

GOD'S REVIVALIST

September 2018

and Bible Advocate

March of the Mergers

PILGRIM HOLINESS
+ CHURCH +

WESLEYAN METHODIST
+ CHURCH +

M.W. Knapp

Seth Rees

GBS and the Pilgrim Connection

adapted from Robert Black, **p.14**
Keith Drury, and Larry D. Smith

A GBS Inheritor: The Wesleyan Church Celebrates 50 Years

by Jo Anne Lyon **p.16**





about this issue

AFTER THE 1968 MERGER

Elmer Farmer's first pastorate in 1956 was the Pilgrim Holiness Church in Newport, Kentucky. It didn't look like much—a single-story, white-washed building with a potbelly stove for heat. Actually, it resembled a small adobe house from mid-nineteenth-century Texas. As I recall, very few attended at first. However, due to aggressive outreach and especially Betty Farmer's ability to spellbind children with her stories, that little inner-city congregation grew to around 100. Of course, this included the Farmer boys, Harry and Kenny, who were age nine and six at the time.

I also remember visiting the Pilgrim Holiness Church pastored by another GBS graduate, Earl Weddle (CWC '51). It was a small church very close to the railroad tracks somewhere in Erhlanger, Kentucky. The Farmers and Weddles were friends for many years and very active GBS alumni.

Both of these men continued serving their denomination, and, when it merged with the Wesleyan Methodist Church in 1968, both became part of the new Wesleyan Church (see related articles on pages 14 and 16).

Some people and churches did not join the merger. For many, the issue was centralization of church government; for others, it was differences in lifestyle concerns. Of the Wesleyan Methodists, the following conferences did not merge: Ohio, Tennessee, Alabama, and Allegheny. Of the Pilgrim Holiness, the New York conference and two churches in Illinois did not merge.

It is interesting to follow the evolution of these other groups. Two of the four Wesleyan Methodist conferences (Ohio and Alabama) merged in 1970 to form the Bible Methodist Connection of Churches. Today that group has four regional conferences with approximately 75 churches spread across 22 states and Canada. The other two became separate entities: the Allegheny Wesleyan Methodists, with 94 churches in 17 states and Canada, and the Tennessee Bible Methodists, with 21 churches in seven states.

The two nonaligned Pilgrim Holiness churches in Illinois formed the Midwest Pilgrim Holiness Church, which currently has 35 churches in seven states. The New York churches became the Pilgrim Holiness Church of New York, which has 39 churches in six states and Canada.

GBS maintains close relations with these groups, supplying them with ministers and church leaders. —KF ■

CONTENTS

SEPTEMBER 2018
Volume 130 No. 6

FEATURES

- Deeper Life Series: Christ Formed In You** **5**
by Michael Avery
- How To Have God's Very Best For Your Life Right Now** **8**
by Allan P. Brown
- GBS And The Pilgrim Connection** **14**
by Robert Black, Keith Drury, Larry Smith
- A GBS Inheritor: The Wesleyan Church Celebrates 50 Years** **16**
by Jo Anne Lyon

DEPARTMENTS

- The President's Page** **3**
- News From The Hilltop** **10**
- Revivalist Family** **10**
- Dear Phil** **18**
- World Pulse** **19**
- Student Focus** **19**
- Alumni News** **21**
- Thoughts For The Quiet Hour** **23**

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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.

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

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COVER: "March of the Mergers." A special ceremony in 1968 (photo courtesy of The Wesleyan Archives) marked the confluence of the Pilgrim Holiness and Wesleyan Methodist Churches to form The Wesleyan Church. GBS founder M.W. Knapp and his colleague Seth Rees were cofounders of the Pilgrim Holiness stream.

A man with short brown hair, wearing a dark suit, white shirt, and a red and white striped tie, is sitting on a brown leather armchair. He is smiling at the camera. Behind him is a wooden bookshelf filled with books. On top of the bookshelf is a bronze statue of a person riding a horse and a lamp with a brown shade. A green plant is visible on the left side of the bookshelf.

the president's page

JESUS, PRICELESS TREASURE

by Rodney Loper, President

In the third chapter of Philippians, Paul talks about being obsessed with Jesus Christ—being consumed to the point that everything is about Jesus. It is not about adding a little religion in order to achieve some sort of spiritual balance. Rather, it is living a life in which Jesus is *all* that matters. Christ is not just a Sunday-morning friend, or a deity to be invoked when trouble appears on the horizon of life. Christ must be the focus of our constant and continuing attention and affection so that we might “know him, and the power of his resurrection, and the fellowship of his sufferings” (v.10).

PAST IN PROPER PERSPECTIVE

It is not that other things are of no importance, but that they are to be kept in proper perspective. Paul noted a number of things that were important to him—nationality, religious training, education, and social status. All very good indeed. But when Paul evaluated them in the light of the unsearchable riches of Christ, there was no comparison. He was happy to give them up that he might “win Christ.” Paul looked at his past with all the accomplishments—all the accolades—and gladly traded them for Christ!

Then Paul went a step further. He writes: “I count them as dung that I may gain Christ” (v.8b). Although these past accomplishments were noteworthy, they paled in significance when compared to what Paul had found in Christ. They are “dung”—worthless in comparison.

PRESENT TENSE COMMITMENT

Paul also looks at the present and says, “I count (present tense) all things loss but for the excellency of the knowledge of Christ Jesus my Lord” (v.8). There indeed was a specific point in time when Paul made the initial choice to follow Christ. Wonderful! However, that choice is also ongoing—every single day.

This is a good time to pause for personal reflection. What about us? When we look at all the things that we hold in high regard—all the things that the world holds in high regard—do we realize that these things do not really matter? Do we see the surpassing greatness of Jesus Christ and His righteousness? Do we recognize that Christ is far better than anything?

This is why the next two verses blast like a trumpet! "...That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I may attain unto the resurrection of the dead" (vv.10-11).

What Paul found in the unsearchable riches of Christ made him discontent with having just a cursory or formal knowledge of Jesus. He wanted to **know** Him! This was his all-consuming passion. This is where he found meaning for life! The great paradox here is that knowing Christ only produces a desire to know Him even more.

REASONS FOR KNOWING CHRIST

Many people come to Christ for the wrong reasons. They do not come because they want to know Jesus; they come because they want something from Him. They tend to say:

- I'll serve Him if He can heal me, give me this job, or take care of my problem.
- I'll take Jesus if He will make me rich.
- I'll take Jesus if I get to keep all the things I have.
- I'll take Jesus if I get to maintain this lifestyle.
- I'll take Jesus if I get to hold on to some of these sins.
- I'll take Jesus if I can still be popular, still have this or that.

The gospel has never been about "I'll come to Jesus *if...*" The gospel has always been about "I'll follow Jesus, *even if...*"

- Even if I lose my family.
- Even if my health deteriorates.
- Even if people are accusing me.
- Even if I lose my friends.
- Even if I lose my dreams.
- Even if I lose everything I own.

Yes, we still want Jesus, because He's that great! We have found a treasure in Jesus Christ so wonderful that with great joy we are able to say, "Take everything. I don't care. I have found a treasure so wonderful that I can hardly believe it!" The old spiritual sums it up well: *In the morning, when I rise / Give me Jesus, give me Jesus / You can have all this world / Give me Jesus.*

When I reflect on my past, nothing is worth trading Jesus for. When I look at the present, nothing compares to Jesus. As I ponder the future, I have a deep determination that I will choose Christ, "even if...." ■

Letters

TO THE EDITOR

I looked again at the *God's Revivalist* of August 2015. The reason I had saved it was so I would be sure to write a note of appreciation for the fabulous job Larry Smith did both as editor of the periodical and as author of the GBS history, *A Century on the Mount of Blessings*. There are no words in my limited vocabulary to express my appreciation adequately!

IRIS RIGGS
Greenwood, IN

Editor's note: *A Century on the Mount of Blessings* is available for purchase online at www.gbs.edu/product-category/books/ or by calling 513.763.6650.

Thank you for *God's Revivalist* and especially to President Loper for his article (May 2018), "Refuting Common Mistruths." May I have permission to copy the whole paragraph about Yehiel Dinur, the holocaust survivor, onto my Facebook wall? Thank you kindly, and God bless God's Bible School and College!

LINDA HARVEY KELLEY
Eaton Rapids, MI

What an absolutely WONDERFUL little article (p2. Summer 2018) enumerating your father's masterful ability to avoid and/or diffuse conflict and controversy with others! I knew your dad, and that is EXACTLY how I remember him. I plan to review those four great points of "pop" psychology that you listed in tribute to your father. I hope The Lord will remind me to peruse them just as many times as I need to, to put them consistently into practice!

DAN DOWNING
Lexington, NC

The Bible explains heart holiness in one 3-letter word: ALL (Deut. 6:4-6, Mark 12:28-30). The Bible explains Arminianism in one 2-letter word: IF (Eze. 33:10-20, Matt. 16:24-26, Rom. 6:1-8). Thank you, Lord, for *God's Revivalist*!

W.L. BOONE
Orofino, ID

Enclosed is a check to continue my subscription for *God's Revivalist*. It has been a beautiful blessing for me as God continues to do His work in me. Thank you.

