



**GOD'S** REVIVALIST

October 2005

*and Bible Advocate*

Autumn...

*“Season of mists and mellow fruitfulness...”*

*(first line of “To Autumn” by John Keats, 1795-1821)*

# the editor's view



LARRY D. SMITH

## UNDER THE OLD CONSTITUTION

Ira Spear was the elderly layman who kept us to the daily schedule at the old Ansley campground. Lifting a cracked and welded bell from its shelf near the crank-operated telephone in the kitchen, he would sally forth, swinging it with such insistent clamor that only deafened ears or hardened consciences could ignore its summons. Although Brother Spear moved long ago to his final home, his bell echoes in my memory still.

"Camp and conference" continued in that dusty little town for twelve days during the scorching heat of late July and early August. We kept ourselves from meltdown with funeral-parlor fans and tepid water from the family bucket in our tiny cabin. But the heat really didn't matter, for camp meeting was a foretaste of that "holy Jerusalem" which the Revelator saw "descending out of heaven."

For us youngsters, of course, there were times far more terrestrial than celestial. We loved to soak each another at "Old Face-ful," the mud-surrounded drinking fountain made from a lead pipe and a wooden trough. We yelled like painted warriors during the baseball game between "the preachers and the kids." We guzzled orange pop and teased the giggling girls at Brother Gossard's hole-in-the-wall concessions stand.

But for all of this, heaven was constantly impressed upon us; and so was its blistering alternative. At whatever cost, as our evangelists forcefully reminded us, we must gain the first and escape the second. So for an hour or two each evening, while the village light plant belched noisily nearby, we were confronted first by Sinai law, then comforted by Calvary love. Whenever "Softly and Tenderly" began the altar call, I was ready to hustle down the narrow way that led to coming glory.

At times, however, coming glory seemed already present. Whether we were "caught up" into heaven (p22) ➡

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# the president's page



## BEARDING THE LION IN HIS OWN DEN

by Michael R. Avery, president

Since 9/11, President Bush has developed a doctrine on terrorism that seeks to find, confront, and destroy the terrorist in the very land that breeds him and in the very cave that hides him. The Apostle Paul had a similar doctrine for evangelism. He believed in taking the battle to the strongholds of sin. Like a shrewd general, Paul targeted Ephesus, Thessalonica, and Corinth—large population centers, wealthy in commerce and flourishing with pagan gods—with the gospel. He confronted pagan scholars, cut-throat business leaders, and demon-possessed sorcerers with unflinching confidence that the power of grace would win the day. He was determined to press the claims of the gospel all the way to Rome. That gospel must be sounded in the ears of Caesar!

This common approach shared by President Bush and the Apostle Paul comes from the belief that you have to beard the lion in his own den. Early Wesleyans shared this belief. John Wesley saw the English people

languishing under the tyranny of sin and took the gospel to the coal mines and open fields. The Salvation Army marched into the jaws of Hell itself to save the most degenerate and neglected among society. American circuit riders followed the settlers by boat and on horseback to confront sin and convert the sinner. The Methodist come-outers of the late 19th century left a staid mother Church and started hundreds of store-front missions, all for the purpose of getting the gospel to those who needed it most. With only a few exceptions, the first Bible colleges were located in the hearts of our greatest cities so that their students could confront the lost masses with the gospel message. To put it plainly, the church has always taken the offensive to reach lost souls wherever they are found.

It seems that the contemporary Church has lost this philosophy. America's population is increasingly more urban, but the church is becoming more and more suburban or rural. The great urban centers of America are ripe for the gospel, but the Church is leaving them untouched. Why? Have we lost confidence in the power of the gospel? Have class, status, and racism paralyzed the Church? Have we silenced our conscience by telling ourselves that we give heavily to foreign missions? Are we so out of touch that we can't see the rise of a new frontier in missions?

