

GOD'S REVIVALIST

May 2019

and Bible Advocate

*the fruit
of the Spirit is
Patience*





about this issue

WORKING OUR WAY THROUGH COLLEGE

In 1975, GBS staff members Dawn Schenck (Owens) and Joe Emert were given the task of putting together a public relations singing group to travel for the school. John Parker, Steve Vernon, and I became the GBS Trio, with Dorothy Bowen (Klass) as our accompanist.

As part of the deal, we all had additional assigned duties in the school's Work Program, but we were allowed to count an hour of rehearsal time each day toward our required work time. Weekend travels took us to various churches and camp meetings in various states. We spent the summer on the road. Even during the school year, occasional special tours were planned for us to focus student recruitment in a specific geographic area. We loved it! We lived for weekends—getting to go to new places, meet new people, and make new friends for GBS.

During the days we were on campus, the three of us guys were assigned to the maintenance crew. The fact that we were in and out so much led one coworker to refer to us as "Bence Miller's sacred cows." I think he thought we were receiving special treatment. We were! But we were working hard, too. Sometimes we rolled back onto campus and unloaded our equipment only to change immediately into work clothes and go straight to work.

We actually had fun on our maintenance tasks, which for a while involved demolition. We gutted the fourth floor of the girls' dorm to ready it for renovation. We tore apart the basement level of the Knapp Memorial Building in preparation for new classrooms, offices, and restrooms. We dug ditches, tarred roofs, hung drywall, helped build walls, ran plumbing—yes, a little bit of everything. We even helped Carney Smith build from scratch all the new cafeteria tables—the ones still in use today! All of us learned helpful skills, and I personally became fairly proficient in both drywall and plastering.

We loved our supervisor, Wayne Via. He was a great guy who knew how to mentor all the work students in his charge. We were very thankful for the Work Program. So many students were able to receive an education at GBS because of it!

Be sure to read "Alumni News" (page 22), which includes comments from a recent Facebook post expressing gratitude for the GBS Work Program. —KF ■

CONTENTS

MAY 2019
Volume 131 No. 4

FEATURES

Putting On Patience	5
by Sonja Vernon	
Waiting For The Prodigal's Return	8
by Tim and Becky Keep	
Observations On Patience	13
selected quotations	
Maletia And The Edison Revival	14
by Larry D. Smith	
Abortion And The Survival Of Our Nation	17
by Gary Warinner	

DEPARTMENTS

The President's Page	3
Letters To The Editor	7
News From The Hilltop	10
Revivalist Family	10
Revivalist Pulpit	19
World Pulse	21
Student Focus	21
Alumni News	22
Thoughts For The Quiet Hour	23

STAFF

Ken Farmer, *managing editor*
Kevin Moser, *art director, assistant editor*
Shane Muir, *assistant graphic designer*

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; \$60.00, 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.

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

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

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

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

COVER PHOTO: ©iStock: STUDIOGRANDQUEST

the president's page



PATIENCE

by Rodney Loper, President

Impatience is a prevalent problem in our age. Whether it is navigating traffic on our commute, trying to download a file over a bad internet connection, anticipating an Amazon delivery, or awaiting a marriage proposal, we all have experiences that defy our expectations. It is in the day-to-day details of life that impatience finds fertile soil. We have grown accustomed to having things our way—right away! In our self-importance, we have determined that this is just the way things ought to be, and therefore we are justified when impatience spills out on those around us.

When we examine Scripture, we learn that impatience is a sign of weakness and lack of faith. Impatience shows that we are relying on external happenings to go as we deem they should, rather than relying on God and His purpose, plan, and timing.

Patience demands inner strength—strength that rests on the character and timing of God. When life is out of control, when schedules crumble, when we don't get our way, when the line is long and registers are closed, when situations arise that do not fit our plan, we rest in the knowledge that our Good Shepherd is in control. Our reassurance comes from knowing that the Eternal Creator of the Universe is the Lord of our lives, and therefore we can relax because we know He can handle any crisis!

Faith and patience almost merge here. Biblical patience comes from placing our faith in the One who is beyond time and space, realizing that His purpose and plan supplants ours. As a result, we should rest in His perfect plan for our lives—including the present situations we are facing. Faith is believing what God says, committing to do what He requires, and then leaving the results up to Him. You can see the similarities. Both require us to believe His word and trust Him with the results. It could be said that patience is a practical out-

working of faith in times of external pressures that are contrary to our desires.

In the Old Testament we read phrases like “Wait patiently on the Lord,” and in the New Testament there are repeated calls for endurance, perseverance, and patience. In surveying the Bible, I believe there are at least four areas that require followers of Christ to exercise patience in their daily lives.



Patience is required when dealing with others.

People require our patience. People make mistakes, work slower than we would like, tell us “no,” make us wait in line, place us on hold, and refuse to do what we want them to do. If we are not resting and relying on God’s timing and control in all situations, it is easy to get frustrated and respond in ways that are not pleasing to God. When we focus on the circumstances of life, we tend to exert our rights, grow frustrated, become abrupt, and treat others rudely. If we focus on external happenings, our internal compass of God’s control becomes clouded by our impatience!

Patience is required when dealing with pain.

I do not profess to be an expert in this area. I have had a relatively pain-free life. Although we normally think of pain in the physical sense, there is more to it than that. Many have experienced emotional pain that is deeper than any broken bone or even an ailment that requires surgery. Regardless of the type, pain is real and requires patience and endurance. Oftentimes, having patience with others and having patience in pain are one and the same. The bottom line is that pain and suffering require patience. Romans 12:12 calls us to “rejoice in hope, be patient in tribulation....” James says that the prophets were examples “of suffering affliction, and of patience” (5:10).

Samuel Rutherford provides us with additional light when he writes, “God has a special balm to give his children in suffering. He keeps his special wine in the cellars of affliction.”¹ Scripture teaches us that when we are in pain, we have the privilege of being objects of divine comfort! “Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer” (2 Cor. 1:6 NKJV).

Patience is required in doing the Lord’s work.

Much could be written about frustration and impatience in kingdom work. You can be sure that the enemy desires to hinder God’s work. You can be doubly sure that patience in doing God’s work will result in reaping an eternal harvest.

In the parable of the Sower and the Seed, Jesus gives us a vivid picture of this struggle. Whether it is birds, hard soil, or stony soil, there are inhibitors to the seed taking root. But Jesus shows us the result of the seed falling on receptive soil when He says, “As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience” (Luke 8:15 ESV).

Ask anyone who is involved in the work of the Lord and they will tell you that patience is necessary. I am reminded of William Carey who labored for years in India without a single convert. Yet, through patience, he labored faithfully, doing a work that has lasting ramifications to this day. Scripture reminds us that “we shall reap in due season if we faint not” (Gal. 6:9). We must not allow external circumstances to hinder doing the Lord’s work! Do the Lord’s work with patience.

Patience is required in waiting for the Second Coming.

“We hope for what we do not see, we wait for it with patience” (Rom 8:25 ESV). James challenges us to “be patient, therefore, brothers, until the coming of the Lord” (James 5:7 ESV).

Patience isn’t apathy! Patience isn’t needed for something we really don’t want or need. As a Christian, we should earnestly long for the second coming of Jesus Christ! Our hearts ought to cry out with the songwriter, “What a day that will be, when my Jesus I shall see....”²

When we look around at our world with all of its problems and pain, we chant with the saints of all the ages, “Even so come, Lord Jesus!” Patience rests in the assurance that He is coming and that he who endures to the end shall be saved (Matt. 24:13). ■

1. Rutherford, Samuel. Cited in “God Works in Those Who Wait” by David Mathais on DesiringGod.org, July 28, 2016.

2. Hill, Jim. “What a Day That Will Be.” Ben Speer Music, 1955.

Putting on PATIENCE

by Sonja Vernon



Put on your uniform; you'll be late for school!" If you were a child who excelled in the fine art of daydreaming, staring into space, or consistently getting sidetracked, you likely heard some variation of these words during your growing-up years. As children, we were constantly told to put on this or that for one reason or another—usually by adults trying hard to keep us appropriately clad for the present circumstances. Clothing is important. Among other things, it protects us from the elements, maintains social norms, allows us to express ourselves, and also identifies us with certain societal groups and subgroups. Our clothing choices say much about who we are and what is important to us. In that sense at least, clothes do "make the man."

I wonder if this concept was going through Paul's mind when he told the Colossians to "put on" a list of important traits. In order to be associated with

Christ, he said, it is important to be dressed in some things and not in others. As those who have been risen with Christ and are holy and beloved of God, we have laid aside the old self and put on the new, which is being transformed into the image of its Creator. And part of that transformation is to clothe ourselves with godly characteristics. In Colossians, Paul uses clothing terminology—taking off and putting on. In Galatians, he writes of walking in the Spirit and bearing His fruit in our lives. The endpoint is the same. As Christ-followers, there will be specific things that characterize our lives, and it is our job to implement them. Their source is the Spirit of God, never our own efforts, but it is our responsibility to put on the attire (or bear the fruit) God has provided.