KAY CHRISTENSEN
Farmington, MI

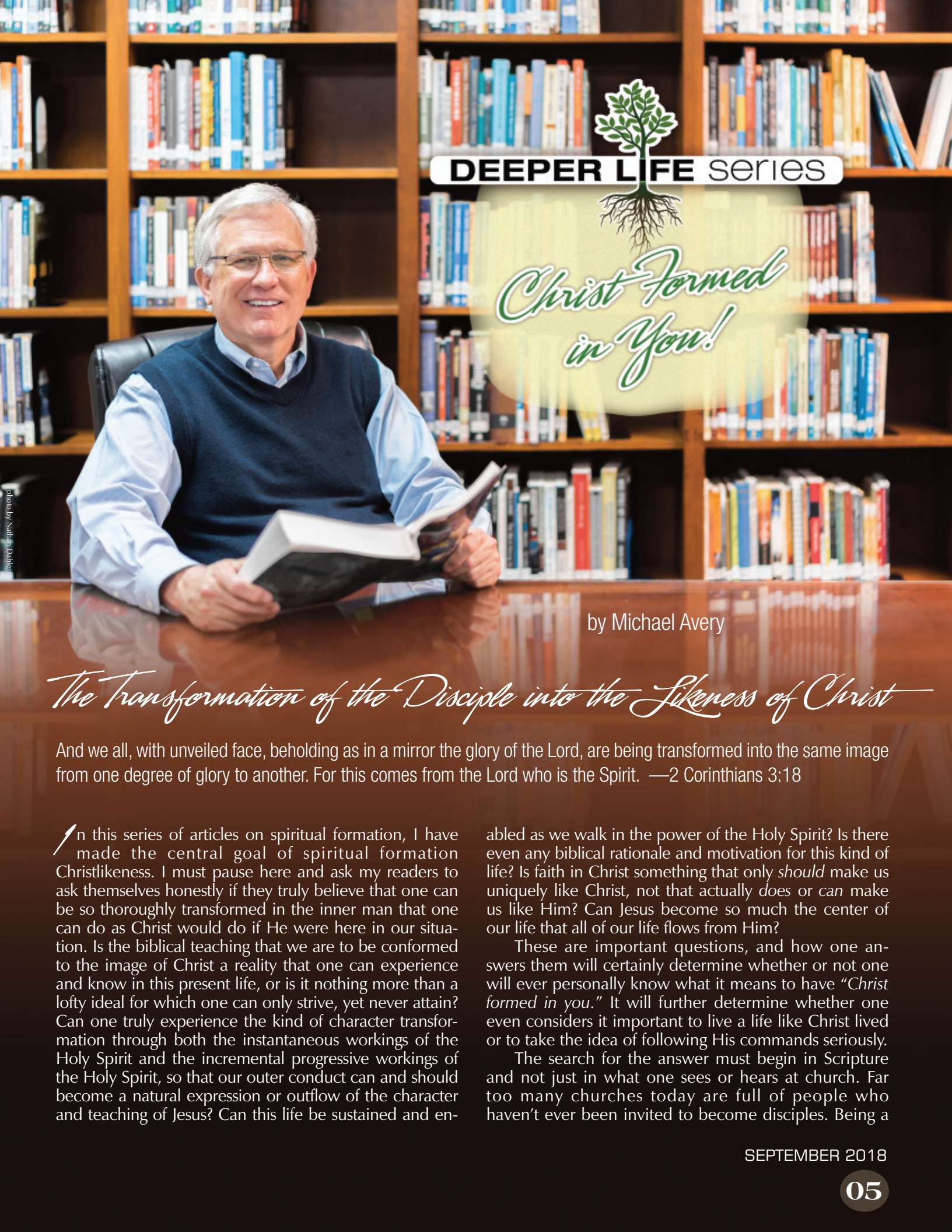


photo by Nathan Dahler

DEEPER LIFE series

*Christ Formed
in You!*

by Michael Avery

The Transformation of the Disciple into the Likeness of Christ

And we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. —2 Corinthians 3:18

In this series of articles on spiritual formation, I have made the central goal of spiritual formation Christlikeness. I must pause here and ask my readers to ask themselves honestly if they truly believe that one can be so thoroughly transformed in the inner man that one can do as Christ would do if He were here in our situation. Is the biblical teaching that we are to be conformed to the image of Christ a reality that one can experience and know in this present life, or is it nothing more than a lofty ideal for which one can only strive, yet never attain? Can one truly experience the kind of character transformation through both the instantaneous workings of the Holy Spirit and the incremental progressive workings of the Holy Spirit, so that our outer conduct can and should become a natural expression or outflow of the character and teaching of Jesus? Can this life be sustained and en-

abled as we walk in the power of the Holy Spirit? Is there even any biblical rationale and motivation for this kind of life? Is faith in Christ something that only *should* make us uniquely like Christ, not that actually *does* or *can* make us like Him? Can Jesus become so much the center of our life that all of our life flows from Him?

These are important questions, and how one answers them will certainly determine whether or not one will ever personally know what it means to have “*Christ formed in you.*” It will further determine whether one even considers it important to live a life like Christ lived or to take the idea of following His commands seriously.

The search for the answer must begin in Scripture and not just in what one sees or hears at church. Far too many churches today are full of people who haven’t ever been invited to become disciples. Being a

SEPTEMBER 2018

05



Christian in many churches today means nothing more than going to church and being saved when you die. They have an emphasis that has been given over to “making the final cut” and solving problems (marital problems, witnessing problems, apologetics, pain and suffering) rather than the central biblical theme of being a disciple of Christ.¹

A prominent Christian teacher, who has sought to exemplify Christ in his personal life and given most of his public ministry to teaching others how to do so, was asked in an interview to explain this passion. He answered, “The Great Commission” (Matt. 28:19-20). He went on to say that in his early ministry he was troubled by a growing realization that the last phrase of this commission of Jesus was not being fulfilled in his ministry, and he was determined to do something about it.² He was referring to that second part of the Great Commission that says, “teaching them to observe all that I have commanded you” (Matt. 28:20a). Consequently, he has given his life to living out and teaching others what this part of the Great Commission truly means.

Biblical Expectations of Christlikeness

The Bible basis for the call to Christlikeness is not a single text, for the basis is more substantial than can be summed up in one text. The basis consists of three texts:

Romans 8:29: “For those whom he foreknew he also predestined to be conformed to the image of his Son.” This text reveals God’s eternal purpose in making us like Christ.

2 Corinthians 3:18: “And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into His image with ever-increasing glory.” This text reveals God’s present redemptive work of transforming us into the likeness of Jesus Christ.

1 John 3:2: “Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when He appears we shall be like Him, because we shall see Him as He is.” This text gives us God’s final eschatological purpose, namely, we shall be like Him.

How Is Christ Formed in Us?

If you are one of those earnest Christians who truly desire to be Christlike, you may well be frustrated and confused as to how it actually happens. The Apostle Paul gives us three important phrases that show us that the development of Christlikeness involves both what God does and what we do in cooperation with Him. Those phrases are:

Revealed in: “But when it pleased God...to reveal His Son in me” (Gal. 1:15-16).

Living in: *"I am crucified with Christ and it is no longer I who live, but it is Christ who lives in me..."* (Gal. 2:20).

Formed in: *"My children, with whom I travail again in birth until Christ is formed in you"* (Gal. 4:19).

Divine Intervention

The passages above teach us that the first way we become Christlike is through Divine intervention. We cannot do it on our own, but God must do it in us. The means of this transformation are:

By Grace: *"For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ"* (Rom. 5:17). Grace is God's acting in our lives, enabling us to accomplish what we can't accomplish. In this instance it is Christ working to make us Christlike.

By the Holy Spirit: *"And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit"* (2 Cor. 3:18). It is not by the means of **imitation** that we become Christlike, but by the means of **transformation** that "Christ liveth in me."

By Faith: *"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me"* (Gal. 2:20). It is really quite simple. The Son of God comes and shapes us from within by the ongoing supply of grace and the power of the Holy Spirit, and this miraculous work happens through faith.

By the Word: *"So then faith comes by hearing, and hearing by the Word of God"* (Rom. 10:17). God's Word is the ultimate change agent for spiritual transformation into the image of Christ.

An Intentional Partnership

Cooperation: We must not only allow God to work His transformation within us, but we must also partner with Him to make this transformation complete. This is not "works righteousness"; this is simply partnering with God as taught in Philippians 2:12-13: *"Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for His good pleasure."* As Dallas Willard says, "Grace is not opposed to effort; it is opposed to earning."

Concentration: We can choose and must choose what we want to focus on and if we want to cultivate and have the mind of Christ. *"For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit"* (Rom. 8:5). *"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth"* (Col. 3:1-2).

Pitfalls in the Process

Like Simon who wanted to buy the "gift of God" with money, and like the Pharisees who "do all their deeds to be seen by others," we can try to "mimic" Christlikeness with external manifestations of what we think "Christlikeness" is. "Externalism," as we might call it, was a danger the New Testament church faced constantly. To strive merely to act in conformity with perceived expressions of Christlikeness is to attempt the impossible—it will only increase the "righteousness of the scribe and Pharisee"—it will not achieve true Christlikeness.

The Goal

Formation in Christ is oriented toward explicit obedience to Him. The transformation of the heart by grace into a state of obedience to "all things whatsoever I have commanded you" is the inner condition that allows the Holy Spirit to enable the outer life of the individual to express the character and teachings of Jesus naturally. What Jesus said to those first disciples, He now says to us: **"Follow me."** If we will do that, we will find the life He wants us to live! ■

Michael Avery is the former president of God's Bible School and College (1995-2017) and its current chancellor. This is the sixth article in a series.

1. Jan Johnson, "Apprentice to the Master: Interview With Dallas Willard." Accessed at janjohnson.org.
2. Michael John Cusick, "Restoring the Soul: An interview With Dallas Willard." Accessed at restoringthesoul.podbean.com.

