

GOD'S REVIVALIST

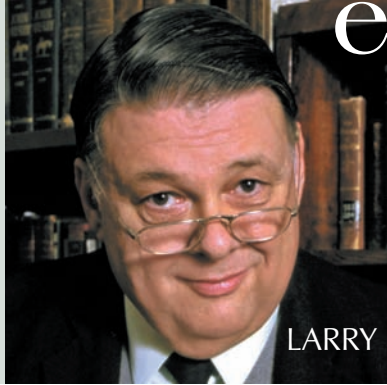
November 2011

and Bible Advocate



*God's Bible School
Thanksgiving Dinner 1922*

INSIDE THIS ISSUE: A Call to the CHM, Article 1: A Call To Biblical Fidelity



the editor's view

LARRY D. SMITH

TOUCHSTONE FOR EVERYTHING

It wasn't incense from heaven that drifted through Brother Gleason's old brick church during Sunday worship. Granted, the saints assembled there did sniff an odor so pungent that for a moment it seemed to take their breath away. However, this wasn't from a censer swung by unseen angels, but from certain of the brothers and sisters who were in need of soap, deodorant, and shampoo. Their immortal souls may have been cleansed from pollution, as they probably professed; but their mortal bodies—well, that was another matter!

As a faithful pastor, Brother Gleason was determined to lead his odiferous parishioners to repentance and reform, which in this case meant the scrubbing brush and the sudsy bath. So he stood up in his pulpit one Sabbath day to wage war on dirt, which he denounced as one of the foulest of the devil's works. Emphatically he announced his text, "Cleanliness is next to godliness"—a text that he knew was in the Bible, as he told his congregation, though he could not find it anywhere! *

Years have passed, but as I recall, Brother Gleason's homily produced neither repentance nor reform. His odiferous parishioners, alas, remained his odiferous parishioners. This much is sure—his "sermon" was no sermon at all, for it was based in the instruction of a secular proverb, not in application of Holy Scripture. And that, of course, is what a sermon is supposed to be.

What is worse, his mistaken claim to Biblical authority reflects a serious problem widespread among us—one of several addressed in the "Call to the Conservative Holiness Movement" introduced last month in *God's* (p22)➡

* This true anecdote was told to the editor by his father, Rev. Dean Smith, although the pastor's name has been changed.

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God's Revivalist and Bible Advocate (ISSN 0745-0788) is published monthly except for combined issues in January-February and June-July-August for **\$12.00 per year (\$28.00, Canada; \$45.00, other countries)** by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to *God's Revivalist and Bible Advocate*, 1810 Young Street, Cincinnati, Ohio 45202.**

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

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COVER: Food photo ©2011 iStockphoto. God's Bible School archives photo of Thanksgiving 1922 shows poor, inner-city children being fed a sumptuous turkey feast at GBS. As the normal dining room could not accommodate such a large crowd, every available place on campus was utilized, including unfinished floors of the then new Revivalist Memorial Building (women's dormitory).

the president's page



“THE BIBLE SAYS”

by Michael R. Avery, President

When my boys were very small, I would often give them their “Saturday night bath.” This weekly ritual involved a long warm soak, a robust scrubbing, and a vigorous shampoo, leaving them squeaky clean. The boys loved the playful soak, tolerated the scrubbing, but became quite agitated when I would reach for the shampoo. It may have had something to do with the fact that I used such copious amounts that rinsing it out of their hair became an experience close to drowning.

One Saturday night, all was going well until I reached for the bottle of shampoo. My older son, who obviously had had enough, stood up in the front of the tub, pointed his finger at me, and with evangelistic fervor shouted, “The Bible says, ‘Thou shalt not wash a little boy’s hair with shampoo!’” My son had a remarkable grasp of the authority of Scripture; yet at the tender age of three, he had not yet acquired an exact understanding of how to use it—or more accurately how not to use it for his own designs and purposes.

A less-than-careful use of Scripture is a slippery slope

for both men and movements. Most religious traditions, including our own Conservative Holiness Movement, have not escaped this pitfall. As the Aldersgate Forum’s “Call to Biblical Fidelity” states, “We have often focused on issues and made demands which we cannot legitimately establish from the Scriptures. As a result, trivial notions and speculations at times have marred our witness.” The CHM has, for the most part, been comprised by a group of people who have placed a very high value on Scripture. Our willingness to live out many unpopular biblical values is a testimony to this. However, we have not always had an equally high commitment to the careful exegesis of Scripture, which is crucial to preserving Biblical fidelity.

Webster has defined fidelity as “*the quality of being faithful; of accuracy in detail; exactness.*” The dictionary adds an interesting modern analogy to explain fidelity: “the degree to which an electronic device (as a record player or radio) accurately reproduces the original sound.” With this in mind we can define Biblical fidelity.

Biblical fidelity then is to reproduce faithfully and accurately the thoughts, meaning, and intent of Scripture in both our preaching and practice.

Every tradition, including the CHM, works in a subculture of its own. These subcultures gravitate toward certain theological, cultural, and religious biases that inevitably serve as lenses through which Scripture is viewed and

A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

I. A CALL TO BIBLICAL FIDELITY

As Wesleyans we affirm that the Holy Scriptures, as the inspired and inerrant Word of God, are the basis of authority in the Church, normative for all our faith and practice. We declare with the English Reformers, “Holy Scripture contains everything that is necessary for salvation, so that whatever is not stated in it, or cannot be proved by it, must not be required of any man as an article of belief or be thought requisite or necessary to salvation.”

Yet we have often focused on issues and made demands which we cannot legitimately establish from the Scriptures. As a result, trivial notions and speculations at times have marred our witness. We call, therefore, for renewed submission to the absolute authority of the Bible, not as a revered icon but as the touchstone for both our personal lives and our public proclamation. For in every age, the Church must submit itself unconditionally to the Word of God, interpreting it in harmony with itself, in keeping with the best insights of historical and literary study, under the guidance of the Holy Spirit and with respect for the historic understanding of devout Christian scholarship. ■

applied to Christian living. For the most part this is healthy and normative. It is not, however, without problems, for all Biblical and theological biases must be held in check by an unyielding commitment to be both honest and faithful to the Scriptural text. If this does not happen Biblical fidelity is compromised or even lost.

Are there any particular ways the CHM needs to be more careful? Yes. Let me offer a few that I believe are especially applicable to the CHM.

1. The CHM must be careful not to practice eisegesis instead of exegesis. Eisegesis is an interpretation of Scripture that expresses the interpreter’s own views rather than the text’s true meaning (exegesis). When we impose our own theological, cultural, or personal views on a text, despite knowing that faithful scholarship will not support our interpretation, we compromise the truth and fail to honor God’s Word. The CHM must regularly remind itself that Scripture is the standard by which we test all other truth claims, not the other way around.

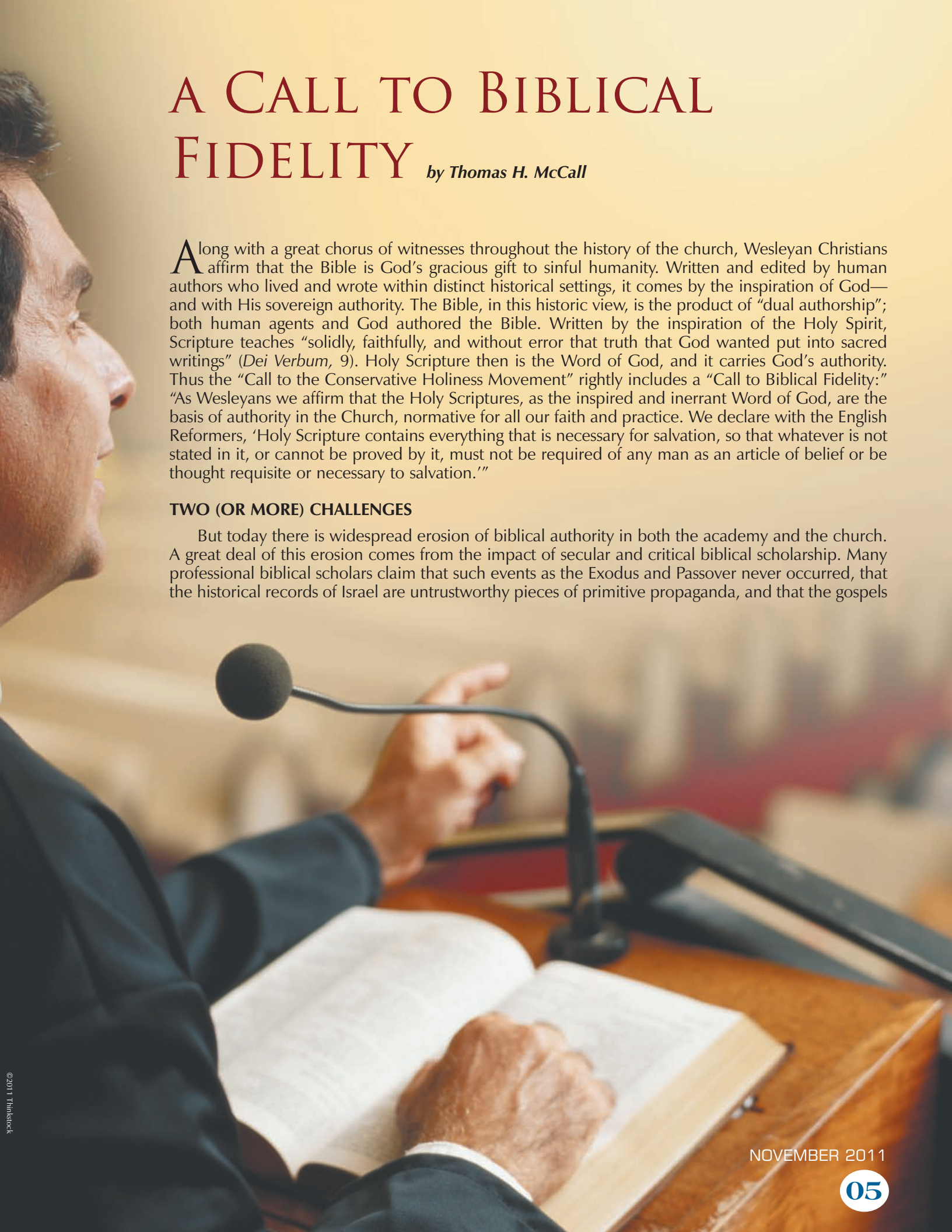
2. The CHM must be careful not to blur the line between Biblical principle and religious tradition. Tradition is a valuable part of our Christian life. Traditions may certainly be taught in our homes and churches, but they should be taught as traditions, not as divine revelation. Traditions must never be confused with God-given commands or given the same authority and weight as Scripture. When this confusion occurs, the end result can be a church that has replaced the authority of God’s Word with the deadening weight of traditionalism or, worse, just trivia.