An important part of the Spirit-filled wardrobe is the garment of patience. The word Paul uses for "patience" in both Colossians 3:12 and Galatians



5:22 is one that is sometimes translated “longsuffering.” It is, F.F. Bruce says in his commentary on Galatians, the opposite of “short-tempered.” In effect, it means that we are “long-tempered” instead. In their epistles, both Peter and Paul attribute this quality to God Himself (1 Pet. 3:20, 2 Pet. 3:15, Rom. 9:22). It is God’s patience that kept us from destruction when we were actively rebelling against Him. It is His infinite longsuffering, “long-tempered-ness,” that did not (and does not) give us our deserved outcome. He had every right to destroy His creation when we turned our backs on Him, but instead, He sent a Redeemer. His infinite patience saved us then and saves us now. This is the patience Scripture calls us to display as children of God, those who abide in the Vine and bear His fruit, those whose clothing marks them as followers of Christ.

If you’re anything like me, that sounds like a tall order. We are being asked to delay or forego retribution on those who absolutely deserve it. We are expected to show the same love and forbearance that the God of the universe has shown to us. “But that’s impossible!” you say. You’re right. It is impossible...on your own. This patience can only come from communication with, and abiding in, God Himself.

So what does this look like practically? How does it apply in “real life”? Perhaps we should look first at what patience is not.

Patience is not permissiveness.

Patience is not a laissez-faire, anything-goes attitude. Permissiveness leads to a life without healthy limits, a life in which the protagonist keeps running into walls and not understanding why. Patience, on the other hand, gives a clearly defined framework of expectations. Paul told Timothy to “reprove, rebuke, exhort with great patience and instruction” (2 Tim. 4:2 NASB). That doesn’t sound like permissiveness to me.

Patience does not keep others from facing the consequences of their wrongdoing.

Patience will work with the defiant, the stubborn, and the prickly, but it will also allow them to feel the

sting of their bad decisions. Patience knows that only through accepting responsibility for one’s own actions will learning and growth occur. Though infinitely patient, God allows us to suffer the consequences of our sin. Often it is the consequences themselves which lead us to repentance!

Patience does not ignore healthy boundaries.

Patience doesn’t mean we become a doormat and allow difficult people to use us in any way they choose. Patience realizes that boundaries protect both us and those with whom we interact. Patience is willing to be inconvenienced, and even sometimes mistreated, but also couples that with a healthy respect for ourselves and for others.

If patience does not respond in those ways, how does it work in the day in and day out of life?

Patience refuses to write off difficult people immediately.


If we choose to work in the real world with real people, we will find some of them to be excessively difficult—impossible even. I remember students who drove me to tears...and to my knees. But patience demanded that I refuse to walk away. Did they face consequences? Of course they did. But patience keeps working and pouring self-giving love into their lives. Patience will not run from a challenge. There may come a time when we have nothing more to offer

those who refuse to hear, but simply walking away from a perplexing case is something else entirely.

Patience means loving when it may be difficult to do so.

Loving isn’t always easy. The most important loving you do may also be the most challenging. Patience means loving when it hurts, when it is messy and hard. Patience loves in the face of adversity. It refuses to give up on those who have been so bruised and battered by life that their first instinct is self-preservation and reflexive retaliation. It loves those who do not know how to

***The same Creator
who formed you in
secret is also the
Tailor who has
fitted you for the
garment of
patience. If you
follow His
instructions
regarding how to
wear it best, your
life will reflect it
in all of its beauty.***



Letters

TO THE EDITOR

Letters should be emailed to revivalist@gbs.edu or addressed to the Editorial Office, 1810 Young Street, Cincinnati, OH 45202. 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.

The January/February 2016 issue on "Children's Ministry Today," was excellent. It bears repeating in some way. I am a former student ('68-'70) of GBS. I am currently preparing a seminar for our district (The Kentucky/Tennessee District of the Wesleyan Church) on children's ministry. I would like to use some of the materials from that issue, especially the article by M.R. McCrary on "Children's Camp." Thank you for the excellent and inspiring work you do.

SUE LOWER
Jamestown, TN

My husband and I have attended the Holiness Camp in Avon Park, FL, for 20 straight years (The GBS College Choir frequently sings there while on Winter Tour), but our health prevents us from going now. Thank you for proclaiming the truth in your great magazine! We pray for GBS.

GERALDINE "GERRI" AND JOHN SYKES
St. Peters, MO

The January/February issue of *God's Revivalist* on "Fruit of the Spirit" was very encouraging, enlightening, and enjoyable. Thanks to you, your staff, and contributing writers for the truth.

MONTE STETLER
Elsmere, KY

I've been getting *God's Revivalist* for many years and appreciate each issue. We run a gospel outreach and music series here at the Ocean Grove Camp Meeting in New Jersey. We also have a small outreach group called the Ocean Grove Holiness Gospel Volunteers, going to malls, street fairs, etc. We give out Bibles, tracts, and various Christian literature, including copies of the bulk order subscription of *God's Revivalist*.

DON CLEAVES
Ocean Grove, NJ

return that love. Patience is love that "suffers long and is kind." I've worked with students so stunted by abuse that the only love they understood was "tough love." In the words of one, "You are the first person who loved me enough to fight me." ("Fight me" in this instance meant setting firm boundaries and sticking to them.) Patience believes the best when the worst presents itself. It refuses to give way to harmful anger but constructively keeps nudging those it loves toward growth and, by God's grace, toward eternal life.

Patience works for the good of the other.

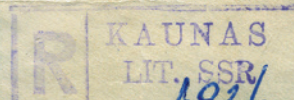
Patience, like God's love, is other-oriented. Patience has as its focus the ultimate, eternal good of those around us. God's patience leads us to salvation. Ours should have the same goal—everlasting life for the never-dying souls God has placed in our spheres of influence. Patience isn't simply suppressing the urge to lay on the horn when a car suddenly stops in front of us. It is an orientation of our lives toward longsuffering, "long-tempered-ness." Patience realizes that every action of our lives is either redemptive or harmful. When I refuse to respond impatiently, I am making the choice to act in a way that is redemptive toward my fellowman. I now have a platform to extend grace and show Christ's love to the offender.

Perhaps at this point you are feeling a bit overwhelmed. Patience may seem like a difficult garment to put on, and maybe you don't feel like it fits properly. May I offer some words of encouragement? The same Creator who formed you in secret is also the Tailor who has fitted you for the garment of patience. He knows that if you follow His instructions regarding how to wear it best, your life will reflect it in all of its beauty. Our good Tailor also shows us the same patience with which He clothes us. "For he knows our frame; he remembers that we are dust" (Psa. 103:14 ESV). His goal for us is eternal life, knowing Him in all of His fullness (John 17:3), and He is committed to that outcome if we will but allow His steady, methodical work in our lives.

Are you struggling with patience today? First, make sure you are alive in Christ and actively walking with Him. True redemptive patience is impossible without Him. Then trust the hand of the all-wise Tailor to fit you in the garment of patience perfectly suited for you. As you surrender fully to Him and grow in His grace, He will fill you with the ability to reflect His divine patience to a world that desperately needs it, a world of people waiting for a love that will not let them go. ■

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

MAY 2019



07

Waiting for the

Prodigal's Return

by Tim and Becky Keep with Valerie Keep Jenkins

"For how long this father waited is uncertain. Scripture doesn't say. But he waited. Every day. Expectantly. Prayerfully. Hopefully. May God grant parents of prodigals that kind of Spirit-filled patience." —Denise Kohlmeier Modal¹

The days of worry and wondering about our prodigal daughter's well-being had dragged painfully on into weeks and then months. I (Becky) found myself living for the relief I felt each time she sent a text and agonized when I heard nothing for extended periods of time. She lived only a few hours away, but we knew nothing about her living conditions. *Is she safe?* We wondered. *With whom is she hanging out?* I was desperately afraid for her safety, and Tim and I prayed earnestly that God would place a hedge of protection around her despite her foolishness.

I found this place of "in between"—the middle place between the prayers and the answer—to be unbearable. It was not natural for me to be still and trust. This place of **waiting**, when I would have preferred to be **doing**, fixing, and answering my own prayers, threatened to be my undoing. I longed for peace and rest and reprieve from the inner turmoil.

I discovered that the key to this peace, was to saturate myself with God's Word. I would awaken each day and delve hungrily into the Scriptures, allowing God's voice

to quiet my fears. I learned to praise Him in advance for what I knew He would surely bring to pass.

The words found in Psalm 37:7, "*Rest in the LORD and wait patiently for Him,*" took on new and powerful meaning. During these days, the last thing that I wanted to do was to rest and wait.

Matthew Henry's notes on this verse² were so applicable to me. In his commentary, he states that to "wait" means to "*compose ourselves by believing in God. Not decompose ourselves by what we see in the world.*" Mr. Henry was also right when he states, "*a fretful, discontented spirit lies open to many temptations; and those that indulge it are in danger of doing evil.*" This was true for me. My temptations were to be short and impatient with my husband and younger children. When I caved to worry, I was overwhelmed and inefficient. I found it nearly impossible to rise above the feelings of negativity and stress.

Exercising patience while waiting for the promise is for our good; for when we do, we are not shaken by what we see but are steadied by quiet expectation, knowing that He will in His time answer our prayer.

