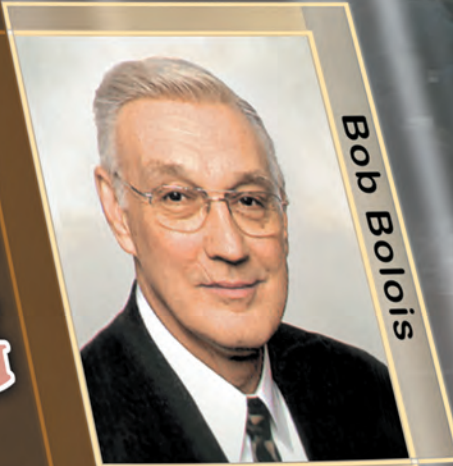
Blake Jones



Chris Cravens



Bob Bolois



James Plank



David Gibbs



GOD'S BIBLE SCHOOL  
& COLLEGE



## — Called Unto Holiness —

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

### ADVICE FOR THE ENTIRELY SANCTIFIED

#### Part 1

*by the Rev. John Fletcher, Vicar of Madeley*

**S**aint Paul informs us that he continued to run for the heavenly crown like a man who could become reprobate and be cast away (I Cor. 9:25, 27). So you also must run the Christian race so that you may obtain your crown. Still keep your body under. Still watch your own heart, and be “steadfast in the faith.” Still resist the devil that he may flee from you. Granted, “the weakness of the flesh” is not sin; but yet the “deceitfulness of sin” creeps in at this door. Use all the armor of God “with all prayer” that you may be more than conquerors through Him who has loved you.

If your Master, the Lord Jesus, was tempted and assaulted to the last, and if to the last He watched and prayed, using all the means of grace, fighting against the world, the flesh, and the devil, do not think that you are above Him. Go and do likewise.

Perfect love does not imply perfect knowledge, but perfect humility and readiness to receive instruction. Remember, therefore, that if you show that you are above being instructed, even by a lowly person who teaches under the divine anointing, you will show that you are fallen from a perfection of humility to a perfection of pride.

Uninterrupted transports of praise and ceaseless raptures of joy do not belong to Christian perfection but to that of the angels. If God indulges you with ecstasies and extraordinary revelations, be thankful for them, but be “not exalted above measure” by them. Remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor to rest and enjoy rare sights there but in resolutely taking up the cross and following Christ to the top of Mount Calvary.

This lesson is deep, but Christ may teach you one deeper still. By identifying with Him in all His sufferings He may call you to “know him every way crucified.” What a pattern He is of confidence in God even in the most painful suffering. “The ground of a thousand mistakes,” says Mr. Wesley, “is the not considering deeply that love is the highest gift of God—humble, gentle, patient love; that all visions, revelations, manifestations whatever are little compared to love.”

Love is humble. Let all you speak and do show that you are little and lowly in your own eyes. Be always ready to admit any fault that you have done. If you have thought, spoke, or acted wrong be quick to acknowledge it. Christian perfection shines as much in the child-like humility by which sanctified Christians readily acknowledge their faults as it does in the faithful steadfastness with which they strive against sin.

You ought to direct your love upon God’s dearest children, those who excel in virtue, because they more strongly reflect the image of God. But if you despise the weak and are above lending them a helping hand, you are fallen from Christian perfection, which teaches us to “bear one another’s burdens,” especially the burdens of the weak. Imitate the tenderness of the Good Shepherd who lovingly carries the lambs, leads the sheep who are big and strong, and feeds with milk those who cannot bear strong meat. ■

*Rev. John Fletcher (1729–1785) was a close friend and faithful assistant to John Wesley during the Methodist Revival in England. This selection and the one to follow, condensed and updated by the editor, is extracted from Fletcher’s Last Check to Antinomianism. Part 2 will appear next month.*

# YOUR CHILDREN'S SPIRITUAL HEALTH

*by Melvin Adams*



The other day I was talking with the leader of a nationally-known Christian organization. In the course of our conversation, he said, “I really appreciate the vision you have of offering children across America a Christian education. You are definitely on the right track of what we need in this country. But, strange as it may sound, you will probably get some of your strongest opposition from pastors.”

Now, that suggestion may seem like an oxymoron, but he is right. In many ways that has been our experience. We are finding that pastors, the very people who claim the calling of God to lead people into relationship with Christ and nurture them in faith, are often among the slowest to support the vision of offering Christian worldview education to the masses. Like us, you may be asking the question “Why?” I think the answer is not profound.

To start with, too many pastors have themselves abandoned belief in the authority of God’s Word. Many are buying the lies of modern education. Therefore, they don’t really hold conviction of truth, and for them, “the fear of the Lord is” not necessarily “the beginning of wisdom.” As a result, they are not burdened by the responsibility they have in influencing never-dying souls.

Additionally, too many pastors have lost touch with the fact that they are called to build God’s kingdom, not their own. Therefore, if something (even if it is building God’s kingdom) is not their own idea or does not directly build what they are doing, they’re not interested.

Finally, many pastors have buckled to the notions of modern culture that promote self-actualization and pluralism. Fearful of offending or losing parishioners, they

only address topics warmly embraced by all — especially when it comes to how to raise children. You see, modern culture has shifted to become the polar opposite of the Bible on this topic (and most others).

Having spent years in pastoral ministry myself, I understand some of the intense pressures faced by pastors today. The world is filled with influences hostile to the Christian faith. It is not at all easy for pastors to keep the world’s philosophies from infiltrating the church. I’m also glad to report that not all pastors are “wolves in sheep’s clothing.”

But think with me for a moment. Battles are never won through defeat, and victories are seldom caused by retreat. They are won by strategic intentional actions of commitment, sacrifice, and risk.

Sadly, just as many pastors take a passive view of the spiritual health of their people, many parents are not intentional about the spiritual well-being of their children. They are not diligent to “train them up in the fear and admonition of the Lord.” This battle must also be one that involves intentional actions of commitment, sacrifice and risk. As a father of six, I know something of this challenge as well.

So, what are some steps parents should take to ensure the spiritual health of their children?

- Be sure you are a real Christian yourself and that your example and teaching (including influences you allow in your home) are in alignment with the principles and priorities of the Bible. Nothing distorts spiritual formation in children more than spiritual hypocrisy at home.