Not everyone has missed the great open door. Robert Lupton and F.C.S. in Atlanta, Jim Cymbala and Brooklyn Tabernacle in New York, and Eric Himelick in Indianapolis are men and organizations that are bucking the trend and advancing the gospel in the hearts of major cities. A group of young people right here in Cincinnati are going into the inner city, working the streets, befriending other young people, taking them to Sunday School, church, youth camp, and camp meetings. They are winning them to the Lord, discipling them in the faith, helping them get an education, and starting them down the road to a meaningful life that breaks the cycle of sin and rescues generations yet unborn. Five of those youth with changed lives are enrolled in our school right now. The beginnings look small, but the long-term impact will be huge.

The Church holds the answer to the problems within our large urban areas. It was the gospel that saved England from revolution, and it will be the gospel that saves America's large cities from implosion. But somebody is going to have to rise to the forefront with a confidence in the gospel and a boldness that dares to beard the lion in his own den. ■

# Letters

## TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to [revivalist@gbs.edu](mailto: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.

### GREETINGS FROM KIEV

The following message was received by email September 2, 2005, from the Rev. Tim Boyd, missionary to the Ukraine and instructor at Kiev Wesley Biblical Seminary. —Editor

Dear Brother Smith,

Greetings in Jesus from Kiev! For some time I have been desirous of writing you, but class preparation for college kept me perpetually occupied; and then came appendicitis. I am recovering from the surgery, which was a small thing compared to those who suffer daily with such infirmities for which they have little hope of care or comfort. I give all glory to the Lord for the care I had in the hospital here and for the healing He is giving me.

However, I am somewhat consoled that I delayed writing you because of the report I want to give you about the blessings I have been gleaning from your writing and publishing ministry. I have found a deep well of resource in *God's Revivalist*, *The Journey*, and your own *When Steeples are Falling* for classes (Christian Theology and Practical Christianity).

I have been preparing to teach at Kiev Wesley Bible College and have used the three aforementioned works to much gain. Specifically for the Practical Christianity class I have been greatly helped in the practical articles in *The Journey* and *God's Revivalist*. I have studied the thoughts and content of many of the articles and have been impressed by their counsel in practical spiritual disciplines. I can feel confident that when I am teaching students who have lived in a country long bereft of applicable practical principles from the Word of God that I am drawing from some of the best in matters of spiritual formation and practical Christian living.

From your own work (*When Steeples Are Falling*), I find applicable truth in the context of a beautiful literary style. I use your material in so many ways to initiate ideas or bring stability to my own faltering concepts. Your words are encouraging, enchanting, (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.

**PHILIPPINES.** "Our Conference Center building project in Illagan Isabela is well underway. The surrounding walls are up; the well is dug and a second one is halfway completed; the road is poured, the twelve-foot front gate and the smaller pedestrian gate have been hung; the foundation for the national home and office and dormitory is complete; and the beams are being formed. Thanks for your prayers for David Yucaddi, Leo Dirilo, Manuel Balido, and myself as we direct this project." —Tim Keep, *Email*

**ROMANIA.** "I feel like a shepherdess with several flocks of sheep. Some of my 'ewes' (church ladies) are suffering from various maladies (emotional exhaustion, overwork, no support system, spiritual assault). Several of my lambs have sprained joints and strained muscles from the exhausting adaptation to their own growth. One of my lambs is determined to go his own way and do his own thing, but he's limping horribly. One of my lambs is having trouble recognizing the Great Shepherd's voice for herself, and would rather I told her what He is saying. One ewe lamb from a more distant flock doesn't know how to forgive, and this makes life hard for her and two other ewe lambs in her flock.... Would you please ask God to give me His own wisdom for 'shepherding?'" —Andrea Whiteman, *Email Newsletter*

**SPAIN.** "The summer arrival in Spain of Josh and Susy Fajardo and their two daughters marked the official opening of Free Methodist work in our 71st country.... Josh says, 'God is doing something great in Spain,' a country where there is only one evangelical church for every 50,000 people." —Light and Life

(continued on page 6) ➡



## WHY DO CHURCHES DIE?

*By Glenn D. Black*

Churches are born. And churches die. In between these two epoch events are exciting happenings. But a church's demise is always sad. Why do local churches die?