Lettie Cowman included the following powerful excerpt on “waiting” in her devotional *Streams in the Desert*:³

- **Patience takes away worry**—He said He would come, and His promise is equal to His presence.
- **Patience takes away weeping**—Why feel sad and despondent? He knows your need better than you do, and His purpose in waiting is to bring more glory out of it all.
- **Patience takes away self-works**—The work He desires is that you believe, and when you believe, you may know that all is well.

I needed to allow these truths to penetrate my mind in the days of waiting.

One day I awakened with such heaviness in my spirit. A spirit of despair was threatening to overwhelm me. My legs felt leaden, my heart was filled with anxiety, and I could scarcely pray. I sent an SOS to heaven, pleading with God to give me a supernatural glimpse of Himself, and to assure me that He was indeed looking out for Valerie.

I opened up my email just two hours later and found messages from two people—people I barely knew and with whom I had certainly never discussed our daughter’s needs. They both wanted to let me know that they had been fasting and praying for Valerie! They had felt prompted by the Holy Spirit to do so. I wept and praised God for hearing my prayer and for His undeniable answer to it.

There was a day when I struggled throughout with feelings of doubt about Valerie. I was overwhelmed with thoughts that perhaps she would never give her life to God, that our relationship would never be restored, and that she would be destroyed spiritually, emotionally, and physically.

It was a dreary rainy day, and my choice to mull over these negative thoughts had left me short- and ill-tempered with my little girls. I was devoid of joy. Later that evening the rain had eased up and the girls had gone outside. Suddenly the door burst open and Samantha ran into the house shouting, “Mommy, Mommy, you’ve got to come outside and see this!” Her excitement drew me out into the driveway where, looking up, I saw one of the most brilliant rainbows I had ever seen. It seemed to encompass the sky, beginning at one end of the horizon and falling into the earth at the other. I stood there on the wet pavement gazing into the heavens when, to my amazement, a second rainbow appeared! It was stunning and splendorous and awe-inspiring! Tears filled my eyes and I heard the voice of God gently reminding me, “Becky, I always keep my promises.”

Perhaps you are currently in a time of waiting. Perhaps your situation is bleak and you see no deliverance on the horizon. Maybe you have been waiting for years for your answer and are tempted to believe that perhaps your loved one is beyond the reach of God’s redemptive arm. Dear friend, during your season of waiting, God longs to

pour out His deepest care upon you. He wants you to be surrounded by His loving presence in ways that can only be experienced when all other comfort is absent.

I implore you to focus on the kind of God for whom you are waiting. According to Scripture, He is:

- The God who “*performs miracles*” (Psa. 77:14 NIV)
- The God whose “*arm is not too short to save; nor his ear too dull to hear*” (Isa. 59:1 NIV)
- The God who promised to “*pour out my Spirit on your offspring*” (Isa. 44:3b NIV)
- The God who “*gives strength to the weary*” (Isa. 40:29 NIV)
- The God in whom we put our hope, for “*with the LORD is unfailing love and with him is full redemption*” (Psa. 130:7 NIV)

These and many other promises are underlined and both tear- and coffee-stained in my Bible as I read them again and again—gaining strength and hope for the wait.

Let the peace of God, through the Word of God, carry you through this day—not tomorrow, or next week, or next month—just today!

Andrew Murray reminds us: “He knows when we are spiritually ready to receive the blessing to our profit and His glory.... Be assured that if God waits longer than you could wish, it is only to make the blessing doubly precious.”⁴

VALERIE’S REFLECTIONS

I am so humbled when I read about all the people who prayed and interceded for me during those months I was running. There were days I was sure that most people had written me off. I know now that it was the Devil trying to convince me I had already gone too far and messed up too much. I cannot thank my parents, their friends, and the rest of my family enough for not giving up! ■

Tim and Becky Keep provide leadership for Bible Methodist Missions, with whom they previously served thirteen years as missionaries in the Philippines. They currently are Visiting Professors of Missions at God’s Bible School and College. Their daughter, Valerie Jenkins, is a fulltime wife and mommy who lives in Moneta, VA, with her husband Brent and their two children. This article is adapted from chapter seven of *All is Well: Finding the Great Heart of God When a Child Walks Away*, by Tim and Becky Keep, with Valerie Keep Jenkins (Whispering Pines Publishing, 2019).

1. Modal, Denise Kohlmeier. “Six Ways to Love a Child.” At www.desiringGod.org, December 7, 2016.
2. Henry, Matthew. *Matthew Henry Commentary on the Whole Bible (Complete)* available online at www.biblestudytools.com, comments on Psalm 37:7-20.
3. Cowman, Lettie. “Patience in Prayer: February 21” from *Streams in the Desert*, available in various editions and formats.
4. Murray, Andrew. Quoted in Lettie Cowman’s “Wait on the Lord: July 22” from *Streams in the Desert*, available in various editions and formats.



BLOOD DRIVE

"Hoxworth appreciates your...commitment to saving lives. The donors who participated in the blood drive have helped ensure that there is an adequate blood supply for the patients in our community," wrote Hoxworth Blood Center's Maria Schade. She said that the 34 units of blood donated by the GBS campus family during this

year's annual event on March 18 means "102 potential lives saved."

ORCHESTRA TOURS MIDWEST AND SOUTH

On March 29 through April 3, during college spring break, the Symphonic Wind and String Ensemble was blessed to hold services in seven churches in Missouri, Kansas, Oklahoma, and Indiana. Conducted by music faculty member David



Dwight Welch donates blood.



SWSE at Bible Holiness Church, Independence, KS

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



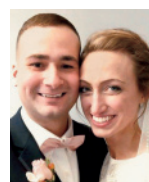
To **Jessica (Rose) (BA '11) and Matthew Pinkerton (2006-10)**, a son, **Simon Isaiah**, born January 25, 2019, at Jane Phillips Medical Center, Bartlesville, OK. Matthew is an HVAC service technician for Timmons Sheet Metal, Inc., and Jessica is a stay-at-home mom and homeschool teacher. Simon is welcomed by seven siblings: Felicity (7), Levi (6), Jessica (5), Sophia (5), Jasmine (3), Matthew, Jr. (3), and Aurora (1). The Pinkertons reside in Bartlesville, OK.



To **Mark (2013-17) and Bethany (Probst) Dill (2013-17)**, a son, **Emmet Allen**, born March 28, 2019, at Good Samaritan Hospital, Cincinnati, OH.

Mark is employed by Schaefer Box and Pallet, Hamilton, OH. Bethany is a stay-at-home mom. The Dills reside in Cincinnati, OH.

WEDDINGS



Anne Pears (2010-11) to Jason Fish, March 9, at United Methodist Church, Poland, OH, with the bride's grandfather Rev. Robert England, Sr., and Rev. Stanley Grabill officiating. Jason is an airplane mechanic and an Air Force reservist. Anne is a registered nurse. The Fishes live in Salem, OH.



Jessica Brooke Evans (AA '18) to Stephen St. Germain (AA, BA '18), March 23, at Loveland Wesleyan Chapel, Loveland, OH, with the bride's grandfather, Rev. Jimmy Evans, and Rev. Jason Lindahl officiating. Stephen is on the food services staff at God's Bible School and Brooke is a pa-

Hartkopf, who is also GBS Dean of Undergraduate Studies, and assisted by faculty accompanist Jessica Smith, the orchestra presented spirited symphonic renditions of gospel music interspersed with vocal selections and heartfelt student testimonies. Vice President Marc Sankey was the school's public relations representative for the tour, and Pennsylvania pastor and experienced bus driver Andy Cooley safely navigated the group to each of its venues. The final service was particularly notable for spontaneous testimony and singing as many in attendance praised God for His help, especially in breaking chains of addiction. Before the close of the service, the group laid hands on the SWSE college seniors and prayed a "sending" prayer over them.

It was great to reconnect with alumni (and especially SWSE alumni) who are now pastors and leaders in the places we visited (David Fry,

Mike Mater, Phillip Mills, Alex and Dana Fourman, to name several).

COLLEGE SPRING BANQUET

The annual spring banquet, organized by the college Student Council and honoring graduating seniors, was held at Receptions Conference Centers in Erlanger, KY, on Friday, March 15. Both students and staff enjoyed a catered meal, entertainment, and fellowship. Rev. Richard Miles, Vice President for Student Affairs and Campus Administrator, concluded the evening by praying for the seniors as they move into the next phase of their lives.

HILLTOP IVORIES

Approximately 56 students, faculty, alumni,

and guests performed in this year's Hilltop Ivories piano concert on Tuesday, March 26. Hosted by the Division of Music, the event featured a lively variety of piano duets and quartets. New this year was a featured "cookie intermission" in The Commons. The division is grateful to Mrs. Martha Miller for organizing this event and coordinating with groups and teachers. A video of the program can be viewed at <https://youtu.be/7sHZDKcnWys>. 🍪



tient care assistant at The Christ Hospital, Cincinnati, OH. The St. Germaines reside in Cincinnati.

DEATHS



Rev. Glenn E. Wickard, 91, of Wapakoneta, OH, passed away February 11, 2019, at Otterbein SeniorLife Community, Cridersville, OH. He was born in 1927 in Jerry City, OH, the son of Ray and Bessie (Root) Wickard. Glenn was a graduate of Cygnet High School and Spring Arbor College, Spring Arbor, MI. He served his country in the U.S. Navy from 1944 to 1947. In 1945 he married Barbara R. Stephenson.