COMING NEXT ISSUE:

"The Scripture in Spiritual Formation"

"How the Holy Spirit uses the Bible to transform our head, heart, and hands"



How To Have God's Very Best For Your Life RIGHT NOW

by Allan Brown

God wants to give you His very best for your life right now! All that is required is to follow His instructions. Romans 12:1-2 tells us that His very best for your life is the outflow of a fully surrendered life wherein you cooperate with the Holy Spirit to stop being conformed to this world and focus on being transformed by the renewing of your mind. Listen to His instructions:

Romans 12:1-2: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Paul tells us that if we, as Christians, present our bodies to God as a living and holy sacrifice, not only will God accept our self-offering, but the results of doing so will be the discovery that God's will for our lives is "good" (wholesome, beneficial), "acceptable" (well-pleasing), and "perfect" (fully developed and cannot be improved). In other words, we can have God's very best for our lives right now!

Let's think for a moment about what God means when He asks Christians to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). First, observe that God's offer to give His very best is made only to people who have already made the decision to follow the Savior. The people to whom this offer was made had a living faith and were obediently following their Savior (Rom. 1:8; 16:19). This offer is not made to the unsaved. It is only to holy people, people who have repented of their sins and been united with Christ in His death, burial, and resurrection (Rom. 6:3-4), that this offer is extended.

Second, implied in the exhortation is the expectation that the Christian's response will be a willing "Yes!" because of gratitude to God for mercies already received ("by the mercies of God"). A Christian learns early in his walk of obedience to God's Word that there are no "camping areas" where he may settle down and stop growing. Spiritual truth is unlike other truth. It is not to be learned and then "stored away" in our minds for possible future action. Spiritual truth is to be learned and then immediately acted upon by faith with wholehearted obedience.

If you were part of a Jewish community as a child growing up in Paul's day, the phrase, "present your bodies a living sacrifice," would have had much meaning to you. You would understand that Paul is borrowing terminology from the prescribed sacrifices God gave Israel. Specifically, you would think of the whole burnt offering of Leviticus chapter 1. To make this sacrifice, one had to follow the biblical guidelines God provided. The animal had to be in good health, not younger than eight days old and not over two years old. And the burnt offering was to be made only after the person desiring to offer it was in a right relationship with God. Neither the person offering the animal nor the priest officiating at the altar received any part of the animal. After the prescribed preparation, the body of the animal was wholly consumed by God's holy fire on the altar, symbolizing that the one presenting the burnt offering was dedicating his life fully to God. Just as he gave God the entire animal, so he was symbolically giving God his entire life, including his past, present, and unknown future.

When a Christian offers his body to God as a living, holy, acceptable sacrifice, it requires a decisive act of his will to obey God's Word, a full surrender of one's Christian life to God, and an unswerving commitment to make any changes in one's life that God shows him he needs to make. The reality of making such a surrender is seen by the Christian's declaration to God: "I will obediently give to You whatever You ask"; "I will hold nothing back from You, O God"; "I will trust You with my life and my future."

The good news is that when a Christian obediently responds to God's appeal for a full surrender and completes the action required for a full surrender, God accepts the offering!

Such an offering, Paul tells us, is acceptable and well-pleasing to God. Further, it is only a Christian's "reasonable service" or act of "spiritual worship" to do this (Rom. 12:1).

To have God's very best for our lives right now requires not only a full surrender of our bodies to God after we are saved, but also it requires a willing separation from this world. Paul writes, "Be not conformed to this world" (Rom. 12:2a).

When Paul speaks of the "world" in a negative way, he is speaking of adopting attitudes, motives, thought patterns, or ways of conducting oneself that are not in harmony with God's written Word. As fully surrendered Christians read God's Word, the Holy Spirit will point out verses that speak of God's will for every aspect of our lives. And when we fail to follow the guidelines of Scripture that tells us how to think, how to behave, and how to react to life's challenges, we are being conformed to this "world."

The antidote for conformity to this world is to so fill our minds with Scriptural guidance and wisdom from God's Word (Col. 3:16-17) that we are able to detect "worldliness" in ourselves and then cooperate with the

Holy Spirit to begin the transformation process. This is what Paul means when he writes, "And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). Granted, the process of transformation may be slow, but when we as fully surrendered Christians soak ourselves in God's Word and seek God's help in prayer, we will be able to detect change taking place. It is as Paul promised: As we seek to become like Jesus by means of obeying Scripture, we are being transformed by the Holy Spirit from "glory to glory" (2 Cor. 3:18). The avowed purpose of fully surrendered Christians is no longer to "live for themselves but for Him who died for them and was raised again" (2 Cor. 5:15).

As the Christian continues reading the rest of Romans chapter 12, he should notice that after he surrenders his body as a sacrifice to God, separates himself from conscious worldliness, and sets himself to engage with God's transforming Word, his attitude toward himself will begin to change. According to Romans 12:3, he will begin to be weaned away from thinking of himself more highly than he ought to think, but will begin to learn how to think of himself more soberly and with Scripturally-enlightened insight. Further, the Spirit will begin to teach him how to relate better to fellow Christians. As Romans 12:4-10 instructs us, we will gain new appreciation for the other members of the Christian "body" and begin to realize how much we need other Christians' input into our lives and thinking so as to be more scripturally balanced in our attitudes and judgements.

The temptation to "worldliness" will surface as we begin to see the spiritual gifts other Christians have. Some people will be tempted to covetousness, wishing they had the gifts of another Christian, accompanied by dissatisfaction with their own gifts. Instead, the Spirit teaches us our need for hearty participation and healthy cooperation with other Christians so that the mind of Christ will be formed in each of us.

If we continue reading the rest of Romans 12, we will learn the attitudes of heart and mind that we should adopt as we diligently pursue God's calling on our lives (Rom. 12:11). We will be learning both how to appropriate God's grace when we encounter unpleasant people and how to overcome evil with good (Rom. 12:12-21).

We close these thoughts with the assurance that if we as Christians present our bodies to God as a living and holy sacrifice, not only will God accept our self-offering, but the results of doing so will be the ongoing discovery that God's will for our lives is "good" (wholesome, beneficial), "acceptable" (well-pleasing), and "perfect" (fully developed and cannot be improved). In other words, we can have God's very best for our lives right now! ■

Dr. Allan P. Brown is chair of the Division of Ministerial Education at God's Bible School and College. He lives with his wife, Nadine, in Alexandria, KY.



SUMMER WESTERN TOUR

by Vice President Marc Sankey

At 6:00 a.m. on Tuesday, June 5, Legacy Quartet (Christopher Cravens, Tyler Edwards, Cale Manley, Cameron Sankey, and Kirsten Stroup), along with Melodie and me, headed out from the GBS campus for a special Western Tour. We traveled all the way out to Southern California, then up through Nevada, Utah, and Idaho, and back down through Colorado and points eastward.

Our purpose was to visit donors and friends of God's Bible School in their homes, churches, and other

unique venues, including a Salvation Army Meal for the elderly members of their community in San Diego, California. However, along the way we also connected with 42 brand new potential students of GBS and were able to talk to them about the benefits of attending our school.

We travelled 9,500 miles through 19 states and sang in around 25 different venues: churches, nursing homes, youth camps, an interchurch holiness convention, outside of restaurants and hotels, as well as in various homes along the way. Most of these places were first-time stops for a GBS touring PR group.

We thank God for the many special people we met along the way who blessed the school with their giving and their prayers. Many could be mentioned, but perhaps one stands

out from among them all: Roy Pletcher is a long-time friend and alumnus of the school as well as a former member of the post-World War II GBS outreach "GI's of the Cross." He remembers President M.G. Standley, Elmer Marsh, and Nettie Peabody, who taught some of his classes, among many others who had an impact on his life. Along with a generous donation, he gifted to the school a Bible that he had purchased himself at GBS in 1946.

We returned to campus on Tuesday, July 3, four weeks to the day after leaving on this whirlwind tour. We are already planning to visit the



The Sankeys and Legacy Quartet with Roy Pletcher

REVIVALIST FAMILY

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

BIRTHS



To **Bethany (Clifford) (AA '12) and David Hornberger**, a daughter, **Megan Alice**, born February 1, 2018, at Decatur County Memorial Hospital, Greensburg, IN. The Hornbergers reside in North Vernon, IN, where David is an electrician and Bethany is a stay-at-home mom.

To **Danielle (Sobie) and Ryan (BA '11) Watters**, a son, **Steven Elliot**, born June 1, 2018, at Good Samaritan Hospital, Cincinnati, OH. Ryan has worked



on the student affairs staff of God's Bible School (2011-18), most recently in the roles of Assistant Vice President for Student Affairs and Director of Student Affairs. He is now serving as a full-time counselor for the Counseling Alliance, Cincinnati, OH. Danielle is self-employed. Steven is welcomed by his sister Grace (2).



To **Jackie (Pearce) (AA '06) and Brad Bishop (HS '02, 2003-04)**, a daughter, **Carrie Elisabeth**, born July 23, 2018, at Good Samaritan Hospital, Cincinnati, OH. Both parents work at God's Bible School, Brad as the Grounds/Fleet Supervisor and Jackie as the school nurse. Carrie is welcomed by her siblings: Kelsie (9), Austin (6), Alissa (4), and Breanna (2).

many new friends in the West soon. Many thanks to those who prayed and supported this exciting endeavor!

NEW BOARD MEMBER

The Board of Trustees of God's Bible School and College is pleased to announce the addition of **Jonathan Witter** to its roster.



Jonathan is a senior executive with the U.S. Department of Defense since 2004 and currently serves as Deputy to the Director of the Defense Finance and Accounting Service.

In addition to an MS in Administration from Central Michigan University (2004) and a BS in Business Administration from Indiana University of Pennsylvania (1995), Jonathan is licensed as a certified public accountant (Maryland) and holds a Level III (Highest) DoD Financial Management Certification.

He also holds a Certificate of Professional Development Focused

in Executive Education from the Warton School of the University of Pennsylvania (2013) as well as a Senior Managers in Government Certificate from the Kennedy School of Government at Harvard University (2009).

