

GOD'S REVIVALIST

Summer 2008

Semper Fi

the editor's view



LARRY D. SMITH

SEMPER FI!

S*emper Fidelis!* Since 1883 this has been the motto of the United States Marines, though they usually shorten it to “Semper Fi.” These proud Latin words mean “always faithful,” expressing the Corp’s determination “to fight our country’s battles anywhere—from the halls of Montezuma / To the shores of Tripoli,” as the Marines’ Hymn informs us. For generations, the “leathernecks”—nicknamed for the high protective collars they used to wear in battle—have brought glory to themselves by their noble and heroic deeds.

*First to fight for right and freedom,
And to keep our honor clean,
We are proud to claim the title
Of United States Marines.*

Every Christian is also called to noble and heroic deeds. In his Master’s vast crusade to liberate this world from shame, he too must “fight for right and freedom” and “to keep [his] honor clean.” Denying “ungodliness and worldly lusts,” he has committed himself to live “soberly, righteously, and godly in this present world.” For he has set his face toward Zion and his feet upon the road that will take him there.

Granted, he will fight many bloody conflicts. But as he lifts the shield of faith, thrusting the Spirit’s sword, invisible hosts will march beside him to assure his conquest. In an unguarded moment, it is true, he may be sorely wounded by his enemy’s assault, and falling back, suffer humiliating loss. But he is enlisted forever in Jesus’ service, sworn never to forsake Him; and repentant and restored, he takes up his weapons again. *“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.”*

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

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the president's page



PARENTS, LISTEN UP!

by Michael R. Avery, President

According to a major consulting firm, there are approximately 370,000 Christian high school seniors in America; but only 16 percent (60,000) of them will attend a Christian/Bible college this fall! Of those who do attend, however, 98 percent will maintain their faith and stay in church. The remaining 84 percent of Christian high school seniors will attend a secular university or junior college near home. It is tragic that 52 percent of these will lose their faith and drop out of church. In light of these facts, why wouldn't Christian high school seniors—supported firmly by their parents—overwhelmingly want to attend a Christian college?

Another recent study shows that there are approximately 3000 churches that identify with the conservative values of a college like GBS or its peer colleges and institutes. (Remember, too, that there are still others who would not fully identify with GBS but who would still want the values-based education which it offers.) An observation was made in this study that denominations tend to send at least one student for every two churches to its denominational college.

There is some parallel also between church groups and the colleges with which they identify. This means that there is currently a potential student pool for GBS and its peer colleges of approximately 1800 students. Yet enrollment records show that fewer than 50% of that number actually attend. Why is this true?

Our own survey shows that the key influence in students coming to GBS is their parents, as indeed it should be. However, our recruitment feedback also shows that the one reason college-bound seniors go to secular schools is also because of parents. What are the reasons parents give for this?

The most consistent reason is money. Community colleges are close to home and cheap. Secular universities are also close and reasonably priced for in-state students who live at home. Scholarships abound in these state-funded schools for students who are high academic achievers. Moreover, the money which their children will earn after college graduation is also a major factor to parents. "We want our kids to have it better than we did," they reason, "and, frankly, ministry doesn't pay enough!" Parents pushing their kids for upward mobility is the number-one reason why Christian young people pursue secular training and jobs.

On the other hand, many parents send their sons and daughters hundreds of miles away from home to our campus because their core values place "learning how to live a life" much higher up the list of priorities than "how to make a living." They want their children established spiritually and grounded biblically. They know that this can happen here without sacrificing academic excellence or missing out on a solid classical education. They also know that the ministry opportunities that their children experience here impact them for life. They see the value of student residence life, discipleship groups, and mentoring moments in the maturing process. They understand how important it is to have their sons and daughters around other kids who share their values and faith so that they will have appropriate choices for a life partner. GBS also provides a forum for these students to hear the most challenging preachers and missionaries from all around the world in an atmosphere where they can make themselves available (p19)►

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense.

A CHRISTIAN WEDDING

I really enjoyed your recent article on the Christian wedding [Editorial, May *Revivalist*]. Thankfully here in Europe a church wedding will be extremely traditional. However, this may soon change for there has been a recent change in the law which permits ceremonies to take place in any location provided there is a clergyman or registrar present.... Therefore, it is more than possible that the secular influence may infiltrate into religious ceremonies since they can be performed outside of a religious building. I recently read that the average cost of a British wedding is in the region of 16,000 pounds (\$32,000). Therefore, the practical advice in regard to the lavishness of the celebration is extremely timely. I plan to use your article as a means of discussion and teaching in our adult Bible class.

REV. MARK MANDER, Associate Minister
Coleraine Independent Methodist Church
Coleraine, North Ireland

DIVIDENDS FOR THE KINGDOM

[*God's Revivalist*] is a great publication and a "special" with me of the several I get. I was 90 years old in December, live alone as a widow, and [still] drive. God bless your efforts, and may they reap great dividends for His Kingdom.

MRS. W. FERNE BEANEY
Charlestown, Rhode Island

INTRUDERS IN HELL

The article "Intruders in Hell" [R.G. Flexon, *Revivalist*, April 2008] is a most timely article and much needed.... The church and Christians have gone to sleep and are not telling others that there is a real place called hell. Thank you for your reminder of our responsibility as (p21) ➡



the world to win

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

CAMBODIA. "My students...have thrilled to the four inductive Bible studies in the afternoons.... Last Saturday [they] visited a newly-opened preaching point of Pastor Poleck two hours from Phnom Penh to survey his members and new contacts. The survey revealed their core beliefs and practices, many of which are still Buddhist. The average score revealed that 61 percent were still living in pagan darkness. One interviewee, a grandmother, opened her heart to Jesus after the student explained the way of salvation. The students were so excited with the response and openness of the people in response to the questions about what they believed and practiced, for example, when one is sick or afraid of evil spirits." — Robert Bickert, email

GUATEMALA. "James and Rachel Rickenbach (EFM) are asking the Lord for two badly-needed teachers with academic qualifications to teach elementary education and to teach English as a second language to adults. Also they need your continued prayer following the theft in their apartment several weeks ago. About \$8000 worth of valuable equipment was stolen. Please pray." —Ropeholders

MEXICO. "We would like to praise the Lord for His touch on our son, Logan. He has been now six days without any antibiotics and there is no sign of the MRSA infection he has been fighting for months! Thank you so much for your prayers for him. The outpouring of love and prayer support for our family has been tremendous. Logan still has some issues with his eye; but as for now, we are thankful for this wonderful progress! The doctors have worked out a treatment plan for Logan to cover this summer and fall that will allow us to travel north and raise (p19) ➡



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Always Stand at the Bow

BY PHILLIP DICKINSON

“...This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3:13–14).

Always stand at the bow! Leave the stern with its backward look and make for the bow. It was F.B. Meyer who challenged us with this metaphor. We must leave the past, learn from our mistakes, and seek God’s will for the future. Besides, for many of us, it is simply not permissible to think too much on our turbulent past. The “whatsoever things are true, honest, just, pure, and lovely” test forbids us to do such. But “forgetting those things which are behind,” in faith we must advance through the power of Christ.

As the Bible teaches so plainly, all have sinned; and so all must look away from the past with its miseries and failures and look ahead. No matter what is in your past, you must leave it. Remember that the just shall live and stand and conquer by faith, and faith always looks forward to Jesus. So when your faith seems low, remember

2 Timothy 2:13: “If we believe not, yet he abideth faithful: he cannot deny himself.” Fellow sailor, take courage and look forward with faith in God.

To be sure, the future will threaten with dark storm clouds. But face it from the bow! Even storms have value, for they are occasions of God’s grace. The present may overwhelm us with pounding waves. But see, Christ is before us and we look to Him alone and the safe harbor that He has waiting us. We Christians are on a journey, and we are enthralled by the hope that soon we will arrive at our destination.

We sail hard now, but we sail for The Fair Haven where we will ever rest, refreshed by its delightful breezes. So let the wild winds blow! Come, foam and spray! It will only make rest sweeter on that eternal shore. So, hoist the mainsail! Full speed ahead! Peer frontward to see our homeland ahead from the bow. Yes, stand at the bow! Leave the stern with its backward look and make for the bow! ■

Phillip D. Dickinson (GBS '96 BA) is a missionary to Columbia, where he lives with his wife Heather and their four children.

faculty



forum.