3. The CHM must be careful not to misinterpret “questions” as “questioning” and inadvertently discourage honesty! It is impossible to respect God’s Word too highly, but it is possible to respect it wrongly. We must let people know that it is not irreverent to see difficulties in the Biblical text and allow them to think hard and hon-

estly about how these difficulties can be resolved. You have not truly studied the Bible until you have asked hard questions of it. However, in some people’s minds “asking hard questions” is the same as “posing problems,” and we have been discouraged all our lives from finding problems in the Bible. Let me assure you, the Bible can handle scrutiny. Honesty is a vital part of Biblical fidelity. God would rather have honest disagreement from one committed to His Word than forced affirmation of something we don’t really believe or understand.

4. The CHM must be careful not to allow the externalization of Biblical standards to substitute for the internalization of Biblical character. The Bible was not written to be a curiosity shop from which we pick and choose certain things to obey in our lives like one might pick and choose an article of clothing. Rather, it was written to transform us from the inside out! One can know and honor the Bible in visible ways (especially those that make us look spiritual in our setting), yet fail to demonstrate the character it commands. One can be meticulous, even legalistic, about his tithe and yet fail ever to develop the spirit of generosity. One can dress modestly and still have a sensuous spirit. Sheer knowledge of the Bible doesn’t make one godly. The mere application of a few visible commands doesn’t mean we have cultivated holy character. One can read the Bible daily, acquire significant amounts of Biblical knowledge, adopt standards of dress and behavior, yet have no straight-line correspondence between that and real Christlikeness.

It would be helpful for all of us to remember that the “sounds” our lives make on earth reach heaven either as the scratchy, tinny, garbled clanging of carnality, or as harmonic, melodious, pleasant reproductions of Christlikeness. Our success at being like Jesus will be determined not only by knowing with a high degree of accuracy what the Bible says, but also by honestly living it out. ■



A CALL TO BIBLICAL FIDELITY

by Thomas H. McCall

Along with a great chorus of witnesses throughout the history of the church, Wesleyan Christians affirm that the Bible is God's gracious gift to sinful humanity. Written and edited by human authors who lived and wrote within distinct historical settings, it comes by the inspiration of God—and with His sovereign authority. The Bible, in this historic view, is the product of “dual authorship”; both human agents and God authored the Bible. Written by the inspiration of the Holy Spirit, Scripture teaches “solidly, faithfully, and without error that truth that God wanted put into sacred writings” (*Dei Verbum*, 9). Holy Scripture then is the Word of God, and it carries God's authority. Thus the “Call to the Conservative Holiness Movement” rightly includes a “Call to Biblical Fidelity:” “As Wesleyans we affirm that the Holy Scriptures, as the inspired and inerrant Word of God, are the basis of authority in the Church, normative for all our faith and practice. We declare with the English Reformers, ‘Holy Scripture contains everything that is necessary for salvation, so that whatever is not stated in it, or cannot be proved by it, must not be required of any man as an article of belief or be thought requisite or necessary to salvation.’”

TWO (OR MORE) CHALLENGES

But today there is widespread erosion of biblical authority in both the academy and the church. A great deal of this erosion comes from the impact of secular and critical biblical scholarship. Many professional biblical scholars claim that such events as the Exodus and Passover never occurred, that the historical records of Israel are untrustworthy pieces of primitive propaganda, and that the gospels

are largely fiction. Such claims are nothing new, but as they are becoming more prevalent and more shrill, they are exercising more influence. It is important for believing Christians to exercise patience and charity in assessing such claims, but it is also important for believing Christians to stand firm and to know that there are scholarly responses to such charges.

But there are other causes of the erosion of biblical authority in the church, and these causes may be of more direct concern to the Conservative Holiness Movement. *Confusion* causes, or at least exacerbates, a loss of authority. At one level, there is widespread confusion in many churches (evangelical and mainline alike) about the very *contents* of Scripture. At the seminary where I teach, we have been forced to institute a remedial course in “Biblical Theology and Interpretation” for incoming students just to get them to what was formerly a starting place. More senior colleagues have noted the steep decline in basic biblical literacy, and it must be said that a great deal of the blame for this falls upon the churches that have opted for entertainment (one colleague calls it “christo-tainment”) over biblically-saturated instruction. This is a place where local churches, as well as families, can do much good: teaching the basic biblical narratives to children (making use of older resources such as the flannelgraph where appropriate), Scripture memory for children and adults, and basic Bible reading plans are simple steps that can bring great

true” and “God says everything there is to say about the world.” As Christians we should submit to divine authority on all things that God has made known, and we should maintain our belief that Scripture “contains everything that is necessary for salvation.” But it simply is not accurate for us to assume that the Bible was written to function as, say, a geology or economics textbook, or to satisfy our curiosity about matters it does not address. Holy Scripture is not a theory of everything, and we do not respect its authority when we try to stretch its teachings over matters that God did not intend to address in the Bible.

Sometimes there is confusion as well over the interpretation and application of Scripture. As such stunts as A.J. Jacobs’s book *The Year of Living Biblically* have reminded us, it is neither possible nor desirable (for the Christian who wants to bring glory to God) to live according to Scripture in any flat-footed, literalistic sense. To admit this is not to give up and say that there is no way to think and live biblically, but it does mean that the Bible must be properly interpreted and carefully applied. Fortunately, there are good resources available to help us do so, and we can move forward in a prayerful and committed way. But if we cannot afford, on one hand, to surrender biblical authority in doctrine and life, then neither, on the other hand, can we simply trumpet that authority while also choosing to obey only those parts of Scripture that support the lifestyles and practices with which we find ourselves comfortable or those that support any particular subculture.

In addition to the problems caused by confusion, sometimes biblical authority is compromised in the church by what must simply be called *sloth*. In his “Address to the Clergy,” John Wesley asked these questions:

“Have I such a knowledge of Scripture, as becomes him who undertakes so to explain it to others, that it may be a light in all their paths? Have I a full and clear view of the analogy of faith, which is the clue to guide me through the whole? Am I acquainted with the several parts of Scripture; with all parts of the Old Testament as well as the New? Upon the mention of any text, do I know the context, and the parallel places? ...Do I know the grammatical construction of the four Gospels; of the Acts; of the Epistles; and am I a master of the spiritual sense as well (as the literal) of what I read? Do I understand the scope of each book, and how every part of it tends thereto? Have I the skill to draw the natural inferences that are reducible from each text? Do I know the objections raised to them or from them.... Am I ready to give a satisfactory answer to each of these objections? And have I learned to apply every part of the sacred writings, as the various states of my hearers re-

fi·del·i·ty | fə 'dɛl ə tē |

noun: The quality of being faithful; accuracy in details; exactness.

gain. And of paramount importance here is the centrality of exegetically-based and spiritually-anointed biblical preaching in the church! The loss of biblical authority should be traced in part to simple confusion about the contents of the Bible, but the good news is that this problem may be readily addressed.

Sometimes, however, the confusion that vitiates biblical authority goes deeper. Sometimes Christians, especially conservative Christians, tend to read the Bible as a kind of “theory of everything.” It is one thing to believe—as I am convinced that Christians *should*—that the Bible is absolutely truthful and finally authoritative in all that it affirms. It is another thing entirely, however, to insist that the Bible speaks as the final authority about all things. In other words, there is an important distinction between saying “everything God says about His world is

quire? Do I understand Greek and Hebrew? ...If not, how many years did I spend at school? How many at university? And what was I doing all those years? Ought not shame to cover my face?" ("Address to the Clergy," pp. 490-91)

I find Wesley to be a bit harsh here, and I am well aware that not all Christian ministers (much less all Christians!) have the opportunity or gifting to undertake such study. Nonetheless, his basic point is still valid, and we cannot expect to recover and embrace biblical authority if we largely ignore it ourselves.

These considerations bring us to another impediment to biblical fidelity. We acknowledge the importance of Scripture—but sometimes we are happy to replace the Bible with something “more fun” for children. We readily affirm that the Bible is God’s Word—*God’s Word*—but sometimes we are quick to fill most of a sermon with “practical” teaching that could be taken from its biblical “basis” and moved to a civics club to serve as a motivational speech. We say that we submit to the authority of the Bible—but sometimes we find it both easy and comforting to fill our sermons with political commentary. Surely there is a problem here—regardless of whether the philosophy of, say, Ayn Rand replaces the teachings of Jesus or merely gets confused with them. When we say that Holy Scripture is the authoritative Word of God—and then just as quickly move past that Word or replace it with something more “relevant” or “important” or “meaningful”—the truth is not in us. Traditionally, this is called hypocrisy, and surely hypocrisy is an impediment not only to biblical authority but also to holiness. Perhaps we should be reminded (by our holiness forebears) that if we are not challenged by Scripture then we are not reading it rightly.