Jonathan is a recipient of the prestigious Meritorious Presidential Rank Award for exceptional civilian service and Medal for Exceptional Civilian Service from the Office of the Secretary of Defense.

Jonathan and his family attend the Allegheny Wesleyan Methodist Church in Columbus, Ohio. His oldest son, Chandler, is a student in the GBS Ministerial Division.

HILLTOP PIANO INSTITUTE

We were delighted to welcome a great group of young pianists on campus for HPI 2018!



Throughout an eventful week, students of all levels worked as a team studying the theory behind music, practicing technical skills such as ear-training and improvisation, visiting the lives and drama of famous composers, exploring specific musical focuses, and performing in a piano recital.

Attendees enjoyed participating in sports, creative games, and art classes; investigating piano mechanics; and engaging with the Orff Schulwerk teaching method—all within a supportive community of experienced teachers passionate about helping musicians excel. ■



WEDDINGS



Marilyn (Betts) Waller (HS '78, BA '82) to David Sheridan, September 2, 2017, by the Cross in Effingham, IL. Rev. Kenny Hagen officiated at the private ceremony. David is the nephew of well-known former evangelistic singers Keith and Ramona Sheridan. Marilyn worked in the GBS Cashier's Office as a student (1979-82) and as staff (1982-86). Her first husband, Leonard Waller, Jr. (BRE '86) passed away in 2012.



Brittany Cravens (HS '11, BA '17) to Josh Glick (BA '17), March 17, 2018, at Kenwood Baptist Church, Kenwood, OH, Rev. Mark Cravens officiating. Josh works at The Christ Hospital in Cincinnati, OH,

and Brittany is a full-time nanny. Both are involved in Children's Ministry at Newport Church of the Nazarene. The couple live in Cincinnati, OH.



Emily Mitchell (AAS '16) to David Olson (AA '12; BA '15), April 21, 2018, at Anderson Hills United Methodist Church, Cincinnati, OH, officiated by Rev. Travis Johnson. David is an information technology service desk professional for Mercy Health and Emily is a pharmacy technician for Kroger. The couple reside in Cincinnati, OH.



Chelsey Plumley (BA '15) to Daniel Ridenour (2010-12), May 27, 2018, at the Bethlehem Lutheran Church, Middletown, OH, Rev. Mark Cravens officiating. Daniel is a medic in the Army and Chelsey will be

working as a registered nurse. The couple reside in North Pole, AK.



Jannah Bond (BA '18) to Matthew Young (2014-17), May 28, 2018, at Independent Holiness Church, Moberly, MO, Rev.

Doug Eads officiating. Matt works for an electrician while completing his GBS online degree. Jannah is missions president in their church and works as a secretary. The couple live in Macon County, MO.



Courtney Fourman (BA '17) to Travis Stroup (BA '18), June 1, 2018, at Grace Baptist Church, Oak Harbor, OH, Rev. Deron Four-

man officiating. Travis is a middle school teacher for Heartland Christian School, New Castle, IN. Courtney is an Instructional Assistant for Special Education at Fortville Elementary School, Fortville, IN. The couple reside in New Castle, IN.



Stephanie Hoffpauir (BA '15) to Isaac Owens (2007-09; 2010-11), June 2, 2018, at Covenant-First Presbyterian Church,

Cincinnati, OH, with Rev. Daryl Muir officiating. Stephanie has been employed by GBS since 2011—in library services since 2013, and Director of Library Services since 2017. She is currently working on a Master of Library Science at Indiana University-Purdue University Indianapolis (IUPUI). Isaac works at Coffee Emporium as Manager of Training and Quality Control. The couple reside in Cincinnati, OH.



Megan Morrison to Timothy Keep (HS '12; 2012-13), June 2, 2018, at Bethel Temple Assembly of God in

Huntington, WV, with Aaron Duvall officiating. Tim is a community college recruiter and

Megan is an athletic recruiter, both for Ohio Christian University. The couple live in Columbus, OH.



Jacinda Cravens (BA '10) to Nicholas Jaymes (2016-current), June 9, 2018, at Kenwood Baptist Church, Cincinnati,

OH, Rev. Mark Cravens officiating. Nick is pastoring the United Methodist Church in Morning View, KY, as he continues his studies at GBS while working as the secretary/assistant for the Ministerial Division chair. Jacinda is a licensed counselor and will continue her work at Counseling Alliance, Cincinnati, OH, as well as seeing clients at the GBS Counseling Center. The couple reside in Cincinnati, OH.



Allyson Keaton to Nathan Gumbiner (AA '10), June 16, 2018, at Halesford Baptist Church in Wirtz, VA,

Rev. Jeff Keaton officiating. While at GBS, Nathan served as chapel sound engineer from 2006 to 2010. After graduation, he accepted a position at EastLake Community Church, Moneta, VA, where he is Church Planting Resident. Allyson is a teacher at Smith Mountain Lake Christian Academy in Wirtz, VA. The couple will be living in Moneta, VA, for a year and planting a church in Dallas, TX the following year.



Denae Belcher (2015-current) to Nathan Miller (2014-current), June 23, 2018, at an outdoor venue in Bedford, IN,

Rev. Brian Miller officiating. The couple live and work in Tuscaloosa, AL, where both will be continuing their education through ADEP (GBS distance education program). Denae is finishing her BA in Integrative Studies and Nathan will be pursuing an MA degree.

DEATHS



Wilma (Grunden) McCalla, 76, passed away peacefully on May 10, 2018, at Cedar Court Assisted Living in

Corydon, IN. Wilma was born to Earl and Kathleen (Bunch) Grunden in Marengo, IN. She attended GBS, graduating from the high school department in 1959. Wilma was the owner of Star Realty and a member of the New Salisbury Christian Missionary Church. She loved music and played the piano, organ, and accordion.

Surviving Wilma is her son Les Mills; 2 grandchildren; 4 great-grandchildren; and siblings Philip, Victor, Imogene, and Thelma. Funeral services were held at Dillman-Green Funeral Home in Marengo, IN, Eric Satterfield officiating, with burial following at Marengo Cemetery, Marengo, IN.



Arlen Tom Gray, 92, of Mount Carmel, OH, passed away on June 4, 2018, after a long confinement from a fractured hip and

heart problems. Born in 1926 in Ira, WV, to Homer and Gusta (Taylor) Gray, he attended GBS and began working in the kitchen in 1946 while still a student.

After graduating from the Christian Worker's Course in 1948, he was placed in charge of the kitchen, serving in that capacity 1948-66. Several well-known alumni worked for him in the kitchen as a part of the student-work program: Edsel Trouten, Kenneth Stetler, Carson Scarborough, and Winston Wehrman, among others. Arlen married fellow GBS student Barbara Jeanette Christ in 1949. She was employed by Cincinnati Public Schools and taught English Grammar at GBS, was editor of the alumni paper, and gave private piano lessons to a number of the campus children

(including the current editor of *God's Revivalist*). Arlen was ordained in the Pilgrim Holiness Church in 1952. For a total of 47 years he pastored two independent churches in addition to Pilgrim Holiness churches in Addyston, Cleeves, and Peebles, OH.

Arlen is survived by his wife, Barbara; foster son, Daniel; 3 grandchildren; 3 great-grandchildren; and several nieces and nephews. Funeral services were held at the Wallace Thompson Funeral Home in Peebles, OH, Revs. Wayne Johnson and Charlene Toller officiating. Interment followed at Evergreen Cemetery in Peebles.



Tjader J. Meighen, 86, passed away on June 15 at his home in Washington, D.C., where he had lived for over 60 years and had a long, impressive career as a senior official with the IRS. In recent months, he suffered from complications from chronic heart and lung conditions.

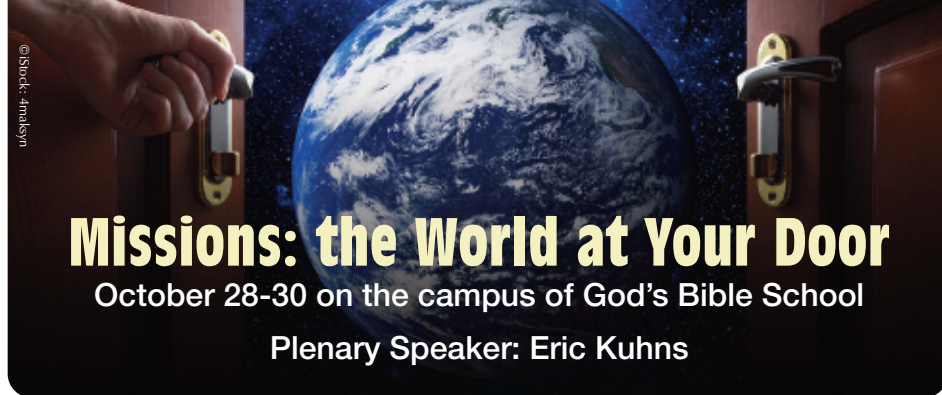
Tjader (pronounced CHAY-der) grew up on the campus of GBS, the adopted son of Dorothea (Standley) and Hansel Meighen. He was the grandson of GBS President Meredith G. Standley and Bessie Queen Standley (trustee and editor of *God's Revivalist*). When he was a senior in the GBS high school in 1948, he ranked first place in Ohio on a statewide vocabulary test.

A memorial service will be held at a future date. He was interred at Arlington National Cemetery.



Anna I. Cunningham, 98, passed away June 17, 2018. Years ago, Anna and her two sisters moved into a Cincinnati apartment

next to GBS. They attended the Pilgrim Holiness Church in West Chester, OH, where they were very active members and taught Sunday school. Although Anna was never a student at GBS, she attended many events. She loved the services and



Missions: the World at Your Door

October 28-30 on the campus of God's Bible School

Plenary Speaker: Eric Kuhns

people. Throughout her life, she remained a faithful donor. Anna is survived by 2 nephews, 3 nieces, and a number of great nieces and nephews. Funeral services were held at Hodapp Funeral Home, West Chester, OH.