# 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.

- Make sure you are taking your family to a thoroughly Bible-believing church where the whole family (including you) is evangelized and nurtured through discipleship and where there are opportunities for service. Encourage and support your pastor as he takes a stand on issues that are in the best interest of your family's spiritual well-being.
- If you are not teaching your children at home, enroll them in a good Christian school. This will take sacrifice and a lot of it. But outside the influence of your own home, the influences of your children's school are without question the most significant in their spiritual formation. If you are teaching them at home, make sure you are being diligent to take strategic intentional actions of commitment, sacrifice and risk, and that you are giving them a thoroughly Christian worldview education. There are several great curricula to help you. Regardless, know what they are being taught; and if others are teaching them, have contact with their teachers.
- Know and manage your children's relationships with their friends. Don't take anything for granted.
- Pray for your children daily in your private time and when you are with them. Let them hear you pray for their safety and spiritual well-being. Prayer is the key to winning spiritual battles and breaking down resistance. The Bible says, "The effectual fervent prayer of a righteous man availeth much."

Perhaps you are reading this article and are thinking, "I've already lived this part of my life and have made a lot of wrong choices." Maybe today things are not good with your child's spiritual health. Let me encourage you to start doing what you can to correct the situation. You may not be able to make changes in your child's life, but you can in yours. Then, through prayer, God can make the needed changes in your child. It will take strategic intentional actions of commitment, sacrifice and risk. It is a spiritual battle that must begin by seeking God. But it is a battle that can be won.

As another year begins, my prayer for you is that God will bless and strengthen you and your family and that you will all be blessed with spiritual health.

If you would like to read more articles focused on a Christian worldview and the education of children, let me invite you to sign up for a quarterly newsletter on our home page, [renewation.org](http://renewation.org). It's free! ■

**Melvin Adams** is a GBS alumnus (BA '82) and president and CEO of RENEWATION ([renewation.org](http://renewation.org)), a non-profit organization working to offer every child a Christian worldview, tuition free. His career has been centered in Christian education, international missions, and music and pastoral ministries. He and his wife Sandy have six children and two grandchildren. They reside in Hardy, Virginia.

**CINCINNATI.** "TeenPower2 was started about a year-and-a-half ago to offer a service for the younger teens and pre-teens in the Over-the-Rhine community. The service has been averaging about 50 children and teens in attendance each week. About half would be considered unchurched and have had little experience with Christianity outside this service. The basic message of the Bible and a Bible character lesson are taught every week. Several of the teens have shown desire for more training and meet regularly with a GBS college student for mentoring." —Matthew Hallam, TOPS and Main Street Chapel Newsletter

**ECUADOR.** "We have just closed the first three-country meeting in South America. This was held in Quito, Ecuador. On Friday we saw a great move of the Spirit and on the second Sunday morning we had a true break. Brother Pablo told me there were more than forty at the altar, twelve of whom were in a Christian church service for the first time in their lives! Please keep them in your prayers daily." —Raymond L. Shreve, Evangelical Wesleyan Mission Newsletter

**MOLDOVA.** "We had a team here to help renovate our Teen Challenge Center. Some members assisted us with two large outreaches. The first was in the same village. It went very well, and I was able to communicate with the children using my Romanian language skills. The second village was Russian-speaking. [They] didn't care about our mistakes or fumbles. In the processes of loving these kids we shared Jesus with them. Between the two outreaches, we saw 19 children accept Christ! Because of the work this team did at the Teen Challenge Center, we are going to be able to start a church there." —Wesley and Donna (Downing) Buck, Email Newsletter ■

# NEWS

from the Hilltop

## DR. MARK BIRD SPEAKS AT ETS MEETING IN ATLANTA

GBS faculty member Dr. Mark Bird presented a scholarly paper November 19 at the meeting of the Evangelical Theological Society, held in Atlanta, Georgia. Entitled "To

What Extent Did Jesus Operate in His Deity while on His Earthly Mission?" Bird's presentation was in response to Bruce Ware, last year's ETS president, who had emphasized that while Jesus was on earth He acted primarily as a man in the power of the Spirit, though at times He did act as God. Bird argued that this was one-sided, for Jesus did His miracles and expressed His wisdom not only as a Spirit-anointed man, but also as God the Son, who came to minister on earth as the enfleshed revelation



Dr. Mark Bird

of God. He lived His entire human life as the God-man, with His deity sometimes coming to the forefront and with His humanity doing so at other times.

"I want to congratulate you on the paper," one scholar told Dr. Bird. "I

think the strongest point of the paper was this at the beginning: If the deity is latent [dormant, unexpressed], the incarnation becomes questionable. God was manifest in the flesh; and to make that latent there is no manifestation of God."

# 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 Aaron (GBS '09 AA ) and Lisa (Christner) (GBS '10 BA ) Jones**, a daughter, **Charity Renae Jones**, born August 24, 2010, Corydon, Indiana. Aaron is pastor of the Greenbriar Holiness Church, Paoli, Indiana.

## DEATHS

**Doris Nell (Spears) Bullock, 84**, died November 3, 2010, St. Petersburg, Florida. She was married to Foy Bullock, January, 20, 1944. They were converted in 1949, and after graduating from Bethany Nazarene College, pastored churches in Oklahoma, Illinois, and Tennessee. Foy also served as president of Bible Missionary Institute, Rock Island, Illinois, until his death in 1983. For the next 27 years, Doris worked with young people, serving as Dean of Women at God's Bible School and College and as Dean of Students at Bible Missionary



Institute. She also taught world missions and speech. In July 2005 she retired and moved to St. Petersburg.

Everywhere she went she touched the lives of people. Diagnosed with kidney disease in early 2010, she spent the rest of her life in the hospital and care facilities, where her ministry only accelerated. Doctors, nurses and other caregivers came to her room to see her smile and feel her love.

She is survived by her three children, Rex , Knox, and Beth; 10 grandchildren; and 11 great-grandchildren; as well as a brother Charles. Memorial services were held at Cornerstone Community Church, St. Petersburg, Florida, and later at A. Frank Smith United Methodist Church, Alto, Texas, with burial at Old Palestine Cemetery, Alto.

*"Sister Bullock, as she was affectionately known, has left a priceless legacy of gracious Christian service. We are deeply grateful for the years she spent at GBS."*  
—President Michael Avery.

**Frederick Raymond McCulley, 81**, died December 8, 2010. He attended Allentown Bible Institute, then served pastorates at Amsterdam, East Windsor, and Syracuse, all in New York. He also spent several years in real estate sales.

Fred was a multi-talented person, gifted in music, writing, rhetoric, and teaching. A life-long conservationist, he was knowledgeable in wood, plant, and animal



Ezra Byer

### EZRA BYER RECEIVES TIM DOTSON SCHOLARSHIP

On Saturday, October 30, 2010, John Manley along with the Youth Challenge Board presented the Tim Dotson Memorial Scholarship for \$1,000 to Ezra Byer. Ezra is a senior in the Division of Ministerial Education at God's Bible School and College. He is

especially interested in pastoral ministries with a call to plant churches in Canada. The scholarship is in memory and honor of Tim Dotson, who founded Youth Challenge in 1995 out of a genuine love and concern for the spiritual development of young people. Tim was a 1991 graduate of GBS. —*Faith Avery, Director of Institutional Advancement* ■



lore. He served as pastor-at-large to a parish extending over much of the country, keeping in touch by letter and phone. The core of his life revolved around his faith. For



many years he conducted services at the Federal Correctional Institute at Ray Brook.