THE WRITTEN WORD AND THE LIVING WORD

But there is good news! God’s Word is still God’s Word, and He promises to challenge, convict, nourish, strengthen, and sanctify His people by that Word. He calls us—as persons and communities, as individuals, families, and churches—to receive His Word again with gratitude and gladness of heart. He calls us to see the incredible, grand story of redemption splashed across the canvas of His Word: creation, fall, covenant, promise, Messiah, salvation, hope. He calls us to live in that story, to enter that story, to take our place in his grand narrative of salvation.

He calls us to focus—as does the Bible itself—upon the central figure in the story, and to celebrate the life, death, resurrection, and ascension of our Lord Jesus Christ. It is to Christ, the Living Word, that the Written Word bears witness. It is in Christ that we see humanity fully revealed. It is in Christ that we see God Incarnate, the Word-made-flesh, God revealed. And it is in Christ, in the blessed fellowship of His Father and their Holy Spirit, that we place our hope. ■

Dr. Thomas H. McCall is Associate Professor of Systematic Theology at Trinity Evangelical Divinity School. He has also served as a pastor, and as a writer, and has contributed to various scholarly journals.

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.

MALE AND FEMALE CREATED HE THEM

While I believe in the importance of behavior and clothing that befits a lady or a gentleman, I agree with the authors of [the September] *Revivalist* that the issues pertaining to gender reach much deeper. I was so intrigued by the article from Eric M. Schumacher that I found his website and listened to his sermon from which this article was based.

In his sermon, Schumacher said that “God has designed women to be directed toward family love. When women choose not to devote themselves to raising their children, they are forfeiting what may be the greatest position of world-influence that there is.” ...I wonder how much more influence the Conservative Holiness Movement would have if our men took the responsibility to provide to such a degree that our women were encouraged to fulfill their God-given responsibility to oversee the nurture and education of children without the desire to stoop to following career aspirations.

ANDREW J GRAHAM
Licensed Professional Counselor

GOD’S REVIVALIST BY KEROSENE LAMP

I am now 86 years old, and one of my best childhood memories is of my mother reading the Bible and *God’s Revivalist* to us in the evenings by the kerosene lamp. We children especially enjoyed reading about the Thanksgiving dinners. Although we were poor ourselves (it was Depression days), our hearts went out to the children who were brought in.

MRS. LENA GOSS
Lewistown, PA

NOVEMBER 2011



When Uncle Buddie Came To Dinner

by Larry D. Smith

But Listen!" cried Uncle Buddie. "When I had preached for ten years, and my mule balked, I got mad and bit the mule on the ear and got mule hairs all in between my teeth; and the devil laughed at me. But I went and got down behind a big haystack and had prayer and confessed my sins and begged God to forgive me. And along in the afternoon the Lord forgave me, and sweet peace came back into my heart. Then I went down to the barn and begged my mule's pardon. That was the hardest thing I ever tried to do in my life—to beg my mule's pardon after biting him on the ears."

It was November 30, 1922, a sunny Thanksgiving Day in Cincinnati. Uncle Buddie was none other than the Rev. Reuben A. Robinson, the stuttering Nazarene cowboy preacher, who at the age of 62 was then at the height of his remarkable career. That morning he was speaking to 1700 children squeezed into GBS's rambling wooden tabernacle, which also housed the men's dormitory and the Revivalist Press. Although his congregation did not grasp his views on sanctification, they did enjoy his mule story.

"I went and looked at him and said, 'Elic, I have come to beg your pardon. I bit you on the ears this morning—I am awfully sorry for it!' But you know that mule would not forgive me. He looked saucy and mad, and turned his great head to one side, and turned around, and got his heels toward me, and looked like he was going to kick my head off. And said to me in just as plain language as I am talking to you—it was not the English language, but it was mule talk—'You are going to have to get more religion than you have now, or you will bite me again.' Just six weeks from that time, the Lord sanctified me; and I haven't bit a mule in forty-two years. Ain't that fine?"

For a long time, Uncle Buddie had loved GBS; and he shared the fervent piety which it promoted. "God is on the Hill," he declared in the *Revivalist*. "They have salvation here knee-deep and glory up to their eyebrows. When one says, 'Amen,' a dozen say, 'Hallelujah!' To hear these folks sing and shout and testify around the dinner tables is one of the most interesting things that I have ever heard."

What touched him most deeply, however, was the school's massive Thanksgiving Day dinners for hungry

children from the squalid inner-city ghettos. In the same article mentioned above, he noted that during the previous twenty years at least 75,000 had been fed on these holiday occasions. "This is the most remarkable history I have ever known," he added. "It seems there is no way to make it more beautiful and glorious than it is. To watch Brother Standley, the other trustees, the workers, and the bands of students—especially to see the students start at an early hour to gather these little ones together, and put them in big auto trucks and bring them to the 'Mount of Blessings'—is a sight on earth to see. They are of every color and every nationality. They hop and skip, and whoop and yell, and jump and stand on their hands."

Begun by the founder, Martin Wells Knapp, in 1900, only weeks after the school's opening, the dinner was a sterling example of the early holiness movement's

passionate social outreach. In addition to hundreds of roasted turkeys, "a seventy-five-gallon wooden barrel of pickles, tons of potatoes, dressing, vegetables, bread, cranberry sauce, celery, and bottled milk all graced the tables," according to a later description. Only 300 had come the first year, but by 1922 the "guest list" had grown to 4500. Attendance was to peak during the Great Depression—in 1930 "nearly 25,000 children marched to the tables"—but the great dinners were to continue until the early 1960's.

Uncle Buddie was a spellbinder in the pulpit; on that warm Thanksgiving Day in 1922, however, he was competing with fantasies of the feast which his

congregation were about to consume. But as always, preaching must come before eating; for as GBS leaders believed, offering grace to empty hearts was more important than offering food to empty stomachs. They were determined to do both, nonetheless; and since there were far too many children to accommodate at once, they had been divided into three shifts, each of which was scheduled to arrive at a different time. Upon reaching the Hilltop, they were herded into the tabernacle, decorated with American flags and "a long line of little banners of the different nationalities of the world."

From mid-morning until mid-afternoon, Robinson took turns with Charles Slater and John Franklin Knapp in





Thanksgiving Day 1922: Children arrive in buses and trucks and are escorted to the tabernacle where they participate in a simple Christian service. Afterward they are fed a sumptuous turkey feast.

left: Corner of Channing and Young Streets, looking eastward down Channing Street.

bottom: Looking westward from the east side of Young Street near the corner of Young and Channing Streets. The large mansion in the background was formerly GBS's Hope Cottage, a home for unwed mothers, now replaced by a parking lot.



speaking to the wiggling youngsters. "About the only way that we could hold their attention at all was to tell them interesting stories," he recalled. His encounter with the mule, for instance, would fascinate them for a time. "But as a rule, before I would get through, someone would have to get up and command order and tell this great rollicking set of boys and girls that if they did not quiet down, they would not get any turkey and dressing." It is unlikely that this threat was ever carried out, but the GBS officary was present to smile or scowl as occasion required.

Enconced behind the pulpit were the school's trustees and "special workers"; and at its right, under the direction of Meredith Standley, Jr., sat the orchestra on a specially-constructed platform. The orchestra's "music accompanied by two pianos, and the singing led by Brother McNeill and others were specially inspiring," reported the *Revivalist*. It was the music with its lilting rhythms and catchy lyrics which seemed to captivate those ragtag youngsters and prepare them for the preaching, which apparently was more effective than Uncle Buddie feared. At its conclusion, when he invited them to Christ, hundreds knelt in their seats, as there was no room for them at the altar. "How beautiful was the scene of little ones bowing before Christ who loved them, claiming Him as their Savior, and finding sweet rest in their little hearts."

Then came the call to dinner. As the children filed out of the chapel, Uncle Buddie saw one excited lad "throw his cap into the air three different times and catch it while he was a-running, and throw his hands on another boy's shoulder and jump over his head." In the two dining rooms prepared in the Ten Weeks' Building and in the unfinished *Revivalist Memorial Building*, the guests were seated at long tables, where after the blessing was said, they were served from platters of steaming food.

To Uncle Buddie, the "most heart-rending scene" was that of two little boys, one about six and the other about eight years old. "The big boy would get a big bite of turkey and throw his right arm around his little brother and pull him up to him, and he would hug him until his little bones would nearly pop. Then he would fill his mouth again with turkey and reach over and kiss his little brother on the back of the neck. He did this a number of times until his little brother's neck was greasy.

Finally, he was so delighted with his dinner that he grabbed his little brother and shook him and kissed him two or three times, but never quit chewing turkey."

To prepare this regal feast, classes had been dismissed for the entire week; and the kitchen and the dining rooms were turned into "beehives of industry." "It was an exceedingly busy, but very happy time. All not engaged in other regular work that must go forward entered with a hearty good will into the great preparations. Brother Standley divided and systematized the work, and God gave strength and wisdom. Brother Standley said that anyone who worked more than twenty-four hours a day was to report to him."

Students were sent into the city, "hunting out the needy ones and giving them invitations to the dinner," while others supplied "the large front classroom" in Annex Two (the old brick mansion which a later generation would know as the music studio) with used hats, coats, dresses, shoes, and stockings to be given away. At last, everything was ready by Thursday morning when the first "auto trucks" and "motor cars" chugged up Mt. Auburn to unload their eager cargo at the corner of Young and Channing Streets. One hundred food baskets had already been taken to shut-ins unable to make the trip.