SALT OF THE EARTH

by Sheila Wolf

When I think of fragrances, I usually think of spices like myrrh, frankincense, cinnamon, nutmeg, and allspice. But there is another spice that is not really fragrant but which we greatly prize because it brings out aroma and flavor in our foods and has other valuable properties. This is salt, and Jesus Himself has likened us as Christians to it. *"You are the salt of the earth; but if the salt loses its flavor, how shall it be salted?"* (Matt. 5:13). There are many analogies that we can make between salt and God's purpose for us. Let us consider some of them.

Salt brings out the flavor and complements other foods. Do you bring out the good things in others?

Salt is a preservative. A relatively high concentration of salt stops the growth of bacteria and enzymes that would otherwise cause food to deteriorate, becoming rotten or rancid. Remember, scripture says that we are to be preserved blameless unto the coming of the Lord; and we must also work to keep the concentration of salt high enough spiritually to help preserve our young people and others in our congregations. Are you helping them to be preserved blameless?

Salt slows down the growth of yeast in bread. In the Bible, yeast is usually a sign of sin; and like sin it grows and grows unless it is stopped.

God alone can finally stop sin, but He has called us to do our best to slow it down. Have you noticed how your presence sometimes stops bad language and jokes that are not in good taste? Do people refrain from this kind of talk or from unkind words when you are around? We are also to oppose what is wrong in our society by voting, by writing letters, and even by boycotting companies that support sin.

Salt melts ice. Sprinkling of salt blessed by the Holy Spirit can also melt hearts of ice.

Salt is white. The heart and life of a Christian should be as white as snow.

Salt has purifying, perpetuating, and antiseptic qualities. Salt is healing. The salt water of the ocean has healed many wounds. But it is not acidic. It does not eat holes in things, like some Christians do when they cut and slash others. Are you helping to heal wounded hearts and wounded lives and not hindering them?

Salt is "emblematic of fidelity and friendship." To eat of another person's salt is to share his hospitality. One of the best ways I know to be salt in this lonely world is to share hospitality. I believe more people will be won to the Lord by a loaf of homemade bread, a plate of chocolate chip cookies, a meal, or a Bible study in the warm welcome of

your home than by walking through the church doors. These kind gestures represent the love that Jesus commanded when He said, "Love your neighbor as yourself." They demonstrate the fact that you care enough about others to share your hospitality with them.

Every meal offering contained salt, and salt was to be offered with all the offerings presented by the Israelites. Salting the earth is part of our offering to God.

Salt symbolizes the holiness of Christ, according to W.E. Vine's *An Expository Dictionary of New Testament Words*, and it represents the reconciliation provided for us by God through Jesus' death for us.

Yes, salt is so valuable and indispensable that it has been used as a means of exchange like money. You, too, dear Christian, are indispensable to God. You are the method He has chosen to flavor the earth with His goodness and grace. If we do not do as He has told us, the job will not be done. Remember again His words, "You are the salt of the earth; but if the salt loses its flavor, how shall it be salted? It is then good for nothing, but to be thrown out and trampled underfoot by men" (Matt. 5:13). ■

Mrs. Sheila Wolf, professor of Church and Family Ministry, has served on the GBS faculty since 1976.

EVER RAISE A BANNER?

by Gary A. Warriner

Ever raise a banner—an “in-your-face, this-is-where-I-stand” kind of banner? The primary thing about banners is that they are raised for a reason. Some cause or purpose fuels the motivation for the display. Banners establish to the outside how we feel on the inside.

Historically, we Americans have often been a protective people, both of our own and frequently of others. We presently enforce strict measures to protect our country against foreign or domestic attacks. Since the possibility of another “9–11” or “Pearl Harbor” always lurks, we rightfully expend effort and resources to protect ourselves. There are times our nation is holding its collective breath while rescue efforts are under way to reach trapped miners or a child in a well shaft.

We are also often champions of the underdog. Or cat. Or any other creature perceived as being unprotected. Beyond preservation, considerable sums are spent in the pampering of pets. And more to our present consideration, there are men in the United States that have spent more time in prison for killing a dog or cat than other men have spent for killing a man or woman. We have elevated animals to the level of personhood, have identified them as family members, and have, by law, given them greater protection than we have given to unborn children.

Ever raise a banner? Banners are a public expression of issues which matter greatly to us. Most people, fearing scorn and denunciation, will hesitate to be identified with what they perceive to be an unpopular stand. They will only do so when their preference for approval and inclination for comfort is overtaken by a keen desire to align themselves with a cause which is for them of paramount importance. True banners are never raised by accident.

The great irony of America is that while we have sacrificially poured resources into assisting other people beyond our shores and have expended great effort in protecting our borders so as to (p9)➡





— Called Unto Holiness —

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

HOLINESS BRINGS DELIVERANCE FROM SIN

By Leslie D. Wilcox

When we speak of holiness as a deliverance from sin, we do not mean that one is delivered from the practice of sin or the committing of acts of sin when he is entirely sanctified. That is done for one at the time of regeneration. We mean that the soul is delivered from the disposition of sin within the heart. This deliverance is represented in the Scripture as follows:

A. The necessity for cleansing arises from the fact that carnality still remains in the heart of a person who has been born again. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ” (I Cor. 3:1).

B. The cleansing or deliverance from sin is described in various ways.

1. *It is a cleansing, purifying, or purging.* “And put no difference between us and them, purifying their heart by faith” (Acts 15:9). “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:7).

2. *The condition produced by this purifying is described as purity, cleanness, etc.* “Create in me a clean heart, O God; and renew a right spirit within me: (Ps. 51:10). “Blessed are the pure in heart: for they shall see God” (Matt. 5:8).

3. *The deliverance is also called sanctification and its result is to make us holy or clean.* “That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:26, 27). “In the body of his flesh through death, to

present you holy and unblameable and unreprouvable in his sight” (Col. 1:22).

4. *The deliverance is sometimes described as a crucifixion or as death to sin.* “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ... Know this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.... Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. 6:3, 6, 11).

5. *This experience is described as a rest.* Illustrations of this rest are to be found in the Sabbath and in the entrance of the Israelites into Canaan: “There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his works, as God did from his. Let us labour therefore to enter into rest, lest any man fall after the same example of unbelief.” (Heb. 4: 9–11).

6. *The result of this experience is freedom from sin.* “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).

When the word *sanctify* is related to man as its object, and God is said to do the sanctifying, then the word means the cleansing from sin and the bringing to a state of moral purity. “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” ■

Dr. Leslie Wilcox (1907–1991) was a well-known scholar and writer who served with distinction for many years at God’s Bible School and College. This article is abridged from Be Ye Holy.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

➡(p7) insure our security, we have in that same watch, in our own cities, with our own hands, done to our own children what we never would have permitted any other country to do. *Fifty million abortions!*

We of the older generation have weakened the very foundations our younger generation needs. We have said too little and allowed too much. We have declared by our silence what the lives of fifty million children truly mean to us. And all the promise of wealth, and the bright lights of fame, and the sparkle of technology will not wipe the shadow from the faces of the younger generation. They know. They know.

And we who are to be proclaimers of the gospel, what of us? We extol George Washington, elevate Abraham Lincoln, and applaud William Wilberforce. We praise the faith of Corrie Ten Boom and the sacrificial service of Clara Barton. We look back to praise them, but we forget that in their day they were looking around to the task at hand. We delight in the confidence of a young David meeting a giant foe, but we have avoided the battlefield altogether. We preach from our pulpits, raising our voices

about holy living, then step out from the sanctuary and lower our voices so the world will not hear. *Fifty million abortions!* Where has your voice been?

Increase taxes or change hunting regulations, and people will become involved. Why? Because it matters to them. Lack of involvement equals lack of

Lack of involvement equals lack of concern. Banners are left unraised because the corresponding principle is not raised in the heart.

concern. Banners are left unraised because the corresponding principle is not raised in the heart. We have concerned ourselves with our concerns, busy at what makes life work for us; and as the allies did to the brave Poles in the Warsaw ghetto in World War II, we have left the struggle to others, not once lifting a hand to help. Devotion to the living God, that rich and vibrant offering of our souls to him, is diminished—tarnished if you will—because the world does not hear our voice because we have not spoken. A bannerless witness can hardly be called a witness at all!


In this, as in all things, it is good to imitate Jesus. He declared what was right and fulfilled it by reaching out to people. Our zeal to declare must be matched by our passion to help. There are many with hurting hearts that need compassion and tenderness. Stepping on these never lifts the banner any higher.

Ever raise a banner? Our Christian witness, yours and mine, has its greatest good, both to us and to the world, when its principles have propelled us beyond our “four walls” and our Lord has shoved us into the midst of society to make a difference.