He was married to Lorraine Gangaware, now deceased. He is survived by his children, Paul, Rebecca, Naomi, William, Bruce, and James; 12 grandchildren; several great-grandchildren, and two sisters, Verna and Naomi. Funeral services were held at the Pilgrim Holiness Church, Lake Placid, New York, with burial in the North Elba Cemetery.

**Carol Joy (Firkins) Schaper, 83**, died November 12, 2010, Ochelata, Oklahoma.

As a teenager she moved with her family to Downey, California and graduated from UCLA with a degree in bacteriology in August 1948. She was married to Rev. Melvin Schaper, November 11, 1948. They soon moved to Independence, Kansas, where they assisted in founding



Independence Bible School. In 1964 they moved to Grenada, where they founded St. John's Christian Secondary School. She later taught at God's Bible School and College.

Mrs. Schaper loved teaching science and literature and faithfully assisted her

husband in his many endeavors. She was a loving wife, mother, grandmother, and great-grandmother and was also a licensed minister of the Bible Holiness Church and a member of the Ochelata Bible Holiness Church.

She is survived by her husband Melvin, who is a member of the GBS Board of Trustees; seven children, Nathan, Ruth, Charles, Albert, Stephen, Quenton, and Kent; 23 grandchildren; 42 great-grandchildren; and other relatives. Funeral services were held at the Bible Holiness Church Tabernacle, Ochelata, Rev. Albert K. Schaper, officiating, assisted by others. Interment was in Mt. Hope Cemetery, Independence, Kansas.

*"Mrs. Schaper was one of that great multitude of godly men and woman who have invested in the students of God's Bible School. In that day many will rise and call her blessed."* —*President Michael Avery*

**James Leroy Spangler, Sr., 76**, died September 24, 2010, Thomasville, North Carolina. He attended Slippery Rock State Teachers College, where he was introduced to Jesus. His mother and several in his family were saved through his influence. He graduated from Transylvania Bible School, God's Bible School and College (1959), and the University of Cincinnati. In 1959 he was married to Mary Wynn Stambaugh, who was to graduate from GBS in 1960.

After leaving Cincinnati, he and his wife pastored the Loyal Oak Wesleyan Methodist Church, Norton, Ohio. He taught for ten years in New Wilmington, Pennsylvania, and retired from the Thomasville city schools in 1994. He was a member of West Middlesex



Wesleyan Methodist Church and attended Faith Community Chapel, Thomasville. He is survived by his wife; three sons, Jim, Jon, and Jeff; ten grandchildren; brothers Norman and Robert; and sisters Charlotte, Carol, Betsy, and Sandra. Funeral services

were held at Faith Community Chapel, Rev. Mike Wetherald and Rev. Daniel Downing, officiating, with interment in the church cemetery. A memorial service was held later at the West Middlesex Wesleyan Methodist Church with Rev. Gary Winemiller and Rev. Joseph Smith, participating.

### HITHER AND THITHER

**Dr. Stephen Gibson**, former missionary to Ukraine, is now serving as director of Holiness Pilgrim Mission, with ministries in Haiti, the Dominican Republic, and Ukraine. He will continue to serve as pastor of Victory Chapel, in Indianapolis. He regularly serves as an adjunct professor at GBS. Dr. Gibson succeeds the Rev. Winfield Poe, who has retired as HPM director. His first trip to Haiti was in January, 2011. ■

**Cordelia Robinson Miller**, 88, wife of former GBS president Bence C. Miller and a resident of Columbus, Indiana, died November 18, 2010. She was converted at the age of 12, and four years later she began attending God's Bible School, where she graduated from high school in 1944 and then went on to college. While at GBS she worked in the home of President M.G. Standley. During the summer months she worked at a munitions plant in Charleston, Indiana. Sensing God's call to evangelistic work, she began to sing for revivals.

She had been doing this for four years when she met Bence C. Miller at a camp meeting where she was the song evangelist and he the evangelist. They were married August 20, 1949, and together they served pastorates in Sullivan, Greenfield, Madison, and Franklin, Indiana. Cordelia was very supportive of her husband and instrumental in building the Sunday school. She served as song leader and started the children's ministry in each church.

In 1975 they were called to God's Bible School and College, where for 20 years she stood by her husband as wife of the president. Known for her fabulous meals, she had staff and faculty in her home frequently. She was a lovely and gracious hostess. One year she decided to invite every person who worked for the school and his or her family to a meal. She had a soft spot in her heart for students, especially international students. If one did not have a coat or clothing for a Cincinnati winter, she saw to it that that person was provided for, even if she had to go out and purchase the items herself.

After retiring from GBS, Cordelia—then in her 70's—went to Belize, Central America, with her



husband, where they served as missionaries for four-and-a-half years. They lived in a little cement block home, and for the first time since her childhood she did her laundry using a washboard. When neighbors were sick or in need, she would visit them in their little dirt-floor huts and take them food and medicine. She left the mission field for the last time when she was 81 years old.

The Millers returned home in 2003, intending to retire, but the Central Wesleyan Church in Columbus, Indiana, asked them to take its pastorate. Until her illness, she helped to keep the church active. She gave her entire life to the ministry. She was deeply loved by her husband and family and will be greatly missed.

Left to mourn her passing are her husband Bence; two sons, David and Jonathan; six grandchildren; two great grandchildren; a sister Aletha, and a brother Gilbert. Funeral services were held in Columbus, Indiana, the Rev. Dr. Mark Eckart, officiating, with burial at Garland Brook Cemetery.

*"Cordelia Miller will be remembered for her long years of faithful service to God's Bible School, her alma mater. We greatly honor that service and salute her memory. May our loving Heavenly Father surround Dr. Miller and all Cordelia's family with His comfort and grace."* —President Michael Avery ■



### SINGING AT WENDY'S RESTAURANT

by Betty Bailey

*HOME MISSIONS: "Religious missions operating within the country or territory of the supporting church."*

In Luke 14:23, Jesus gives the parable of a supper being ready and people invited to come. But they all began to make excuses. So the master of the house told his servants to go out into the streets and bring in the poor, the maimed, the halt, and the blind. But there was still room for more people. So the master said to his servants, "Go out into the highways and hedges and compel them to come in that my house be filled." Still the great supper of the gospel is ready, and Jesus is calling, but still excuses are being made.