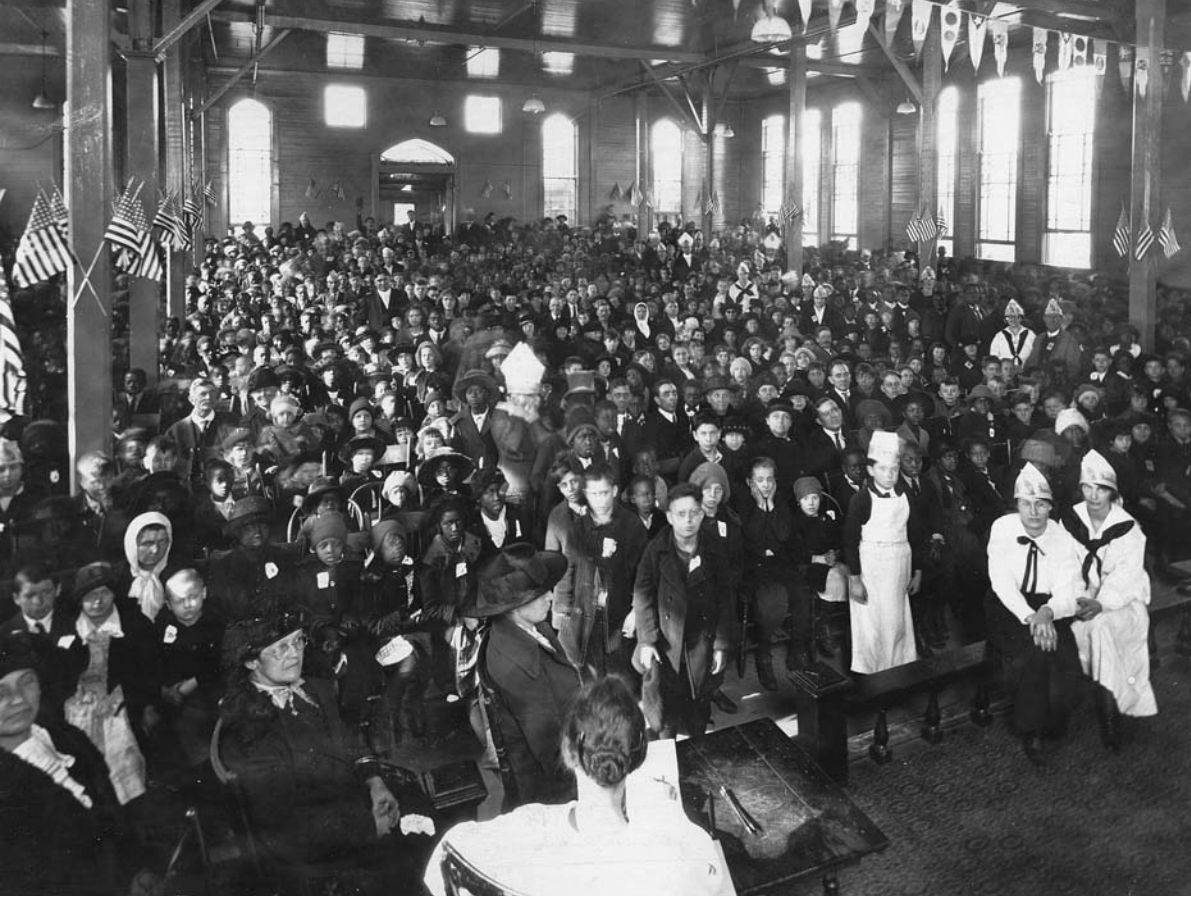
Hours later, each child leaving the Hilltop clutched a "goody-bag," containing an orange, apple, cookie, nuts, and a popcorn ball. As the trucks bounced back to Shantytown, their little passengers revelled in the luxury of that day; and for awhile, at least, its memory would make their lives more bearable. "Many of them are from hovels, attics, cellars, tenements, etc., where they do not live, but simply exist; and Thanksgiving Day on the 'Mount of Blessings' is perhaps the only bright spot in the year in the lives of some of them."

It had been forty-two years since Uncle Buddie "had bit a mule," as he had said; but presumably he bit into his share of turkey that Thanksgiving Day on the Hilltop. At its end, he was as enthusiastic as he had been at its beginning. "I have often said and still say," he wrote, "that probably the most beautiful place and the most lovable place to go, and the greatest band to work with that there is in the Nation, if not in the world, is God's Bible School at Cincinnati, Ohio." ■

Thanksgiving Day 1922.

As the normal dining room could not accommodate such a large crowd, every available place on campus was utilized, including this unfinished floor of the then new *Revivalist Memorial Building* (women's dormitory).





**Thanksgiving Day
1922.**

**left: Inside God's
Tabernacle, children
participate in a sim-
ple Christian service
prior to eating their
Thanksgiving Day
feast.**

**below: Students and
staff prepare for the
big day. The bell
ringer on the far right
is William Jackson.**





**GBS CHRISTMAS PROGRAM
SCHEDULED DECEMBER 9, 10, 11**

GBS's 2011 Christmas program, *Condescension*, will be staged in the Adcock Chapel, December 9 (7:30 PM), December 10 (3:30 PM), and December 11 (6:00 PM). A 115-voice choir, a 40-piece orchestra, and

a cast of actors come together in this musical production. Derived from a parable by Soren Kierkegaard, *Condescension* is written by Ben Durr, Jr., and depicts Baruch as a son of privilege, a Hellenistic Jew commissioned by Caesar Augustus to coordinate the taxation registration throughout Palestine. To assist him with this assignment in the Jerusalem-Bethlehem region, Baruch enlists Ezra, an arrogant, dishonest Jewish official and businessman who also sells sheep for the Temple sacrifices. Baruch's association with Ezra brings him into contact with simple, unrefined shepherds, one of whom is a brother to Tamara, a lovely, God-fearing peasant girl. Smitten by her

beauty and grace, but separated by the vast social and cultural barrier between them, Baruch devises a ruse to "become a shepherd" and win her acceptance and affection. During his adventure as an "incognito shepherd," Baruch himself becomes a character in the ultimate story of condescension, for Baruch's condescension parallels the self-humiliation of Jesus. **TICKET INFORMATION:** Each family may request up to five free tickets for one night only. After the fifth ticket, the cost is \$5.00 per ticket (please send payment with your order). **Phone/email orders will not be accepted.** All orders must be sent to the school with a self-addressed, stamped envelope. Include the date you prefer and the number of tickets

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

Warren H. Best, 90, died September 11, 2011. He was a student in the GBS Christian Worker's Course, 1947-48, then enrolled in the college in 1950. He will be remembered for his faithful service to GBS for many years as a member of its board of trustees, acting as its chairman from 1976-91. Mr. Best was a veteran and a longtime resident of Norwood, Ohio. Preceded in death by his wife, Rose Fetchak Best, and his son David, he is survived by his children, Lorraine, James, Rodney, and Ruth; eight grandchildren; and one great-grandchild on the way. A memorial service was held in Cincinnati, Ohio, with interment in Landmark Cemetery.

Rev. Ernst Cassy, 79, died April 2, 2011, in Haiti, his homeland. As a young man, while listening to gospel music from WCKY, a Cincinnati radio station, he heard the voice of the Lord, saying, "One day I

want you to go to a Bible School in Cincinnati." Four years later, he related this incident to a minister who had asked him about God's purpose for his life. When his friend told him of God's Bible School, Ernst made immediate plans to become a student and enrolled on the Hilltop in 1961. While studying in the library, he asked, "Lord, show me your plan for Haiti" and was directed to spread the gospel through orphanages. Upon graduating in 1961 he returned to his homeland, where he vigorously pursued God's call. In 1963 he founded the Good Shepherd Orphanage, which he superintended until his death. Known as "Papa Cassy," he was much loved for his ministry of hope, care, and grace. He was also honored as one of the inductees in GBS's alumni "Wall of Fame." Funeral services were held at L'Eglise La Saintete in Carrefour. His orphanage ministry continues under new directors which he had appointed prior to his passing.

Rev. Harold Bertram Monroe, 91, died October 2, 2011. In 2002, after 60 years of ministry in Ohio and Iowa, he and his wife Jane moved to be near their children in Tallahassee, Florida. After hearing God's call in a





needed. Please contact the ticket coordinator at (513) 721-7944 if you do not plan to use your tickets. Orders should be addressed as follows: Christmas Program Ticket Request, God's Bible School and

freewill offering will be taken at the close of each performance. Persons wishing to place an advertisement in the evening's program should contact the Music Division at (513) 763-6546.

College, 1810 Young St., Cincinnati, OH 45202.

No seats may be saved at anytime. Late arrivals and re-entries will only be allowed in between scenes and with the help of an usher. Prelude music will begin thirty minutes prior to each performance. Child care will be provided. A

NEW SOUND SYSTEM INSTALLED IN ADCOCK CHAPEL

GBS's Adcock Chapel, housed in the historic Knapp Memorial Building, has been enhanced by the recent installation of an upgraded new sound system. In a current issue of *ProSoundWeb*, published to give "News and Information for the Audio Professional," it explains that, "Three Danley SM-60F loudspeakers flown in a center cluster and two TH-MINI subwoofers tucked into an enclosure under the stage" now "handle the sound at...the 1,000 seat chapel." According to the newsheet, the new system was designed by audio consultant and engineer Tim Dentler, who also was in charge of installation. ■



tent meeting, he enrolled at God's Bible School, where he earned the degrees BA and ThB, both in 1943. At GBS's 100th anniversary in 2000, Rev. Monroe was honored among the top 100 alumni acknowledged for their service in Christ's "great harvest field." From 1977-96, he was a member of his alma mater's board of trustees. He served for many years as pastor, also working on ministry boards and crusade teams, as well as district superintendent for seven years of the Ohio District of The Wesleyan Church.



Rev. Monroe is survived by his wife, Ella Jane Hamilton, with whom he shared 68 years of marriage and who now survives him, along with their children Gloria, John, and Barbara; five grandchildren; and two great-grandchildren. Funeral services were held at Mulberry Wesleyan Church, Milford, Ohio, where he pastored for 26 years, with interment at the Vevay, Indiana, cemetery. The officiating pastor was the Rev. Edward Fisher.