Norman A. Ritchie, 89, of Murfreesboro, TN, passed away June 25, 2018. Ritchie attended GBS (1955-

57), was a devoted preacher of the gospel, as well as a U.S. Navy Veteran of WWII. He is survived by his wife of 68 years, Betty; children, Sharon, Stephen, and Mark; 6 grandchildren; 14 great-grandchildren; and sister, Naomi Carrol. Funeral services with military honors were held at Woodbine Funeral Home, Hickory Chapel, Nashville, TN, with Pastor Mike Proctor officiating. Interment was at Barterville Cemetery, Barterville, KY.



Charles R. "Chuck" Weddle, 67, of Dry Ridge, KY, passed away July 8, 2018, at the St. Elizabeth Hospice Center in

Edgewood, KY. He was born April 7, 1951, in Cincinnati, OH, to the late Rev. Earl (CWC '51) and Faye (Trimble) Weddle, who were active members of the Alumni Association and pastored for 43 years in the area.

Chuck briefly attended high school at GBS. He married Charlene Taylor on September 18, 1970. He was a truck driver for most of his life, owning and operating Weddle Trucking. He loved restoring and showing old cars and was a member of the Burlington Bible Church.

He leaves behind his wife of nearly 48 years, Charlene; 2 children, Bryant and Krystie; 3 siblings, Jim, David, and Debbie; and several nieces, nephews, and cousins. Funeral services were held at the Burlington Bible Church, Burlington, KY, Pastor Darrell Stetler officiating. Burial followed in Burlington Cemetery.

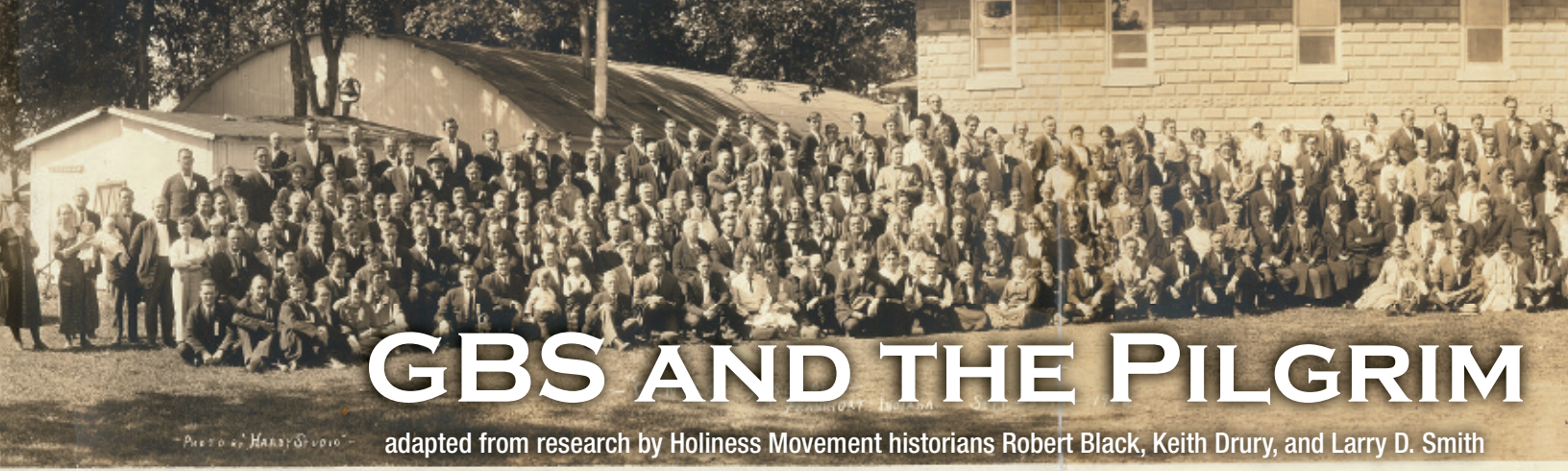


Bethanne Flick, 59, of Clinton, TN, passed away July 23 as a result of a traffic accident. Beth was born on June 27, 1959, in New

Castle, PA, to William and Phyrn Baker. In 1979 she married Stephen A. Flick. Shortly after their marriage, she partnered in the efforts of her husband's academic achievements as he obtained undergraduate, graduate, and doctoral degrees. Together they ministered in churches and resided in Pennsylvania, Indiana, New Jersey, Mississippi, and Tennessee. Beth worked at multiple clerical positions throughout her life. At the time of her death she was Administration Section Manager at Oak Ridge Associated Universities.

Beth is survived by her husband Stephen; children, Jessica and Jonathan; 5 grandchildren; and siblings Bradley, Beverly, and William. Her daughter Jessica is married to Dr. Stephen Smith, a professor in the Ministerial Division at GBS.

Funeral services were held at the Holley-Gamble Funeral Home in Clinton, TN, Rev. Dale Crank, Rev. Darrell Stetler, Sr., and Rev. Dr. Clarence Sexton officiating. Burial followed at Grandview Memorial Garden, Clinton, TN. ■



GBS AND THE PILGRIM

adapted from research by Holiness Movement historians Robert Black, Keith Drury, and Larry D. Smith

Even before he came to Cincinnati, Ohio, Martin Wells Knapp was busy pastoring, holding meetings, and writing. In fact, it was his writing that was laying the groundwork for future ministries. *The Revivalist* (renamed *God's Revivalist and Bible Advocate* in 1901) was distributed around the world with a subscription list of twenty-five thousand. It would be difficult to overestimate the influence of this "silent preacher," for it became Knapp's chief instrument to establish many of his future ministries, as well as to create a self-conscious constituency to support them.

Knapp had been considering relocating to a more centralized, strategic location, and he felt God leading him to Cincinnati, which was the early center of Methodism in the West. The readers of *The Revivalist* were kept apprised of the various ministries—revivals, camp meetings, the creation of "holiness leagues," and, finally, the creation of God's Bible School and Missionary Training Home.

Throughout the late 1880s and early 1900s, these ministries played a part in the changes that were occurring. They afforded opportunities to congregate with like-minded brothers and sisters. For some, it was a welcome augmentation to their continued involvement in the established denominations. For others, and especially so over time, the disparities increased and thousands left the churches of their fathers for smaller, separated groups that claimed to take up the fallen torch.

Only slowly did Knapp move away from the churchly traditions in which he was steeped, gradually becoming impatient with the Methodist Episcopal Church and cautious restraint of National Holiness Association leaders. There were several areas of disagreement, none more pronounced than pre-millennial eschatology. The controversy over the "blessed hope" of Christ's pre-millennial return became the established position of most of the Holiness Movement. Knapp was the central figure in this transition. In fact, Christ's Second Coming had its role in the formation of the International Apostolic Holiness Union and Prayer League by Knapp and his colleague Seth C. Rees. This occurred in Knapp's home in Cincinnati's Mt. Auburn suburb in 1897.

This Holiness Union was merely a ministry—a para-church organization—a coalition of the friends of the holiness message, and neither a church nor a denomination.

The organization did have a simple constitution and bylaws consisting of four small pages in a pamphlet, the first being a title page. This would influence the approach of the Union (and later the denomination) for decades—minimal organization with most of the focus on direct evangelism and missionary work instead of denominational structure. Rees was the first president, with Knapp serving as vice president.

Knapp created and directed a dozen major ministries beyond the Holiness Union, none of which were officially tied to it, but all of which complemented its mission. Knapp's network of ministries included *The Revivalist*, George Street Mission, an orphanage, a school in the hills of Kentucky, a home for unwed mothers and their children in Cincinnati, an annual camp meeting (which he named "Full Salvation Park") and, in 1900, God's Bible School and Missionary Training Home.

In 1901, just four years after the founding of the Union, Rees and Knapp took what was to be its first explicit denominational act—the ordination of Charles and Lettie Cowman, missionaries who went out for what had come to be called the International Apostolic Holiness Union.

Ministries were advancing on every front, but late in 1901, the Holiness Union suffered its first great blow. Martin Wells Knapp contracted typhoid fever and died in December of that year. The Holiness Union family around the world mourned his passing. Knapp left GBS and *God's Revivalist* under the control of three women who had been active in the work: his wife, Minnie Ferle Knapp; Bessie Queen; and Mary Storey. The management of ministries critical to the success of the Holiness Union was in the hands of these three alone.

Then, at the 1905 annual meeting of the Holiness Union, Rees resigned as general superintendent, explaining that the work required more time than he could give. He began preaching widely in a vibrant new holiness denomination called the Church of the Nazarene. In 1911, he joined the Nazarenes and accepted a call to pastor their University Church in Pasadena, California.

Meanwhile, George B. Kulp, a popular writer for *God's Revivalist*, replaced Seth Rees at the helm of the Holiness Union. From the beginning, he clearly aimed to turn his flock of independent-minded, spiritual entrepreneurs into a proper denomination. For one thing, the *Manual* was signif-



CONNECTION

*General Assembly
Frankfort, Indiana, 1926*

icantly expanded from the four-page pamphlet to provide more structure for organization. In addition to an expanded *Manual*, the Union now added a new objective: “to form local...churches” in order to “conserve the Holiness work.”

By 1913, a committee on union recommended to the general assembly that the body become a full denomination and suggested offering church membership to all those who had formerly belonged to the Union. This assembly renamed the movement the International Apostolic Holiness Church (IAHC). The transition from association to denomination was now complete.