Reach out, by prayer and phone calls, letters, and assistance, to strengthen the hands of those who already hold the banner. Reach out in love with active compassion to those who suffer. Reach out with a visibility and degree of commitment you have not yet shown. Raise high the banner of life in the name of the Living God! ■

Gary A. Warriner (GBS '79 BRE) is pastor of the Wesleyan Methodist Church, Boyers, Pennsylvania. He and his wife Sherry Diane (Philson) (GBS '77 BRE) are the parents of four children.

Investing in Tomorrow's Christian Leaders



Examples of Single-Life Gift Annuity Rates

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66	6.1%	74	6.9%	82	8.5%	90+	11.3%

- **Lifetime Income**—at attractive payout rates for one or two people.
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**GBS COLLEGE GRADUATES
RECEIVE DEGREES MAY 17**

Following the procession of gowned faculty and graduates, led by the Christian and American flags, President Michael Avery welcomed the hundreds of guests who thronged the Adcock Memorial Chapel for GBS's 2008 commencement exercises, Saturday morning, May 17. The invocation was offered by the Rev. Joseph Smith, Shelbyville, Indiana, and the benediction by the Rev.

Dennis Odhiambo, Kenya, east Africa. Reading Psalm 67 was the Rev. Charles Elliott, Smithburg, West Virginia. Mrs. Martha Miller served as organist, and a student brass quartet rendered the special music. Commencement speaker was Dr. Dan Glick, chair of the Division of Intercultural Studies and World

Missions, who urged graduates to lives of prayer, consecrated to God in service to others. Dr. Ken Farmer, Vice-President for Academic Affairs, presented diplomas to college graduates according to their specific degree programs and areas of study. Dr. Leonard Sankey, president of the Board of Trustees, formally conferred the degrees and presented the graduates.



REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.

BIRTHS



To **Phillip ('96 BA) and Heather (Bryan) ('97 BA) Dickinson**, a son **Elijah Phillip Dickinson**, born May 14, 2008, Cincinnati, Ohio. Philip and Heather, missionaries to Colombia, are also parents of Noah, 4; Sarah, 7; and Kimberly, 10.

DEATHS

Rev. Eugene Campbell, 70, died March 17, 2008. He was a minister who served for 30 years as pastor of the Lockland, Ohio, Church of the Nazarene. He is survived by Joyce Campbell, his wife of 51 years; his children, Sandra, Randall, Brenda, Carla, and Melinda; eight grandchildren; one

brother and one sister. Rev. Campbell was a friend of God's Bible School. The funeral was held at the Lockland Church of the Nazarene, the Rev. Douglas Van Nest, officiating. Interment was at Wood Family Cemetery, Jamestown, Tennessee.



Elizabeth Dolly Raisch Duewel (known to most as Betty), 92, died April 3, 2008. After high school, she enrolled in God's Bible School and College, from which she received her BA in 1939. While at GBS, she developed a friendship with another student, Wesley L. Duewel; and on their first date, after a walk of several blocks, they returned to the campus and took their Bibles to a classroom. To their surprise they found that God had given each of them the same life verse. On graduation day, May 28, 1939,

This year's 14 high school graduates received diplomas from Mr. William Marshall, principal of Aldersgate Christian Academy, GBS's K-12 educational ministry. Their motto was "To accomplish great things, we must not only act, but also dream; not only plan, but also believe." Class motto for the college graduating class was "Pressing toward the goal, fulfilling the call." Both college and high school graduates are listed on page 13 in this issue of the *Revivalist*.

Rev. Steven Hight, representing Evangelistic Faith Missions, Bedford, Indiana, made presentations to two GBS students: (1) *The Mary E. Gaunce Missionary Scholarship* (\$2000) to Andrew Rickenbach; and (2) the *Yocum Memorial Missionary Scholarship* (\$1000) to Andrew Smith.

Dr. Farmer honored Gretchen Dawn Wetherald, college salutatorian, and Joseph David Ratcliff, Jr., college valedictorian. Divisional chairs then presented students



receiving special awards, as follows:
Division of Ministerial Education, Dr. Allan P. Brown, chair:
Outstanding Achievement in the Study of Biblical Greek Award (sponsored by Zondervan), Asuncion Delong; *Ministerial Leadership*

Award, Joseph David Ratcliff, Jr. *Division of Teacher Elementary Education*, Dr. Marcia Davis, chair:
Excellence in Student Teaching Award, Laura Beth VonBokern. *Division of Intercultural Studies and World Mission*, Dr. Dan ➡

they marched side-by-side in the formal processional, she the valedictorian of the School of Liberal Arts, and he the valedictorian of the School of Theology. They were united in marriage a month later, June 29, 1939; and for 68 years they served the Lord side-by-side—one year in a pastorate in Oklahoma, 25 years as missionaries in India, and since then at OMS headquarters.

In India, serving under the Oriental Missionary Society—now OMS International—Betty taught New Testament classes and served as Dean of Women at the Allahabad Bible Seminary and also as mission hostess. She was known as quiet and sweet-spirited. She and Wesley were in India when the first OMS baptisms occurred and when the first church was established. OMS work in that country now includes three seminaries, eight Bible Schools, and 2400 churches with an average Sunday morning attendance of over 430,000. To God be all the glory!

Betty was OMS first lady for 13 years during Wesley's tenure as OMS president. She was a faithful

companion over the years, enduring his absences during his frequent travels overseas and his long hours in his office. She was faithful to her local church, the West Morris Street Free Methodist Church; and to the end she loved the Lord. She is survived by her husband, three children, six grandchildren, two great-grandchildren, and two sisters. Funeral services were held at the Center Grove Presbyterian Church.



Doris Irene Roenick, 92, Lebanon, Indiana, died November 27, 2007. She was reared and educated in Petersburg, Michigan, graduating in 1933 from Deerfield High School. For 17 years she was employed as a linotypist for the *Revivalist Press* at God's Bible School. At different periods of her life, she was employed as a secretary, first at Evangelistic Faith Missions, Bedford, Indiana, for nine years, and then at Frankfort Covenant Academy, Frankfort, Indiana, for seven years. Ms. Roenick enjoyed her family, home, and church, and was a member of Hope Community Church. ➡

➔ Glick, chair: *Charles Cowman Missions Leadership Award*, Alisa June Street and Marie Nichole Hunsaker.

Division of Music Education, Mr. Garen Wolf, chair: *Academic Excellence and Outstanding Musical Achievement Award*, Gretchen Dawn Wetherald.

Division of General Studies, Mr. Aaron Profitt, Chair: *Educated Christian Award*, *Ahoshton Vitaliya Vasilevna*.

GBS CAMP MEETING MARKED BY “A GRACIOUS SENSE OF GOD’S PRESENCE”

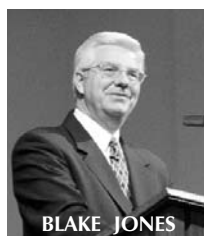
“Grace is flowing like a river,” as one of Charles Wesley’s hymns reminds us; and this seemed especially true at the annual GBS camp meeting, May 14–18. Throughout the services, a gracious sense of God’s presence seemed to linger upon the campus, as students, staff, and visitors rejoiced in the truth of Christ’s gospel and applied it to their own lives. Attendance by the campus

family was augmented by delegations from California and the West Indies, as well as by many guests from local churches.

President Michael Avery and Campus Pastor Mark Cravens gave direction to the camp.

Our guest speakers were eloquent and anointed spokesmen of the Lord. Dr. Wingrove Taylor, GBS’s “favorite son,” returned again to give his winsome “heart talks” on the holy life. Rev. Knox Bullock, pastor and evangelist from Cedar Springs, Michigan, presented a powerful challenge to overcoming faith; and Rev. Blake Jones, pastor and church administrator, also from Michigan, made a gripping appeal, emphasizing that God is both “exacting” and “exuberant” in His dealings with us. There was a spirit of prayer and spiritual expectancy running through the services.

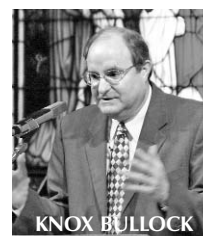
Saturday morning was devoted to GBS’s annual commencement exer-



BLAKE JONES



WINGROVE TAYLOR



KNOX BULLOCK

cises (see previous article). In addition to the scheduled morning and evening services, the Lord’s Day began with a well-attended communion service, richly blessed by the Spirit, and by an afternoon school service in which students explained their ministries and disclosed their dreams for the future.

Throughout the camp meeting, there was a ready and welcome response to the overtures of grace and evident willingness to “walk in the light as He is in the light.”