Glenn was an ordained minister with the Heartland Conference of the Bible Methodist Connection of Churches. He pastored churches in Ohio and Michigan and served as a supply pulpit minister following retirement. He also worked 27-and-a-half years at Excello Corporation, a manufacturing plant in Lima, OH, that

made blades for jet engines and parts for land gas turbine engines. He was a member of the Bible Methodist Church, Findlay, OH. He was an accomplished woodworker, avid reader, and ongoing student of the Bible.

Glenn is survived by his wife, Barbara; six children, Glenda, Samuel, Paul, Sarah, Mary, and Elisabeth; 18 grandchildren, 31 great-grandchildren, four great-great-grandchildren, and a special niece, Diana. Funeral services were held at the Eley Funeral Home and Crematory, Wapakoneta, OH, with his grandson, Rev. Wesley Wickard, officiating. Burial followed in the Greenlawn Cemetery, Wapakoneta, with military rites.



Tracy Toward, 53, passed away March 22, 2019, with her family by her side. She was born in 1965 in Pittsburgh, PA, to James and Patricia Toward. Tracy graduated from Penn View Bible Institute in 1983 and attended Hobe Sound Bible College before transferring to GBS and earning a BA in 1989. She then completed a degree at Xavier University

(Cincinnati, OH) in Community and Agency Counseling. She touched many lives as a counselor for school-aged children in southwestern Ohio.

Tracy liked traveling, nature walks, collecting antique Fisher Price toys, and spending time with her family. She attended God's Missionary Church, Beavertown, PA.

Tracy is survived by her fiancé, Ted Aurand; four children, Nicole, Robert, Christina, and Abigail; her father, James Toward; sisters, Cathy, Jennifer, and Mary Pat; and others. Memorial service was held at Thomas-Little Funeral Service, McDonald, PA, with burial at Robinson Run Cemetery.



Wilbert Daniel Vandervort, 83, of North Vernon, IN, passed away March 25, 2019, at Wedgewood Health Care in Clarksville. He was born in 1935 in Reynoldsville, PA, to W. Blair and Hazel (Uplinger) Vandervort. Following graduation from high school, Wilbert served in the U.S. Army. Afterward he attended GBS, graduating with a ThB in 1960. He married fellow student Shirley Ann Carrico (ThB '59) and she preceded him in death on June 3, 2006. Both were ordained ministers. Wilbert served as pastor of the North Vernon Wesleyan Church for 31 years and enjoyed gardening, farming, and hunting.

The Vandervort children, Robin (BRE '87) and Jerry (BRE '90), attended GBS, as well as daughter-in-law, Carol (Acuff) (1983-84), and two grand-children, Kayla (BA '17) and Tyler (current student).

Wilbert is survived by his son, Jerry; daughter, Robin; and grandchildren, Kayla and Tyler. The funeral was held at the Dove-Sharp and Rudicel Funeral Home in North Vernon with the Rev. Albert Hendershot officiating. Burial followed in the Vernon Cemetery.



Evangelene L. (Croup) Croft, 88, passed away on Thursday, March 28, 2019, at the Regional Medical Center, Coshocton, OH. She was born in 1930 to Eugene and Mary (Myers) Croup. Evangelene was valedictorian of the GBS high school class of



commissioningweekend

MAY 16-19

at God's Bible School
and College

guest speaker

Rev. James Plank

commencement

Saturday, May 18, 10:00 a.m.

1947. She married William G. Croft on May 4, 1951; he preceded her in death on October 9, 1992.

Evangelene was a homemaker and past president of the Helmick Covered Bridge Restoration Committee. She enjoyed music and researching family genealogies.

Evangelene is survived by her daughter, Mary; four sons, William, Ward, Wesley, and Whitney; 11 grandchildren; seven great-grandchildren; three nieces, and a nephew. Funeral services were held at the Keene United Methodist Church, Coshocton, OH, with Rev. Dairel Kaiser officiating. Burial followed in Keene Cemetery.



Dr. John E. Neihof, Jr., 58, passed away Friday, March 8, 2019. He valued his educational experiences at Kentucky Mountain Bible College (AAR), Asbury University (BA), and the University of Kentucky (MA, PhD), and went on to share this love for education

in his professional life. A deep thinker and skilled communicator, he served the Lord through classroom teaching, student life administration, institutional advancement, ten years of pastoral ministry, and fifteen years of evangelism. For 23 years, he served as a professor of communications and administrator at Kentucky Mountain Bible College. From 2013 to 2019, he provided visionary and vital leadership as president of Wesley Biblical Seminary.

A memorial service was held at Lakeshore Congregational Methodist Church, Byram, MS, followed by a funeral service at Kentucky Mountain Bible College, Van-cleve, KY. Representing GBS at the funeral were President Rodney Loper, Vice President for Academic Affairs Aaron Proffitt, and Professor Stephen Smith. (Dr. Smith, a Ministerial Education Division faculty member, received his MDiv from Wesley Biblical Seminary.) Speakers at the service included the Neihofs' pastors from Kentucky (Rev. David Spencer) and Mississippi (Rev. Jay Frazier); Kentucky Mountain Bible College leaders, President Philip Speas and Executive Vice President/Dean Tom



ALDERSGATE
FORUM

"Teaching Holiness to New Christians"

October 22-24

on the Campus of God's Bible School



HILLTOP PIANO INSTITUTE

MAY 27-31, 2019

FOR PRICING AND FAQ'S, VISIT
GBS.EDU/HPINSTITUTE

MAY 13: FINAL APPLICATION DEADLINE

CONTACT: (513) 763-6546 | MUSICOFFICE@GBS.EDU

Lorimer; Wesley Biblical Seminary faculty member Dr. Matt Friedeman; and John's children and brother.

Speakers gave glimpses into the life and work of "Dr. John," as he was known at KMBC. Mentioned were his love for his family, his hobby carving walking sticks, his passion for University of Kentucky basketball, his deep thinking and ability to systematize, his laughter and yodeling, and his ability to make friends everywhere he went.

Profitt noted, "While I rarely was with John for more than a few hours at a time over the years, I somehow felt a deep connection with him—something he seemed especially gifted at creating. John simply oozed love for God and people. You didn't shake hands with John, you hugged; and you smiled a lot when you were with him. He exemplified living 'all out' for the Kingdom."

Dr. Neihof is survived by his wife, Beth; children, Nathan and Katie; three grandchildren; his parents; siblings, James and Mary Ann; and nieces and nephews. Interment was at the Lawson Cemetery.

HITHER AND THITHER AMONG US



The Board of Trustees at Wesley Biblical Seminary announced that Dr. John Oswalt has been appointed Interim President. He will hold this position until May 2020 or until a permanent successor has been selected. As a former president

of Asbury University and Bible professor at various seminaries, Oswalt brings a rich background in theological education and leadership to his new role. ■

Observations on PATIENCE

"Patience is like good motor oil. It doesn't remove all the contaminants. It just puts them into suspension so they don't get into your works and seize them up. Patient people have, so to speak, a large crankcase. They can put a lot of irritants into suspension."

—Cornelius Plantinga

"Problems patiently endured will work for our spiritual perfecting. They harm us only when we resist them or endure them unwillingly." —A. W. Tozer

"There will be no opportunity in heaven to learn or to show the spirit of patience, forbearance, and longsuffering. If you are to practice these things, it must be now." —A.B. Simpson

"The times we find ourselves having to wait on others may be the perfect opportunities to train ourselves to wait on the Lord."

—Joni Eareckson Tada

"If a sudden jar can cause me to speak an impatient, unloving word, then I know nothing of Calvary love. For a cup brimful of sweet water cannot spill even one drop of bitter water, however suddenly jolted." —Amy Carmichael

"Patience is a grace as difficult as it is necessary, and as hard to come by as it is precious when it is gained." —Charles Spurgeon

"Wait on God and He will work, but don't wait in spiritual sulks because you cannot see an inch in front of you!"

—Oswald Chambers

"The cure for impatience with the fulfillment of God's timetable is to believe His promises, obey His will, and leave the results to Him." —Jerry Bridges

"Our God is a God of the second chance. Learn from One who is patient with you, and you'll learn to be patient with others."