Rev. Joseph Coats "Joe" Shockley, 91, of Stuart, Virginia, passed away Thursday, October 6, 2011. He had been in Christian ministry for over 30 years and was a member of Aiken Summit Wesleyan Church. Preceded in death by his wife, Mae Priddy Shockley, and his son,

Bobby. He is survived by his daughter, Glenda Hoyle, seven grandchildren, and eight great-grandchildren. Funeral services were held in Stuart with burial in Minnie's Chapel Wesleyan Church Cemetery.

Rev. John Mark Trent, 55, Wetumpka, Alabama, died October 5, 2011. An alumnus of God's Bible School and College ('77 BRE), he was a pastor for 30 years, serving churches in Michigan, Kentucky, and Alabama. For the past 15 years he was a marriage and family therapist in the Montgomery area. His loves were his God, his wife, his boys, and his large circle of friends. He held a Masters Degree in Family



Therapy from Southern Christian University and a PhD in Educational Psychology from Auburn University. He was a senior staff therapist at The Samaritan Counseling Center, Inc., focusing his ministry on children and families. He was also director of the PhD program in Family Therapy at Amridge University.

He is survived by his wife of 34 years, Faith Sadler Trent; three sons, Nathan Wesley, Benjamin Whitefield, and Andrew Steeley; his sister, Hope Welbaum; and three "adopted" children, Becky, Josh, and David. ■

GBS CAMPUS SADDENED BY THE DEATH OF MICHAEL VOLLMER

Our entire campus family was deeply saddened by the passing of Michael D. Vollmer, a freshman student from Port Clinton, Ohio, who died apparently of natural causes in his GBS dormitory room, Thursday, September 29, 2011. Mike was a 2011 graduate of Port Clinton High School, where he played football for four years; played the saxophone and the trombone; and sang in the choir for four years. He participated in the DECA Nationals in 2011 and the Touch of Class, and received the 9-to-5 Award and the Firelands Positive People Award. A joyful and faithful Christian, he was a member of the Port Clinton Bible Methodist Church. He was loved by all who knew him and will be keenly missed.

He is survived by his mother, Sheila; his sisters, Kaylee and Samantha; his father, Gary; his grandmother, Jean Yount; his uncle, Bill Yount; his special friend, Becca Gase; other relatives; and a host of friends, including many whom he came to know at GBS.

Funeral services were held at Trinity United Methodist Church, Port Clinton, with his pastor, the Rev. Deron Fourman, officiating, assisted by Rev. Michael Avery, Rev. Richard Miles, and Rev. Mark Cravens. A large delegation of Mike's friends from GBS were present. Burial was in the LaCarpe Cemetery. Later in the week, GBS students held a candlelight memorial for Mike on the campus, singing, praying, and sharing memories.



"A DYNAMIC, POSITIVE, AND HAPPY CHRISTIAN!"

Mike Vollmer was a dynamic, positive, and happy Christian! In his brief time on our campus, he made a lasting impact on his fellow students with his ever-present smile, his determination to excel, and his unashamed testimony of God's grace. He will be missed!

—Michael Avery, President, God's Bible School and College

"MIKE VOLLMER BLESSED OUR CAMPUS BY BEING MIKE"

Mike Vollmer blessed our campus by being Mike. He loved life, he loved

people, and, most of all, he loved God. He was at his best when he was just being Mike, because he put smiles on the faces that gathered around him, though few smiles were as large and contagious as his own. He was the kind of guy that "lit up" the world around him. Not only did he light the world with his smile and his fun-loving ways, but he genuinely expressed his love for his friends and for God. We had him so briefly, but few men could impact a campus as Mike has done in so short a time. We shall miss him, but we shall not forget him. —Richard Miles, GBS Vice President for Student Affairs

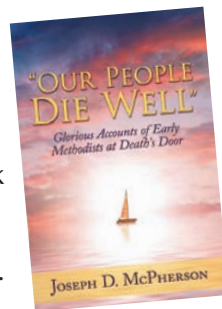
"I WILL SEE MIKE AGAIN"

In my short time of having Mike in the dorm, I noticed several things about him. Mike had a personality that was fun and always respectful to authority. Mike's personality also allowed him to make friends very easily. The network of friends he made in his short time here was impacted greatly by his life and testimony. The dorm was blessed to have Mike, and his impact will not soon be forgotten. I will never forget his respectful manners, even when he didn't understand a policy or rule. Thank God that there is no doubt I will see Mike again! —Brent Lavy, GBS Dean of Men

➡ Funeral services were held at Alabama Heritage Funeral Home chapel with Pastors Rick Addison and Glenn Hemrick, officiating.

NEW BOOK AVAILABLE

Don't miss this opportunity to purchase *Our People Die Well*, a new book by Dr. Joseph McPherson, describing "Glorious Accounts of Early Methodists at Death's Door," as its subtitle explains. Those interested should contact Dr. McPherson by mail, 878 Lakeside Drive, Marion, Indiana 46953; by email, jmac1236@aol.com; or by cell phone (785) 667-0966. Copies are \$17.99 each.



Recommendation by President Avery. "This book is a compilation of ninety-eight testimonies of early Methodists as they faced 'the valley of the shadow of death.' It also has a section contrasting the deaths of some notable unbelievers from the same period of time, such as the French atheist, Voltaire. McPherson arranges them chronologically beginning with the death of Samuel Wesley, the father of John and Charles Wesley, and concludes with that of Adam Clarke. McPherson is a lifelong student of the early Methodists and his notes and comments joined to several of the testimonies are pertinent and soul-searching. He is the son of well-known author Anna Talbot McPherson. I highly recommend this book to all who love Methodist history and to all who know they will die and are seeking to do it well." ■



SHOULD PASTORS WED COHABITATING COUPLES?

According to *Christianity Today* (October 2011), a recent poll found “that 58% of Protestant pastors” were willing to officiate at marriage ceremonies for couples living together before the service. In the same issue, clergy were asked, “Should pastors perform marriages for cohabitating couples?” Opinions varied. “If I believed them to be in sin, why shouldn’t I help get them out?” wrote Douglas Wilson, Christ Church, Moscow, Idaho. He felt it “overly scrupulous” to refuse “to perform a ceremony that gets someone from a morally questionable situation into an honorable estate.” R. Albert Mohler, president, Southern Baptist Seminary, disagrees. “Pastors are stewards of a biblical understanding of sexuality. Marrying cohabiters miscommunicates the teaching function of marriage. I would only marry Christian couples that were repentant, had forsaken the sin of cohabiting, and sought the remedy of marriage.”

MORE AMERICANS MAKE UP THEIR OWN RELIGION

“Religious statistics expert Barna says...America is headed for ‘310 million people with 310 million religions,’” according to Cathy Lynn Grossman in *USA TODAY*. Barna is referencing his findings about “self-proclaimed believers who claim the Christian label” but who “shed their ties to traditional beliefs and prac-

tices.” They make up their own religion as they go along, freely removing themselves from the constraints of organized faith groups. “Barna’s new book...*Futurecast* tracks changes from 1991 to 2011 in annual national surveys.... All the major trend lines of religious belief and behavior he measured ran downward—except two. More people claim they have accepted Jesus as their savior and expect to go to heaven.”

MILITARY CHAPLAINS REFUSE TO PERFORM GAY WEDDINGS

“An organization representing more than 2,000 of the nation’s 5,000 military chaplains [have] announced...that they would not perform same-sex ceremonies,” according to Paul Standley, writing in *The Christian Post*. Only days after the former “don’t ask, don’t tell” policy regarding homosexuality was repealed, the Department of Defense issued a memo authorizing “military chaplains to conduct same-sex ceremonies on or off military bases and make military property, such as a chapel, available on a ‘neutral-to-sexual-orientation’ basis.” While the memo approves a chaplain’s right not to perform such ceremonies, the fear is that chaplains refusing to do so will be regarded as not being cooperative “team-players.” “The Catholic chapel at the United States Military Academy at West Point...will not be allowing homosexual marriages, according to the archdiocese spokesman Taylor Henry.” ■



student focus

“God wants me to work with troubled teens,” says **KATIE NEWMAN** of Zanesville, Ohio, who has pursued this ministry ambition since her sophomore year of high school.

Options stretched out before Katie on the path of preparation for her future ministry. As Katie navigated, her journey brought her to the halls of God’s Bible School and College in 2009. She began studying in Church and Family Ministries, with a cognate in Christian Counseling and Youth Ministry. After a few years, one particular meeting with a faculty member prompted Katie to pursue working with teens from a social work aspect. As this concept developed, she enrolled for classes at nearby colleges within the Greater Cincinnati Consortium of Colleges and Universities (GCCCU), while continuing her studies on campus. This enabled her to create a distinct cognate in Christian Counseling and Social Work—to better suit her ministry training.

GBSC helped Katie not only to develop as a person, but also to “desire a more intimate walk with God.” She is determined to show this love of Christ to hurting teens and see the difference only He can make. ■

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

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

or give online anytime at
www.gbsgift.com



— Called Unto Holiness —

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

ENTIRE SANCTIFICATION

by the Rev. John Wesley

SANCTIFICATION: CONDITIONED ON FAITH

Do you believe we are sanctified by faith? We know you believe that we are justified by faith; but do you believe, and accordingly teach, that we are sanctified by our works? So it has been roundly and vehemently affirmed for these five-and-twenty years: but I have constantly declared just the contrary; and that in all manner of ways. I have continually testified in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so we are sanctified by faith. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. It is the *condition*: none is sanctified but he that believes; without faith no man is sanctified. And it is the *only condition*: this alone is sufficient for sanctification. Everyone that believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes: every man when he believes is sanctified.

—From the sermon, “The Scripture Way of Salvation”

SANCTIFICATION: BOTH GRADUAL AND INSTANTANEOUS

From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not. “But should we in preaching insist both on one and the other?” Certainly we must insist on the gradual change; and earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows,

the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are “saved by hope,” by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and the salvation stands still, or, rather, decreases daily. Therefore whoever would advance the gradual change in believers should strongly insist on the instantaneous.

