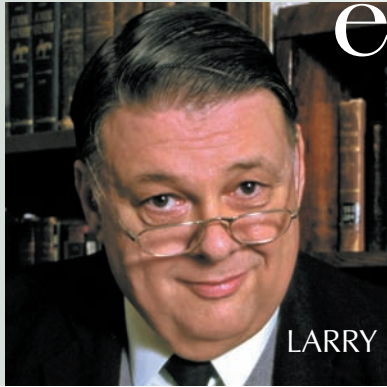


GOD'S REVIVALIST

December 2011

and Bible Advocate





the editor's view

LARRY D. SMITH

FINDING OUR BIRTH CERTIFICATE

Did you ever run across your fifth-Great-Aunt Gertrude — you know, the one who with her trusty musket held off a dozen murderous savages dancing around her burning cabin? Or meet your Great-Great Grandfather Dean who marched with General Meade — or perhaps it was General Lee — across the bloody fields of Gettysburg?

We're not talking about midnight visits with departed spirits, but about genealogy — the absorbing quest for information about your ancestors. It's like a detective game that Americans love to play, rummaging through courthouse basements and devouring family websites for births, marriages, and deaths from generations past. They squeal excitedly to find in Granny's attic a tattered Bible with handwritten records squeezed between Malachi and Matthew or a faded album with bearded patriarchs and their bonneted and bustled wives.

Family research, as we are told, has now surpassed even stamp-collecting as our favorite leisure-time pursuit. But this is vastly more than an entertaining hobby. For in this time of disconnection and dislocation, it's become a passionate pursuit to recover roots, restore continuity, renew connection, and more significantly, to reclaim identity. In finding our origins, we find ourselves.

What is true of individuals is also true of institutions. This is why the second article of "The Call to the Conservative Holiness Movement" speaks so pointedly and powerfully to us. Its clearcut summons to "Historic Roots and Continuity" prods us from the paralyzing amnesia that has stripped too many of us of any sense of ennobling Christian heritage and repositions us firmly in that heritage as both the birthright of our past and the promise of our future.

This emphasis is essential for a healthy, relevant, and united CHM, confident in its defining identity, (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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the president's page



SPIRITUAL ROOTS

by Michael R. Avery, President

No one possesses a faith that is self-made. All of us are indebted to the whole body of Christ for our understanding of Scripture and our view of Christian living. We have all benefited immensely from great spiritual truths that have been developed over the centuries, shaped by revival, purified by reformation, and tested by experience. We stand on the shoulders of men and movements who have forged for us what we now know as our spiritual heritage. To unwittingly sever ourselves from these spiritual roots is tragic. To knowingly do so may well be treacherous. Yet many Christians sell their spiritual birthright as thoughtlessly as they sell their unwanted household junk.

What these yard-sale saints can't see is not hidden to historical scholars. They tell us that movements, religious or otherwise, can only maintain vitality and significance as long as they retain a clear understanding of their historical identity. A religious movement's identity is determined by its dogma, doctrine, traditions, ideals, values, and culture — all of which have been developed over the centuries. These are the things that tell us who we are and answer the question of why we exist. Without them, no movement can affirm a clear mission or cast a unifying vision.

"The Call to the Conservative Holiness Movement" issued in the October *Revivalist* pleads for a commit-

ment to historic roots and continuity in Article II. This involves both a renewed commitment to classical Christianity and a renewed understanding of our spiritual heritage as passed down to us through the Methodist Holiness tradition. This call is not rooted in a sentimental hankering for the past. Nor is it some nostalgic desire to re-create methods and means that have long since served their usefulness — that's what museums do! It is, however, recognition that we lose something vitally important for our future when we become disconnected from our past.

This appeal to the CHM is particularly urgent for two reasons. First, the CHM is going through a time of transition. Second, the CHM is too often afflicted with a form of historical amnesia — we have long-term memory loss. Our memory only reaches back about 60 years to the days when we separated from our mother churches. What happened then is clearly a vital part of our heritage, but it is far from all of it. Nor can that separation point be the sole place from which we draw our identity. If it is, then we lose the wealth of hundreds of years of rich holiness history. We also lose important "family traits" and "traditions" that may serve us well in our contemporary struggles. The CHM faces questions today and will certainly face more in the tomorrows that will not be adequately answered without drawing on the wisdom and life experiences of our forefathers. We need our heritage — all of it!

As the CHM seeks to develop a fuller understanding of its historical identity, it is helpful to examine the family tree. We are Christian, we are Reformation Protestant, we are Arminian, we are Arminian/Anglican, and we are

Letters

TO THE EDITOR

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

A CALL TO THE CHM

As a layman, I see two major problems we have had over the years as a "movement," resulting in many of our groups declining and "moving" backwards in number: 1. We have dealt with issues from an emotional point of view rather than from a factual or Biblical basis. 2. We have failed to develop leaders with real leadership ability who could have kept the above from happening. Leaders reproduce leaders; and without leaders, we have what we have today — good men but few real leaders.

God's Revivalist is providing some needed leadership. Keep up the good work.

JIM OLSEN, CPA
Hobe Sound, Florida

GENDER DISTINCT CLOTHING

[Re: "Dear Phil" column, September and October issues]. It seems not a case of men in women's or women in men's [clothing], but of a gross lack of modest covering.... A church full of God's people dressed for the beach is not very inspirational on Sunday morning.

Fifty years ago, holiness was the spoken language in churches of the Wesleyan-Arminian persuasion. Today it is difficult to obtain a pastor who is clear on the subject, if not antagonistic to it, and hence knows little fervor for it. That you at God's Bible School are excited to bring back those halcyon days is very encouraging. But how? II Chronicles 7:14 is still with us, but if our holiness churches and leaders are more tuned to [sports teams] than the Holy Spirit, the work must drag.

HARRY MOORE
Ogdensburg, NY

Methodist. From there the branch divides into Wesleyan Methodist, Free Methodist, Pilgrim Holiness and Nazarene. From there the branches further divide into a dozen denominational groups and a host of independent churches that self-identify as the Conservative Holiness Movement.

The CHM is, for the most part, Wesleyan in its theological opinions, especially in its commitment to the doctrine of entire sanctification. However, it can be quite diverse in many other ways. There is significant variation in views relating to the sacraments, lifestyle practices, social issues (e.g. divorce and remarriage) and church government. The CHM does find common ground in their opposition to immodest worldly attire, short hair on women, and the wearing of jewelry. These common ground issues have become the "street level" means of identifying the movement. As important as these things may be, there are some other very important "family traits" that ought to be front and center when people think of the CHM — identity markers that I would love to see become our "street level" means of identity — traits that can clearly be found in our spiritual roots, in particular our Methodist Holiness heritage!

The early Methodists found their reason for existence and their vision for the future in Wesley's call "to reform a Nation, and in particular the church; and to spread scriptural holiness over the land." Responding to that call led them to reap a harvest of souls for God's kingdom and ultimately altered the religious landscape of England and early America for almost a century. However, it must be noted that this breathtaking, forward-looking, mission statement worked only in a context. And that context was the theological content and spiritual character of what Methodism truly was. You could call it their DNA or their family traits. Let's examine five of those traits.