—Woodrow Kroll

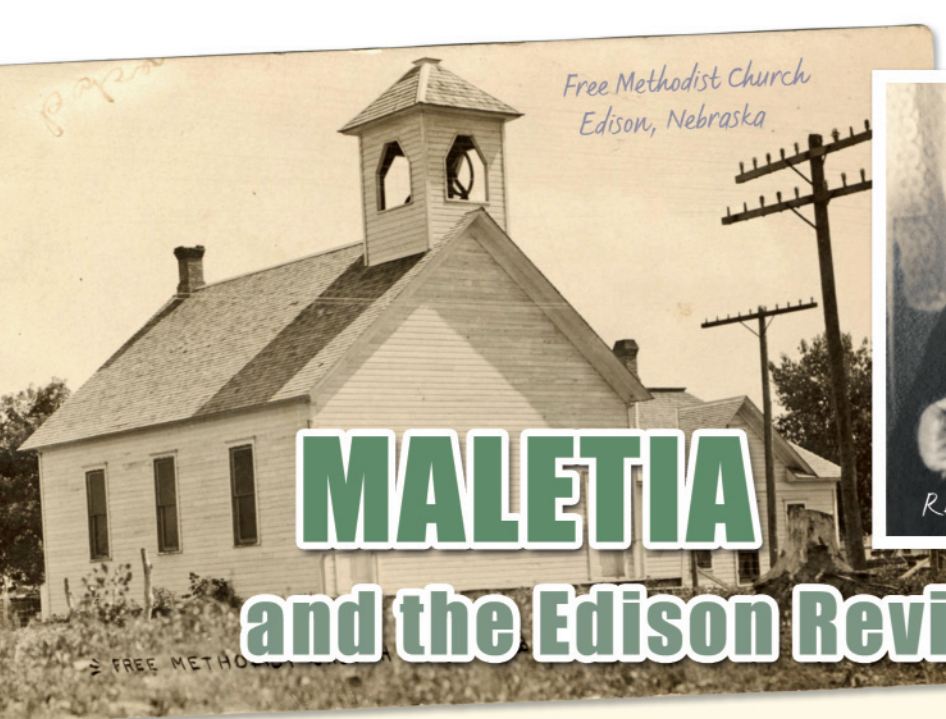
"God's way of answering the Christian's prayer for more patience, experience, hope, and love often is to put him into the furnace of affliction." —Richard Cecil

"There are no sins God's people are more subject to than unbelief and impatience. They are ready either to faint through unbelief, or to fret through impatience." —Thomas Watson

"There is no love of God without patience, and no patience without lowliness and sweetness of spirit." —John Wesley

"We could never learn to be brave and patient if there were only joy in the world." —Helen Keller

"The moment an ill can be patiently handled, it is disarmed of its poison, though not of its pain." —Henry Ward Beecher



Rev. Samuel I. Cameron



Maletia Samples Smith

by Larry D. Smith

"Pastor, please come at once! Our whole town is being overrun by the Free Methodists!"

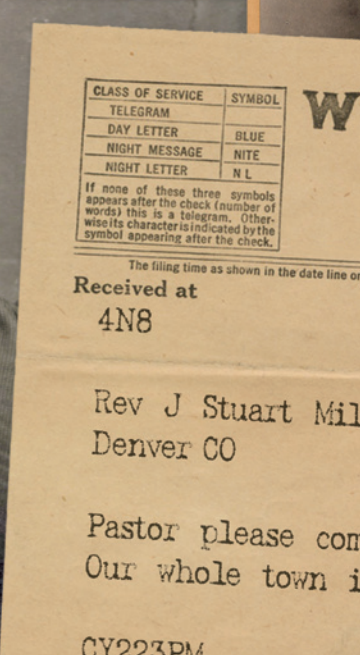
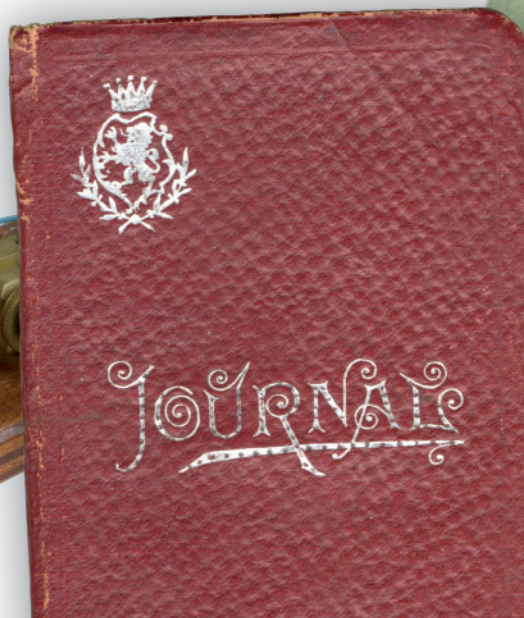
This desperate appeal was tapped out in 1903 by a Western Union agent crouched over his chattering telegraph key in a two-story depot alongside the Burlington railroad tracks. Received in Denver, Colorado, then typed on a piece of yellow paper and inserted in a matching envelope, the message was delivered to the home of a clergyman, probably by a teenage boy wearing knee stockings and knickers and furiously peddling his bicycle from one street to another.

That clergyman was the Rev. J. Stuart Miller, and those who had sent him their urgent request were his former parishioners in the dusty, rural village of Edison, Nebraska. He had recently finished his tenure there as pastor of a congregation whose primary focus seemed to be on religious ceremony and good works rather than on transforming rebirth by the Spirit. These "goodly formal

saints"—to borrow a term from Charles Wesley—were not shuddering in frustration at the threat of droughts, grasshoppers, or tornadoes, all of which sometimes brought desolation on the prairies. What had terrified them was a rousing holiness revival led by an outspoken Free Methodist evangelist whose fiery preaching, anointed by the Spirit, threatened to engulf Edison and its environs, topple its frosty religious establishment, and set up a vibrant witness to true life in Christ.

It was almost 40 years before I was born that this powerful spiritual awakening flamed its way through that small community in which my family lived. But I shall forever thank God that it so impacted them that I was brought up in the warmth of its glowing embers. Several of my relatives were converted, "reclaimed," or renewed during that revival. One of these was my paternal great-grandmother, Maletia Samples Smith, who not only experienced its heartwarming presence, but also left a gripping testimony to its abiding power until her death nine years later.

Shown here is Maletia's actual journal mentioned in the article; the telegram has been imaginatively reconstructed; covered wagon: ©iStock/Delpixart; telegraph key: ©iStock/Emmeci74



CLASS OF SERVICE	SYMBOL
TELEGRAM	
DAY LETTER	BLUE
NIGHT MESSAGE	NITE
NIGHT LETTER	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

The filing time as shown in the date line on

Received at
4N8

Rev J Stuart Mil
Denver CO

Pastor please com
Our whole town i

CY223PM

She died victoriously in Christ at the early age of 57 in April 1912, the same month that the Titanic hit an iceberg and plunged to the depths of the North Atlantic. Maletia was "a faithful and true wife;" and a "tender, loving mother" of eleven children, according to her obituary, which also informs us that a "large concourse" of friends and neighbors—smitten by their loss of "her active, faithful, and constant service in the Master's vineyard"—crowded into wagons and buggies and "followed the remains to their last resting place in the Edison cemetery," where she still awaits the call of the Last Trump.

Twenty-six years before, when she was 31, she and her husband Edwin Maurice had brought their growing family in a sooty railroad coach jolting behind a puffing steam locomotive from Roane County, West Virginia, to a new beginning in Furnas County, Nebraska. These were still pioneer days in the Cornhusker State, whose inhabitants continued to ride in covered wagons, live in sod shanties, and shudder from the fear of Indian attack. But the Smiths knew that in places free land could still be homesteaded; and besides, Edwin was a skilled carpenter; surely there would be plenty of houses, barns, and corncribs to build on the farms and in the villages rising on the opening prairies.

It would take time to send down new roots. For months the family had to live in a crude and filthy

"dugout," literally a primitive shelter scooped out of a hillside and usually roofed and fronted with blocks of sod. Think of darkness, snakes, and dirt! Above it all rose a single stovepipe attached to a huge cast-iron stove that glowed red while it burned "cow chips" to keep the family from freezing during Nebraska's infamous blasts of winter, such as the deadly blizzard of 1888. Neighbors were sparse and lived at some distance away, while roads were crude, unfinished trails. At times Maletia and her family must have struggled with feelings of cultural isolation and family separation.

Even worse was their sense of spiritual loss. She had become "a true Christian at the age of 22," her obituary tells us, "and joined the M.E. Church," in which she was an earnest, devout, and spiritual member. Fiery times of revival used by the Holy Spirit to bring earnest seekers into living contact with God were common in those little Methodist churches tucked away in the mountains of West Virginia, and these brought periodic renewal to her interior walk with Christ. But these "protracted meetings" were rare in southwest Nebraska. Certainly, there were no such times of spiritual refreshing in Edison, nor was there even any place there for one steeped in Wesleyan/holiness piety to attend Sabbath services. All that was in that village was a little "community church" controlled by a sectarian group not in sympathy with revivalistic religion.

Years passed, and Maletia's children were growing up unconverted. Apparently, Maurice and other rel-



atives did not appear greatly disturbed by the prevailing spiritual indifference. But Maletia—perhaps aware that she herself needed the Spirit’s renewing touch—reached out to Him who knew her yearning heart and the yearning hearts of other praying “pilgrims.”

In Oxford, another little country town seven miles east of Edison, there lived a backslidden Free Methodist preacher named Samuel I. Cameron who had left Iowa in order to get away from his former holiness associates. But, to his distress, the Free Methodists—then a passionate company of holiness believers—showed up in Oxford and held a revival. Under the awakening power of the Holy Spirit, the backslider sought and found divine mercy and was thoroughly reclaimed. “Now, Samuel,” the Lord said, “I want you to go to Edison and hold a revival.”