—From “Minutes of Several Conversations”

SANCTIFICATION: PROMISE AND COMMAND

Is there any clear Scripture promise that God will save us from all sin? There is. “He shall redeem Israel from all his sins” (Psalm 130:8). This is more largely expressed in the prophecy of Ezekiel: “Then will I sprinkle clean water upon you, and ye shall be clean: From all your filthiness, and from all your idols, will I cleanse you. I will also save you from all your uncleannesses” (Ez. 36:25, 29). No promise can be more clear. And to this the Apostle plainly refers in that exhortation: “Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God” (II Cor. 7:1). Equally clear and express is that ancient promise: “The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul” (Deut. 30:6).

What command is there to the same effect? (1) “Be ye perfect even as your Father which is in heaven is perfect” (Matt. 5:48); (2) “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matt. 22:37). But if the love of God fill all the heart, there can be no sin there.

—From “Minutes of Some Late Conversations” ■

3. Romans 12:1-2 (Present your bodies a holy, acceptable, living sacrifice to God). This passage emphasizes the need for Christians to make a full surrender to God subsequent to the new birth, based upon the mercies of God. You have to be saved (“made holy”) before you can make this surrender. Just as God did not accept an unclean sacrifice under the Old Covenant, He will not accept the offering a sinner makes of himself under the New Covenant. A sinner is not holy (Eph. 2:1-3; Isaiah 64:6) and cannot offer himself to God as a holy, acceptable, and living sacrifice to God. A sinner must first “surrender” his rebellion, his sinful attitudes and activities, and experience the new birth. At the new birth he is made holy and the process of sanctification begins (the process of being transformed into the image of Christ). That Paul considered his readers at Rome to be saved is seen in Romans 1:8, where he commends their faith, and is also seen in Romans 16:19, where he commends their obedience. It is only after a person becomes a Christian that he is qualified to present his body to God as a holy, acceptable, living sacrifice. When a Christian obeys Romans 12:1 by faith, he enters into the fully surrendered life. As a fully surrendered Christian, he becomes more keenly aware of the need to stop being conformed to this world, but rather to be transformed by the renewing of his mind (Romans 12:2). And because the Bible considers any attitude or behavior that is not in harmony with God’s Word to be worldliness, a fully surrendered Christian prayerfully seeks to rid himself of any attitude, speech pattern, or behavior that is not fully in harmony with God’s Word.

4. Romans 6:11-19 (Reckon yourselves to be dead indeed unto sin.... Let not sin therefore reign in your mortal body.... Yield yourselves unto God as those that are alive from the dead). This passage is similar in emphasis with Romans 12:1-2. That the readers are saved is emphasized by the indicative mood (factual statements) in Romans 6:1-10. Beginning at Romans 6:11, Paul shifts into the imperative mood (the mood of command). Paul commands Christians, subsequent to becoming a Christian, to reckon themselves to be dead to sin (Romans 6:11). This is done by taking into account what is true of them due to their union with Christ (Romans 6:1-10), and appropriating by faith God’s grace and power to experience in daily life the freedom from sin that Christ provides. In addition to the act of faith in “reckoning” oneself to be dead indeed to sin, Christians must also yield themselves to God, and use the members of their body only as instruments of righteousness and never again to use them as instruments of sin (Romans 6:12-13).

—sermon by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE
IN PREACHING”



KEY PASSAGES THAT TEACH THE CONCEPT OF ENTIRE SANCTIFICATION

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

When we preach and teach about holiness, we must be sure to explain our terms and use the contextually correct verses to support our teaching. It is not helpful to have the right message and use the wrong verses to support it.

Definition of Terms

Holiness has as its most basic meaning the concept of “separation”—being set apart to God and being set apart from that which is sinful. Holiness is required of all Christians from the moment of the new birth until we die (1 Pet. 1:13-16; Heb. 12:14). When we are saved, we are made holy—separated to God as His possession, separated from that which is sinful or defiles; and we begin to undergo separation from the common/ordinary as God speaks to us about things that will hinder our spiritual development. Jesus is the prime example of what a separated (holy) life looks like. Therefore we can say the fruit of holiness is Christlikeness. When Paul writes to the Christians at various churches, he calls them “saints,” which literally means “holy ones.”

English Synonyms

The words “holiness” and “sanctification” are synonyms. Sanctification is the gracious working of God in us through the Holy Spirit to transform us into holy people (Christlike people). We are sanctified (made holy) the moment we are born again. Note that Paul refers to the Corinthian believers as people who are “sanctified in Christ Jesus” (1 Cor. 1:2; see also 1 Cor. 6:11). Yet, the Corinthians believers were not yet entirely sanctified (see 1 Corinthians 1:13; 3:1-3).

The process of sanctification (or developing in holiness = becoming more Christlike) continues as we maintain a saved relationship with Jesus. Eventually, the Holy Spirit makes us aware of our need to be entirely sanctified (1 Thessalonians 5:23, 24). After we are entirely sanctified, we continue to progress further in sanctification (Christlikeness). Therefore the word “entire” in the phrase “entire sanctification” does not mean “incapable of improvement.” The word “entire” refers to every part of us, our spirit, our soul, and our body. Every part of the Christian is to experience sanctification. For the person who is entirely sanctified, there is no conscious, willful self-centeredness in our lives. Nor is there retreat from anything God says in His Word, nor any reservations about following where He leads, and no rivals for our love and loyalty. We are totally devoted to God.

Entire sanctification is entered into by faith. We must unreservedly surrender ourselves to God’s complete control and ask Him to cleanse our born-again hearts from the self-centeredness (inherited depravity) that remains in us (Rom. 12:1; 6:13, 19; Psa. 51:7, 10; Acts 15:9). We exercise faith to believe that He does cleanse us and fill us with His Spirit, and then we rest by faith in His promises (Heb 1:1, 6). After we are entirely sanctified, we daily maintain a fully surrendered life and continue to develop in sanctification (holiness—see 2 Corinthians 7:1. After we have cleansed ourselves as Christians of all defilement of flesh and spirit, we are to continually “perfect holiness in the fear of God”).

John Wesley observed in his Methodist Societies that wherever entire sanctification was not regularly preached and strongly urged upon Christians, believers grew cold and dead. In 1776, when he was 73 years of age, he wrote this to a friend:

“Where Christian perfection [entire sanctification] is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation [entire sanctification] now, you must not look for any revival.” (Works, Vol. 6, p.761).

Establish from the Context that the Readers Are Already Saved.

In order to use a passage of Scripture to establish the nature of entire sanctification following salvation, one must be able to establish from the preceding context that the people being written to are already Christians. I have listed below some passages that teach the concept of entire sanctification. Only one of the passages uses the phrase, “sanctified wholly,” but all of these passages emphasize the need for people who are already saved to appropriate by faith a further working of God in their hearts and lives. It is probably best, when seeking to teach these truths to others, to use the

terminology used in the passage itself rather than always use the phrase “entire sanctification.”

1. 1 Thessalonians 5:23, 24 (entire sanctification). This is the “golden text” for using “entire” sanctification terminology. Do not use 1 Thessalonians 4:3 — “this is the will of God even your sanctification that you abstain from fornication,” as a proof text for entire sanctification. As we have already seen in 1 Corinthians 1:2 and 6:11, sanctification begins at the new birth. 1 Thessalonians 4:3 is explaining that the sanctification begun at the new birth requires separation from everything that is sinful or defiles. Paul further explains in 1 Thessalonians 4:4-8 that fornication (sexual immorality outside the bond of marriage) is sinful. Since all Christians are to live sanctified lives and be examples of holiness, no Christian is to be immoral. God has called us to holiness of life. If you try to use 1 Thessalonians 4:3 as a call to be entirely sanctified, a thinking person may logically argue that Paul is teaching that the time to quit fornicating is when you get entirely sanctified. Therefore, if one does not claim to be entirely sanctified, he is not required to stop fornication. Anyone who has more Scripture available to him to read than just the first letter to the Thessalonians knows that is not what Paul meant. It is in chapter five of 1 Thessalonians (vs. 23-24) that Paul introduces the terminology of entire sanctification. He is addressing Christians and is praying that God will work in their lives to sanctify them “wholly,” that is, entirely, or through and through—spirit, soul, and body.

2. Ephesians 5:18-21 (Be filled with the Spirit). The command to be filled with the Spirit is a present passive imperative and should be translated, “be being filled” with the Spirit. This passage is addressed to people already saved and therefore already “indwelt” by the Spirit (see Ephesians 1:1; 2:1-22). If you have not yet learned that the Holy Spirit comes to reside in the heart and life of a person at the moment of the new birth as the Agent of spiritual life, please read the following passages: Romans 8:9-11; Galatians 4:6; 1 Corinthians 2:12; 3:16; 6:19-20; 12:13; 1 Thessalonians 4:8.

In Ephesians 5:18 Paul commands Christians to be “being filled with the Spirit.” There is a difference between being “indwelt” with the Spirit and being “filled” with the Spirit. To be filled with the Spirit does not mean you receive more of the Spirit. Rather, it means you give the Holy Spirit full control of all of you. To be filled with the Spirit is God’s requirement for all Christians and occurs by faith subsequent to the new birth. Further, one is to maintain daily this fullness (be being filled). Further, this passage, by its placement in the book, implies that being filled with the Spirit is essential to what follows: instructions on developing and maintaining proper relationships in marriage, family, and work.



Revisiting the Thanksgiving Dinners

"IT WAS AN EXPERIENCE OF A LIFETIME!"

*by Raymond Shreve (GBS HS '59)
Spartanburg, South Carolina*

For as long as I could remember I had heard my parents tell of the great Thanksgiving Dinners at God's Bible School where they fed twenty-five to thirty thousand. Those were the days of the "Great Depression," and most of the desperately poor of Cincinnati would have had no Thanksgiving without it.