ADEP SESSIONS SCHEDULED FOR FALL

Dr. Mark Bird, head of GBS’s Aldersgate Distance Education

REVIVALIST FAMILY

continued

➔ Survivors include a brother Charles and a sister Virginia. Funeral services were conducted at Hope Community Church, the Revs. Billy Watts and Mark Mowery, officiating, with burial at Pleasant View Cemetery, Petersburg, Michigan.



The Rev. William Rosengreen, 71, Wheatland, Wyoming, died April 9, 2008. A native of Ohio, he graduated from high school in 1953 and was converted to Christ on his 18th birthday. From 1956–1960, he attended GBS, from which he received the ThB degree. On June 13, 1959, he was married to Gertrude

Miktuk (‘58 GBS). In 1960 he began his career in pastoral ministry at East Liverpool, Ohio, in service to the Allegheny Wesleyan Methodist Connection in which he was ordained in 1964. Over the next 48 years, he pastored at Punxsutawney, North Springfield, and Mentcle, all in Pennsylvania; served for five years at Northwest Indian Bible School; returned to pastoring at La Grange, Wyoming; and then served at Franklin, Pennsylvania, and Alberton, Montana. Failing health caused him to retire from full-time ministry in 2005, but he continued to serve as pastor for the Chugwater, Wyoming, Pioneer Church.

He is survived by his wife Gertrude; his son Sam; a sister Nancy; two grandsons and a granddaughter. Funeral services were held at the United Methodist Church, Chugwater, the Revs. David Price, William Cope, and Wayne Sanders, officiating, with burial in the Iowa Flats Cemetery.

NOTICES



Dr. Jewel A. Smith, former GBS faculty member in the Division of Music from 1980–1989, is the author of a recently-released book, *Music, Women, and Pi-*

Program (ADEP), has announced fall block sessions for the popular educational venture designed to help off-campus students to finish their academic degrees. Block Session IA, September 29–October 3, will include the following classes, listed here with their instructors: (1) *Life of Christ*, S. Gibson; (2) *Wisdom Literature*, A. Brown; (3) *Introduction to Philosophy*, M. Bird and D. Glick. Block Session IB, November 10–15, will include these classes: (1) *Public Speaking*, R. Grubbs; (2) *Doctrine and Practice of Prayer*, M. Cravens; (3) *Religions of America*, M. Bird; and (4) *Introduction to Church Education*, C. Frederick. An additional special session, scheduled for October 13–15, is an “Open Air Outreach Seminar.”

ORATORIO CHOIR PRESENTS HAYDN AND BACH

“Under the masterful direction of Mr. Wolf, the college oratorio choir and orchestra performed beautifully.” These words by a GBS faculty member underscored (p19)➡

2008 GRADUATES OF GOD'S BIBLE SCHOOL, COLLEGE, AND MISSIONARY TRAINING HOME

HIGH SCHOOL GRADUATES

Kelly Lane Becker,
Salutatorian

Katie Dawn Bishop
Rachel Ann Crissinger
Natasha Lynn Curles
Brittany Michelle Hager
Sarissa Janelle Hooper
Anne Victoria Johnson
Keith Andrew Leidig
Benjamin Chike Nwankwo
Kimberly Dianne Rynearson
Stephanie Nicole Tomczewski
Danielle Latasha Turner
Amy Nichole Weddle,
Valedictorian
Heidi Joelle Wegener

COLLEGE GRADUATES

ASSOCIATE OF ARTS IN BIBLE AND THEOLOGY
Carlson Kelly Benjamin*
Nathaniel Kent Davison
Jordan Brady Duncan

ASSOCIATE OF ARTS IN GENERAL BUSINESS
Jamie Ann Duncan*
Ashley Louise Merkel
Nicolas Adam Turner

ASSOCIATE OF ARTS IN GENERAL STUDIES
Alicia Rae Burch**
Dwight Eric Habecker***
Jeremiah Michael Thompson
Michelle Renee Wilhelm*

ASSOCIATE OF ARTS IN INTERCULTURAL STUDIES AND WORLD MISSIONS
Lalia Colleen Boyd
Christina N. Elliott
Brenda Mae McMillan*
Valerie M. Pile
Holley Deonna Robbins
Andrew Joseph Smith**

ASSOCIATE OF ARTS IN MUSIC MINISTRY
Heather Joyce Christner

BACHELOR OF ARTS IN CHURCH AND FAMILY MINISTRY
Cherie Annette Byer

Laura Marie Chapman
Bradley Steven Murphy*
Nathan Joel Smith*

BACHELOR OF ARTS IN MINISTERIAL EDUCATION
Tyrel Dale Brewer
Lawrence Keith Flynn*
Barry Lee Jenkins, Jr.
Jesse Rapa Moke
Joseph David Ratcliff, Jr.,
*Valedictorian****
Su Chul Shin

BACHELOR OF ARTS IN INTERCULTURAL STUDIES AND WORLD MISSIONS
Ahoshton Vitaliya Vasilevna
Titus Levi Byer*
Chris Albert Comparativo**
Amanda Lynn Coppock*
Jenny Javier Flores
Candace Marie Fox*
Megan Danielle Hollon
Maria Nicole Hunsaker*
Misozi Mushimwa Katongo
Roseline Nyamuche Odhiambo***
Alisa June Street

BACHELOR OF ARTS IN MUSIC EDUCATION WITH A MAJOR IN K-12 (PERFORMANCE)
Gretchen Dawn Wetherald,
*Salutatorian****

BACHELOR OF ARTS IN MUSIC EDUCATION WITH A MAJOR IN K-12 (NON-PERFORMANCE)
Daniel Glen Bond

BACHELOR OF ARTS IN TEACHER EDUCATION WITH A MAJOR IN ELEMENTARY EDUCATION
Carlson Kelly Benjamin*
Carlyn Latoya Benjamin*
Meaghan Eileen Closser
Maria Nicole Hunsaker*
Lauralee Heather Peck*
Laura Beth VonBokern***

BACHELOR OF ARTS IN TEACHER EDUCATION WITH A MAJOR IN SECONDARY ENGLISH EDUCATION
Heather Janene Stewart

* Cum Laude (3.50–3.79) ** Magna Cum Laude (3.80–3.89) *** Summa Cum Laude (3.90–4.00)

anos in Antebellum Bethlehem, Pennsylvania: The Moravian Young Ladies Seminary. It documents not only the academic and music curricula offered at a distinguished 19th-century seminary, but also the importance of piano study from a sociological viewpoint, confirming the Moravians' claim that since women and men were equally intelligent women deserved a comparable education. The book is available from Lehigh University Press, Bethlehem, PA, for \$55.

“Frankly, I like this book,” writes Leonard Sankey of Dr. Stephen Gibson's new work, *Held by Conviction: A Perspective on the Conserva-*

tive Holiness Movement. “Steve Gibson deals with many of the concerns of our conservative movement logically, scripturally, clearly, and reasonably, and gives us good ground on which to stand.” Copies may be purchased for \$7.00 by contacting the author, 1771 S. Butler Avenue, Indianapolis, IN 46203.

Best-selling author Stan Toler and Thomas Nelson Publisher Mark Gilroy will headline the Indianapolis Christian Writers Conference, Nov. 7–8, 2008, at The Wesleyan Church World Headquarters. Toler, senior pastor of Trinity Church of the Nazarene in Oklahoma City, has written over 70 books. Gilroy is

a 20-year veteran in the publishing industry with significant experience in gift, inspirational, trade, periodical, and curriculum publishing. Make plans now to attend. For further information contact Wesleyan Publishing House, PO Box 50434, Indianapolis, IN 46250.

WANTED: Female caseworker for Christian residential treatment facility. Masters degree preferred; bachelor graduates may apply as well. Experience with female juveniles and case report writing preferred. Please fax resume and salary requirements to: (231) 734-0021 ATTN: Brent or call (231) 580-1340 and ask for Brent. —Darin Gary ■

Dear Phil



and the wicked. The judgment for both is “eternal.” If eternal life is never-ending, one should also conclude that eternal punishment is never-ending. Rev. 14:10–12 records the fate of those who worship the beast and receive his mark in language that indicates eternal, conscious punishment: they are tormented with fire and brimstone in the presence of the holy angels and the Lamb, the smoke of their torment ascends forever and ever, and they have no rest day and night.