“But Lord,” he replied, “You know I have no way to get there.” When a devout layman, however, learned of the problem, he quickly solved it. “Brother Sam,” he said, “I’ll be glad to use my horse and buggy to take you to your revival!” And so it was. Cameron received permission to use the community church, then announced the opening of an evangelistic campaign. To the clip-clop of hooves and the rattling of harness, the preacher rode every evening with his volunteer driver to Edison and, after service, seven miles back to Oxford. He was a determined fellow, as an old photograph suggests—strongly built, pleasant but sober-faced, and dressed in typical clerical attire—frock coat, high-cut vest, and stiff white collar.

Evening after evening Samuel Cameron stood in the pulpit of that borrowed church, storming the gates of hell and lifting up Christ “in all His offices” as prophet, priest, and king, as the old Discipline suggested as the best way of preaching. Picture those country folks climbing out of their buggies and buckboards, entering that simple wooden church lighted by flickering oil lamps, then crowding into hard and narrow benches. There they joined in singing a hymn or two, knelt for prayer, and then listened as the preacher read his text, which soon launched him into a bombardment of blazing exhortations and heartrending appeals. Interest grew throughout the community, tension increased, and the Holy Spirit brought deepening conviction to the crowds who came to the services night after night. But no one responded to his appeals to come to the public altar.

Finally, to use an old-fashioned revival term, the “break” came at last in the sixth week of the meeting as mourners rushed forward to confess their sins and enter into covenant with God. Sinners were converted, backsliders were restored, and the whole town was shaken by this remarkable “season of grace,” to borrow Bishop Fairbairn’s language. Certainly, Maletia and her family—my family, of course—were among those who were greatly impacted by it. But stiff opposition also was aroused, and the anti-revival forces, apparently fortified by the Rev. Mr. Miller’s return, succeeded in throwing the “Cameronites” out of the community church which was supposed to be open to every-

one. In the long run, however, this was to God’s greater glory, as the expelled brothers and sisters organized a new distinctive holiness church, which was to influence the community for decades afterward. Led by Cameron, now their pastor, who was also a skilled carpenter, they built a simple frame church, furnished with homemade pulpit, altar, and pews, and topped by a belfry housing a large bell, which, as my grandfather always insisted, was tuned “to the key of D.” Though that church building was later moved to another location, it is still in use; and its bell still sounds its welcome to Sunday worship.

Maletia entered enthusiastically into the life of the new Free Methodist congregation. But she suffered severely from diabetes, and it was obvious that her health was in rapid decline. Indeed, there was fear that she might die before the new church was ready for her funeral. In that event, she firmly instructed her family not to hold her final services in the “old church” from which they had been thrust out, but to “lay my coffin on the foundation of the new church and hold my funeral there.” Thankfully, that was not necessary. To the end, she served as church treasurer. I still cherish her little book marked “journal” in which she kept her accounts, and I note with interest the expenditures for such items as “coal oil” for the lamps, and “rope,” perhaps for the bell. “Sister Smith”—as she was called—was a faithful, victorious, and happy Christian. “Mother used to shout in church,” her daughter, my Great-Aunt Myrtie, told me. “Not noisily—just quietly standing in her place, praising the Lord!” with winsome grace.

I have stood reverently in great stone sanctuaries adorned with rich appointments, but none of them strike me with a greater sense of holy presence than the tiny bedroom which was Maletia’s place of farewell from this world. It was in the spring of the year, of course, when this occurred. Lying on her bed, with her son Earl in the room, she pointed out her window and said, “See those cherry trees now in bud? When they are in blossom, I will have just begun to blossom in heaven.” Moreover, as Aunt Myrtie told me, “The day that they told Mother that she was going to die, she shouted all day long because she was soon going to be in the glory land.” It’s one thing to shout God’s praises in church, and quite another to shout His praises as the shades of death are closing in.

Yes, I shall praise Him forever for the Edison revival and for its evangelist Samuel I. Cameron; for his faithful but unnamed buggy driver; and, of course, for Maletia, my great-grandmother, who passed on that revival’s fervent legacy of spiritual reality to shape generations of her family. I hope to meet her someday, thank her for her faithfulness, and assure her that by God’s grace I have kept faith with the inheritance she has left behind. ■

In essentials this account is true, passed on to me by Maletia’s descendants, my relatives; but I have recreated imaginatively some of the missing details. —LDS

ABORTION

and the *Survival* of Our Nation

by Gary Warinner

The most essential component of any community, whether it be of few or many, is comprised of the basic bonds which make possible the relationship—the line of demarcation beyond which the relationship can no longer survive. We look for ways to express this, whether it involves two at the marriage altar or thousands singing in a sports arena.

This dynamic is in play any time we have a musical performance of our national anthem. Such an occasion affords the opportunity for a “moment of statement,” which historically has been an expression of personal allegiance to the bonds of community as a member of one’s country. This is not advocating callous dis-

regard for our nation’s past mistakes nor its present faults, but it is a personal gesture in the public eye advancing specific ideals and nurturing communal bonds in their pursuit.

This expression in an anthem may be as old as humanity itself, and if, upon this most fundamental declaration, cohesive cooperation cannot be expressed, then at what point in our collective journeys will it ever occur? The necessity of community, of mutual respect and protectiveness, can hardly be overemphasized, for without it our nation will fall apart. A refusal to show respect for shared noble goals paves the way for dismissing them.



MAY 2019

Recently many within the realms of government have blatantly refused to come to the aid of unborn children and, worse yet—if indeed there can be worse—*born* children. In finding ourselves at this most certain line, the failure of the media is most telling. If at this point we do not protect ourselves (our children are included here!) and one another (our children are included here!), the relationship which has made our nation possible can no longer survive.

The vocal and behavioral statements of those who are leaving the “least among us” to die are not the delirious ramblings of an extremist minority—they are rather the declarations of the vanguard of a movement for which those few are seen to be the pioneers—lauded heroes sallying forth waving the most cherished banners.

When there are no absolute values and each man’s reality is his own, how can there be common honorable goals and shared motivation that spur us to sacred action?

we do not confront this evil? Our houses of worship were not consecrated to be castles of withdrawal, but were instead to be houses of light, beacons of truth and hope.

Will we refuse to avail ourselves of the privileges given us by sacrificial souls who were willing to spend themselves to purchase the benefits of freedom for us? Everlasting shame on us if we do not honor those privileges in defending the unborn. Is there no cause of paramount importance, no truth so precious, that we must defend it at all cost? Is there no action imperative to our nation’s survival on which the failure to act seals our doom?

For what are we waiting? It is as David runs toward the foe that his confidence in God is viable. It is after the priests step into the water that it parts to make way for them. It is after Elijah is in the midst of the contest, having stacked the odds against himself, that the fire falls from heaven. Might it be that our participation is the very intervention for which we are asking God?

A voice **silent** when it could make a **difference** for good will eventually become
a voice **silenced** with no power to make a **difference**.

When will we speak out in favor of life—defending it if need be to the very death, as many before us have done—against the insidious philosophies that now work to destroy it? If it is an affront to insult, what is it to murder the children of those insulted? How can smiles and applause greet the grievous decision to widen the scythesweep of abortion?

If you fail to defend the unborn while yet espousing to me your political message, I will not listen to what you have to say. Your moral standing is hollow, sucked empty of rightness as surely as those innocent children have been pulled from their mothers’ wombs; instead of ushering them into light and life, doctors and nurses hasten them to their tombs, and who of you will condemn it?

You have undermined your argument, for when you speak of healthcare for all and education for all, your “all” is selective, already defined by your zeal to exclude these innocent children from the living. The bodies of sixty million people obscure any rosy view of your political promises. When your pockets are lined with the residue of profits from this miserable business, your adjurements about anything and everything are worth nothing.

As a society, we have offered our children to the Moloch of unbridled sexual freedom. We have become a vampire generation, feeding off its young—doing to our own children in our own cities with our own hands the great evil from which we, of all people, should have defended them.

It is true that some question whether the church should be involved in the political process in order to affect change; but what would the world care for our impeccable theology, time-honored rituals, and codes well observed if

One does not have to look back very far in time to see that our moral climate has changed. At what previous point in our nation’s history would calls to assassinate the president have been met with so little condemnation and political apathy? Do not seek consolation in past comforts; this challenge arises today to confront us: We will bring blunt clarity or we will add to the moral confusion. There is no isle of neutrality. What do we hope to achieve by delaying our involvement?

We live in a world which heaps ridicule upon those who show respect; and for every concession rendered, two demands fill its place. For decades the entertainment industry has lavishly served a fare of violence, and we as a society have devoured it. For every one sermon admonishing kindness and bonds of unity, the average teen has watched ten thousand portrayals of cruelty and killing and, by the proxy of online games, has become an avid participant in the bloodshed. For every one sermon extolling the beauty and grace of sex in marriage, the average teen has heard tens of thousands of songs which, by violence and infidelity, wring all tenderness and lasting commitment from the most basic of human relationships.

Do not suppose “it can’t happen here.” It has already been happening, and, sadly, we are so tardy in properly responding. Our culture is a leaning wall, harder each passing day to set it back to plumb. A voice silent when it could make a difference for good will eventually become a voice silenced with no power to make a difference. ■

Gary Warinner (BRE ’79) has been pastoring Bell Memorial Church, Boyers, PA, for 37 years. He and his wife, Sherry Diane (Philson) (BRE ’77) have four sons. The Warinners reside in Boyers, PA.