First, they were known for a distinctive theological understanding of God. One of the best ways to understand the impact of their theology is to look at how those early Methodists lived it out. Francis Asbury, the founder of American Methodism is a good example to observe. When Asbury arrived in America there were only a few hundred Methodists, but by 1860 one out of every three Americans was a Methodist. Asbury crossed the Allegheny Mountains on horseback 60 times, slept in 10,000 different cabins and homes, preached 60,500 sermons in 45 years (a little more than one a day), and became more recognizable than George Washington or Thomas Jefferson. By the end of the 18th century, Methodism had determined the nature of religious culture in America, thus setting the stage for the next 100 years.

Why did he and countless hundreds of other Methodist circuit riders do what they did? It was their theology that motivated them! Their theology taught them that every man had infinite worth. They believed that God not only wanted to save every man but that every man could be saved! To better understand this, you need to remember that Calvinism was the prevalent theology of the day and a core component of Calvinism was "election." When the average Calvinist walked down the street he would think, "It is pos-

A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

II. A CALL TO HISTORIC ROOTS AND CONTINUITY

We gladly affirm our allegiance to the classical Christianity of the centuries, confessing its faith, sharing its historic witness, living out its godly discipline, and claiming all of its treasures as our own. We give God praise for our legacy of evangelical Christianity magnificently set forth in the heroic lives of ancient Christians, the faithful witnesses of the Middle Ages, the stalwart testimony of the Reformers, the biblical proclamation of the Wesleys, and the earnest piety of the early Holiness Movement. We rejoice in the lives and ministry of earnest followers of Our Lord from every branch of orthodox Christianity.

But too often we have smugly disconnected ourselves from our Christian past; and in so doing we have become theologically shallow, spiritually weak, and blind to the work of God in the lives of others. We have withdrawn ourselves into protected enclaves, congratulating ourselves on our superiority over other Christians, sometimes refusing fellowship with them because of our disagreement in doctrine or in practice, and ignoring the continuing work of the Holy Spirit throughout all the universal Church. At best, this is lamentable ignorance, and at worst, sectarian bigotry. We call therefore, with John Wesley, for a “league offensive and defensive with every soldier of Christ,” reclaiming the richness of our Christian heritage and our essential unity with all who truly confess Him as Lord. ■

sible that I might even see one of God’s elect today.” When a Methodist walked down the street he would think, “Every man I see today can be one of God’s elect, and it is my job to tell him!”

Second, they were known for their optimism of grace. I am not sure if grace shaped their eschatology or their eschatology shaped their concept of grace, but what I do know is that the early Methodists believed so powerfully in the transforming grace of God that they were convinced that they would transform the church, the nation, and the world — ushering in the millennial reign! The optimism of grace drove Methodist circuit riders farther and faster than new invention could drive the feet of commerce.

Third, they were known for a distinctive view of spiritual experience. The early Methodists believed that every man could be saved, that every man could know he was saved, and that every man could be saved to the uttermost! The doctrine of assurance gave new converts stability and peace. The doctrine of entire sanctification gave believers victory over sin and power to live a holy life. Methodism took people out of their “sinning religion” and taught them that they could walk in complete obedience to God! With such peace, hope, and victory, it’s no wonder that the Methodists were known for their exuberant singing and loud shouting!

Fourth, they were known for their distinctive view of the church and evangelism. They were flexible and innovative. They didn’t need a proper church with stained-glass windows and comfortable pews. They preached in the highways and byways, in fields and near mines, on the frontier and in the city ghettos. They introduced a new style of worship to accommodate the large numbers of unconverted people in their congregations.

Worship scholars refer to it as “frontier worship.” It is now the primary worship style we still use today. They operated missions for the down-and-outer, cottages for the unwed mothers, orphanages for the destitute, camp meetings for the masses, class meetings for the newly converted, and circuits for rural churches. They founded training schools, colleges, and universities. No aspect of their society was left untouched by the gospel. Those early Methodists did whatever was necessary to obey the command to “preach the gospel to every creature.”

Fifth, they were known for their stewardship. The early Methodists looked right through the world that was around them and saw a Kingdom. It was to that Kingdom, and ultimately to its King, that they gave their solemn allegiance and perfect love. Many freely denied themselves the comforts of home, family, and marriage to give their lives in His service. The rank and file who did build homes and raise up families were so well-known for their rejection of this world’s values and ostentation that the very name “Methodist” was spoken in derision and scorn by those who loved to parade their fashion and display their wealth. It was not what could be gained in this world but what could be invested in the world to come that motivated these people called Methodists.

These are a few of the “family traits” of a people and a movement that history says “owned the 19th century”! I see some of these same traits being manifested today in the underground church in China where 20,000 people are converted every day. It has yet to be decided who will own the 21st century, but I believe it will be owned by the people who have looked long enough and deep enough into the past to see how God will work in the future. You can figure it out, too, but you will need to dig deep into your spiritual roots! ■

Split-Interest Charitable Giving

Contributing economic assets to charitable causes is done in one of three ways:

- (1) gifts while living
- (2) gifts after death (testamentary)
- (3) gifts while living but retaining income from the gift.

Most readers are familiar with the first two ways of giving, but the third may not have drawn their attention. It is the intention of this article to make more donors aware of the opportunities available through what are known as “split-interest gifts.”

Picture an individual who wants to donate now but hesitates because a current donation would cost the future income from that asset. What might happen if this individual knew one could retain income from the donated asset in an amount similar to or even greater than its current yield? In addition, the donor may also receive a current charitable income tax deduction once the gift is given, as well as obtain favorable income tax reporting on future income from the donated gift.

To illustrate how this might work, let's assume that a 70-year old transfers \$100,000 cash in exchange for a charitable gift annuity issued by the charity paying a fixed annual lifetime income of \$5,800 per year. This gift would result in a current \$33,000 charitable contribution assuming a 2.4% IRS discount rate. In addition, the \$5,800 check would be divided between an income tax free sum of \$4,200 with the remain-

ing \$1,600 being ordinary income until the donor reaches age 86, at which time all of the \$5,800 would be ordinary income.

Additional split-interest techniques include vehicles such as charitable remainder trusts and charitable lead trusts. Donated asset possibilities beside cash would include appreciated securities, life insurance, and bonds, to name just a few.

It is hoped that the information presented will raise questions in your mind which lead to further inquiries with your preferred charity and professional advisors as to how these techniques may be of benefit to you as well as to your charity. ■

Contact **Faith Avery**, Director of Institutional Advancement, at favery@gbs.edu or (513) 763-6565 to request a free, no-obligation, customized gift annuity illustration.



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*Give...
in the
Season of
Giving*

Christmas is traditionally a time of giving. For many, it can be a time to share blessings with others through charitable gifts.

As the year draws to a close, give now to get your year-end tax donations in before it's too late! Year-end gifts must be postmarked by December 31 to qualify for the 2011 year.

You may give by check or online at www.gbsgift.com. Or you may call our convenient credit card hotline (513) 763-6700 during business hours and we'll process your gift for you.

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Grace and Truth — God's gifts to us at Christmas

God's Glorious Humanity

by Paul S. Rees

And the Word was made flesh...and we beheld his glory...full of grace and truth" (John 1:14). John's statement suggests the phrase the "humanity of God"! For He has voluntarily limited Himself to as much of a self-expression as is possible through life in a human body and in union with human nature. "He was rich"; for "our sakes He became poor."