The question that surfaces most frequently when discussing eternal punishment in hell is “Why is the punishment for a finite sinful act never-ending?” The Bible does not answer this question directly. However, the best answers I’ve found include the following elements: (1) God is just; therefore, whatever penalty He prescribes for sin must be just. (2) Sin is an offense against an infinite Being; therefore, it is not entirely finite in nature. (3) We cannot determine the extent of sin’s effects, so we do not know that sin’s effects are finite. Eternal punishment suggests that they are eternal. (4) Although Hell’s punishment is never-ending, all sinners do not receive the same level of punishment. In Luke 12:47–48 Jesus says those who knowingly do wrong will receive many stripes, but those who unknowingly do wrong will receive few stripes.

My study for this column has again impressed on me the horrors of eternal, conscious punishment in hell. No wonder Jesus told his disciples to do whatever it takes to avoid going to hell (Mark 9:43–48). Let us fear God, depart from evil, and flee to Christ!

Sincerely,
Philip

Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God’s Bible School and College.

WHAT ABOUT HELL?

Is hell eternal? —Jim

Dear Jim,

Let me respond by answering two questions: (1) *Is the place called hell eternal?* and (2) *Is the punishment of hell eternal?*

Regarding hell as a place, the answer is yes and no. The “hell” that Jesus describes in Luke 16 where the rich man went is not eternal. But the “hell” that Jesus describes in Matt. 10:28 where God destroys both body and soul is eternal. Let me explain.

The English word “hell” is used in the New Testament to translate three different words: *gehenna* (occurs 12 times), *hades* (occurs 10 times), and *tartarus* (2 Peter 2:4). Hades is described in Luke 16:23ff as a place of (1) self-awareness, (2) torment/agony in flames, (3) memory and remorse, (4) perception of Paradise, and (5) separation from God and the righteous. According to Rev. 20:11–15, after the wicked are resurrected from Hades and given immortal bodies (John 5:28–29), death, hades, and those not found in the book of life are cast into the lake of fire. This is the same lake of fire into which the beast, the false prophet, and Satan are thrown and in which they will be tormented day and night forever (Rev. 20:10). That means the “hell” of Luke 16 is not eternal but is the temporary holding place for the wicked until they are

resurrected, judged, and cast into the lake of fire.

Gehenna is described as a furnace of unquenchable, eternal fire where there is weeping, wailing, and gnashing of teeth (Matt. 13:41–42; 18:8; Mark 9:43–48). Jesus said that God created eternal fire (Gehenna) for the devil and his angels (Matt. 25:41). He also said that Gehenna is where God is able to destroy both body and soul (Matt. 10:28). Since those in Hades do not have a body, Gehenna appears to refer to the final place of punishment for the wicked.

The lake of fire is where the beast, the false prophet, the devil, death, Hades, and all those whose names are not written in the book of life are thrown (Rev. 19:20, 20:10, 14-15). It is described as (1) a place of eternal torment in fire and brimstone, and (2) the second death. My understanding is that Gehenna and the lake of fire refer to the same place, which is the eternal abode of the wicked.

Regarding your question, “Is the punishment of hell eternal,” Scripture answers “yes.” Matt. 25:46 is the clearest statement of Christ’s teaching on the eternity of hell’s punishment: *“These will go away into eternal punishment, but the righteous into eternal life.”* In this passage there are two groups of people being judged: the righteous



mediaminute

Resources for the Christian Family

Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.

World Affairs

Whose Land? Whose Promise? What Christians Are Not Being Told About Israel And The Palestinians

by Gary M. Burge

"A Wheaton College professor provides a thought-provoking and enlightening antidote to the naïve and dangerous Israel-can-do-no-wrong mentality prevalent among conservative U.S. Christians today." —Kevin Moser

Depression Resource

New Light on Depression: Help, Hope, and Answers for the Depressed and Those Who Love Them

by David B. Biebel & Harold G. Koenig, MD.

"An extremely valuable tool designed to equip you with the knowledge and insight to address an often misunderstood and frustrating topic. Covering the basics of what depression is (and is not!), causes of depression, practical applications, and the appropriate use of antidepressants, this book gives an encouraging perspective that is both Biblically sound and medically reliable." —Robbie England

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to robnrach@paonline.com.

"God's purpose in allowing His children to experience the dark night of the soul is to rid them of the superficialities of their faith in order to draw them to a deeper knowledge of and dependence on Him and only Him."

—from *New Light on Depression*

UNITED METHODISTS HOLD THE LINE AGAINST HOMOSEXUALITY

By a vote of 501–417, delegates at the General Conference of the United Methodist Church, meeting in Ft. Worth, Texas, voted April 30 to uphold denominational standards against homosexual practice. In doing so, they rejected a proposed "majority report" which would have liberalized the church's position, acknowledging that its members "deeply disagree with one another" on the issue. The new legislation would have deleted the statement in the UMC's *Discipline* that declares homosexual practice to be "incompatible with Christian teaching" and bans the appointment of practicing gay pastors. Conservatives, strengthened by the increasing number of evangelical delegates from Africa, were grateful for the General Conference's adherence to biblical standards.

CALIFORNIA HOMESCHOOLERS PROTEST COURT RULING

Homeschoolers in California are protesting the February ruling by the Second District Court of Appeals that "homeschoolers are only exempt from the state's compulsory school system if one of their parents is a certified tutor—a steep qualification requiring examinations and countless documents,"

according to Aaron Leichman in the *Christian Post*. "Parents have a right to protect their children from forced indoctrination," Jacqueline Michelle Schaffer, a lawyer of the The American Center for Law and Justice, is quoted in the article as saying. "They also have a right to direct the religious upbringing and education of their children. The First Amendment of the United States Constitution guarantees these rights to every American."

CONSERVATIVE CHRISTIANITY "ALIVE AND WELL"

"Despite the rumors, conservative Christianity is alive and well in the USA, still flexing its moral muscle," according to an article by Henry G. Brinton, published May 2 in *USA Today*. "And that's a good thing. For those who might cheer its demise fail to see that religious vitality is actually strengthened by the creative tension between the left and the right." Brinton notes that certain critics have sounded the death knell of conservative American Christianity in the wake of the deaths of such evangelical icons as Jerry Falwell and James D. Kennedy. "These reports are at the least very premature," he writes, "and in all likelihood dead wrong. High-profile leaders will come and go, but the strength and commitment of conservative Christians on the front lines of parish life are as strong as ever." ■

ALUMNI news

*coordinated by Rev. Jack Hooker,
GBS Vice President for Advancement*

GBS HOSTS IHC ALUMNI RECEPTION

On April 16, GBS Alumni met at the Dayton, Ohio, Convention Center during the Interchurch Holiness Convention. This year the reception was moved to a larger room (pictured below) because the number of attendees had grown to at least 300. It was exciting to see so many of our alumni enjoying the food and fellowship. The GBS Men's Quartet "Proclaim" opened the reception with music. A special highlight was singing by international students from the Caribbean and Mexico. President Avery held an "Ask the President" session which informed alumni of current happenings on the GBS campus. It is most encouraging to sense the love and support by alumni of the continued work of training young people for Christian service.



VIOLA DURR RETIRES FROM NURSING

Viola (Miller) Durr, R.N. ('78 BA), retired March 6, 2008, from Tri-Health, Cincinnati, Ohio, after 32 years as nurse, nurse manager, and senior educational specialist. At a dinner honoring her tenure of service, a colleague remarked that Viola "gave Christianity a good name." The wife of the Rev. Ben Durr, Sr., pastor of the Kenwood Bible Methodist Church, Viola is a former member of the GBS faculty and a present member of its Board of Trustees.



JOEL HESS AND FAMILY SERVE IN HAITI

Joel Hess (AA '01) with his wife and daughter have been serving the Lord in Haiti for over a year. The Hess family, who work with Haiti Gospel Mission, are the first resident American missionaries the mission has had in fifteen years. The mission has three churches, two schools, and one clinic. Joel and his family are stationed at the home church in Despinos, a small town just outside of Port Au

Prince. They have spent the first year learning the language, the culture, and the people. One of their first tasks was preparing and improving the clinic, which has been sitting vacant for years. Medical treatment is a significant way to get to know people and reach them for Christ. Recently, they have remodeled two rooms with new lighting, a secure door for the new pharmacy, chairs, and new tin roof, and are now seeing an increase of patients. Joel reports that food prices have increased by 50%, and this is causing many riots and kidnappings. It also offers a challenge to offer the school children a meal. Please pray about this and that God will bless the Hess family as they spread the gospel in this needy area of the world. ■



relationship with God restored. After the restoration, one must walk in the light and obey Romans 12:1 and offer himself a living, holy, and acceptable sacrifice to God. This can be done only by a person in right relationship with God.

Can a born-again person live for years resisting a full surrender to the complete control of God in entire sanctification and remain a Christian?