Traveling to North Carolina to see our son, Terry Bailey, we arrived in time to see him loading up a keyboard, horns, and other musical items. I asked where he and the others with him were going. He answered that they were going to have a "gospel sing" at a Bojangles restaurant. I became very interested and asked many questions.

I returned to Michigan very impressed with the results that these Christians were having in North Carolina. For example, one night as they were singing, Terry noticed that a young man eating at Bojangles was crying. Terry went over and asked if he could be of any help to him. The young man answered, "You already have helped me. I just got saved."

So I started going to the fast food restaurants in Owosso, Michigan, to see if we could get permission to have gospel sings also. To make a long story short, we finally did get such permission, though it took two months from the time we started asking until we had our first gospel sing at a Wendy's restaurant.



We now have one of these musical presentations the third Monday of every month. We have been pursuing this ministry now for 22 months, and though this had been their slow night, we have had standing room only crowds at every one of them!

In fact, Wendy's has been asking us to come two nights every month. People have been saying how the singing has been helping them spiritually. Sometimes they even raise their hands, unashamed to praise the Lord.

New people have come to our church as a result of this, and we have been invited to sing at different events and churches around the country. Our church family is behind us in this adventure. Mike and Sandy Sheldon (our daughter) and their family have been a big help in spreading the gospel in this way through song and testimony. Rev. Tucker, our pastor, and his wife have filled in for us on occasion.

I can tell you that all of the workers in the Wendy's restaurant want to work the night we have the gospel sing. God is working in more ways than we can imagine. We must reach OUT if people are to come IN! I am a firm believer in HOME MISSIONS! ■

*This article, previously appearing in the Pilgrim Nazarene Herald, has been submitted for publication in God's Revivalist by Rev. Nathaniel Tucker with permission from its author. Rev. Tucker, pastor of the Owosso, Michigan, Bible Missionary Church, comments that this "is a unique ministry and has proven to be effective as a great way for our little church to get into the community."*

*We welcome others who are involved in "ministry outside the box" to send us information that might inspire others in the great task of "home missions." —Editor*



## Dear Phil

### TO FORGIVE AND TO CLEANSE

*Dear Phil,*

***Do you think 1 John 1:9 is a good text from which to preach entire sanctification? —Phil***

1 John 1:9 reads, “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” Some Methodist theologians have argued that the two verbs “forgive” and “cleanse” show that this verse is teaching that two separate “works of grace” are needed in our lives. I certainly agree that we need both forgiveness for sins and cleansing from the principle of sin. However, I do not believe 1 John 1:9 teaches “two works of grace” for several reasons.

First, the wording of the verse is against it. John uses an IF ... THEN sentence. The IF statement—“If we confess our sins”—sets up the condition that the THEN clause depends on. Since what is confessed are acts of sin, then it follows that what is forgiven and cleansed are acts of sin.

Second, the vocabulary John uses is against it. John does not use the word “unrighteousness” anywhere else to refer to the principle of sin. On the other hand, he does use the word “cleanse” in reference to forgiveness from sins elsewhere (John 13:10-11; 15:3).

Third, the context is against it. John’s main concern in this section (1 John 1:5-2:6) is that we “sin not” (1 John 2:1). He wrote this section to deal with three heretical beliefs about sin: (1) the idea that you can be right with God and live a sinful life (1:6); (2) the idea that you can be right with God without acknowledging your guilt and need of cleansing (1:8); and (3) the idea that you can be right with God because you have never sinned and don’t need forgiveness (1:10).

Since “God is light and there is no darkness in Him,” it is impossible to walk in darkness (practice willful sin) and have fellowship with God. Anyone who claims it is possible is lying (1:6). The only way to have fellowship with God is to walk in the light as He is in the light, which means practical willful obedience (1:7). That takes care of the first error.

When we walk in the light, the blood of God’s son is cleansing us from all sin (1:7). Some people, however, were denying that they had any need of being cleansed (1:8). 1 John 1:8 has

often been taken out of context and used to argue that all Christians commit sin regularly. As both Calvinist and Arminian scholars recognize, this is not John’s point. John is addressing people who wouldn’t deny they have sinned, but they claim they aren’t guilty (“don’t have sin”) and don’t need forgiveness. The Pharisees had made this claim (John 9:41; cf. John 15:22, 24; 19:11), and apparently there were still people in John’s time who were making it. Anyone who denies his need of cleansing from sin’s guilt is deceiving himself (1:8).

The solution to the second error is to confess one’s sins and ask for forgiveness (1:9). God, who is faithful and just, will forgive you and cleanse you. Forgiveness focuses on the removal of the record of sin, and cleansing focuses on the removal of our guilt (cf. Heb. 10:22).

The third error—a denial that one has ever committed an act of sin—is so absurd that John offers no refutation. His blunt reply is “You’re making God a liar.” God has clearly said that all have sinned (Psa. 53:1-3; Rom. 3:10-18; 23).

Given the flow of John’s thought in this section as well as the vocabulary and wording in 1 John 1:9, this verse is addressing forgiveness and cleansing from acts of sin, either at the moment of salvation or at any subsequent point when such acts have occurred. It is not addressing cleansing from inherited depravity. Thank God for the cleansing blood of our Savior that makes and keeps us clean!

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.*



### STUDY SHOWS GROWTH IN BRITISH CHURCHES

New research shows that the Anglican churches in Great Britain are increasing for the first time in the last ten years, according to Jonathan Wynne-Jones, Religious News Correspondent for *The Sunday Telegraph*. "New congregations are being formed to take over old redundant church buildings or to provide more youth-friendly services," he explains, "helping church membership numbers to rise. The figures, to be published this week by Christian Research, also reveal that the Roman Catholic Church is continuing to enjoy a rise in attendance at Mass, that the number of Pentecostal worshippers is increasing rapidly and that Baptist churches are also enjoying a resurgence." Though previous studies have indicated serious decline, the report notes that "between 2007 and 2008, the total number of Anglican congregations in the UK rose from 18,198 to 18,208—the first increase for ten years."

### PETITION TO SPARE LIFE OF CHRISTIAN PAKISTANI WOMAN

Warren Throckmorton, a teacher at Grove City Christian College, has started a petition campaign to release Asia Bibi, a Christian woman

sentenced to hang in Pakistan for "blaspheming the Prophet Mohammed," according to Stephanie Samuel, reporter, in the *Christian Post*. Throckmorton, who is also a fellow of his college's Center for Vision and Values, has organized his campaign through the website [Change.org](http://Change.org). "Asia Bibi's case requests an international outcry from people of all religious views," according to the petition. "The bullying and murder of minority religious adherents in Pakistan must stop."