The glory of His riches is one glory, the glory of His poverty another. The glory of splendor in star-strewn skies and sun-washed dawns; the glory of power in the lifting tides of a wide, wide sea and in the higher tidal pull of a far, far moon; the glory of thrones and angels and things too celestial for our now poor vision to catch — this is not the glory of the Word "made flesh." These are symbols and seals of His creative and cosmic sovereignty, a glory eternally His without reference to Bethlehem and its manger, or Calvary and its cross.

What, then, is the glory that shines in and through God's humanity, that is, in and through Jesus? We are not left to guess blindly. John tells us, "We beheld his glory...full of grace and truth."

Grace and Truth! It is the twin glory of Love and Light! And about this, I am bound to affirm, there is something extremely remarkable. For, the two basic characterizations of God which the scriptures afford us — defining statements that deal with His essential character rather than His attributes — are found in 1 John 4:8 and 1 John 1:5. "God is love!" "God is light!" "Grace and truth!" Love, grace, mercy, in union with truth, rectitude, holiness! And this, if we rightly apprehend it, means that in Jesus the living God reveals not some particular aspect of activity of His being, but Himself — His real character.

In stars and flowers and trees and waterfalls, in natural law and natural forces, His power and wisdom are truly revealed. But it is in Jesus Christ, the Word "made flesh," that He has historically unveiled Himself. Jesus is our proof that the God of creation is also the God of redemption, that He is not only the Infinite Brain but the Infinite Heart, overflowing with "grace and truth."

"Behold," then, cries John, "the glorious humanity of our God, even the true glory of His central Self!" Grace to woo our hearts, and Truth to win our minds! Grace which provides and performs salvation; Truth which declares its conditions and its consequences. Grace which says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Truth which says, "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Grace which declares, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17); Truth which assures, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:21).

God's glorious humanity! What is it? It is Grace — the secret of godliness; it is Truth — the secret of guidance. It is Grace — sin conquered and cast out; it is Truth — "righteousness and true holiness" inwrought and out-working. "And the Word was made flesh!" ■

—Paul S. Rees (1900-1991) was a well-known American pastor, writer, and conference speaker. This article has been condensed and reprinted from God's Revivalist.

Brandon Klotz presents "If Only..." on the University of Cincinnati campus.



God's Bible School Staff and Students Spread the Gospel in Cincinnati

OPEN AIR CAMPAIGN

OCTOBER 10-13

by Mark Bird

The Open Air Outreach Seminar occurs during the first semester of school each fall. Its purpose is to initiate evangelism in the city and to equip students with effective methods for sharing their faith. To train the students, we bring in the "Open Air Campaigners," led by Mr. Eric Briscoe from Boston, Massachusetts. His team spends the first day training students to paint gospel messages on sketch boards. The next few days are spent at the University of Cincinnati, downtown Fountain

Square, or other "open air" locations in our city. Meetings are held for both adults and children. Even students who don't get the sketch board training get involved by going out in teams to assist those presenting the messages. As a result of the campaign week, many people are reached with the gospel and many students are inspired to continue to use the training they receive to be a spiritual blessing to others.

The first two days of the Open Air Outreach Seminar were blessed with beautiful weather and beautiful opportunities for ministry.

During the first meeting at Fountain Square, our public relations groups Devotion, Adoration, and Grace presented outstanding music that the Holy Spirit used to provide a worshipful atmosphere for the preaching, witnessing, and prayer. One bystander refused to leave before all the singing was done!

Open Air Campaigner Paul Adams preached to the people sitting at tables during their lunch breaks. His sermon on the Rich Young Ruler was accompanied by a very appropriate and beautiful testimony about full commitment to God by student Cortney Prior, who introduced the song "Jesus is Lord of All."

Two separate prayer stations were set up nearby, and Chelsey Plumley was one of the students who handed out tracts. She commented, "I was nervous at first, but kicked myself into action when I was reminded that souls were at stake."

On Tuesday afternoon and evening, children's services were held outdoors near Vine Street Chapel and Main Street Chapel. Many children participated in the



top to bottom: Hannah Sutton (student in Aldersgate Distance Education Program) presents the "Magic Color" Bible; Mr. Eric Briscoe draws a crowd to his presentation at the University of Cincinnati; GBS mixed quartet "Adoration" sings on Fountain Square; GBS freshman Tyler Mitchell assists Mr. Paul Adams of Open Air Campaigners in a children's meeting near Main Street Chapel; GBS sophomore Ben Smith shares his faith on the UC campus.





Dr. Mark Bird is a member of the Ministerial Education faculty of God's Bible School and College, as well as the director of the college's Aldersgate Distance Education Program (ADEP).



The annual Open Air Sketch Board Seminar (held in September or October) is open to the public. One hour of college credit can be obtained by enrolling in the class through ADEP. Contact Mark Bird at mbird@gbs.edu if you are interested in receiving this outstanding training next year.

While a member of the Boston-based Open Air Campaigners prepares a new sketch board presentation, Brandon Klotz and Kandice Clark lead children near Vine Street Chapel in a rousing action chorus.

"hangman" game and singing. During the story and "magic" trick, most of them were attentive. Afterwards students shared "wordless" Bibles with the children, which showed how to make it to heaven and avoid hell. Following these services, we had many opportunities to counsel and pray with kids. Then we played games.

On Wednesday and Thursday we went to the University of Cincinnati where several persons preached sketch board messages. GBS students engaged UC students in conversation following the presentations. Several of our students handed out tracts as well.

College Freshman Jeffrey Albertson was part of the "crowd attracting a crowd" as Mr. Eric Briscoe presented a math game and message. Afterwards Jeffrey carried on a conversation with an onlooker.

"I gave her a *Gospel of John*. She said she would read it and think about salvation more. I am finding it easier to walk up to a stranger, hand him or her a tract, and start a spiritual conversation. I thank God for causing me to grow in this way."

One lady with whom our students had talked returned later to thank student Jeff Paulus for what he had shared with her. She had tears in her eyes. After some conversation and counseling, she left again encouraged and, I believe, closer to God.

Brandon Klotz realized "...the importance of being ready to give an





above: Jeffrey Paulus and Elisabeth Hunt minister to children at the Wesley Chapel Mission Center.

above right: "Devotion" sings on the Procter and Gamble Music Stage, Fountain Square, downtown Cincinnati. The group consists of GBS students Amy Clarissa Seniva, Kimberlee Russell, Cortney Prior, and Stephen Mills.

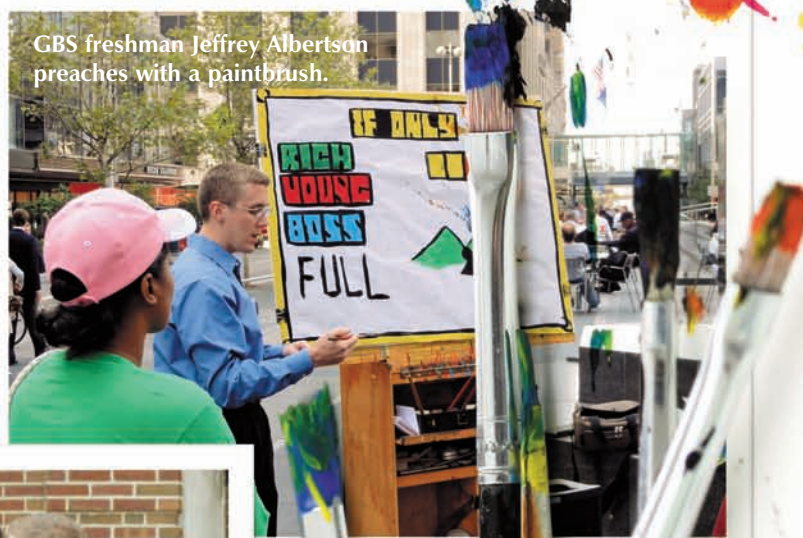


Mrs. Nancy Lambeth shares a gospel tract.

answer to everyone who asks of you a reason for the hope that is in you. One gentleman I talked with couldn't understand why God would allow babies to die in the womb. I tried to answer that question the best I knew how, but what shocked me was that his reluctance to accept the Christian faith was because no one had ever given him a satisfactory answer."