Answer: No. A Christian must continually walk in all the light he has. To resist any light is to commit willful sin and the practice of willful sin is the characteristic of the sinner, not the Christian.

Is it possible for a person to be entirely sanctified and still be a royal pain to be around? I know of a person that I've heard preach on the need to be entirely sanctified, and yet he is the kind of person I would never wish anyone to have to be around.

Answer: Yes. To walk in all the light does not instantly make one mature in the fruit of the Spirit. The preacher may have grown up in a dysfunctional home, be very insensitive and unlearned in many areas of living, but truly be walking in all the light he has. Such a person is cleansed from all sin, but obviously is not a good example for a person to follow. John Wesley reminds us that even those who are "really perfect in love" struggle with many infirmities, recounting the conversation he had had "some years ago" with "a saint of God," who was a household servant. Wesley had said to her, "Jenny, surely now your mistress and you can neither of you be a trial to the other, as God has saved you both from sin." "Oh, sir," said she, "if we are saved from sin, we still have infirmities enough to try all the grace that God has given us."²

CONCLUSION

Are you walking in all the light God has given you?

1. The tense of the verb "we have" is a present tense which indicates the continual possession, and the mood is the indicative which assures the reader of the factual reality of actually having continual fellowship with God.

2. Quoted in John Wesley's Concept of Perfection by Leo G. Cox (Beacon Hill, 1964), p. 166.

—sermon outline by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE
IN PREACHING"

QUESTIONS ABOUT ENTIRE SANCTIFICATION

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

I teach a class entitled "Doctrine of Holiness." Toward the end of the semester, I asked my students to write down anonymously any questions they still had about the subject. I received eighteen questions, and here are seven of them. Can you detect the basic biblical concept that is necessary to answer each of these?

- Can a person reject his entire sanctification and still be saved?
- Can a person lose entire sanctification but not lose salvation?
- Does a person need to be entirely sanctified to get into heaven?
- Can a person be entirely sanctified and be unknowingly sinning from a lack of knowledge?
- Does an entirely sanctified person who rebels against God but later comes back to Him need to be entirely sanctified again? We do know that a person can rebel against God and later turn back in repentance and then be "re-saved."
- Can a born-again person live for years resisting a full surrender to the complete control of God in entire sanctification and remain a Christian?
- Is it possible for a person to be entirely sanctified and still be a royal pain to be around? I know of a person that I've heard preach on the need to be entirely sanctified and yet he is the kind of person I would never wish anyone to have to be around.

These questions are either explicitly or implicitly answered by 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin." I learned from reading the questions of my students that I had not sufficiently taught and adequately applied the principle of "walking in the light." I spent the next several class periods discussing this concept.

Let's talk about it: What does it mean to "walk in the light"? To give structure to our thoughts, please observe that 1 John 1:7 can be divided into three parts: (1) there is a **condition** to be fulfilled: "*If we walk in the light, as he is in the light...*"; (2) there is a **communion** to be enjoyed: "...we have fellowship one with another..."; and (3) there is a **cleansing** that is promised: "...and the blood of Jesus Christ his Son cleanses us from all sin."

I. THE CONDITION to be Fulfilled: "If we walk in the light, as he is in the light..."

The first thing we must do as we think about the meaning of walking in the light is to seek to establish a Biblical definition of light. Contextually, John says God is light and there is no darkness in Him (1 John 1:5). This means God is righteous and holy: His Word is the primary revelation of His righteousness and holiness. "*Thy word is a lamp unto my feet, and a light unto my path*" (Psalm 119:105). "*The entrance of thy words gives light; it gives understanding unto the simple*" (Psalm 119:130). "*For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life*" (Proverbs 6:23). To walk in the light is to say "Yes" to all that God's Word teaches us about living like Him. As one walks in the light, he receives more light (Psa. 36:9). If a person does not obey all that he learns from God's Word, he is not walking in the light. He is walking against light and therefore walking in darkness. To walk against light is to commit willful sin and unless immediately repented of, willful sin will separate you from God (Isaiah 59:2) and damn your soul.

II. The COMMUNION to be Enjoyed: "...we have fellowship one with another..."

The grammar here is ambiguous, but the context suggests that "one with another" means that we who walk in the light have fellowship with God and with His Son Jesus Christ (1 John 1:3).¹ John has not yet introduced the believer's relationship with other people. His focus is on the privilege of fellowship with the Godhead and in context refers to a privilege available only to the true Christian who is walking in all the light he has. John will later teach in this letter that fellowship with God is the basis for fellowship with other believers (1 John 2:6ff).

III. The CLEANSING that is Promised: "...and the blood of Jesus Christ his Son cleanses us from all sin."

There are three aspects to this promised cleansing. First, the means for our cleansing is the blood of Jesus Christ, God's Son. There is no other means for cleansing from sin. Second, the nature of the cleansing indicates that we are in need of continual cleansing. The verb "cleanses us" is a present indica-

tive which communicates in the strongest way possible the factual, actual, continual cleansing that is provided to the one who chooses continually to walk in the light. Third, the phrase, "from all sin," indicates a complete and thorough cleansing from sin. As Adam Clarke, the prince of Wesleyan commentators, says, "The meritorious efficacy of his passion and death has purged our consciences from dead works, and cleanseth us..." i.e., "continues to cleanse us, i.e., to keep clean what it has made clean, (for it requires the same merit and energy to preserve holiness in the soul of man, as to produce it."

Let's return now to our seven questions on the subject of entire sanctification and try to answer them with 1 John 1:7 in mind.

Can a person reject his or her entire sanctification and still be saved?

Answer: No. A Christian must continue to walk in all the light he or she has or become guilty of walking in darkness, which is willful sin. A person practicing willful sin is not saved (1 John 2:3-6; 3:4-10).

Can a person lose entire sanctification but not lose salvation?

Answer: No. The only way a person can "lose" ("reject" is a better term) his entire sanctification is through willful sin or unbelief (which is also sin). One cannot remain in fellowship with God (stay saved) unless he continues to walk in all the light he has.

Does a person need to be entirely sanctified to get into heaven?

Answer: Yes and No. Yes, if a person knows the Bible teaches it is God's will for him to be entirely sanctified, he must walk in the light or become guilty of willful sin. No, if a person, like the thief on the cross, has never heard of entire sanctification, or if a person has been taught entire sanctification is available only at the Second Coming of Christ. A person will go to heaven as long as he is walking in all the light he has.

Can a person be entirely sanctified and be unknowingly sinning from a lack of knowledge?

Answer: As long as a Christian is walking in all the light he has, the blood of Jesus Christ is continually cleansing from all sin. Such a cleansing includes unknown violations of God's Word.

Does an entirely sanctified person who rebels against God but later comes back to Him need to be entirely sanctified again? We do know that a person can rebel against God and later turn back in repentance and then be "re-saved."

Answer: Yes. To come back to God is the action of a backslider having his

➡(p4) our family's Share Support for our missionary work in Mexico." —*Marc and Melodie Sankey, online newsletter*

On May 8 the Rev. Steve Stetler completed language school to enable missionary work in Mexico. "This is a great accomplishment... An unbelievable amount of work and study has gone into Steve's language studies!" —*Rev. John Parker, Bible Methodist Missions*

PHILIPPINES. "High in the mountains of Luzon, among the tribal people in the village of Caritas, sits a new church dedicated to the glory of God! What a thrill it was to see it packed to overflowing for the dedication April 21 and 22 as the missionary families Keeps and Blacks, along with national leaders and General Missionary Secretary, John Parker, celebrated with joyous worshipers the planting of a new house of worship! Hungry seekers lined the altar even during the dedication services. This church was made possible through donations in memory of [Mr. Robert E. Cravens, Sr.,] father of the Revs. Rob, Mark, and Chris Cravens and by the Parkway House of Prayer." —*Bible Methodist Missions*

SOUTH AFRICA. "Peter Marais (HIM) requests prayer for the yearly Bible trip that God will help the Bibles sell in the streets, that there will be enough workers, and that He will protect them. Pray that God will supply the funds for the Bibles and that He will open new doors for storerooms. The ones that have been used are no longer available." —*Ropeholders.*

UKRAINE. "We have been preaching at about the rate of every other Sunday in a circuit of area churches. The pastors and people are always appreciative, and we sense that all are blessed as we minister through Word and Spirit. We just concluded an exciting week of studies about World Religions [at Wesley Bible College]. Thank you for praying with us and supporting us to help Ukrainian Christians witness to the truth of Jesus Christ. This means being able to engage and dispel false religions, and we appreciate very much being able to share with students the knowledge which distinguishes truth from error. We are always seeking help from the Lord for opportunities to share through preaching and teaching —*Tim and Cheryl Boyd Family, email newsletter* ■

➡(p3) for full-time Christian ministry and respond to whatever God's will is for their life.