Bibi, the first Pakistani woman sentenced to hang for blasphemy, supposedly became involved in a dispute with a Moslem woman who "had refused to accept water from Bibi, saying that she was 'unclean.'" The woman tried unsuccessfully to forcefully convert her to Islam. Bibi was beaten, arrested and has been held in isolation where she learned of her death sentence." This example of religious persecution is seen against the backdrop of hostility toward Christians in Iran, Iraq, and elsewhere.

### GAY MINISTERS CONTINUE TO DIVIDE PROTESTANT CHURCHES

"The ordination of gay clergy continues to create tension with Christian denominations in America," according to the online edition of *The Gazette*, Colorado Springs.

"The Presbyterian Church (USA), United Methodist Church, United Church of Christ, Episcopal Church and the American Baptist Church USA have experienced tremendous internal discord over the issue."

Especially noted in the release is that fact that "Last month St. Luke's Lutheran Church in Colorado Springs publicly announced that it had left ELCA [Evangelical Lutheran Church in America]. Bethel Lutheran and Faith Lutheran have also quit the denomination." Of about 10,000 U.S. churches, "291 have left to align with another Lutheran denomination." ELCA has voted to permit gay ministers on its clergy roster.

The Anglican communion continues to teeter on the verge of schism over this issue with conservative leaders from the Global South refusing to attend the next primates meeting, which is scheduled for Ireland. Despite serious conflict, the United Methodist Church has continued officially to oppose homosexual conduct thanks to strong conservative influences among both American and African evangelicals.

### FORMER ARCHBISHOP SUPPORTS "NOT ASHAMED" STANCE IN BRITAIN

Lord Carey, former Archbishop of Canterbury, is giving leadership to "Not Ashamed," a public stand by Christians to defend their faith against increasing secularism and hostility in Great Britain. As reported by Charles Boyd in *The Christian Post*, an online Christian newspaper, Lord Carey notes that "it appears that flowing from a combination of well-meaning political correctness, multiculturalism and overt opposition to Christianity, a new climate, hostile to our country's tradition and history, is developing." Cited also were examples of "teachers and council employees being suspended for offering prayer and bans on wearing the cross in the workplace...." ■



from the

# Classics

## INCLINE MY HEART *A Prayer by Lancelot Andrewes*

I will lift up my hands into your commandments which I have loved. Open my eyes and I shall see, incline my heart and I shall desire, order my steps and I shall walk in the way of your commandments.

O Lord, be my God, and let there be no other before you. Grant me to worship you and serve you according to your commandments: with truth in my spirit, with reverence in my body, with the blessing upon my lips – both in private and public.

Help me to show honor and submission to those who have been put over me. Help me to show affection for and care for those who have been put in my charge. Help me to overcome evil with good, to be free from the love of money, and to be content with what I have. Help me to speak the truth in love, to be desirous not to lust, or to walk after the lusts of my flesh.

O Lord, help: To bruise the serpent's head. To consider the end of my days. To cut off occasions to sin. To be sober. Not to sit idle. To shun the company of the wicked. To make a covenant with my eyes. To bring my body into subjection. To give myself to prayer. To come to repentance.

Hedge up my way, O Lord, with thorns that I may avoid the false path of vanity. Hold me steady with the bit and the bridle so that I do not pull away from you. O Lord, compel me to come in to you.

I believe in you, O God, Father, Word, Spirit – one God. I believe that by your Fatherly love all things were created; that by your goodness and love all things have been gathered into one in your Word, who for us and for our salvation became flesh, was conceived, born, suffered, was crucified and was buried, descended, rose again, ascended, sat down, and will return and judge.

I believe that by the operation of your Holy Spirit you have called the whole world into a commonwealth of faith and holiness. I believe in the communion of saints, the forgiveness of sins in this world, and the resurrection of the flesh and life everlasting in the world to come. I believe this most holy faith, once delivered to the saints. O Lord, help me in my unbelief.

Help me to receive faith from his miraculous conception, humility from his lowly birth, patience from his suffering, power to crucify the sin in my life from his Cross, burial of all my evil thoughts in good works from his burial. Grant that I might be able to meditate on hell from his descent, to find newness of life in his resurrection, to set my mind on things above from his ascension, to judge myself in preparation of his returning judgment.

O God of truth, establish all who stand in truth, and restore all who are sick with sin and false beliefs. Remember your congregation which you purchased and redeemed long ago. Grant to all who believe that we may be of one heart and one soul.

O Lord of the harvest, send forth laborers into the field. Grant unto our clergy the ability to proclaim your word of truth and to live their lives according to those truths. Grant that these ministers who love you would obey and submit to your word of truth. AMEN ■

*Lancelot Andrewes (1555-1626) is remembered as a saintly and scholarly minister and leader in the Church of England.*



Christian love is the God-given antidote that conquers pettiness and selfishness. It originates from God, flows through the Christian by the ministry of the Holy Spirit, and encompasses the unlovely and ungodly (Romans 5:5-6). This is why Jesus declares Christian love to be the distinguishing characteristic of His followers: “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). The greatest evidence that heaven has invaded our lives, our homes, and our churches, is the presence of Christian love.

### III. THE PEOPLE WE MUST LOVE: Various Scriptures

We close our sermon with a listing of the people God commands us to love. In addition to loving God, we are to love our neighbor (Mat. 5:43) and our enemies (Mat. 5:44). Husbands are to love their wives (Eph. 5:25) and wives are to love their husbands and their children (Tit. 2:4). Christians are to love one another with a pure heart fervently (1 Pet. 1:22). By love Christians are to serve each other (Gal. 5:13). We are to “increase and abound in love one toward another” (1 Thes. 3:12). And since the fruit of the Spirit is love (Gal. 5:22), Christians are commanded to walk in love (Eph. 5:2), making sure to keep on the breastplate of faith and love (1 Thes. 5:8).

### CONCLUSION

Someone has observed that most Christians have just enough religion to make them critical but not enough to make them loving. Even if we don't agree with the observation, I think we can agree that we all can improve in the area of Christlike love.

Let's close this sermon with a personal question: “How can you and I develop a Christlike love?” In attempting an answer, I think we all can agree that it will require the enabling of the Holy Spirit. But we also need to understand that it will require a deliberate choice on our part. Since Christlike love is not an emotion or a feeling, what is it? May I suggest the following definition? *Christlike love is a willing, self-sacrificing commitment to secure at any cost the highest good of its object without regard to the object's attractiveness or repulsiveness, worthiness or unworthiness, or the prospect of reciprocity, while remaining patient and kind.*

I trust this sermon has convicted and challenged you as much as it has me. May God help us one and all to be more loving to each other.



—sermon by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE  
IN PREACHING”



## A PORTRAIT OF LOVE The Characteristics of Christlike Love

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

Scripture Reading: 1 Corinthians 13:1–13

Scripture Text: “A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one to another” (John 13:1–13).