JOB: PATIENCE WHEN GOD DOESN'T MAKE SENSE

by Randall McElwain

Scripture: *"Behold, we count them happy which endure. Ye have heard of the patience of Job...."*

—James 5:11 KJV (all other references are ESV)

I remember the first time I read this text after reading through the book of Job. I thought, "Patience?? Job wasn't patient! He complained; he accused God of mistreating him. How is that a model of patience? ...Faithful? Yes. Godly? Yes. Committed? Yes. But patient? Not at all!"

My confusion led me to reexamine my understanding of patience. I had assumed that patience means "facing difficulty without complaint." But a biblical picture of patience is represented by the ESV translation of James 5:11, *"Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job...."*

Biblical patience is not the quiet acquiescence I expected when I said to my children, "Be patient; we will stop at the next rest area." Biblical patience is not the compliance an employee must have when the boss says, "Be patient; you may get a raise next year." And biblical patience is certainly not the stoicism that responds to a cancer diagnosis with, *"Que será, será."*

Biblical patience is steadfast perseverance. This understanding is illustrated well in Chinese. The Chinese character for patience shows a knife piercing a heart. Patience is perseverance when we feel that we have been stabbed through the heart. Patience is refusing to give up in the face of overwhelming pain. In Job, patience is refusing to give up on God even when we do not understand Him.

Job provides a model of patience when God doesn't make sense. What can we learn from his example?

1. Patience is not an escape hatch.

Job's patience gave him no escape from his pain. Read the first two chapters of Job, not as a sermon text, but as a description of a real person. Job had lost his wealth and his family, and he was suffering unimaginable physical pain. On top of that, he heard his wife say, *"Curse God, and die"* (Job 2:9).

Job was not suffering a case of the 48-hour flu. His pain had lasted for months—long enough that far-flung friends heard of his troubles and traveled long journeys to Job's home. It is no wonder that Job's wife decided, "There is no hope for him. Death is preferable to life in this condition."

God does not guarantee an easy road for His children. Instead, He promises that the testing will produce patient endurance (Rom. 5:3). And when this endurance has its full effect, we will *"be perfect and complete, lacking in nothing"* (James 1:4). Patient trust in God does not provide an escape hatch from suffering.

2. Patience does not guarantee easy understanding of God's ways.

As I read Job, I do not hear him say calmly, "OK, God, I know your way is best." No, his patient endurance is accompanied by screams of agony, and his physical suffering is made worse because he cannot understand what God is doing.

After a lifetime of intimate fellowship with God, Job suddenly found that what God was doing no longer made sense to him. The greatest hurt for a child of God is disappointment by what God seems to be doing. Listen to Job cry out:

Why have you made me your mark?

Why have I become a burden to you? (Job 7:20)

Never confuse surrender with stoicism. Biblical patience is not saying, "Praise the Lord" when you hit your thumb with a hammer. Even when you are surrendered fully to God's will, pain hurts! With Job, you may find that God does not make sense. Job's perseverance did not bring immediate understanding, but he refused to give up on God.

It does not fit well with our popular teaching, but God does not always work the way we expect Him to work. We have developed nice formulas that are easy to manage, but sometimes God does not follow them: "Pay your tithe and God will bless you"...but your business suffers bankruptcy. "Obey God and He will protect you"...but you still come down with an incurable disease.

Biblical patience is a dogged determination to remain faithful even when we don't understand. It is a

choice to do what God has asked for as long as He asks it—even when obedience brings pain. Patient, enduring Christians persevere even when they do not understand.

3. Patience is rooted in trust.

Job exhibited biblical patience when he determined to trust God even though he did not understand what God was doing. “Though he slay me, I will hope in him” (Job 13:15). Biblical patience is rooted not in our understanding of God’s ways, but in our trust in God’s goodness.

Vance Havner once wrote that God is looking for “but-if-not Christians.” They are people who say with the three Hebrew children, “Our God is able to deliver us.... But if not...we will not serve thy gods...” (Dan. 3:17-18). “But-if-not Christians” trust God and patiently persevere even when God does not do what they expect.

Like Job, Asaph learned to trust God when life does not make sense. Like Job, Asaph was confused by his suffering—and even more confused by the prosperity of the wicked. Asaph begins by stating orthodox teaching: “Truly God is good to Israel, to those who are pure in heart” (Psa. 73:1). This is the way life should be. But when Asaph looks around, he sees a different reality. The wicked “have no pangs until death; their bodies are fat and sleek. They are not in trouble as others are” (Psa. 73:4-5). Meanwhile, faithful Asaph has “been stricken and rebuked every morning” (Psa. 73:14). Asaph says, “I want to believe that God is good to the righteous, but it is the wicked who prosper!”

Asaph is not alone. Naboth was faithful to God’s law—and was killed by Ahab. Stephen obeyed God—and was stoned to death. Today, Christian businessmen are sued for following biblical principles, while pornographers sell filth with impunity. In all ages, godly men suffer while the wicked prosper.

What was the answer to Job’s struggle? He trusted God. “Behold, the fear of the Lord, that is wisdom” (Job 28:28). Job didn’t know the answer, but he knew where the answers are found—with God. Later, Job’s steadfast patience was rewarded; “I had heard of you by the hearing of the ear, but now my eye sees you” (Job 42:5).

What was the answer to Asaph’s struggle? He trusted God. When Asaph went to the sanctuary, he found that “it is good to be near God; I have made the Lord God my refuge...” (Psa. 73:28). Asaph trusted God even when he did not understand what God was doing.

What is the answer for us? We must trust God. Biblical patience is rooted in trust in God—even when I

do not understand Him. When I don’t know the answer, I can trust the One who knows the answer.

4. Patience with God will give me patience with people.

I have focused on patience with God. Let me speak briefly to patience in our relationships with other people. Patience with people grows out of patient faithfulness in our walk with God.

I must be honest—after the first speeches by Eliphaz, Bildad, and Zophar, my version of Job 15:1 would have read, “And Job spake, ‘Get out! Now!’”

Yes, Job got frustrated with these “worthless physicians.” He argued; he insulted them. But he endured their speeches, and at the end of the book, he even interceded for them (Job 42:8-10). Notice, he prayed for them before his situation had been resolved. Job was still covered with boils, he was still childless, he was still penniless, and he had no reason to believe his condition would improve. But patient endurance with God had given him patience with people.

How can I have patience with those who wrong me? By recognizing that a sovereign God is working all things (even their offense) for my good. How can I have patience with difficult people in my life? By recognizing that God uses difficult people to shape me in His image. Patient endurance in my walk with God bears fruit in patience with those around me.

Conclusion

When life doesn’t make sense—when God doesn’t make sense—it is good to remember the words of an old hymn:

*Be still, my soul; the Lord is on thy side.
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide.
In ev’ry change He faithful will remain.*

The hymn doesn’t promise an escape from grief or pain, but it testifies that we can trust God “to order and provide.” Patience recognizes that God knows what is best, and that in “all things” He is working for our good.

What is biblical patience? Not stoic resignation; not quiet and calm; but steadfast endurance because I trust the heart of a loving and good God. ■

Dr. Randall McElwain is the Teaching/Discipleship Pastor at Hobe Sound Bible Church, Hobe Sound, FL. Additionally, he is an educator, author, and speaker who spends significant time overseas teaching pastors and church leaders. He has multiple graduate degrees in education, music, and theology. He and his wife Sue reside in Hobe Sound and have two grown children.



student focus

WYCLIFFE TRANSLATIONS

Last fall, Wycliffe Bible Translators celebrated their 1000th translation of the Bible. It took 67 years to complete the first 500, and only 17 years for the second 500. Moreover, as the translation speed continues to increase, they now have a goal of seeing the remaining languages at least starting to get Scripture translation work by the year 2025.

MILLENNIALS LESS LIKELY TO EVANGELIZE

New research from Barna reveals that 47% of millennial Christians (born between 1984 and 1998) believe it's wrong to "share one's personal beliefs with someone of a different faith in hopes that they will one day share the same faith." Millennials may be more sensitive to increased cultural hostility to the gospel that makes evangelism more difficult today than in previous decades.

UMC VOTE ON LGBT CONCERNS

The United Methodist Church held a special conference in February to address divisions over LGBT issues. The delegates voted to toughen prohibitions on same-sex marriage and LGBT clergy. This came as a surprise to many of the bishops who had pushed for a resolution that would have allowed local congregations, conferences, and clergy to make their own choices

about conducting same-sex marriages and ordaining LGBT pastors.

DRAMATIC SHIFT AMONG AMERICANS ON ABORTION

The latest Marist Poll has found that Americans are now as equally likely to identify as pro-life as they are to identify as pro-choice. The January poll was 55% pro-choice and 38% pro-life, whereas the February poll has both at 47%. Much of this change can be attributed to an increase in young Democrats identifying as pro-life, which jumped from 20% to 34%. In addition, a national survey conducted by the non-partisan firm YouGov found that two out of three Americans who self-identify as "pro-choice" oppose abortion in the third trimester (66%), abortion the day before an infant is born (68%), and removing medical care for a viable infant (77%).