All this is true even for many parents who know that their children will only be here for a couple of years and then move on to a college that offers training for a career field we do not and could not offer. Such parents do not see coming to GBS as wasted time. Rather they see it as one of the best investments they can make in the future of their children.

Nothing is more important to parents than their children. Nothing is more important to Christian parents than the spiritual welfare of their children. All of us here at GBS understand that and work incredibly hard to respond to that sacred trust with the highest standards of spiritual and academic excellence. God has honored that hard work and placed our graduates in positions of ministry, influence, and responsibility all over the world.

It is natural for all parents to want their children to succeed. But for them to succeed without being in the center of God's will would be the most miserable failure of all! ■

NEWS FROM THE HILLTOP continued



➡(p13) the beauty and grace of GBS's annual classical musical presentation, presented Tuesday evening, May 6, in the historic sanctuary of Covenant/First Presbyterian Church in downtown Cincinnati. The choir, accompanied by an orchestra, sang Franz Joseph Haydn's "Seven Last Words of Christ" and Johann Sebastian Bach's "Jesus Priceless Treasure."

BRIEFLY NOTED: The GBS choir and orchestra performed at the National Day of Prayer Rally, held Thursday, May 1, on the steps of the Hamilton County Courthouse, Cincinnati, Ohio. ■

Meal-A-Month

For 107 years God's Bible School and College has been a ministry of faith. Today forty cents out of every dollar it takes to operate GBSC must come from donations. GBSC has been blessed over the years by friends who faithfully remember the school as part of their monthly giving. We want to give our Revivalist family an opportunity to support GBSC in a systematic way. The Meal-A-Month Program is a new initiative to build monthly partners who want to invest in the training of young people for ministry. An ongoing donation equivalent to the cost of one or two meals a month will make a real difference. We have three giving options for your convenience:

- Pay by check • Pay by Credit or Debit Card • Automatic Electronic Funds Withdrawal from checking or savings •

Our goal for this year is to sign up 1,810 members in the Meal-A-Month Program. Many of you will recognize 1810 as our historic address here on the Hilltop. Each month you will see listed the new additions to this strategic program.

- | | | | |
|------------------------------|-----------------------------|-----------------------------|-----------------------------|
| 58. Pamela Groves | 72. Marie Ford | 82. Ryan Colson | 92. Jonathan Fall |
| 59. John Neville | 73. Jewel Parker | 83. Craig McLaughlin | 93. Daryl Muir |
| 60. Kathryn Hamlin | 74. Erma Tyler | 84. Mabel Peden | 94. Kent Jeffries |
| 61. Greg and Brenda Johnson | 75. Tom McClain | 85. David Gardner | 95. Emilie and Jeremy Leach |
| 62. Bill Justice | 76. Mary J. Pace | 86. Lorretta Hawbaker | 96. John Gordon |
| 63. Floyd and Virginia Hyatt | 77. Sharon Bowman | 87. Trisha Cassity | 97. Harold Carpenter |
| 64. Lillian Turner | 78. Edward Morse | 88. Jeff and Rebecca Paulus | 98. Jordan Yaryan |
| 65. Jane Wetherald | 79. John and Joella Wollack | 89. Glenn and Ruth Dotson | 99. Helen Jarnigan |
| 66. Ruth Hooker | 80. A Friend from Wisconsin | 90. Merle and Cindy Hook | 100. Sam and Carolyn Deets |
| 67. Susan Day Underhill | 81. Margie Hall | 91. Denise Mitchell | |

Join online at www.gbsgift.com, or fill out this form and mail it to God's Bible School and College, Office of Advancement, 1810 Young St., Cincinnati, OH 45202; or email the information to jhooker@gbs.edu. We will send you a thank-you gift as a token of our appreciation for your generous support.

Please get me started in the Meal-A-Month Program

Name _____

Street Address _____

City _____ State _____ Zip _____

Phone _____ Email _____

Giving level ___\$5 ___\$10 ___\$15 ___\$20 ___other: _____

Giving options: ___Check ___Electronic Transfer ___Credit Card

➡(p4) preachers and as Christians to proclaim the whole truth....

RICHARD HUTTON
Vero Beach, Florida

PRAYER FOR MINISTERIAL DIVISION

"Please add my name to the prayer list for the ministerial students at God's Bible School. At age 88 I am unable to do much for my Lord, but this I am able to do. As an intercessory prayer warrior, I would love to pray for each individual by name. I was a student there from 1944 to 1948, and I know what prayer can do."

OPAL FORRESTER

LOVES THE REVIVALIST

We love the *Revivalist* and appreciate your ministry.

PASTOR KEVIN MOUSER
Glasgow, Kentucky

STILL PROCLAIMING SALVATION

In my great grandfather's Bible we found a copy of the *God's Revivalist*, Volume XVI, dated August 25, 1904. We went on line; and here you are. It is reassuring that you are still at work proclaiming salvation to the lost.

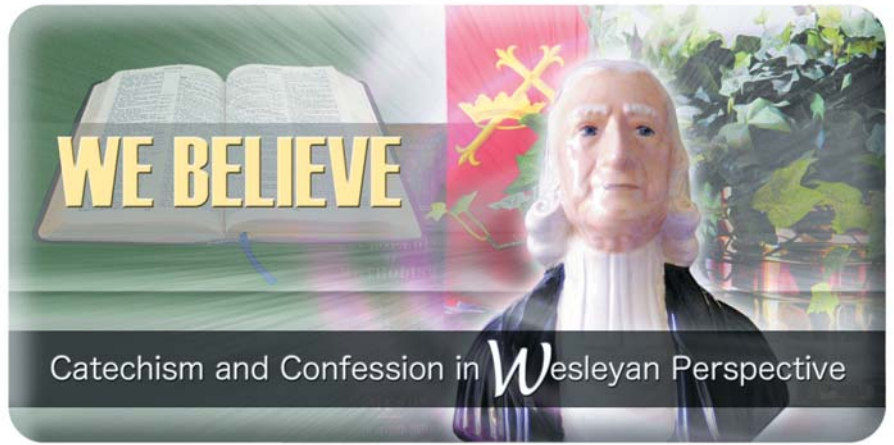
DEBRA SAFRT
email

What a story that little paper could tell! God's Revivalist has been published continuously since 1888. We rejoice that God has us "still at work," doing what He called us to do at our beginning—120 years ago!
—Editor

EACH ISSUE

A tremendous magazine! I look forward to each issue. Keep doing it the way you've been doing it!

BILL ELLIS
Scott Depot, West Virginia



We continue our series of brief statements reasserting basic truths foundational to Wesleyan theological conviction.

XX. ADOPTION AND ASSURANCE

Blessed assurance! *Jesus is mine, / O what a foretaste of glory divine!* For over a century our congregations have sung these thrilling words expressive of Fanny Crosby's passion for conscious fellowship with Christ. Central to the Methodist piety that was her legacy, this emphasis had been widely neglected until vigorously renewed by John Wesley and his circuit-riding preachers. For as they insisted, God assures His dear children of His favor by the immediate "testimony of the Spirit," which, as Wesley tells us, is "an inward impression on the soul" by which the Holy Spirit "directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."

This joyous sense of Christian assurance is the privilege of all who have been adopted into God's family. Adoption occurs at the moment of our conversion, simultaneous with justification and regeneration. "Justification removes our *guilt*, which is a barrier to the way of our admission into God's family," as Dr. Thomas Ralston explains; "regeneration changes our *hearts*, imparting a fitness for admission into that family; and adoption *actually* receives us therein, recognizing us as God's children redeemed by Christ, washed and sanctified by his blood and Spirit, and admitted into covenant relation with God our Father."

Just as we receive into our families children who are not ours by natural birth and make them our own by civil adoption, so God receives us into His family by spiritual adoption and makes us His sons and daughters. No longer do we shrink in cringing fear of His displeasure and His wrath, for now we are His trusting, obedient children and He is our loving, gracious Father. In this warm family relationship we flourish in glad confidence of His forgiveness, His nurture, and His acceptance, delighted that He is ours and we are His—His now and His forever!

"For ye have not received the spirit of bondage again to fear," writes St. Paul, "but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God, and joint-heirs with Christ...." (Romans 8:15–17).