### INTRODUCTION

Did you know that Jesus said that the ability to love other people is one of the primary ways for recognizing a true Christian? Many people claim to be Christians. In fact in some situations people have found it profitable, both economically and politically, to take on the name “Christian.” However, the Bible teaches there is a difference between a person who professes to be a Christian and a person whom Christ recognizes as a Christian. Jesus tells us that the badge of a true Christian is the ability to love others as He loved us (John 13:34-35).

In harmony with Jesus' teaching on love, the Apostle Paul in 1 Corinthians 13:1-13 says that the ability to love other people is more important than any spiritual gift a person might have. As we study 1 Corinthians 13, we will observe the *prominence* of love (1 Cor. 1:1-3), the *properties* of love (1 Cor. 1:4-7), and conclude our study with a listing of the people God commands us to love.

### I. THE PROMINENCE OF LOVE: I Cor. 13:1–3

Paul opens his chapter on love by telling us that the ability to love others is more important than any of the spiritual gifts. For example, loving others is more important than the ability to speak with the tongues of men or angels (13:1). It is more important than the gift of prophecy

or the ability to understand all mysteries (1:3:2a). To love others as Christ loved us is of greater importance in His eyes than possessing all knowledge or having mountain-moving faith (1:3:2b). It is even more important than compassion and generosity. Paul said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing" (1:3:3).

According to Jesus and Paul, the ability to love others as Christ loved us is an absolute necessity if one wishes to be identified as a true Christian. Each of the spiritual gifts and graces mentioned in 1 Corinthians 13:1-3 are valuable and important to the health of the church, but without Christian love, spiritual gifts profit a person nothing.

Since love for others is so important, it is crucial that we identify its characteristics and seek to learn what Christlike love looks like in everyday experience.

## II. THE PROPERTIES OF LOVE: 1 Cor. 13:4-7

The properties or characteristics of a Christlike love are best understood in the context of our responses and reactions to other people and unpleasant circumstances, for our responses reveal who we really are. Paul says that a Christlike love has fifteen characteristics. Please notice that none of the fifteen are emotional or sentimental. Each is behavioral.

**1. Love suffers long (13:4).** Love is patient. Love demonstrates itself by patiently enduring unpleasant circumstances and irritating people.

**2. Love is kind (13:4).** Love, in addition to being patient, is gracious and kind to all. Love looks for a way to encourage others. It is the opposite of an attitude of criticism or fault-finding. When people lack wisdom and make terrible choices, love enables a Christian to remain patient and kind. Love will endeavor to instruct them, correct them, and help them, but will do so without sarcasm or a demeaning attitude. When a person is overtaken in a fault, love labors to restore that person in the spirit of meekness (Gal. 6:1).

**3. Love does not envy (13:4).** Love is not envious or jealous of the natural abilities, spiritual gifts, or successes of others. The person who envies the happiness or success of another lacks Christian love.

**4. Love does not brag (13:4).** Love makes no parade of one's own abilities, successes, or sacrifices. Love is not boastful, trying to impress others.

**5. Love is not puffed up (13:4).** Love is not conceited or arrogant. Love does not put on airs of being superior to others. It does not cherish inflated ideas of its own importance. It is not proud.

**6. Love does not behave itself unseemly (13:5).** Love is never rude or unmannerly. Love's presence or absence is seen, not when address-

ing those in superior position or power, but when addressing those under your authority or when dealing with annoying circumstances.

**7. Love seeks not her own (13:5).** Love does not insist on having its own way. It is not self-seeking. Love does not pursue selfish aims. Love is willing to forfeit its own rights.

**8. Love is not easily provoked (13:5).** Love is not touchy, irritable, or quick to take offense. This does not mean a Christian won't feel the hurt of unkind criticism or rejection. But it does mean a Christian will reject the urge to get even. Love enables a person to remain kind and sweet when wronged.

**9. Love thinks no evil (13:5).** Love keeps no score of wrongs. It bears no malice nor is it resentful.

**10. Love rejoices not in iniquity (13:6).** Love takes no pleasure in bad news. It is never glad when others have problems. Love finds no pleasure in anything that is unrighteous or wrong. If you love others, you do not want to hear bad news about them. Love's response is: "If it's bad news, please don't tell me. However, I will be happy to hear anything good about them." Love talks about the problems and sins of others only when the demands of righteousness require it, and then only to those who are part of the solution (the restoration process).

**11. Love rejoices in the truth (13:6).** Love does nothing that needs to be concealed. Love is open, honest, and transparent. It is always glad when truth prevails, but not at the expense of hurting others. If there is a report of something right or truthful going on, love will quickly rejoice over it.

**12. Love bears all things (13:7).** Love knows no limit to its endurance. There is nothing it cannot face. It is willing to overlook the faults of others and is always slow to expose them. Love has a backbone, but it follows Matthew 18:15-17 in the spirit of Galatians 6:1 when confronting sin.

**13. Love believes all things (13:7).** Love is always eager to believe the best of others. Love looks for the best interpretation of any situation rather than being suspicious of the deeds and motivations of others. Love, however, is not gullible. It has discernment, and it can administer strong discipline. (John 2:24; Jeremiah 9:4-5).

**14. Love hopes all things (13:7).** Love does not lose hope even when repeatedly disappointed. It seeks to use words of hope and encouragement in all situations, no matter how seemingly hopeless things look. This hope springs from trust in God's sovereign power.

**15. Love endures all things (13:7).** Love provides the power to endure anything. It endures without limit. Since love is not a feeling or emotion, it never gives up. Love provides the ability to put up with awkward and unhappy situations caused by unloving, stubborn or sinful people.



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# ALUMNI news

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

## "I SAW LIVES BEING LIVED AND TRUTHS BEING TAUGHT"

by Martha (Scarbrough) Bryan '60

As I remember, it was an ordinary spring day in 1957 when a friend and I walked out of our public high school gymnasium. I had just tried out for the cheerleading team, and while I do not remember having the thought before, I announced to her that if I did not make the team I was going to Bible school. She asked, "What's that?" I told her all that I knew—that it was a high school that also taught Bible as one of its classes and that the girls lived in one dorm and the fellows in another.

I knew nothing of God's calling and very little about Him, but I can definitely see His hand on my life that day. Just as now, it seemed that most of the people who crossed my life had religion but not the kind that changed lives. A few years previously, a GBS graduate, Levi Whisner, had come to pioneer a church in my home county. My parents joined that group in worship, and their decision impacted my life. (Thank you, Daddy and Mother, for walking in the Light and supporting my God-given desire to attend GBS.) A young lady in that church, Betty (Allen)



Winner ('56), choose to attend her pastor's alma mater, God's Bible School, for her high school senior year. That summer I got acquainted with her, and we became friends. Perhaps that is where the seeds were sown for an exciting adventure of finishing my high school years in Cincinnati, but I do not remember ever really feeling or voicing that plan until leaving the gymnasium.