In the fall of 1956 I enrolled in the tenth grade in the GBS High School. What fond memories I have of everyone! Miss Rice, Miss Wood, Miss Brock, Mr. Grossman, Miss Elliott, and Miss Bair. They more than put up with this tri-cultural MK (missionary kid), for they actually loved me. It was a miracle of grace! Then came Thanksgiving!

How long before Thanksgiving we started soliciting donations I do not know. Because I had access to a car and knew something about the town,

Brother Grossman put me in charge of a door-to-door team. We worked Price Hill, Westwood, Cheviot, Clifton, Avondale, St. Bernard, Norwood, Indian Hills, Reading, Blue Ash, and Montgomery.

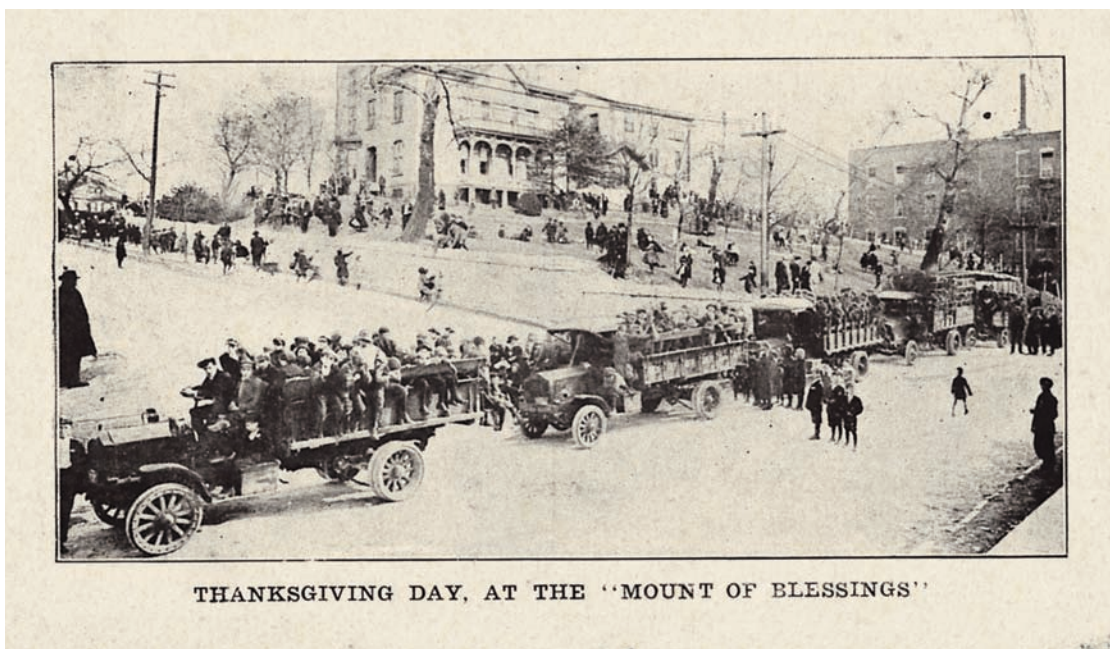
I did this all three years. In Indian Hills we were working a block of quadruplexes with inside entrances. Two people always worked each building. One of the girls called me to come. In one of the apartments they were having a party. The woman who came to the door was "three sheets to the wind" and was trying to pull our girl inside. I stepped in and told the girl to go to the car, and then gave my "spiel" for the GBS Thanksgiving Dinner. One of the men who seemed less inebriated than the others overheard, and when I mentioned GBS he came over and told the woman to "lay off; these are Bible School kids." He took my canister and passed it around. Later we found two twenty-dollar bills (very unusual in that day) that we thought came from that place.

In 1957, as I think it was, I was asked to take a group of fellows to Newport, Kentucky, to

work the riverfront businesses. They did not go into the bars, but at more than one, someone would shout back into the bar, "The Bible School kids are here for Thanksgiving!" Many would come out and stuff a bill into the can. Some would even take the can from us and take it inside and "shake them down" for a contribution. More than one told how that when he was a "young'un," he had had Thanksgiving dinner "at that there Bible School."

On Thanksgiving Day I rode the buses to help keep order, then shepherded our group to the tabernacle for the service, and then to the meal. I never rode the return trip, which was fine, because later in the day the crowds seemed to get rowdier. In some of the later groups there were some pretty big fellows whom I would estimate to be in their 20's even.

The younger ones, however, were spellbound in the services. It was evident that the majority had never been in a church service. We had been praying in chapel and student prayer meetings for weeks that these children would receive the Gospel. I do not



THANKSGIVING DAY, AT THE "MOUNT OF BLESSINGS"

remember how the follow-up was carried out, though I believe there was some way for our Thanksgiving Day guests to get in touch with GBS if they had wanted. The more adventurous moments stand out, but the most important part was the moment of invitation in the chapel and of those who responded. It is sure that an eternal difference was effected in their benighted little hearts. I would love to hear from some of the others who were assigned to the services and about their experiences around the altar.

All in all, it was an experience of a lifetime—the raising money, the preparation, the handling the crowds, and the cleanup. I would not have missed it for the world. My dad and I several times would swap “GBS Thanksgiving Day” stories, he from 1927-28 through 1929-30, and me, from 1956 through 1959. I wish I had written his down as they were more exciting and the numbers far greater, but I would not take anything for my experiences of Thanksgiving Dinner at God’s Bible School.

PREPARING THE FOOD FOR THANKSGIVING DAY

by *Jeanette Gray (BA '51)*
faculty member 1963–66
Cincinnati, Ohio

Only those who personally experienced seeing the preparation of the food during Thanksgiving week can appreciate the extensive job that went into feeding the thousands of children. Beginning in 1951, my husband, Arlen Gray, the school cook, supervised the preparation with Rev. Edsel Trouten assisting him several years.

It all began on Tuesday after supper when the turkey was prepared for cooking. Steaming and



Preparing spuds, 1936. L to R: Virginia (Milam) Vernon (Pres. Michael Avery’s mother-in-law), Lavina Westhafer, unidentified person, Ethel Scharr, and Uncle Pat Murphy (kitchen boss).

roasting took all night. On Wednesday, after it had cooled, it was taken from the bone, packed in dry ice, and set aside. While this was being done, bushels of potatoes were eyed; boxes full of bread were broken for dressing; pickles, celery, and onions were readied. It appeared to be mountains of food, but would it be enough? Would everything go smoothly?

On Thursday, all the students had an early breakfast and then went to their assigned posts. Immediately after the meal, the cooking was started. Each student/helper in the kitchen had his task. One boy’s job was to cook the potatoes, and four boys mashed them. Two students made the gravy; two people made dressing; two people kept the pans washed; and one girl was assigned clean-up duty. All of this had to be done in compliance with Mr. Major, the supervisor of the Cincinnati Health Department, who was very complimentary with the preparation.

After finishing the cooking for the “guests,” everything was cleaned up, and the kitchen was made ready to serve supper to the students and workers. Yes, memories linger, and we reminisce of the exhilarating joy of having been a part of that great undertaking—God’s Bible School’s Thanksgiving Day feast!

A REAL INDIAN CHIEF WAS THE SPEAKER

by *Opal Adams Forrester*
(’47 Christian Worker’s Certificate)
Grove City, Ohio

The biggest event of my first year at GBS was going out into the city in groups to enlist children to come to Thanksgiving Dinner. I loved that.... It was so exciting! I guess the whole city was aware of what GBS did at Thanksgiving. Even businessmen said, “Oh, yes, when I was a kid I used to go to those dinners.” The day was an event you would never forget.



When the buses arrived with children from the city, they were taken to the tabernacle for a service. A real Indian chief, Chief Pamp-to-Pee, would be the speaker. Singing and music would be part of the program. Of course, the children loved that! Then we would take to the old dining hall to eat. That was some feast! Students had worked all day and all night before in preparation. What dedication each student had to make it a special day for these children! The pictures we have now show how very grateful they all were. One year it was so cold, and one group was caught outside going from the tabernacle to the dining hall. I was with that group. The group was so large that year that it totaled in the thousands. We had to wait for the dining hall group to finish eating before we could take our children in. I felt so sorry for some in my group who were not dressed warmly enough. When you feed that many children and have a plan such as GBS had, there's bound to be some difficulties. Since the Thanksgiving Day feast is long past, the students of today have missed a very rewarding experience.

COLLECTING DIMES FOR THE FEAST

by *Helena M. Gommel*
a subscriber to *God's Revivalist*
Columbus, Indiana

My Daddy, Samuel R. Riddle, subscribed to the *God's Revivalist* and *The Sparkling Waters* [GBS's children's magazine]. This was in the 1930's, the Depression era. Daddy read every article which gave him strength to carry on during those difficult times. Reading *Sparkling Waters* was a delight to me. When Thanksgiving time came, GBS would mail coin-folders to subscribers, to be filled with dimes for

the Thanksgiving dinner. Daddy gave what he could.

The nearest church was about two miles away. Daddy would ask permission for me to walk up and down the aisle receiving dimes from people for this great cause. When the folder was filled, I didn't take anymore dimes.

It was a privilege to help provide a meal for those less fortunate than we were. We were very poor, but we never went hungry. *God's Revivalist* was an inspiration to our family.

When Daddy passed away almost 50 years ago, I knew the *Revivalist* had to be in my home. I don't want to miss a single issue. Daddy always wanted to visit the college and meet Brother M.G. Standley. But that wasn't to be. We did visit and attend many services at the Letts' Campsite near Westport, Indiana.

I share *God's Revivalist* with others so that they get a blessing too. I pray that there will always be a *God's Bible School* and *College*. May the Lord continue to bless you in the good work you are doing.