Brandon continues, "People who fill their life with things of this world are not satisfied. There is a way that seems natural to a man, but the end is destruction. One's Faith is only as good as its object."

God showed His love for the lost in Cincinnati by enabling the teams that went out to effectively share the gospel, after having prepared themselves beforehand. On campus we got the "information," and on the streets we got the "grace" to share our faith. ■



GBS freshman Jeffrey Albertson preaches with a paintbrush.

GBS students engage UC students in a discussion following a sketch board message on the green at the University of Cincinnati.





CHRIS BOUNDS SPEAKS AT ALDERSGATE FORUM

Rev. Dr. Chris Bounds, Professor of Theology, Indiana Wesleyan University, was guest speaker at GBS's annual Aldersgate Forum, October 25-27, 2011. Held at Higher Ground Conference and Retreat Center, Harrison, Indiana, the conference was centered in this year's theme: "The Early Church's Understanding of Sanctification and Its Contemporary Implications." Moderating the sessions was Dr. Philip Brown.

Dr. Bounds, a well-known authority in historical theology, spoke in three plenary sessions. The first was on "The Doctrine of Christian Perfection in the Apostolic Fathers" in which he traced the views of sanctifying grace held by such early Christian leaders as Clement of Rome, Ignatius of Antioch, and Polycarp.

He concluded that "the Apostolic Fathers teach that Christian perfection is a perfection of love in believers, explicitly and implicitly summarized in the two great commandments — the love of God and the love of neighbor." His two other presentations were "Ireneus and the Doctrine of Christian Perfection in the Second Century" and "Augustine's Interpretation of Romans 7:14-25, His *Ordo Salutis*

and His Consistent Belief in a Christian's Victory over Sin."

Two papers were presented by Dr. Phil Brown of the GBS ministerial education faculty. The first was "A Survey of the History of the Interpretation of I Corinthians 11:2-16," and the second, "Veil vs. Hair, Uncut vs. Long? Assessing Recent Claims in the Light of Available Data." Dr. Mark Bird, also



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.

DEATHS

Robert Forrest Buttles, 85, of Roseburg, Oregon, died October 1, 2011. He entered the US Air Force and served our country during World War II. He was united in marriage to Louise Ellington on December 21, 1947. They made their home in Torrance, California, where Robert worked as an aerospace engineer with Northrop Aircraft for many years. In addition, he was ordained as a minister in the Church of the Nazarene in 1960 and served as pastor for churches in Paradise and Delano, California, as well as Prosser, Washington. He later retired from engineering, and in 1987 he and his wife moved to Oregon, their

home ever since. He enjoyed rock hounding and lapidary along with fishing and hiking.

He is survived by Louise, his wife of nearly 64 years; his children Stan Buttles, Steve Buttles, and Jessica Watson; three grandchildren; and one great-granddaughter. Memorial services were held at Victory Baptist Church, Roseburg, with private interment at the Wilbur Cemetery.



Dorothy Marie King, 87, widow of the late Rev. George Wilmer King, passed away August 17, 2011, at the St. Joseph Hospital, Lexington, Kentucky. Mrs. King and her husband were involved in ministry throughout most of their lives. Her greatest love was serving God and helping others. She was a member of the Bible Holiness Church of Paris, Kentucky. She was loved by all and will be missed by all.

of the GBS ministerial education faculty, spoke on "Prayer and the Trinity." Time was given for discussion and response, as well as for group devotions.

PHONATHON 2011 REACHES \$120,000 GOAL!

At the recent Phonathon held September 12–29, over ninety students from God's Bible School and College called alumni, parents, and friends of the school. Thanks to the generosity of many, we were able to reach our goal of \$120,000! Special acknowledgement goes to Steve (BRE '78) and Kay Vernon ('82-83) and Judy Shelton (BA '70) for stepping in to help raise funds for Phonathon this year. Congratulations to the top student callers of each week: Laura Boyd, Angie Carpenter, Kayla Raines, and Pamela Stinson, as well as overall top callers: Pamela Stinson, \$23,395; Laura Boyd, \$13,030; and Angie Carpenter,

\$9,832. —*Faith Avery, Director of Institutional Advancement*

CAMPUS HEALTH FAIR BENEFICIAL AND WELL ATTENDED

God's Bible School and College Campus Health Fair was well attended this year on Thursday, October 20, 2011, from 1:00–5:00 pm. Both college and academy students enjoyed meeting Ms. Enid Oquendo, Project Manager for Clever Crazes for Kids, a Non-Profit Organization in Cincinnati. She had many wonderful hand-outs, such as backpacks, lunch packs, and information about health and fitness for students, as well as educational tools for future teachers.

Lorinda Frankenberry set up a reflexology booth. The Christ Hospital was represented by Jane Crenshaw, who had a blood pressure check point and body mass index station. The Little Clinic, a walk-in

health center with outlets in Kroger stores, was represented here for the first time. Thanks to all who attended and assisted with designated tasks. We also want to say a heartfelt thank you to all of our participants who took time from their busy schedules to be here for the GBS Health Fair.

—*Esther Holloway, Campus Nurse*

UPCOMING ADEP BLOCK SESSIONS

February 15–18: Pastoral Epistles and Thessalonians (Steve Oliver); Theology of Christian Holiness (Chris Bounds, Aldersgate Forum speaker. This class is also offered for master's level credit).

March 19–23: Problems in Counseling (Rebecca Miller); Discipleship and Small Groups (Mark Bird); Doctrine and Practice of Prayer (Edsel Trouten).

For more information, access www.gbs.edu/adep online or call (513) 763-6652. ■



Survivors include two daughters, Judy Johnson and Donna Brown; two sons, Charles King and Eddie King; twelve grandchildren; twenty-three great-grand children; three great-great grandchildren; four brothers; and several nieces, nephews, and cousins.

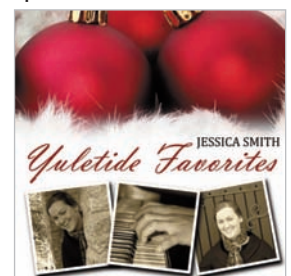
"Sister King loved God's Bible School and faithfully attended GBS camp meetings. Her spirit radiated love for Jesus and others. She was a classic example of a pastor's wife. She will be greatly missed by our campus family." —*President Michael Avery*

Richard S. Poe, 92, of Miami Township, Ohio, went to be with his Lord and Savior Jesus Christ, whom he loved, adored, and served, on October 16, 2011. He had served his country with pride in the United States Army Air Corps/Air Force and was the owner and operator of Poe Excavating. Richard will be remembered for his work in the construction of many ponds, lakes, and excavation projects. He was the hus-

band of the late Edna (Jarvis) Poe and is survived by many nieces, nephews, other relatives and friends. Funeral services were held in Loveland, Ohio, with interment in Evergreen Cemetery, Miami, Ohio.