Years later, I found out that I made the team; but just before this was announced in assembly, the coach and his committee decided to cut the number of girls on the team, removing a newly-selected member (me) and a senior member. When the list was read and I was not included, I began making plans to be in Cincinnati in the fall. I had lots to learn, but there I saw lives being lived and truths being taught that were life-changing, and my hungry heart made the decision to follow Jesus all the way. You might think it was a strange way to decide to attend a Christian school, and I would agree. Perhaps God just led on a level that I could understand.

It was there that I met the young man, Edgar A. Bryan, (HS '61; BA '67) who was to ask for my hand in marriage. We were married 30 days after his high school graduation. The Lord willing, this coming June we will celebrate 50 years together. God has blessed us with two sons, two daughters, and seventeen grandchildren.

I send a sincere "Thank You" to alumni president, Jack Hooker, the Homecoming Taskforce for Homecoming 2010, and the staff and students for a memorable 50th reunion. With God's help I have retained more from my years at God's Bible School than merely my high school senior sweater!



**MELODY (FOSTER) ROBBINS**  
GBS HS '82, COLLEGE '82-'84

Melody Robbins attended high school at GBS from 1978–82, graduating with honors, and college from 1982–84. She married Tony Robbins in 1984. Their children Anthony and Betty attended Aldersgate Christian Academy for two years. This required a one-hour drive each way to school! Melody attended Northern Kentucky University to complete a Construction Management Bachelor of Science Degree in 1999. As it turned out, this field was not satisfying. God was calling her into ministry. She then attended Jacksonville Theological Seminary and earned both Master and Doctorate Degrees. She is a volunteer jail chaplain, supply preacher, and children's worker. Her goal is to travel and work with groups of women dealing with many problems, such as depression, prostitution, eating disorders, addictions, grief, anger, self-mutilation, abortion and its effects, pornography, rape, suicide, and many others that she believes are critical but not being discussed in the church.

Tony also has earned a doctorate and preaches at Covenant Evangelical Church of Christ in Christian Union, Gahanna, OH. He sings and plays many instruments and has won awards for his musical talents. Melody and Tony live at 324 N. Jackson St., Springfield, OH 45504. Their son Anthony is married and serves in the Army Reserves and their daughter Betty attends college. ■

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**GBSC ALUMNI** have highly impacted the Church. **Denominations** within the holiness tradition: 100% have or have had GBSC alumni as pastors, 67% have or have had GBSC alumni as denominational leaders, 46% have or have had GBSC alumni as missionaries, 75% have or have had GBSC alumni as educators. **Missions organizations:** 100% have or have had GBSC alumni as missionaries, 56% have or have had GBSC alumni as directors. **Postsecondary schools:** 100% have or have had GBSC alumni as faculty members, 73% have or have had GBSC alumni as presidents, 73% have or have had GBSC alumni as administrators. **Secondary schools:** 55% have or have had GBSC alumni as faculty members and 53% have or have had GBSC alumni as administrators.

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➡(p2) over a century ago by our withdrawals into new “holiness” denominations.

We were right to make holiness “our watchword and song,” for in redemptive purpose, holiness is the “central idea of Christianity,” as Bishop Peck observes. But while we remained within the historic denominations that had parented us—especially the Methodist Episcopal Church, the matrix of our movement—our witness was informed, chastened, and balanced by the “Great Tradition” of classical Christian teaching and practice. But once we withdrew into “separated” churches, we tended to forget our history, narrow our vision, and lose our balance. Collective amnesia caused us to misplace our birth certificate.

It’s true that our ardent thrust to “Christianize Christianity” had evoked intense opposition, though in Collins’ view, “the holiness movement thrived precisely when it was ‘persecuted,’ when it remained within larger bodies to which it bore painful—at times annoying—witness.” However that may be, antagonism often became so intense that holiness people felt they had to set up their own, more friendly structures. Still the Asbury scholar is right about the effect of those separations.

“Remove that larger, more ‘catholic’ context,” he writes, “and you have a prescription for insularity, provincialism, and, unfortunately, decline.” Here “catholic” has nothing to do with the Roman Church but with the wholeness and universality which the Nicene Creed ascribes to Christ’s one, holy, and apostolic Church. To embrace wholeness and universality is to guard the Church from narrowness, lopsidedness, and sectarianism. To embrace insularity and provincialism is to invite these distortions and perpetuate them.

Remember that we holiness folks began as a reform movement, firmly planted by John Wesley and his colleagues within the framework of historic, institutional Christianity, not outside it. Thus, we were part of a magnificent fabric far greater than ourselves, and this gave us a sense of stability, identity, and continuity. As members of “Christ’s Church militant here on earth,” we honored her blessed saints, taught her apostolic doctrines, and shared her historic treasures.

Unfortunately her corporate life was often marred by dismal failure. This grieved us deeply, just as it had grieved Saint Paul. So like him in his epistles, we thundered away at what was wrong, calling the Church Visible to reclaim its own original vision of transforming grace. As a result, God was pleased to shake the world through our witness.

Methodists weren’t the only Christians determined “to raise up a holy people.” But they were at the fore-

front of the Evangelical Revival that changed the history of Great Britain, then brought spiritual awakening to the American frontier. In the decades following our Civil War, this culminated in a vast holiness crusade embracing all kinds of evangelical Christians who united to welcome the Spirit’s sanctifying work.

But reform movements tend to run their course and finally dissipate, especially as they cut themselves off from “the more catholic context” in which they were birthed. To ensure health and vigor, they must draw continuing inspiration, not only from their own specific mission, but also from the wisdom of the centuries—the “Great Tradition,” as we have called it.

Religious subcultures, however, struggle to do this. For in their fixation with their own little world, they lose sight of the broader one. Fortunately, much in the spiritual ethos that we created was rich and productive, the legacy of that sturdy Methodist piety that lingered on among us. Yet as we became increasingly attached to our own distinctives, we became increasingly detached from anything more grand or overarching. Every schism—and we have had multitudes of them—has pushed us further from the balance and grandeur of classical Christianity.

Spiritual amnesia even distorted the presentation of our central theme. For as we began “to identify as ‘holiness folks,’ zealous pastors preach ‘holiness sermons,’ and energetic theologians write books on ‘holiness’...,” to use Collins’ words, we tended to disconnect Christian sanctity from the Church’s historic vision and sometimes even from the careful paradigm drawn for us by John Wesley, John Fletcher, and Adam Clarke. Always we’ve had careful expositors and theologians who have called us back to the “Great Tradition,” but often we have not listened to them.