DEFUNDING PLANNED PARENTHOOD

In 2017, Pres. Trump signed a bill allowing states to defund abortion organizations. Since then, Ohio's Sixth Circuit Court of Appeals upheld an Ohio law that rerouted about \$1.3 million of state funding from abortion facilities to Federally Qualified Health Centers. Similarly, the Fifth Circuit Court of Appeals in Texas ruled that the state can defund Planned Parenthood. There will undoubtedly be additional court challenges. ■

CALE MANLEY of Dayton, OH, was born and reared in the pastor's home of John and Janelle Manley. As a child, he was fascinated by Bible stories and "always wanted to do the right thing." He was saved around the age of four and gave his life to God "in full surrender around the age of 15." Cale enjoys reading, writing, drawing, and playing the guitar. He has three younger siblings: Clarissa, Camden, and Clarke.

Cale decided to attend GBS because he knew it would prepare him for the ministry to which God was calling him. It has been a good decision. "GBS has helped me grow in every way. It has taught me a lot about relationships with God and others, discipline, taking responsibility, and how to defend and share my faith."

Cale's ministry dream is to pastor a church. Before he came to GBS, he "was afraid to preach and did not know how." But now he is "excited to minister wherever God leads." He anticipates graduating with a BA in Pastoral Ministry in the spring of 2021. ■

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:

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

or give online anytime at
www.gbs.edu/givenow



GRATITUDE FOR GBS STUDENT WORK PROGRAM

A few months ago, on December 31, 2018, to be exact, Shirley (Richardson) Dye (BA '72) wrote a simple post on her Facebook page:

"A word of gratefulness. A huge THANK YOU to God's Bible School for the Student Work Program. I enjoyed its benefits from 1969-72. Most likely, I would not have received a college education had I not worked my way through college!"

Responses poured in! We are reposting many of them here. The evidence is clear: The Student Work Program, which GBS continues to provide, has made it possible for many students to work their way through college.



Ditto, Shirley. Same here—for me, from Fall '73 to Spring '77. I worked in several different departments: kitchen, library, and secretary in the radio department. So thankful for that opportunity. I couldn't have gone, either, if it hadn't been for the work program. Thankful for God's Bible School and the direction it gave my life. Thankful that my kids got to experience the same thing.

Jo (Walker) Dahler (BA '77), Frankfort, IN



I was at GBS from 1965-1972 and worked every year on the work program. Thank GOD for GBS!

Gerald Bell (BA '72), Okeana, OH



GBS!! Libby and I spent the best ten years of our life there with some wonderful people.

Wayne Via (BRE '85), Waynesboro, VA

Except for a two-year period when Wayne reduced his work load to complete his degree, he was Head of Maintenance from 1980 to 1990. —KF

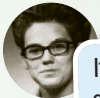


I worked in housekeeping. When I didn't feel well, my brother John Burroughs (BA '77) did my hours for me, plus his. Grateful for that. Sharon (Burroughs) Mills (HS 1970-71), Marion, OH



My wife [Elaine (Bunkowfst), BA '79] and I both worked in the work program. We certainly are thankful as well!

Tim Kincaid (BA '76), Winfield, PA



It was a great blessing to travel with the public relations group with Bro. and Sr. Downing. That's how I paid my way. Occasionally, I helped in the cafeteria too.

Joann (Blazier) Hickman (HS '72), Indianapolis, IN



Same here, Shirley! I worked in housekeeping one year and was the Ratcliff's housekeeper the second year.

Diana (Ayars) Loper (HS '70), Franklin, OH

Diana is Pres. Rodney Loper's mother. —KF



I worked housekeeping, print shop, and as secretary to Sr. Cowdrey. Those years were the greatest. I learned so much and met a lot of great people. Joyce Turner (1965-71), Indianapolis, IN



Same here. So appreciate GBS, the years spent there, and their work program.

Gertrude (Miktuk) Rosengreen (ThB '58), Wheatland, WY



Cooked breakfast, Sunday lunch, telephone operator, night watchman, worked alongside Dr. Deets in building those stone walls, and made a general pest of myself with the ladies.

Norman Black (1967-72), Lowry City, MO



I worked in the kitchen and as babysitter and housekeeper for the McGlothlin's for two years. After that, I worked in the book-room two years but as an employee, not a student. I can't remember what I got. Not much, but enough to make it.

Sara (Miller) Heintzelman (1968-71), Thomasville, NC



The last three and a half years I was at GBS I worked in the kitchen (1974-78). I learned a lot about things that weren't in the books. I am very thankful for that privilege.

Rachel Thomas (BA '78), Penns Creek, PA



Amen! I was in the student work program from 60-63; and then did some student teaching while in college in 66-69! Thank you, GBS. The \$18.10 [Sustaining Donor] program is a good way to pay back to this great place!

Carole (Scarborough) Roush (HS '63, BA '69), Maryville, TN



So thankful for the Student Work Program. I worked in the library and the dean of women's office. It turned out to be my road to the mission field. I am forever thankful for GBS.

Barbara (Hopkins) Brock (BA '67), Cincinnati, OH



Some of my greatest memories were working in the "old" dining room under Lois Smith! One special lady—loved her! Spent many summers there working as well. It was great when we got the "new" building with a better kitchen, etc. But those old days down in that old rickety building were memorable.

Melody (Shields) Bullis (HS '76, 1976-86), Georgetown, IN



I helped build stone walls one summer, then traveled in public relations during school years and summers. The work program has been SUCH a blessing over the years!

Daniel Downing (BA, BRE '78), Lexington, NC



I was there from 80-83. I worked in the library—best boss ever!! I tell her that all the time. Loved my three years there. Went back for the first time October of 2017. Made some of the best friends there. Very important years of my life.

Robin (Bromley) Bennett (BA '83), Maricopa, AZ



Robin, you were one of my best workers!! We made lots of wonderful memories!! Some of the best years of my life!

Ruth (Smith) Taylor, Mexico, MO

Ruth was Head Librarian 1980-89. —KF



I started out scrubbing all the stairs in the girls' dorm....yes. Then went to work for the Cowdreys. Interesting!! Then the book store—dearly loved working with Ray Satterfield, Sister Dunn, and others.

Dorothy (Bowen) Klass (BA '76), Thomasville, NC



I started by cleaning the third floor of the girls' dorm, then moved to classrooms, then to George and Ruth Vernon's to clean and babysit. Then snack bar and then to Rick and Joan Hutchinson's, also cleaning and babysitting. Then I got married and began cleaning and taking care of my two kids!

Pamela (Wingham) Haynes (BRE '78), Bedford, KY



I did switchboard and time-keeping my senior year of high school. The bookstore in my sophomore–senior years of college with Ruthie Vernon as my boss was a wonderful place to be. Sweet and precious memories!

Rosella (Poe) Kabellar (HS '56, BA '63), Norton, OH



I worked in the print shop and sang in the quartet my freshman year!

Paul W. Shelton (ThB '70), Frankfort, KY



I spent two years working housecleaning. Those long halls and stairwell took two hours to do. I also attended the same years with president Loper's mother and grandfather. A lot of good memories.

Jean (Green) Miller (1968-70) Hudson, MI



Love reading all these! I worked in the dean of women's office and the snack bar during my time as a work student at GBS.

Melodie (Miller) Sankey (BA '94), Cincinnati, OH



Such neat memories! I worked in the music office, accompanied voice students, played piano for Dr. Peak's high school choir. Got married and traveled and played for the "Clemens Quartet." Cleaned house for Dr. and Mrs. Paul Peak. So thankful for the Work Program!

Robyn (Myers) Clemens (BA '82), Cincinnati, OH



by Sonja Vernon

THE PATIENCE OF JOB

"Though He slay me, I will hope in Him."

—Job 13:15a NASB

"She has the patience of Job!" Have you ever spared a longsuffering friend to that biblical paragon of endurance? We picture Job sitting on an ash heap, scraping his sores and meekly listening to the torrents of judgment from the mouths of his comforters. We imagine his quiet, gentle response. We are in awe of this wonderful man. But there's just one problem. That's *not* the Job of the Bible. Read Job closely and you will find a man who confronts the hypocrisy of his friends with biting sarcasm, cries out for death, curses the day of his birth, calls on God to give him an audience, feels misjudged and mistreated, shows intense humanity and imperfection. But in the end, you also find a man who refuses to give up on God—even though he can't see Him, feel Him, or find Him anywhere. He can't understand why God has taken everything, why God has rewarded his righteousness with loss. But still—and here is the key—he won't walk away. In the middle of his bewilderment and frustration, Job proclaims through suffering lips, "Though He slay me, I will hope in Him."

Patience isn't always pretty. Sometimes patience means holding on when nothing else makes sense. But the fruit of a life in the Spirit is a will that endures when it is no longer logical to do so, a heart that refuses to give up on God or on His children, whatever the circumstances. Patience does not live only in theory, but also in the brutal clashes of everyday life; and, in the end, it yields a harvest of blessing, a faith that becomes glorious sight! ■

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



GOD'S BIBLE SCHOOL & COLLEGE
HOMEcoming

OCTOBER
2019

MAKE PLANS TO ATTEND
Homecoming 2019

OCTOBER 11-12

MORE INFO AT GBS.EDU/HOMECOMING