AVAILABLE

Jessica Smith, GBS music faculty member, has a Christmas piano CD available for purchase. The 10 tracks include: The Holly and the Ivy, Away in a Manger Medley, Carol of the Bells, White Christmas, God Rest Ye Merry Gentlemen, and more. The cost is \$12.00 (including S&H). If interested, please contact her at jsmith@gbs.edu or (513) 721-7944. ■



Dear Phil

disciples, “Come away by yourselves to a secluded place and rest a while” (Mark 6:31). As the One whose meat was to do the will of the Father (John 4:34), who only did what He saw the Father do (John 5:19), and who always did those things that pleased the Father (John 8:29), it must be the case that it was the Father’s will for Jesus to take time away from ministry. It must be the case that Jesus saw the Father resting (e.g., Gen. 2:3; Heb. 4:10). It must be the case that it pleased the Father for Jesus to take time to rest and rejuvenate.

As I have matured both as a person and as a Christian, I have learned that Spirit-led balance is the key to a God-pleasing life. My primary responsibilities must be met: my relationship with God, with my wife, with my children; and then my work-related responsibilities. In order to meet those responsibilities, I find that I must take time to exercise as well as time to pray. There need be no disharmony between bodily exercise and spiritual exercise. The mature Christian recognizes the appropriate balance between these two (1 Tim. 4:8).

So, the issue is not whether Jesus or John Wesley would have played golf. The issue is whether this is the way the Spirit wants me to use His life in me, His time, and His money. When the answer is yes, we, like Jesus, will be doing the thing that pleases God. And, I think, we can expect the Spirit’s direction to change in this area as the seasons of life change.

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.

LEISURE SPORTS AND ACTIVITIES

“To what extent can a serious Christian be involved in leisure sports and activities?” —Delores

Dear Delores,

In order to answer this question, I think we need to define what a “serious Christian” is. A “serious Christian” is someone who has obeyed Jesus’ call in Matthew 16:24, “If anyone wishes to come after me, he must deny himself, and take up his cross and follow me.”

To be honest, I’m not sure that there is such thing as a “non-serious Christian.” There is, however, a range of maturity that exists between spiritual babyhood and spiritual adulthood. A spiritually immature Christian is one who knows little of God and little of how loving God and loving others impacts all of his or her life. A mature Christian is one whose love for God and others shapes all of life.

A second consideration is the fact that there are Christians of multiple ages. I became a Christian in first grade at the age of six. My commitment to Christ has never wavered since that point in my life. I obeyed Paul’s

call to present myself a living sacrifice to God at the age of 12. Again I have never backed down from that commitment.

Between the ages of six and eighteen, physical education, sports, and leisure activities played important roles in my character formation, physical maturation, and interpersonal skills development. To say that a serious Christian should not be involved in leisure sports and activities would be to seriously stunt these areas of development in children and developing adults.

After entering college and graduate school, I learned that physical exercise was an essential component of stewarding the body God had given me. When I failed to exercise regularly and to take time to divert my mind from the intense work of study, I found that my level of mental acuity decreased noticeably, and my ability to perform the responsibilities God had given me also diminished accordingly.

In the midst of Jesus’s heaven-sent mission, He said to His



student focus

CONSERVATIVE BISHOP ATTACKED BY EPISCOPAL OFFICIALS

Right Rev. Mark Lawrence, conservative bishop of the Episcopal diocese of South Carolina, is under heavy attack by officials of the denomination for his opposition to “its policies of ordaining gay bishops and sanctioning same-sex unions,” according to Bruce Smith, Associated Press correspondent. “Lawrence was contacted last week by the Disciplinary Board for Bishops of the national church,” according to Smith. “The letter said the board had evidence establishing the ‘abandonment of the doctrine, discipline and worship of the Episcopal Church.’”

Lawrence has tried to keep his orthodox diocese in the Episcopal denomination, while at the same time lodging strong protests against the liberal course of the national church. “The discord stems from the national church’s consecration in 2003 of its first openly gay bishop and its 2008 decision allowing bishops to bless same-sex unions. In 2006, the local diocese voted to reject the authority of the bishops of the national church.”

DATE-SETTER FOR CHRIST’S RETURN HAS RETIRED

Harold Camping, the 90-year-old radio preacher infamous for his inaccurate predictions of the date of Christ’s return to earth, has said “that he is no longer able to lead Family

Radio Stations, Inc., or his ministry,” according to Luiza Oleszczuk, contributor to *The Christian Post*, “and his wife confirmed that ...[he] has retired.” Most recently Camping had predicted that the Second Advent would occur October 22. Earlier he had prophesied that this great cataclysmic event would take place May 21. *The Christian Post* article noted that on May 22 Camping told Brandon Tauszik, who is identified as “a documentarian who has been attending Camping’s Oakland, California, church for eight months,” that he was “in shock and totally bewildered that the great earthquake he anticipated did not strike. He said: ‘I have no answers,’ according to the documentarian.”

SURVEY SHOWS CATHOLICS LESSENING IN RELIGIOUS IDENTITY

“One in four Americans call themselves Catholic, but a survey released Monday finds this more a cultural brand label for many than a religious identity.” With these words Cathy Lynn Grossman from *USA TODAY*, reports the results of a survey which contacted 1,442 American Catholic adults. “An overwhelming majority, 88%, say, ‘How a person lives is more important than whether he or she is a Catholic,’” according to the report. It notes also that 86% of those responding say that “you can disagree with aspects of church teachings and still remain loyal to the church.” ■

With three siblings preceding **DEREK JONES** at God’s Bible School and College, the institution was in the family tree of this student from Cedar Lake, Michigan. However, it was the leadership ability he saw in other students and graduates that compelled Derek to attend GBSC, where he will soon graduate from the Intercultural Studies and World Missions division.

One of the poorest countries in the world took Derek from the classroom to real-life experience as he interned in Mirebalais, Haiti, this past summer with Brian Rauschenberger and New Life International. There he helped establish a new outreach, uniting New Life’s water purifier systems with the message of the gospel. During his stay, Derek single-handedly planned and installed a tin roof cistern system, providing a Haitian family with running water. He also led an impactful Bible study series on Romans using his college class notes. “The Haitians still talk about that,” said Brian. “Anything he did, he did well and without complaint.”

Still, the most unforgettable lesson for Derek came while fasting and praying for two days with the Haitians. The passion and devotion he witnessed in their prayer taught him the need for earnestness in ours. ■

A work-study scholarship enabled Derek to attend GBSC. If you would like to support a student like him, 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.gbsgift.com



— Called Unto Holiness —

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

HOLINESS PREACHING

by the Rev. V.O. Agan

It is time for rekindled enthusiasm for the work of holiness, not flagging confidence or substitute aims. Natural gifts are important; if a preacher has the ability to preach creatively, he should be grateful. But such ability spawns heresy unless it is matched by his humility to be a lifelong student and a sanctified preacher who is predisposed to such humility. Only a revitalized generation of such holiness preachers will save the church of our day. If new members admitted to the church are not led into the experience of entire sanctification, it is likely that they will either leave it or destroy it. Surely the Day of Judgment will show that the holiness preacher is the world's greatest benefactor.