To be sure, holiness is one of the Church’s most priceless jewels; but then the Church has many jewels, as someone has suggested. To wrest any one of them from its natural setting among the others is to invite danger and distortion. That’s why we must preach all the doctrines of the Bible, placing our distinctive holiness message in careful balance with all the others.

But at times we’ve sounded as though holiness was the whole substance of Christianity and that entire sanctification was the whole substance of holiness. We’ve often neglected the vital beginning of holiness in true conversion, as well as the maturing development that must follow it. Some have preached that even genuine Christians would be lost forever should they die before they had “crossed over Jordan” into Beulah. Others have so emphasized immediate experience and satisfying impressions that they have failed to emphasize holy love as the Spirit’s fulfilling purpose. We’ve had those who

have gone to seed on the “death route,” quaint lifestyle, and ascetic practice.

God be praised for the winsome saints who have lived the sanctified life before us in spite of surrounding aberrations. In every way we must deepen our commitment to that holy life, centering it, as did our earliest founders, in the “more catholic context” of Christian faith and life. We must do the same with every part of our common life.

So this is a vigorous call to reconnect with the Great Tradition, especially in these areas:

*In doctrine*, to teach all the great themes of confessional Christianity, anchoring ourselves in the rich Trinitarian faith of the earliest centuries and instructing our children and converts in “the faith once and for all delivered to the saints.”

*In ecclesiology*, to renew a sense of the wholeness and universality of Christ’s Holy Church, which is His body and His bride, “the pillar and ground of the truth” in which He acts and through which He speaks. All who are true members of this Church are our brothers and our sisters.

*In worship*, to welcome the Spirit’s presence in the congregation of the faithful reverently gathered in God-centered divine service “where the pure Word of God is preached and the sacraments be duly administered according to Christ’s ordinance,” as the old Methodist article describes it.

*In practice*, to enrich our emphasis on immediate Christian experience in two works of divine grace by stressing again the historic disciplines and wholesome patterns of maturing holy life in Christ. This centers not in tribal taboos but in “the principle within” of characterized Christian piety.

*In polity*, to restore a sense of covenant, responsibility, and submission to properly-constituted authority in the Church, rejecting the rebellious spirit of division and autonomy that so often has characterized us.

*In mission*, to recommit ourselves to our historic passion to “spread scriptural holiness over these lands,” responding gladly to Our Lord’s call for all the Church to “make disciples of the nations,” determined to confront the darkness of contemporary culture with the penetrating light of His holy gospel.

It’s past time to remember who we really are—“holiness people,” to be sure, but by birthright, at least, “holiness people” once rooted in the Great Tradition of historic Christianity. For as theologian Timothy George has written, the “problem with amnesia...is not only that it robs its victims of memories of the past, but also that it destroys their sense of identity here and now.” If the autopsy reports will help us recover our birth certificate, we should gladly read them again. ■



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# THOUGHTS

for the quiet hour

by Sonja Vernon

## EVEN IF...

*Shadrach, Meshach and Abed-nego replied to the king, “O Nebuchadnezzar, we do not need to give you an answer concerning this matter. If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king. But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up.”*

—(Daniel 3:16-18 NASB)

Perhaps one reason that some Christians today make a good start but then fall away is that many do not live their lives by the “even if” principle. We expect God to answer our prayers in the way we have planned. We expect Him to fit into our paradigm. We expect deliverance, and when it doesn’t come we become angry. We believe God has failed us, and sometimes we walk away.

The men in this story understood that God’s idea of deliverance doesn’t necessarily match ours and that we can’t always understand His workings. His purposes toward us are ultimately good and will prevail “even if” He doesn’t come through in the way we anticipate. These men determined to remain faithful “even if” God did not deliver them from the furnace. Can I say that? Can you? Do we trust a sovereign God enough that we will serve Him when it seems we are forsaken? Oh, that God would give us the grace to say with our Hebrew brothers, “even if...” and to come through the fire as victorious as did they. ■

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

WINTER 2011

February 24, Thursday, 7:00 PM  
Fairpark Wesleyan Church  
1509 Jefferson Ave., Maryville, TN  
Pastor W. Friday (865) 379-2560

February 25, Friday, 7:00 PM  
Alabama GBS Choir Rally,  
Bibb County Board of Edu. Auditorium  
721 Walnut St. Centreville, AL  
Rev. Steve Vernon (334) 624-4298

February 26, Saturday, 7:00 PM  
Oak Ridge Wesleyan Church  
11000 110th Ave. N., Largo, FL  
Rev. Noel Bates (727) 393-9182

February 27, Sunday, 8:30 / 11:00 AM  
Cornerstone Community Church  
6745 38th Ave., St. Petersburg, FL  
Pastor: Rev. Rex Bullock  
Contact: Carole Kinney (727) 343-7747

February 27, Sunday, 2:30 PM (full concert)  
Lakeland Holiness Camp  
3335 S. Florida Ave., Lakeland, FL  
Rev. Glen Allison (863) 646-5152

February 27, Sunday, 6:00 PM  
First Church of the Nazarene  
1875 Nursery Rd., Clearwater, FL  
Rev. Pat Glenn (727) 536-1498

February 28, Monday, 7:00 PM  
Avon Park Church of the Nazarene  
707 W. Main St., Avon Park, FL  
Rev. Randall Rupert (863) 453-4851

March 1, Tuesday, 7:30 PM  
Easley Bible Methodist Church  
855 Gentry Memorial Hwy., Easley, SC  
Rev. Terry Going (864) 855-3892

March 2, Wednesday, 7:00 PM  
North Carolina GBS Choir Rally  
T. Austin Finch Auditorium  
406 Unity St., Thomasville, NC  
For info call: GBS PR Office (513) 763-6510

March 3, Thursday, 7:00 PM  
Parkway House of Prayer  
3230 King St., Roanoke, VA  
Rev. Jeff Keaton (540) 982-0115

March 4, Friday, 7:00 PM  
Dunbar Church of the Nazarene  
1334 Lightner Ave., Dunbar, WV  
Rev. Greg Hudson (304) 768-7454

March 5, Saturday, 6:00 PM  
South/Central IN GBS Rally  
Faith Mission Church, 1817 26th St.,  
Bedford, IN  
Rev. Steven Hight (812) 675-4230

March 6, Sunday, 10:30 AM  
Independent Nazarene Church  
5152 Hornet Ave., Beech Grove, IN  
Dr. Gene Hood (317) 787-9770

March 6, Sunday, 6:00 PM  
Franklin Bible Methodist Church  
6000 S. Dixie Hwy., Franklin, OH  
Rev. Jack Hooker (937) 746-8281

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