By 1930, Rees and Knapp’s heirs in the IAHC merged with or acquired a wide assortment of mini-denominations, spin-off groups, and mission organizations. The merger with The Holiness Christian Church in 1919 brought the denomination a new name, the International Holiness Church (dropping the term Apostolic), and a new head. In 1921, seventy-six-year-old George Kulp retired as general superintendent, and C.C. Brown became the acting general superintendent for the years 1921–22.

Another merger of import was that with the Pilgrim Church of California in 1922. When Seth Rees left the Holiness Union in 1905, he moved to Chicago and resumed his ministry as an evangelist. When he accepted the call to pastor the University Church in Pasadena, California, he kept preaching like an evangelist—calling for revival, condemning sin on the university campus, and challenging what he believed to be doctrinal errors on the part of one member of the faculty. This friction escalated until the district superintendent excommunicated both Rees and his people in 1917. They called themselves Pilgrims, and after a few other congregations gravitated to his leadership, Rees led these Pilgrim Californians into a merger with his old denomination in 1922. One of their main contributions was their name. The merged denomination would become the Pilgrim Holiness Church, a name they would carry into merger with the Wesleyan Methodists in 1968.

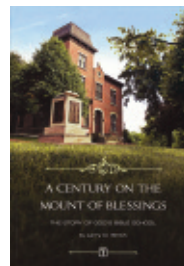
Also at that 1922 general assembly, two general superintendents were elected to replace C.C. Brown, the acting general superintendent—one for the homeland (Winfred Cox of North Carolina) and one for foreign missions (R.G. Finch of Kentucky).

In 1926, the assembly approved a plan by Cox to add an additional general superintendent. They then elected Seth Rees as the third superintendent, who served along with Cox and Finch. Four years later, at the 1930 general assembly in Frankfort, Indiana, seventy-six-year-old Seth Rees was elected as the sole general superintendent with two assistant general superintendents serving under him. He had come full circle with the church: prominent in its founding, in a significant merger that brought the denomination the Pilgrim name, and in its critically important reorganization.

On May 22, 1933, three years after resuming sole leadership of the church, Seth Rees died. He was almost seventy-nine years of age. Rees was remembered at his death as a man of missionary fervor and a powerful preacher more than as a denominational leader or administrator. At his death, the whitehaired warrior-saint was venerated among Pilgrims.

Although God’s Bible School had served as the cradle for the Pilgrim Holiness Church and continued to provide a significant number of Pilgrim pastors and missionaries, eventually the institution and the denomination drifted apart, GBS continuing as an interdenominational work that over time maintained more conservative standards on lifestyle issues like dress and leisure activities as Pilgrims loosened some of their restrictions in these areas. Yet GBS graduates have had a powerful influence on the Pilgrims and even the merged Wesleyan Church through graduates like Ruth Bowman, Wingrove Taylor, William H. Neff, David Keith, and more recently Henry Smith and Jo Anne Lyon. —KF ■

The first half of this article was adapted from A Century on the Mount of Blessings: The Story of God’s Bible School (Larry D. Smith, Revivalist Press, 2016), and the second half was adapted from The Story of The Wesleyan Church, 50th Anniversary Edition (Robert Black and Keith Drury, Wesleyan House, 2018) by permission of The Wesleyan Church.



a GBS inheritor:

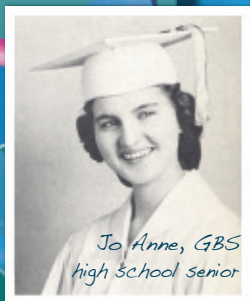
THE WESLEYAN CHURCH CELEBRATES 50 YEARS



Dr. Jo Anne Lyon (HS '58) is Ambassador and General Superintendent Emerita of The Wesleyan Church. She lives in Indianapolis, IN, with her husband Wayne (HS '57, ThB '61).

by Jo Anne Lyon

Many GBS influences continue in the DNA of The Wesleyan Church



God's Bible School and College has been known as the "cradle of the Holiness Movement." All the antecedent denominations which came to be known as The Wesleyan Church were highly influenced by GBS. Perhaps this branch of the Wesleyan Holiness movement has had more affiliation with GBS than any other group. The Pilgrim Holiness Church, which merged with the Wesleyan Methodist Church to become The Wesleyan Church, specifically had a portion of its beginnings at GBS.

Many books have been written about the many organizations and groups that came out of GBS through the holiness revivals that swept the nation, but I will focus this discussion specifically on The Wesleyan Church and the many influences of GBS that continue in the DNA of The Wesleyan Church.

As with all movements, there are geographical pockets of influence. One of those pockets in the Holiness Movement was the state of Kansas. Circuit-riding preachers had blazed across those prairies with the goal of a Methodist Church in every county. My grandmother and her mother came to the prairies of Kansas in the late 1800s. The story is told that my grandmother somehow became so convicted of her sin at age 16 that she got on a horse and rode in a blizzard to the home of the circuit riding preacher and, as she said, "prayed through to glory" that day.

I am always amazed how she so faithfully maintained her relationship with the Lord. She didn't have a small group to go to, daily readings sent to her phone, or worship music to listen to, but somehow she remained faithful. She went on to marry and have 10 children. I have never quite known the backstory, but her husband was not a believer. That did not deter her, though. After every breakfast, down from the shelf came the Bible. Everyone, including the harvest hands and ranch workers, had to stay for morning prayer. They were homesteaders, and there were few churches around, but she attended as many services as she



Above: Aunt Esther on her way to deliver a baby while a missionary in India.

Left: My father, D.R. Close, at GBS, probably in the early '30s. He is the one on the right. It looks like GBS transformed him from a western cowboy to a suave city man!



could, including what were then known as “schoolhouse revivals.” These were sporadically held when preachers came to town. On one such occasion the entire Close clan (seven children) were converted. Rev. E.G. Marsh of GBS was influential in those parts of Kansas and immediately began to speak to the young adults about GBS. Eventually my father, D.R. Close; Uncle Ray Close; and Aunts Edna, Esther, Margarite, and Ruth all went to and graduated from GBS. My father became a pastor, district superintendent, general board member, and leader in the Pilgrim Holiness Church. My uncle Ray was a pastor in the Pilgrim Holiness Church in Ohio, Virginia, and Indiana. My Aunt Edna was an educator with the Colorado Springs Bible College of the Pilgrim Holiness Church. My Aunt Esther was a missionary with OMS for over 50 years. My aunt Margarite was a Pilgrim Holiness missionary in the Caribbean. And my Aunt Ruth was a Pilgrim Holiness church planter in Louisiana.

Now, I am not trying to give you my family tree here! This is just one example of how the GBS influ-

ence transformed a prairie family who never thought they would leave the county. That same DNA has passed through and continues to affect millions of individuals, institutions, and denominations. The Wesleyan Church is just one example of a denomination in which GBS values continue.

DNA of Sanctification and Holy Living

Yes, The Wesleyan Church 50 years later still carries deep within its soul the DNA of sanctification and holy living. The emphasis on entire sanctification is embedded today among the Wesleyan churches, not just in the doctrinal statement in *The Discipline*, but also in songs, preaching, and even in the most recent denominational theme: “Made New.” This is especially true of young Wesleyans, among whom sanctification is an emerging emphasis, even though they may use different terms and approaches than previous generations.

The Hymn “He Abides,” copyrighted by GBS, perhaps is not sung in our churches today as much as in

the past, but the testimony of the song is preached regularly.

DNA of Evangelism

Stories abound about bold evangelism throughout the history of GBS—evangelism in street cars and public buses; massive evangelism after World War II with the GI’s of the Cross. And when a Cincinnati mayor banned the passing out of religious tracts, students marched downtown carrying large umbrellas with gospel messages emblazoned on them! They were always looking for ways to share the gospel.

My days as a GBS high school student taught me not only about evangelism, but also about its practice. I well remember E.G. Marsh admonishing us to knock on doors and talk about Jesus if we wanted to remain as students. It was also emphasized that prayer needed to accompany evangelism. I hesitantly, but bravely, began knocking on doors and taking people to church. In this way I experienced the joy of another’s salvation. No, I did not have all of the desirable skills, but God made up the difference.

Evangelism continues to be a key emphasis in The Wesleyan Church. During the early years following the 1968 merger, significant growth by conversions was recorded. During the past 10 years, there has been a resurgence of evangelism. The number of conversions has been a straight line up—each year exceeding the previous year.

DNA of the Joy of Sending

GBS passed along the missionary zeal which it had inherited from John Wesley, who famously said, “The world is our parish.” He insisted that God will supply all your needs. Have no fear, the power of the sanctified life through the Holy Spirit will sustain you.

I remember my father telling how every light on the campus shined brightly the night C.G. and Roberta McMillan Keith (Pilgrim Holiness missionaries) were sent to Africa. (p20) ➡

Eight of the ten Close siblings of western Kansas. Back row, L-R: Riley (killed in a farming accident shortly after this photo was taken), D.R. (my father), Edna, Ray; front row, L-R: Margarite, Esther, Ruth, and Hallie. All but Riley were saved in a local schoolhouse revival. Six attended GBS: D.R. (Pilgrim Holiness pastor and district superintendent), Edna (Colorado Springs Bible College educator), Ray (Pilgrim Holiness pastor), Margarite (Pilgrim Holiness missionary to the Caribbean), Esther (OMS missionary to India and Haiti), and Ruth (Pilgrim Holiness home missionary).



Dear Phil

JUDGING OTHERS

James 4:11-12 forbids judging our brother, declaring that there is only one Lawgiver and Judge. Merriam-Webster defines judgment as “the process of forming an opinion or evaluating by discerning and comparing.” Is it possible to observe good or bad fruit (Matt. 7:18-20) without forming an opinion (judgment) about that fruit? —Justin

Dear Justin,

Let’s talk about study method first. Merriam-Webster can tell you the meanings of the word “judgment,” but it cannot tell you the meanings of the Greek word translated “judge.” According to the Louw-Nida lexicon, that Greek word (*krino*) can mean seven different things: (A) decide, (B) prefer, (C) evaluate, (D) hold a view, (E) make a legal decision, (F) condemn, or (G) rule.