In preparing to preach holiness, a minister's library is important. For a holiness preacher to own a big car and a small library tell us that something is out of proper balance in his ministry. Select carefully and prayerfully the books and other tools that you will use. Some preachers honestly desire to be effective but have never acquired the skill to be successful communicators, since they have never read a book on public speaking.

Moreover, keep proper balance in your preaching. When we develop a lopsided ministry, it results in a distorted concept of holiness. For instance, preachers have encouraged complacency among their people by failing to preach the Law of God to them. There is an inherent need to preach the Law as a guideline for love. Our people need to know that any love which is not subordinate to the holy Law of God is not Christian and leads to sordid bondage. Let us not coddle our people into believing that they are fully sanctified and yet remain in the wilderness of vacillation, chronic fetters, and longing for the sinful pleasures of Egypt.

Remember that the end of holiness preaching is to bring men and women to Christian perfection. But do not preach this perfection as if it were flawless perfection, for it is only a perfection of motives. John Wesley said to his brother Charles that "to make the standard

too high is the surest way of driving Christian perfection out of the world."

Specific preaching on the crisis experience is the hub of holiness preaching. All other themes are spokes in the wheel. We need to tell our people that the sanctifying work of the Spirit will deliver them from selfishness and carnal ambition, restless pride, and ill-will. This will bring new courage in doing the will of God and a new willingness to accept the consequences in doing so. A new day will dawn in your church if you so lead your people to this rich experience so that they will thereafter grow in the graces of the Spirit.

If the pulpit fails, only one generation stands between a holiness church and an ex-holiness church. Holiness is the only remedy for sin. We must preach it regardless of the cost. We cannot please a holy God without displeasing an unholy devil and his slaves. Holiness begins in repentance, is perfected in entire sanctification, and is completed in glorification. While men are looking for better methods, God is looking for better men. The real test of a man is his Christian manhood. We should be better men than any sermon that we can ever preach.

Every holiness preacher ought to make people feel that it is great to be a Christian and especially one who is entirely sanctified. We cannot help but mourn over the low state of present-day holiness professions and preaching. But a new and better day can dawn when we awaken and throw our very best into preparation and preaching with new vigor and clarity and consistency the greatest message that can be propagated in our day or any day — the message of holiness. ■

The late Rev. V.O. Agan, a GBS alumnus, was a well-known leader in the early Conservative Holiness Movement and for many years president of the Alabama Conference of the Bible Methodist Connection. This article, condensed by the editor, is reprinted with permission from the Convention Herald.

4. Jesus came to *ready* a bride.

Jesus came to prepare His bride, the Church, for the exalted privilege of reigning with Him as priests and kings (Rev. 5:10; 19:6-9; Ephesians 5:25-27).

III. The MEANING of the name Emmanuel. “And they shall call his name Emmanuel, which being interpreted is, God with us.”

The name Emmanuel means “God is with us.” Such a name brings with it great comfort and consolation to many a troubled saint. Wherever you go and whatever happens to you, always remember that God is with you.

A. God is “with us” in our *battles*.

1. He is “with us” to strengthen us and uphold us.

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Isaiah 41:10).

2. He is “with us” through the floods and fires of life.

“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Isaiah 43:2).

B. God is “with us” in our *brokenness*.

1. He cares about the bruised person.

“A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth” (Isaiah 42:3).

2. He has come to heal the broken hearted.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18).

Conclusion:

Thank God for His unspeakable gift! Born to the winter’s cold embrace came Emmanuel, the light of the human race. Tiny babe in a bed of straw, your birth has left the world in awe.



—sermon by DR. ALLAN P. BROWN



EMMANUEL “God With Us”

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

Scripture: Matthew 1:23: “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

“Long the road that lies before them, bleak the hills that distant rise, cold the whistling winds around them, chill the stars in the quiet skies. Strange the town to the lonely wanderers, ‘No room in the inn, we have guests tonight.’ Quiet the ass and the oxen lying in the lonely cave in the pale moonlight. Sweet that music from out of the heavens. The wondering shepherds are mute and still — ‘Glory to God who reigns in the highest, Peace on earth, and to men good will.’” (Thomas Foy, adapted)

The birth of Jesus is surrounded with mystery and surprise. Who would have thought that the mother of the promised Messiah would be forced to travel so far during the height of her pregnancy? Who would have thought that the prince of glory would be born in such humble surroundings? Truly, He became poor that we might become rich (2 Corinthians 8:9).

Our text focuses on the conception and birth of Jesus. According to the angel Gabriel, Jesus’ birth is the fulfillment of the prophecy of Isaiah 7:14. Although there is much we could say about the contextual setting of this passage, we shall limit our thoughts to the *miracle* of Emmanuel’s conception, the *manner* of Emmanuel’s birth, and conclude with the *meaning* of Emmanuel’s name.

I. The **MIRACLE of Emmanuel’s conception.** “Behold, a virgin shall be with child.”

Attempts to prove the virgin birth of Jesus usually focus on the meaning of the Hebrew word (‘almah) translated “virgin” in Isaiah 7:14 and the Greek word (parthenos) translated “virgin” in Matthew 1:23. The result of such word studies has not settled the issue for many scholars and is, perhaps, not the best approach.

A. The proof that Mary was a “virgin.” (Luke 1:34)

The proof that Mary was morally pure at the time of her conception of Jesus is found in her response to the angel’s message. Gabriel had just announced that she would conceive and bear a son whose name was to be Jesus (Luke 1:31). Her puzzled response is illuminating: “Then said Mary unto the angel, How shall this be, seeing I know not a man?” (Luke 1:34). The phrase “I know not a man” is the normal expression to express sexual purity. Gabriel does not question the truthfulness of her statement. Indeed, the fact that he had just announced her favored status with God confirms her statement (Luke 1:28, 30). Mary, according to her own testimony, was a virgin at the time of Jesus’ conception.

B. The proclamation concerning the conception. (Luke 1:35)

Gabriel answered Mary’s question with the proclamation that the child would be conceived by means of divine power: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35).

By means of a miraculous conception, the deity of the child is guaranteed. Jesus will truly be the Son of God. The depravity of the human race, caused by Adam’s fall (Romans 5:12) and passed on to all human descendants through the father (Psalm 51:5), is by-passed in Christ’s birth. Jesus does not partake of inherited depravity. He is born without sin. However, because Mary is the mother, the humanity of Jesus is guaranteed. Jesus is man of very man (cf. Luke 2:7, “And she brought forth her firstborn son.”)

II. The MANNER of Emmanuel’s birth. “and shall bring forth a son”

A. The wonder surrounding His birth.

1. The announcement of the angels to the shepherds.

(Luke 2:9-14)

At first, the shepherds saw only one angel. The glory of the angel was so magnificent and so illuminated the night around them, that they were very frightened. The angel said, “Fear not:

for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger” (Luke 2:10-12).

Then, suddenly, there appeared with the angel a multitude of other angels praising God. They added a threefold statement about the birth of Jesus. *First*, they praise God for His exalted position and sovereignty over all (“Glory to God in the highest”). *Second*, they announce that in the birth of Jesus, the means of bringing peace on earth, had arrived (“and on earth peace”). *Third*, they proclaim that Jesus’ birth demonstrates God’s gracious character and His desire to bless mankind with ultimate good (“good will toward men”).