"I COULDN'T EAT TURKEY FOR YEARS"

by *Gloria Kehrwecker Wilson Higdon*
(53 *ThB*; 56 *BA*)
West Chester, Ohio

Most of us were expected to go out and collect money for the Thanksgiving dinner for the poor. Some of us went downtown and stood on street corners, and some

went from home to home. One of my memories is going into a bar. I had never been in one before. There were two boys with me plus another girl. I don't know how much we collected there, but it was in our assigned neighborhood.

The poor were brought to GBS on buses. In my junior year I served



M.G. Standley and his granddaughter, Pat (Standley) Sears, pose with the guest of honor (1940's).

in the dining room. I had never seen so many turkey dinners! I wasn't feeling my best; and believe me, I couldn't eat turkey for years after that experience. We could go home after our work was done, and for me that was later the same day. My mother and father came to take me home for Thanksgiving. My second year I played the organ for the services. Such a sight to see all of those people coming in to worship before they had a meal. I'm not sure how many times they filled the auditorium. What a ministry! ■

➡(p2) *Revivalist*. In addition to its introduction, this document consists of ten sections—ten specific “calls” to recovery and reform.

Its first section, published in this issue, is a “Call to Biblical Fidelity.” This is basic to all our faith and practice, for it is an earnest appeal to be ruthlessly honest and utterly faithful to what the Bible really says. It’s true that we’ve always lifted up the Holy Writ with profound honor and respect. *But this is not enough, for we must also shape our purpose to its teaching, not shape its teaching to our purpose.* This is why the first “Call” summons us to “renewed submission to the absolute authority of the Bible, not as a revered icon, but as the touchstone for both our personal lives and our public proclamation.”

Remember that church history is punctuated by many “calls” such as this, all pleading for course correction in the life and witness of the Church. They have differed in both attitude and motivation. We mean ours to be humble and respectful, issued in sincere hope that our dear brothers and sisters throughout the movement will give careful consideration to the proposals that we submit. We love the Wesleyan/Holiness Movement, especially its conservative wing, labeled the CHM, for this is our tiny plot within the Universal Church and our spiritual home in which we gladly live out our lives. This is why we are impelled to “speak the truth in love,” convinced as we are, that the CHM stands at an historic crossroads.

In each of our ten specific “calls” we follow a simple pattern, often used in such appeals. This pattern is as follows: (1) *Principle Declared*; (2) *Failure Acknowledged*; and (3) *Correction Offered*. With this in mind, we turn now for a closer look at the “Call to Biblical Authority.”

I. PRINCIPLE DECLARED: Holy Scripture—Inspired Guide for Salvation

“As Wesleyans we affirm that the Holy Scriptures as the inspired and inerrant Word of God, are the basis of authority in the Church, normative for all our faith and practice.” In these words, the “Call” affirms what we all confess—the divine inspiration, absolute truthfulness, and binding authority of the Bible, “God’s Word written,” as a familiar phrase describes it. Like John Wesley, who declared himself “a man of one book,” we love the Bible and pay homage to its message.

But the “Call to Biblical Fidelity” also focuses on what is the real issue among us—the actual application of Holy Scripture both to doctrine and discipline as they are enforced in the Church. This is why it quotes the sixth of the *Thirty-Nine Articles of Religion*, issued during the 16th-century Reformation by Anglican divines and later included in American Methodism’s unalterable standards of belief, which of course are the legacy of all the Holiness Movement. “Holy Scripture contains everything

that is necessary for salvation,” as a slightly updated version of the statement declares, adding that no one can be required to believe or do anything “as necessary to salvation” unless it can be proved by the Bible.

II. FAILURE ACKNOWLEDGED: Holy Scripture—Misapplication of Its Content

As Methodists, we were formed specifically “to raise up a holy people,” acting as a vigorous reform movement within the broader Church. This is still our mission, and if ever we forget it, we will have no reason even to exist as a distinctive movement. So it is devastating when “holiness” churches—whether Nazarene, Pilgrim Holiness, or Bible Methodist—are no different in piety or purpose from other evangelical congregations scattered across our communities. Yet reform movements tend to become lopsided in emphasis and read into Scripture what it does not really say.

Thus, as the “Call” acknowledges, “we have often focused on issues and made demands which we cannot legitimately establish from the Holy Scriptures.” As we know, the CHM was established largely in protest against “worldliness” and “drift” in the larger Movement. Many aspects of that protest were legitimate, and subsequent history in great measure has justified it. Thank God for the sane, balanced leaders who voiced that protest in clear, positive, and winsome tones.

Yet too many of us were carried into extremes, sometimes misapplying Scripture, giving it application which legitimate exegesis did not suggest nor validate. From our pulpits and publications came “trivial notions and speculations,” as the “Call” describes them, and sometimes these became the expected lifestyle “standards” in our churches. There are pockets in the CHM where this still is true.

Some of the polarization in our movement today can be traced to understandable reaction to these excesses. Granted, we are now facing our own crisis with “worldliness and drift,” fueled too often by affluent lifestyles and rebellion against legitimate interpretations of the Bible’s call to separated living. But this is not the only reason for our problems. To some extent, we are reaping a bitter harvest from earlier misapplications of Holy Scripture and consequent extremes.

III. CORRECTION OFFERED: Holy Scripture—Touchstone for Faith and Practice

“Stand humbly and quietly before the Book,” advised Dr. William Sangster. *“Let its great truths soak in. Through the operation of the Holy Spirit it will search your soul, expose the shams and deceits, reveal the truth of God to you, and bring you to the Cross.”* This is what the “Call to Biblical Fidelity” is saying in its appeal for submission

to “the absolute authority of the Bible, not as a revered icon but as the touchstone for both our personal lives and our public proclamation.” An icon is a sacred image or symbol, highly honored but quickly forgotten. In contrast, a touchstone is “a siliceous stone used to test the purity of gold and silver,” as the dictionary informs us. This is why the term now is used for a criterion or standard of judgment to determine genuineness or authenticity. That’s what the Bible must be to us—“a touchstone” that determines the genuineness of everything.

If this really is to happen, let me suggest that we do the following:

- *Center our preaching in the Word of God.* This must be more than a brief text initially quoted but soon forgotten in a rambling discussion of pious opinions and scattered proof texts. Our pulpits must exegete and apply the Bible.
- *Restore Scripture lessons to public worship.* This ancient practice continues in many denominations, but among us, the Bible is seldom read in church except for the preacher’s text. If we’re serious about the Bible, we should read it publicly as an act of worship.
- *Catechize our people, and especially our youth.* This means systematic, Bible-based instruction in what we are to believe and how we are to live. Many of our churches have no other means of spiritual formation except trips to the public altar.
- *Center traditional lifestyle standards firmly and fairly in the Scriptures.* In reaction to past excesses, too many of our pastors and teachers are failing to give instruction from the Word on how to live a holy, separated life. We must drop those issues that we cannot prove by Scripture, at least as “necessary to salvation,” and preach those that we can. Otherwise we will lose them.

No, it wasn’t incense from heaven that drifted through Brother Gleason’s old brick church during Sunday worship. That was neither to be expected nor desired. But the Word of God should have echoed from its walls, carefully explained and faithfully enforced. Whether that would have moved his odiferous saints to the scrubbing brush and the sudsy bath I do not know. But this much is sure. They should have been challenged—as we should all be challenged—by something more than the instruction of a secular proverb. We must all be confronted by the authority of the Bible—“the touchstone for all our faith and practice.” ■



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THOUGHTS

for the quiet hour

by Sonja Vernon

SELF-PORTRAIT

“The merciful man does himself good, but the cruel man does himself harm.”

—Prov. 11:17 NASB

It started as a careless wish by a vain young man in the studio of his portrait painter. If only his likeness would age instead of him! And with these thoughtless words, Dorian Gray embarked on a life steeped in selfishness, debauchery, and crime. Slowly but surely the marks of his sin began to appear on the visage of the painting. At first it was just a line of cruelty about the mouth, but as the years passed and his transgressions multiplied, the changes became more and more obvious. The portrait became a thing of shame, even hatred. Dorian, the man, remained young and handsome, but his painted likeness revealed the hideous monster he had become. Finally, in desperation, he tried to destroy the testament to his evil, but in doing so, destroyed himself instead.

While *The Picture of Dorian Gray* is a work of fiction, it seems to grasp the concept that Solomon recorded so many years ago. Our actions affect us as much or more than those they target. Every harsh word, unkind act, or selfish deed we do inflicts its damage upon our body, mind, and spirit. Conversely, every compassionate endeavor, encouraging word, or loving action grows a harvest of healing, blessing, and peace. How beautiful is the face of an elderly saint and how marred the countenance of an ancient sinner. The portrait of our lives will reflect our actions. What image will we see? ■

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

NOVEMBER 2011



BIBLE SCHOOL COLLEGE

TO: President Avery
God's Bible School
RE: great job by your phor



Dear President Avery,

I wanted to send a quick note to bring a positive piece of mail across your desk. I received a call from Laura during the phonathon. I was fighting a cold and wasn't going to take the call, but then thought it would be better to answer and do my best. Laura was very professional and concerned about my well being. She was quick and to the point but thorough. When she asked me for a prayer request all I could think of was my cold (felt a little selfish). I was pleasantly surprised to get a postcard recently from Laura that she did pray for me to fight my cold quickly. Not only did she do a great job on the phone, she must have a direct line to our Heavenly Physician—it was only a few hours of the cold symptoms and I was back on my feet.

My pledge was for \$150, but I felt prompted to add more to it so I am sending \$400.

You have my utmost respect, love and enthusiasm as you continue to train young people like Laura to work in the Lord's Kingdom.

Sincerely,

Mike McCoy

President
M&K Publishing

Thank you to all who gave to our Phonathon 2011! Your generosity enabled us to reach our goal of \$120,000 to facilitate our student work-study program and student scholarships. Without these programs, many of our students would not be able to attend GBS. Thank you for making a difference!

Sincerely,
G.B.S. Students