Your question seems to assume that “judge” means either (C) evaluate and/or (D) hold a view. But James 5:19-20 gives us a good reason to think that James did not mean (C) or (D).

It says, “My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.”

To bring a wanderer back to the truth, you must (C) **evaluate** his action as contrary to truth. You must also (D) **hold the view** that he has

sinned and needs to repent (v. 20). Further, you must tell the wanderer your evaluation of him (both C & D). James 5:19-20 encourages believers to “evaluate” and “hold a view.” Other places in the NT also require believers to “evaluate” and “hold a view” of others (Luke 17:3; Rom. 16:17; 2 Thess. 3:6; 14-15; 1 Cor. 5:11; and 1 Thess. 5:14). Therefore, the Holy Spirit can’t mean we shouldn’t do that.

Let’s come back to James 4:11. It says, “He who slanders a brother or judges his brother, slanders the law and judges the law; but if you judge the law, you are not a doer of the law but a judge of it.”

Notice that the last phrase contrasts a “judge” of the law with a “doer” of the law. A doer of the law keeps the law. A breaker of the law judges the law. He sets himself above the law. He decides the law doesn’t apply to him. He regards the law as invalid (at least in his case). He thinks the law isn’t a good law. In other words, he (F) condemns the law.

The sense (F) “condemns” fits the second half of the verse as well.

He who slanders his brother “slanders the law and judges the law.” To slander is to “speak evil of.” The one who speaks evil of his brother is doing the very thing the law prohibits (Lev. 19:16). He’s essentially saying Leviticus 19:16 is a bad law. It’s a bad law because it forbids what he thinks ought to be done. Slander, therefore, judges or condemns God’s law as bad.

This sense (F) also fits the first part of the verse. If someone slanders a brother, he judges him. If he speaks evil of him, he condemns the brother as a wrongdoer. Instead of confronting him as Leviticus 19:18 and Luke 17:3 require, the slanderer makes himself prosecutor, jury, and judge. He declares him guilty and then spreads the verdict.

James 4:11 does not prohibit (C) evaluating behavior, or (D) viewing behavior as sinful, or approaching a brother to verify your evaluation (Matt. 18:15), or bringing the matter before one or two other brothers for adjudication (Matt. 18:16), or bringing the matter before the church (Matt. 18:17), or excommunicating the unrepentant sinner (Matt. 18:17; Tit. 3:10-11).

James 4:11 prohibits (F) condemning a brother without due process. God’s law prohibits unjust judgment and commands us to judge our neighbor “in righteousness” (Lev. 19:15). Slander is unjust judgment. It sets us up as lawmaker and judge. But there is only one Lawgiver and Judge: God. He requires just judgment (Lev. 19:15; Deut. 16:19; John 7:24). We must obey.

Blessings,
Phil ■

Dr. A. Philip Brown II is the Graduate Program director and a member of the ministerial faculty at God’s Bible School and College.



Global News
Impacting Christianity

HUNGARY AND CHRISTIAN DEMOCRACY

Hungary's maverick prime minister, Viktor Orban, has argued for years that "liberal democracy is dead," and that Europe has evolved into a values-free, empty husk. Recently he has urged other European leaders to get busy invoking a new democracy based on Christian principles. His goal is "to replace the shipwreck of liberal democracy by building 21st-century Christian democracy."

IRELAND VOTES FOR ABORTION

Once strongly Catholic Ireland has repealed the eighth amendment to their constitution which had disallowed abortions. Therefore, protection for the unborn, at least through the first 12 weeks of a woman's pregnancy, has been removed. Some now expect a push for abortion on demand at any stage of fetal development.

IOWA'S "HEARTBEAT" BILL

The Iowa legislature passed a bill to ban abortions after a heartbeat is detected, generally around the sixth week of pregnancy. The only exemptions are for cases of rape and incest. Shortly after being signed by Governor Kim Reynolds, a judge blocked the law with a temporary injunction. It is anticipated that legal challenges will send it to the Supreme Court.

CURRENT VIEWS ON MORALLY ACCEPTABLE BEHAVIOR

Gallup's annual Values and Beliefs Survey tracks attitudes on a host of issues. Of the 1,024 adults surveyed recently, here are the percentages of those who think the following behaviors are morally acceptable: drinking alcohol, 78%; divorce, 76%; gay and lesbian relations, 67%; pornography, smoking marijuana, 65%; abortion, 43%; polygamy, 19%.

NEW RELIGIOUS FREEDOM PROTECTIONS FOR HEALTH WORKERS

The Department of Health and Human Services has unveiled a new division meant to defend the conscience rights of medical professionals who may hold moral or religious objections to things like abortions or gender reassignment surgery. Known as the Conscience and Religious Freedom Division, the entity will exist under the HHS Office of Civil Rights and help to enforce conscience rights. OCR Director Roger Severino said, "No one should be forced to choose between helping sick people and living by one's deepest moral or religious convictions, and the new division will help guarantee that victims of unlawful discrimination find justice.... For too long, governments big and small have treated conscience claims with hostility instead of protection, but change is coming." ■



student focus

JONATHAN RICE grew up in a large family of 11 children who were blessed to have Godly parents. His father owned a small construction company where all of the children worked during their teen years and where Jonathan learned many life skills. His mother home-schooled all 11 kids. Shortly before Jonathan began his studies at GBS, his mother was diagnosed with leukemia, to which she succumbed in January 2018 (see GR, March 2018, p.10).

Jonathan says that he has been "very well equipped for ministry" at GBS and credits Christian Service for pulling him out of his comfort zone. He is also very thankful that God has answered many financial prayers through the GBS work program and gifts of support from others. With God's help, he plans to provide the same support for future GBS students.

Jonathan is preparing to be a pastor and dreams of starting a young men's group to train them "how to conduct themselves as followers of Christ." ■

Seventy-five percent of our students receive some form of financial aid which enables them to attend GBS. If you would like to support students with financial needs, you may send a gift to:

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➡(p17) On another occasion, when the Cowmans (founders of OMS now known as One Mission Society) came to campus, there was much celebration when students made commitments to go overseas.

The Wesleyan Church continues this DNA, not only celebrating sending missionaries overseas, but also celebrating planting churches across town. These plants now take on various modes, such as network churches, micro-churches, individual church plants, multiple-campus churches, each as creative as the vision of its planters. As at GBS, the vision is the proclamation of the gospel to all and the transformation of the community through the power of transformed lives. Currently The Wesleyan Church hopes to have a presence in every zip code in the U.S. and Canada, not unlike the vision of the early circuit riders for a Methodist church in every county.

DNA of Women Leading

The leaders of GBS were bold in calling both women and men to work together for the sake of the gospel. I am always amazed when I read the rather “radical” language of the early founders and leaders. They were definitely going against the culture of their day. Following the call of God was what was most important. The Wesleyan Church continues this DNA from GBS.

W.B. Godbey taught at GBS, and the Revivalist Press published many of his works, such as the 1891 pamphlet *Woman Preacher*. In strong and moving language he explained that the verse, “It is a shame for a woman to speak in church,” was given to keep order, not to keep women from preaching. He went on to say, “I don’t know a Scripture in all the Bible by whose perversion the devil has dragged more souls into hell than this.”¹

Seth C. Rees, colleague of Martin Wells Knapp and one of the founders of the Pilgrim Holiness Church, wrote in a booklet *The Ideal*

Pentecostal Church: “Nothing but jealousy, prejudice, bigotry, and a stingy love for bossing in men have prevented woman’s public recognition by the church. No church that is acquainted with the Holy Ghost will object to the public ministry of women. We know scores of women who can preach the Gospel with a clearness, a power, and an efficiency seldom equaled by men. Sisters, let the Holy Ghost fill, call, and anoint you to preach the glorious Gospel of our Lord.”²

Both bodies, The Wesleyan Methodist and The Pilgrim Holiness, ordained women prior to merger. So this was not an issue. In fact, one of the founders of the Wesleyan Methodist Church, Luther Lee, preached the sermon at the ordination of Antoinette Brown in 1853—the first woman to be ordained in the United States. Women continue to be ordained in large numbers and are also finding themselves in significant ministry. One such woman leads a church of 2,000 whose growth has been predominantly through conversions. Many other women also pastor churches of significance. The leader of our denominational division of Church Multiplication and Discipleship is a woman; so is the denominational head of communications, which includes publishing. I personally had the honor of leading The Wesleyan Church for eight years (2008-2016). Many times I referenced the writings of W.B. Godbey, Seth Rees, Oswald Chambers, and others.

DNA of Ministry with the Poor and Oppressed

GBS led the way in boldly taking on the social ills of Cincinnati that even the city government itself would not tackle. It was an incredible testimony to the power of the Holy Spirit that in the 1940s, when GBS experienced serious problems and faced the strong possibility of closing, the City of Cincinnati came

to its rescue, in essence saying, “We cannot let this institution die, we need them for our city, they do too much for us.”

GBS plunged into the work against what we know today as human trafficking. Students and faculty alike rescued and rehabilitated young women and sent them out as ministers. Rescue missions ministered to the homeless, alcoholics, prostitutes, hungry...and the list goes on. Who can forget the giant Thanksgiving dinners that the city promoted and even helped by providing transportation?

The Wesleyan Church has many ministries with the poor, both local church ministries as well as denomination-wide. The ministry regarding human trafficking is one that is denomination-wide, both here in the U.S. and overseas. A ministry for immigrants has become nationwide and one that has received national attention. The church continues to work in areas of racial reconciliation, global and national poverty, migration and refugee concerns, domestic violence, and an array of pro-life issues.