2. The testimony of the shepherds to Mary and Joseph.

(Luke 2:16-20)

As soon as the angels had disappeared into the night, the shepherds ran eagerly to Bethlehem to see the child. When they found him, they told Mary and Joseph everything that had happened to them. Mary treasured up all that they said and pondered them in her heart (Luke 2:19).

B. The work He was born to do.

Scripture reveals at least four aspects of the work Jesus came to accomplish.

1. Jesus came to reveal the Father.

As the “Word,” Jesus is the divinely appointed communicator to explain to mankind what God is like (John 1:18). Jesus said to Philip, “He that hath seen me hath seen the Father” (John 14:8-9). If you want to know what the Father is like, study the life of Jesus.

2. Jesus came to redeem the lost.

The name “Jesus” means “salvation.” He was so named because he would “save His people from their sins” (Matthew 1:21). And in the words of Jesus Himself, “the Son of man is come to seek and to save that which was lost” (Luke 19:10).

3. Jesus came to reconcile the world to God.

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Corinthians 5:19).

the
world
to win

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

GLOBAL. The Rev. Marc Sankey, (GBS '94 BRE) has been appointed assistant to President J. Steven Manley of Evangelistic Faith Missions, headquartered in Bedford, Indiana. Sankey, who will begin tenure with EFM January 1, 2012, has served the Bible Methodist Connection, first as a pastor, then as missionary to Mexico. Born in Honduras to missionary parents Leonard and Janet Sankey, Marc will also serve as EFM's Director of Hispanic Ministries. Rev. Leonard Sankey is president of GBS's Board of Trustees.

PAKISTAN. "The 'Unlimited Fire' Pakistan Crusade 2011 was a wonderful success. There were five messages total, including a youth service with Brother Matthew challenging the young people to 'take off the mask' and get real for Jesus. Next was the privilege of holding a meeting in a Catholic cathedral with 200-300 people, and then watch the majority of these give their hearts to Jesus Christ. The last three services were the crusade itself. A large courtyard was constructed [and] a stage was built. The people came by foot, by mule cart, by cars and trucks, and by 25 buses. They came hungry, they came in faith, they came by the thousands." —Rev. C. Adam Buckler

SOUTH AFRICA. "Pieter and Hester Marais (HIM) in South Africa request prayer for the Bible project in Zambia. They would like for the first 100,000 Bibles to go to the Christians in southern Africa. Please pray that the Lord will give them strength and energy, as they are very tired, and that the Lord will put it on the hearts of young people to help." —Ropeholders ■

*Of The Father's
Love Begotten*

*a 4th-century hymn on the birth of Christ
by Aurelius Clemens Prudentius*

Of the Father's love begotten,
Ere the worlds began to be,
He is Alpha and Omega,
He the Source, the ending He;
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore!

Of that birth forever blessed,
When the Virgin full of grace,
By the Holy Ghost conceiving,
Bore the Saviour of our race;
And the Babe, the world's Redeemer,
First revealed His sacred face,
Evermore and evermore!

O ye heights of heaven adore Him;
Angel hosts, His praises sing;
Powers, dominions, bow before Him,
And extol our God and King;
Let no tongue on earth be silent,
Every voice in concert ring,
Evermore and evermore!

Thee let old men, thee let young men,
Thee let boys in chorus sing;
Matrons, virgins, little maidens,
With glad voices answering;
Let their guileless songs re-echo,
And the heart its music bring,
Evermore and evermore!

Christ, to Thee with God the Father,
And, O Holy Ghost, to Thee,
Hymn and chant and high thanksgiving,
And unwearied praises be;
Honor, glory, and dominion,
And eternal victory,
Evermore and evermore! Amen.

ALUMNI news

by Rev. Jack Hooker, president
 Alumni Association of God's Bible School

Homecoming 2011 was a very special time on the Hilltop. This year the theme was "A Family Reunion." It was great to see so many GBS alumni coming back "home" to the campus. The Friday night concert attendees filled the Adcock Chapel to hear a number of alumni family groups share memories and song.

After the GBS College Choir closed the concert, alumni gathered in the Miller-Deets Student Center for an ice cream social, featuring Cincinnati's

favorite — Graeter's ice cream. Saturday breakfast gave an opportunity for reunion and fellowship. The Saturday morning service featured a devotional by Dr. James Keaton, Sr. and recognition of the 25- and 50-year graduates. The Faculty-Staff Appreciation Award was presented to Dr. Mark Bird for his fifteen years of service on the faculty of GBS. Dr. and Mrs. James Keaton, Sr., were named "Alumni of the Year" for their many years of ministry and service. Other special alumni present were Etta Helen (Moore) Jarnigan, who graduated from GBS in 1945 (Special Bible Course Diploma) and David Park, who graduated from the GBS high school 70 years ago in 1941. Mr. Park is the grandson of Lew Standley, brother of former

President Meredith Standley and director of the old George Street Mission in downtown Cincinnati.

In the alumni elections, Rev. Jack Hooker was re-elected president, Rev. Steve Gresham was re-elected Second Vice President, and Mrs. Jennee Hartkopf was elected second member-at-large of the Executive Council. The new Alumni Constitution was approved unanimously.

Saturday concluded with a Homefest Picnic on the campus with plenty of food vendors, games, and fellowship. We give special thanks to our business sponsors and our corporate sponsor, Christian Healthcare Ministries. We invite all of our GBS alumni to come back home for Homecoming 2012, which will be held October 12 and 13, 2012. ■

- 1 The Larry Jewett Family sings during the Friday night keynote concert.
- 2 David Park, one of our oldest alumni and a member of the late Pres. M.G. Standley's extended family, attends the Saturday festivities.
- 3 Etta Helen (Moore) Jarnigan greets other alumni.
- 4 Dr. Mark Bird receives the staff/faculty award.
- 5 Dr. and Mrs. James Keaton, Sr., are named "alumni of the year."



1



2



3



4



5

6 1961 GRADUATES L to R: Lewis Myers, Calvin Sones, Phyllis (Williams) Price, E.R. Trouten, Betty Jo (Campbell) Luther, Jerry Brown, Glenna (Kanouff) Ward, Don Stevenson, Edgar Bryan, Janet (Edwards) Bliton, Anna Orndorff, Billie Jean (Willoughby) Emert.

7 1986 GRADUATES:

- James Baker
- Clyde Barrett
- Bob Blankenship
- Karen (Dye) Blankenship
- Marlina Brandon
- Charlotte (Potteiger) Frederick
- Carol Gardner
- John Gordon
- Stephanie (Speth) Gordon
- Shirley (Miller) Haynes
- Don Jackson
- Mary (Hamlin) Klotz
- Dawn (Unsworth) Manning
- Daryl Muir
- Tim Norton
- Joanna (England) Pears
- J. Wesley Sebree
- Tim Stamper
- Bob Welker



Homecoming 2011



➡(p2) conscious of its originating purpose, and centered in its fulfilling ministry. So we now consider this second “Call,” noting again its simple structure, which is as follows: (1) *Principle Declared*; (2) *Failure Acknowledged*; and (3) *Correction Offered*.

**I. PRINCIPLE DECLARED:
Our Heritage Affirmed**

“We gladly affirm our allegiance to the classical Christianity of the centuries, confessing its faith, sharing its historic witness, living out its godly discipline, and claiming all of its treasures as our own.” In these words, the GBS ministerial faculty anchors the CHM in the classic Christian orthodoxy of all the ages, and as heirs of its priceless riches, asserts allegiance to its doctrine and obedience to its discipline. Our claim, then, is that we’re not just a ragtag remnant of squabbling schismatics, but another loyal brigade of earnest Christians — convinced Wesleyans, to be sure, but locked arm-in-arm with all the other faithful soldiers in Jesus’ army.