Here is "blessed assurance" indeed, as Fanny Crosby tells us—"a foretaste of glory divine." —LDS ■

This is why our forebears made such an issue about being “earnest Christians.” Indeed, they were so intense about keeping their hands upon the plow that a well-known Calvinist divine once labeled Methodism as “Christianity in earnest.” James Caughey, one of our most powerful 19th-century evangelists, actually wrote a book by that title; and Benjamin Titus Roberts, another of our heroes, published a periodical called *The Earnest Christian*.

Wherever we’re true to our heritage, we’re still convinced that every Christian must be an earnest one! We’ve had our pretenders, vacillators, and backsliders—far too many of them, to be sure—but we’ve never accepted pretense, vacillation and backsliding as the norm for Jesus’ followers as has popular religion. For everyone of us is called to be an earnest Christian, and an earnest Christian is a faithful Christian—faithful in the serenity of peace or the agony of war; in the thrill of victory or the crush of disappointment, in the throb of life or the threat of death—faithful to God, to himself, and to others. *Semper Fi—always faithful!*

AN EARNEST CHRISTIAN IS FAITHFUL TO GOD

This shapes everything he thinks, he says, and does. For whether a struggling teenager or a settled saint, he lives in binding covenant with the Lord of Hosts according to its terms. As the old baptismal oath requires, he has

Everyone of us is called to be an earnest Christian, and an earnest Christian is a faithful Christian.

renounced “the devil and all his works, the vain pomp and glory of the world.” He has bent his knee to Christ *in full allegiance*; he has placed his faith in Christ *in full reliance*; he has fixed his will in Christ *in full obedience*. Forever he is the Lord’s, and he would rather die than play the part of Judas the betrayer. His conversion is genuine and thorough, and readily he opens his heart to the advance of sanctifying grace.

He loves God above every other loyalty, prepared to lose friends and face “the world’s dread frown” rather than offend Him who is his chief delight and chief pursuit. “*If to the right or left I stray, / that moment, Lord, reprove,*” he prays, fearful always to grieve the Spirit; “*And let me weep my life away for having grieved thy love.*” God has become his center and his source; and he finds continual refreshment in Him through prayer, the Word, and the other means of grace that He so mercifully provides. So an earnest Christian devotes himself to the way of duty;

which, as he has found, is also the way of blessing; and because he is a faithful man, he also is a happy man.

AN EARNEST CHRISTIAN IS FAITHFUL TO HIMSELF

This means that he will be true to the vows which he has sworn and take every measure to fulfill them. His strengths, as he acknowledges, are talents entrusted to Him by God; and so he does not boast of them, but as a faithful steward returns them gratefully to their Giver. His weaknesses he honestly confronts as painful reminders of human frailty, guarding continually against them lest they lead him to treason against His Lord.

Determined to “walk in the light as He is in the light,” he finds cleansing in His Saviour’s blood and rejoices in loving and expanding fellowship with Him. Like Jesus Himself, he loves righteousness and hates iniquity, rejoicing in the law of the Lord “on which he meditates day and night “and rejecting the empty promises of this false world which crucified Him. So an earnest Christian keeps his focus on the eternal prize as he sings along his way, “*Go, friends, that would keep me from him! / Go joys that would share with his love! / Go hopes that would draw me to sin! / Go all that from him would remove.*” He warmly embraces his brothers and sisters who share the journey with him in the communion of Christ’s body, which is His church.

“To thine own self be true,” wrote William Shakespeare; “And it must follow, as the night the day, / Thou canst not then be false to any man.” That is what an earnest Christian is—true to the very core of his being—and he does not play deceptive games with others, much less with God, since he does not play deceptive games with himself. Transparent, honest, and sincere, he rigorously examines his conscience by the

Scripture’s teaching and through the Spirit’s searching; and readily acknowledging his faults, prays as Our Lord has taught us, “Forgive us our trespasses.”

AN EARNEST CHRISTIAN IS FAITHFUL TO OTHERS

He loves his neighbor as himself, treating both those who admire him and those who revile him with unselfishness, gentleness, and courtesy, purposing thus to obey His Lord’s command and to follow His example. For even the most degraded are of eternal worth, the result of divine creation and the object of divine redemption. Our Lord brought pardon to the lost and sinful; He brought comfort to the poor and suffering; He brought hope to the forgotten and despairing. For His sake and in His name every earnest Christian must do the same.

So in every aspect of life—in all business, social, and family circles—Jesus’ followers are to treat others as they would be treated, preferring their interests to

their own, affirming their worth, sharing their joys, bearing their hurts—yes, weeping with those who weep and rejoicing with those who rejoice. For we are to show His winsome holiness to those who will never see it unless it is reflected in our own initiatives and responses, even when we have been hurt, despised, and rejected. So Christians are charged to forgive whatever has been done against them, even in the most painful situations, as did He.

When they fail in these ideals, they receive the rebuke of the Spirit for their faults and seek His pardon and the pardon of others whom they have offended, sorrowing that they have failed to be the conduit of grace they should have been. But in their humility and weakness, God increasingly reveals Himself in the Spirit's fruit that He produces in their lives—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control." Those who know them best marvel how "from glory unto glory" He transforms these friends of Jesus into His likeness.

Thus, it is an earnest Christian's purpose to model not only His Master's love of sinners, but, at the same time, His hatred of their sins. So he does not laugh at what is wrong or rejoice in its results; but according to the light that he is given, throws himself into every effort to establish what is right. His passion is for God's kingdom which he puts first in all his choices, attitudes, and actions; and thus he bears witness to His Lord; and thus he demonstrates to others what it is to be a real Christian. He is faithful to others, because first he is faithful to God and to himself.

In its dramatic conclusion, the leathernecks' official hymn insists that even up in heaven, "the streets are guarded / By the United States Marines." That's fanciful, of course, as they would smilingly admit—though as they would add, their noble and heroic deeds qualify



TRUE REPENTANCE

by Sonja Vernon

"Straightening up, Jesus said to her, 'Woman, where are they? Did no one condemn you?' She said, 'No one, Lord.' And Jesus said, 'I do not condemn you, either. Go. From now on sin no more'" (John 8:10–11, NASB)

Reading this familiar story some time ago, I was struck by something that I *didn't* see. Everything else was there: obvious sin, accusing witnesses, the forgiving Savior, and a changed life. But where was the dramatic scene in which the woman proved just how sorry she was for her wickedness and made promises never to do it again? I couldn't find that in this passage; but I did hear Jesus say, "From now on sin no more."

Many of us have come in contact with individuals who are extremely adept at making apologies. They sound sincere, take personal responsibility, and let us know just how sorry they are for what has happened. However, after some time, their offending behavior is repeated, along with the beautiful apology; and after enough cycles, one has to wonder how sorry they really are. We would gladly trade their flowery words for a simple cessation of their bad behavior.

How often does the same thing happen to our Heavenly Father? We feel the need to prove our sorrow over our sin by shedding enough tears, making enough promises, or praying enough prayers. But may we remember that we come to a God who values obedience much more highly than grand displays of penitence. His desire is that we stop willfully sinning, and His grace provides the power that we need to do just that! ■

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

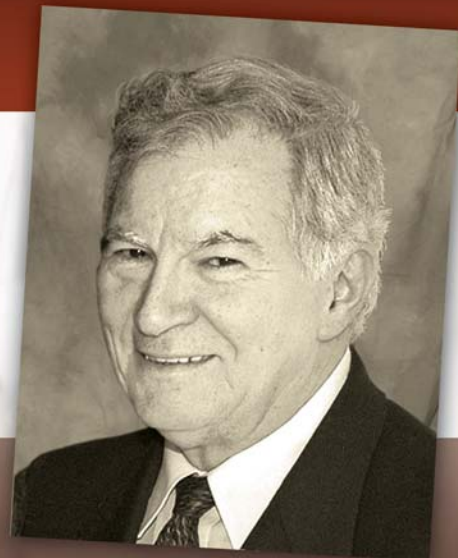
them for such celestial service. For "always faithful" is their motto, as it must be for every earnest Christian, because always an earnest Christian is a faithful Christian—faithful in the serenity of peace or the agony of

war; in the thrill of victory or the crush of disappointment, in the throb of life or the threat of death—faithful to God, faithful to himself, and faithful to others. *Semper Fi—always faithful!* ■

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1. Historical Survey of Positions on Divorce and Remarriage through John Wesley
2. Historical Survey of Positions on Divorce and Remarriage from Wesley to the Present within the Wesleyan Tradition
3. Mistakes to Avoid when Discussing Divorce and Remarriage
4. Dealing with the Divorced and Remarried: Church Membership, Church Leadership, and Learning to Work within your Tradition