The DNA that came from GBS did not express itself as a mere “social gospel,” but rather it involved a complete commitment to live out what Jesus taught. It was the gospel in action. It was evangelism in action.

Conclusion

The Wesleyan Church is indebted to GBS for all that it has loved, taught, and boldly shared. As we all move forward into a very divided and troubled world, may the sanctifying power of God flow through all of us so that it will be said, “The people of the Wesleyan Holiness Movement plunged into the world, restoring God’s Kingdom, and were kept from the evil one.” ■

1. W.B. Godbey, *Woman Preacher*, Louisville, KY; Pentecostal Publishing, 1891.

2. Seth C. Rees, *The Ideal Pentecostal Church*, Cincinnati, M.W. Knapp, 1897, p.41.



ESTHER ELLIOTT

Missionary Musician (1929-2018)

Esther Cantrell Elliott, 89, passed away June 5, 2018, at Frail Care, Villa Rafael, at Gonubie, Eastern Cape, South Africa, where she had lived for several years after her retirement. Prior to that, she had lived at the Wesleyan Evangelical Seminary in Brakpan, Gauteng, South Africa where she had served since 1960.

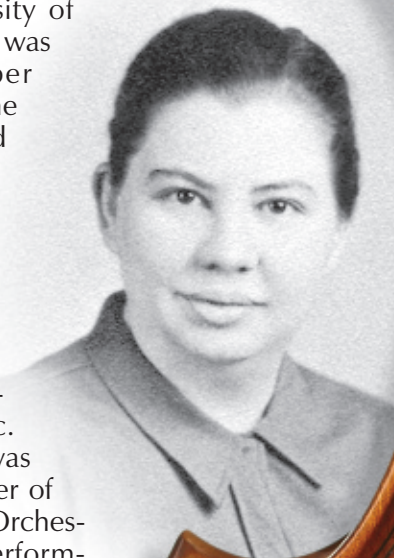
Born on May 10, 1929, Esther's early life was very challenging. After her mother died, her father remarried and left her with her maternal grandmother. However, Esther was actually brought up by an aunt and uncle, Margaret and Henry Cantrell.



She was very active in high school, serving as a class officer and on the student council, and she was involved in various clubs at Jefferson Senior High School in Roanoke, VA. She was co-editor of *Roanoke Roman*, the school's Latin-English newspaper, which received a Medalist Rating from Columbia University's CSPA (Columbia Scholastic Press Association) Contest. She was selected as the "Most Scholarly" of her graduating class in 1947.

Esther enrolled in the prestigious Woman's College (University of North Carolina), where she was a member of the Chamber Music Players as well as the Greensboro Orchestra, and received a Bachelor of Music with a specialty in Violin. She then enrolled at the Cincinnati Conservatory of Music (which later became the College-Conservatory of Music at the University of Cincinnati), receiving a Master of Music. Upon graduation, Esther was invited to become a member of the Cincinnati Symphony Orchestra. Her featured violin performances earned her notices in not just the Cincinnati papers, but others as well.

During that time, Esther met Bonnie Henschen at the public library of Cincinnati where Bonnie worked. They became friends, and



The Woman's College Chamber Music Players

This is an organization which devotes its time to reading and performing chamber music works for strings. Occasionally, pieces are performed which require the use of wind instruments. The group, under the direction of Mr. George Dickison of the School of Music faculty, makes regular appearances in conjunction with the Greensboro Orchestra and there is participation in the annual Arts Forum Program. Several out of town performances are usually played each season.

FIRST ROW, left to right: Jane Collison, Emile Robinson, Frances Barwick, Patricia Gars, Betty Jane Carr, Miss Cowling • SECOND ROW: Betty Sherrill, Susan Doster, Barbara Garvin, Zephia Poole, Mr. Dickison, Esther Elliott, Elizabeth Brown, Alice Sofia, Nancy Pease.



Bonnie eventually invited Esther to go to church with her. The pastor at the North Fairmont Pilgrim Holiness Church was Fern Henschen, Bonnie's mother, the matriarch of the Henschen family. She had assumed the pastoral position when the previous pastor, her husband Walter, passed away. He had been on staff at GBS as a faculty member and Dean of the School of Theology (1946-51). Fern (ThB '58) was on the GBS staff as well, serving in various capacities: dean of women, librarian, dining room hostess, and Christian Worker's Course faculty member (1951-60)



teaching Bible and systematic theology. It was said you could not be around Fern Henschen without feeling the love of Jesus.

By invitation, Esther began attending various Henschen family gatherings, and the influence of the Henschen association became significant. In early 1956, Esther "prayed through to glory." Fern Henschen literally poured herself into Esther, who, as a result, grew rapidly in her spiritual life. This was an entirely new world to her. Her life radically changed.

Because there was a need for additional music instructors at GBS, Esther considered helping. A discussion between E.G. Marsh and Nettie Peabody ensued over their concern about giving a new believer such a position of leadership. However, after prayer they felt that the Lord gave His approval.

The Cantrells, who had raised Esther, were upperclass, devout Episcopalians. They were very concerned that Esther had gotten involved in a cult. When she told them how much money she would be making at GBS, her uncle said, "You cannot live on such a small income per month." She replied, "You misunderstood, Uncle Henry. That is for the year."

Esther began teaching music at GBS in the fall of 1956. She also took some college classes for her personal/spiritual enrichment (1958-60). At the same time, she continued as a violinist in the Cincinnati Symphony Orchestra and even managed to give piano lessons to GBS students.

Then Esther felt God directing her to leave both GBS and her promising life as a violinist. One of her GBS piano students at the time, Jo Anne Close (Lyon) (HS '58), recounts, "I remember her telling the shocked reaction of her family when she told them she was going to Africa. They thought this new-found religion had gone too far." At first her Uncle Henry had been happy, thinking, "What a wonderful trip that would be for her!" When she explained that she planned to live in Africa as a *missionary*, he was momentarily speechless before blurting out that she would be in poverty the rest of her life.

In 1960, Esther headed to South Africa to serve as a teacher at Wesleyan Evangelical Seminary in Brakpan. Many students sat under her lectures on The Life and Letters of Paul, Sunday School Administration, Music in the Church, the Gospels, etc. When the administrator at the seminary unexpectedly resigned and returned to the U.S., Esther filled in until a more permanent replacement was identified.

Extracurricular ministries beyond her involvement in her local church included the Reef Youth Choir. This choir met on Sunday afternoons for practice, and then traveled all around to churches giving Sunday evening performances. Many of those former choir members have happy memories of Esther and her hard work. Brenda Bagley is



TOP LEFT: GBS faculty member Fern Henschen, pastor of North Fairmont Pilgrim Holiness Church and mentor to Esther. BOTTOM LEFT: GBS faculty member Esther Elliott (far left) with the GBS music students in 1958.

one of them. “Esther was my piano teacher for many years.... For six years I played the piano for her and the traveling youth choir. [My husband] Bob and I remember a camp meeting in South Africa where she played, ‘I Surrender All.’ People flocked to the altar. Bob was called into ministry, and I remember the Holy Spirit filling me with an extraordinary peace. Unforgettable spiritual points in our lives! What wonderful times those were!”

Esther was always learning. In 1985 she graduated from the University of South Africa with a Bachelor of Library Science degree. After 36 years of this ministry, Esther retired in 1996. The life and ministry of Miss E, as her students and choir members called her, left a lasting mark on them. Her legacy continues to be lived out through the ministry of people around the world. It is also worth noting that many of Esther’s family came to faith because of her witness.

The funeral was held at Esther Elliott Gonubie Methodist Church near East London, South Africa—her church home during her retirement years. In his tribute, Rev. Gordon Webster, pastor of the Sinoville Wesleyan Church in Pretoria, South Africa, said, “I think if there is a word that would describe Esther, it is the word ‘Strong.’ Esther was strong in her faith, strong in her convictions, strong in her personality while always exhibiting the Spirit of Christ.” ■

This article is adapted from materials submitted by Dr. Jo Anne Lyon (HS '58) (Ambassador and General Superintendent Emerita, The Wesleyan Church), Brenda Bagley, Dr. Bob Bagley (Africa Area Director, Global Partners), and various online information.

Alumni are encouraged to email updates and pictures of their lives and ministries to Maria Stetler, mstetler@gbs.edu.



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by Sonja Vernon

YOU'RE NOT THE ONLY ONE

“But this I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. ‘The Lord is my portion,’ says my soul, ‘therefore I will hope in him.’” —Lamentations 3:21-24 ESV

Perhaps today you are weary and worn. You feel forsaken, and you’re ashamed of feeling so. If only you had more faith or were a “real” Christian, you wouldn’t be struggling with these thoughts and emotions. Sometimes our problems are self-inflicted and what we suffer is directly related to our own poor choices, but other times we do all the right things and the bottom falls out. Sometimes our pain may actually be a result of doing right! And in those moments, it’s especially easy to wonder where God is and why He doesn’t respond. Lamentations 3 reminds us that we aren’t the only ones to feel these raw emotions and grapple with hard questions. It shows us the heart of a prophet who was obedient, and that obedience cost him dearly (rejection, imprisonment, persecution). Jeremiah is a man in crisis, crying out at the pain God has caused him. And then flashes of truth break through his fog of anxiety. The depression lifts long enough for him to recall God’s character. And in the middle of your swamp of emotions, I pray your heart can be strengthened by the words that strengthened his. You are not alone and have not been forgotten. His mercies are new, and they are for you. His faithfulness is unchanged, and He knows where you are. He understands your emotions, and even the spiritual “greats” have been through them as well. Hold on. Hope in Him! ■

Sonja Vernon is Director of Student Affairs at God’s Bible School.

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