This means that we’re marching with the saints — yes, with all of them who follow His “blood-red banner [that] streams afar” so triumphantly above us. They come from different generations, traditions, and denominations; but without exception they are united in devotion to Him and in dedication to “the faith once and for all delivered unto the saints.” Note that the “Call” specifically connects us “to the heroic lives of ancient Christians, the faithful witnesses of the Middle Ages, the stalwart testimonies of the Reformers, the Biblical proclamation of the Wesleys, and the earnest piety of the early Holiness Movement.”

Thus, as we readily acknowledge, our foundations reach down far deeper than the beginnings of the CHM. We rejoice in all that is noble in those beginnings, and we revere those heroes who shaped our movement’s early witness. But we must place all of this in the great succession of the ages — in what is called “The Great Tradition” of historic Christian orthodoxy — its doctrines, its worship, its sacraments, its discipline, and its witness. To reconnect ourselves with this is to forge anew our ties to what Christians have believed and taught everywhere from the Church’s earliest days. This adds depth and grandeur to our sense of who we really are, and it will also save us from a narrowness that “at best...[is] lamentable ignorance,” as the “Call” reminds us, “and at worst, sectarian bigotry.”

**II. FAILURE ACKNOWLEDGED:
Our Heritage Neglected**

“But too often we have smugly disconnected ourselves from our Christian past...” Everywhere the Bible points to the warning and inspiration provided by sacred

history. Recall the Ebenezer stone that Samuel raised to memorialize triumph over the Philistines, the appeals of the prophets to review God’s mighty acts and His righteous purpose, the command of Jesus to remember Him in the broken bread and sacred wine. Because God is deeply concerned for history, we should be also.

In its sweeping panorama, Church history confronts us forcibly with the abiding principles that in every age are irreducibly and unalterably Christian. In narrower terms, it confronts us with the unique vision that God committed to the founders of our specific movement and which they, in turn, have handed on to us. In this way the CHM is introduced to its spiritual DNA that reveals who we really are and why God raised us up at our beginning.

This is like finding our birth certificate — a birth certificate that we have almost lost beneath the debris accumulated throughout the decades. Such tragedy is beyond our comprehension. For it has left us with only the faintest glimmer from the torches of marching saints whom God has given us as mentors and examples. Even the memory of our birthright as Wesleyans has become increasingly faded and remote. We are left as orphans — rootless and confused.

Our many splits have made this even worse, for everyone of them has centered us increasingly in the narrow issues of schism and separation. This has moved us even further from the full-orbed witness of historic Christianity and from the magnificent Wesleyan/holiness focus through which we have received that witness. The results are predictable, for “we have become theologically shallow, spiritually weak, and blind to the work of God in the lives of others. We have withdrawn ourselves into protected enclaves, congratulating ourselves on our superiority over other Christians...and ignoring the continuing work of the Holy Spirit throughout all the universal Church.”

**III. CORRECTION OFFERED:
Our Heritage Reclaimed**

“We call, therefore, with John Wesley, for a “league offensive and defensive with every soldier of Christ,” reclaiming the richness of our Christian heritage and our essential unity with all who truly confess Him as Lord.”

In these words, the “Call to Historic Roots and Continuity” comes to its conclusion, urging us to find our birth certificate and examine it once again. This should cause us, first, to reclaim our heritage in the magnificent Christian orthodoxy shared so gladly by all who confess the name of Jesus and to reaffirm its evangelical conviction that so firmly undergirds its faith and practice. It’s all the more imperative now that we unite in a “league offensive and defensive with every soldier of

Christ” as we confront the hostile forces of militant secularism determined to destroy every remnant of Christian culture.

But our birth certificate should also renew our loyalty to the foundational principles that shaped our Methodist beginnings and later the formation of the American Holiness Movement and the CHM. Remember that God brought us into being as a reform movement within the Church — an “evangelical order,” as Albert Outler has reminded us — focused in an impassioned mission “to spread scriptural holiness over these lands.” Loyalty to the Church Universal is not diminished but enhanced by loyalty to the specific subculture within it that is our immediate spiritual home. Our subculture is the CHM, which we love; and we are called, as were our ancestors, not to attack or rend the broader Church but to call it back to its own original message of holiness of heart and life.

At the same time that we deliberately reconnect with the Great Tradition of Christ’s one holy Church, we also deliberately reconnect with the rich insights of our Methodist heritage. The latter enriches and strengthens the former, and the former provides context and catholicity to the latter. From the Wesleys on down through the generations, we hail our own “endless line of splendor” — saints and scholars, missionaries and evangelists, hymnodists, and reformers, lay and clergy — who have heroically and graciously lived out their lives in that pursuit.

Our birthright, therefore, demands vigorous and gracious faithfulness to our heritage as Christians of Wesleyan tradition. But this is not the same as a sterile antiquarianism, which is an unhealthy fixation with ancient relics shaped in futile purpose to “preserve our heritage” as a sort of pickled corpse, propped up for public display but still lifeless and corrupting. Nothing could be more deadly to spiritual life than this — nothing, that is, except the opposite extreme, which is the arrogant rejection of our heritage, forgetting its lessons, ignoring its saints, and scorning its treasures. To idolize the past is to strip our future of its promise; to betray the past is to strip our future of its purpose.

Finding Great-Aunt Gertrude has become a passionate pursuit to recover roots, restore continuity, renew connection, and reclaim identity. This is also true of institutions, and that is why the second appeal of “The Call to the Conservative Holiness Movement” speaks so powerfully to us. For it prods us from the paralyzing amnesia that has stripped us of any deep sense of ennobling Christian heritage and repositions us firmly in that heritage as both the birthright of our past and the promise of our future. It’s time to find our birth certificate! ■



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THOUGHTS

for the quiet hour

by Sonja Vernon

RESCUED!

“For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.” —Colossians 1:13-14 NASB

It’s dark here. It’s always dark. The only illumination is a dull grayish light coming from somewhere above you that allows glimpses of shadowy figures and basic outlines. You don’t remember how long you’ve been here, but you can’t forget the sales pitch: *your own way, no restrictions, and self-fulfillment*. But every day when your master shows up you are reminded again of the truth — of the shackles that bind you, of the way you jump whenever he speaks, of the fear that controls your every move. Alone in the night you weep tears of regret. You shudder at the hopelessness of your plight. And then one day you hear news, news so great that you are afraid to believe it. *A Deliverer has come!* You watch as He marches triumphantly into your squalid surroundings. Before Him the darkness flees, and you get a glimpse of yourself. You look at your tattered garments. You see your chains, and in His light you realize that you forged them yourself. Guilt and shame overwhelm you, and you fall at His feet in repentance and remorse. You hear His voice, kind but firm, and to your amazement He speaks words of forgiveness and love.

He holds out His hand, and you are ushered into the light, into a Kingdom of joy and peace. Your chains are gone, your clothes are unspotted, and on your forehead you find His name. And now when people ask for your story it always begins the same way, “I was rescued....” ■

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

DECEMBER 2011



Dear Revivalist Family,

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

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

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

Gratefully,

Michael Avery
Michael Avery
President

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