Churches die because of lack of focus. A church can appear, organizationally polished and purring with efficiency, but inwardly and in spirit undernourished, anemic, decaying... totally deficient in clear and constant focus relative to evangelizing the lost, discipling believers, and ministering to society. Too often the generation which gave birth and life to a local church will also be the generation to inflict death to the same local church. Why? Because of a selfish focus on themselves instead of Christ and others.

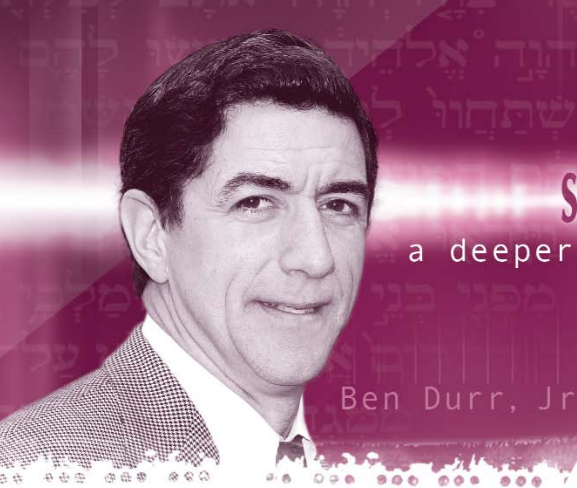
Churches die due to a lack of faith. A loss of faith propels a local church to hoard money, ignore the needy around them and neglect world missions. A lack of faith tempts a local church to cease providing for the needs of its pastor and participating in district and denominational activities. Replacing a vibrant faith will be affluence, apathy and animosity...not to mention spiritual conceit and arrogance.

Churches often die for lack of finances. Local churches' assets may total into the multiplied thousands. But the dwindling of giving of tithes and offerings will strangle a church to death. When our outgo is more than our income, our downfall is eminent. A dying church will first cease paying budgets to the denomination and district, then cease providing adequate salary for its pastor, and...it ultimately ceases to be at all.

Why do churches die? A lack of focus, faith and finances are among the reasons. The ultimate bottom-line reason is discovered in Revelation 2:4. In spite of our religiously romantic talk, we simply have ceased to love God with our whole heart, soul, mind, and strength and our neighbor as ourselves (Mark 12:30-31). We have left and lost our first love. And we are the church! ■

*The Rev. Glenn D. Black (GBS '69 HS, '74 BRE) is a former editor of God's Revivalist and the superintendent of the Kentucky District of The Wesleyan Church. This article is reprinted with permission from the Kentucky Wesleyan Messenger.*

OCTOBER 2005



Ben Durr, Jr.

## SECOND THOUGHTS

a deeper look at Scripture

(continued from page 4) ➡

**VIETNAM.** John Parker reports on a recent conference at which he and Melvin Adams, Co-Director of Barnabas Ministries, spoke to pastors. “We arrived in Cambodia, one of the poorest and most devastated countries in the world...to minister to precious, persecuted pastors and church leaders from Vietnam. These dear brothers had braved the guns of the Communist border guards and the perils of a three-day walk through rugged terrain.... How blessed it was to minister to those who have proven their faith in such trials! After two back-to-back conferences, we visited ministry in the poverty stricken villages.... Here ministry has taken on the form of simple humanitarian outreach in providing sources of food and income as well as clean water and hygiene training.” —*John Parker, Bible Methodist Missions*

**ZIMBABWE.** “I have now traveled to Zimbabwe on six occasions. Our work is focused on meeting basic needs of orphans and vulnerable children. We are involved in providing food assistance in over 20 locations, serving more than 7,000 orphans. We have provided the funds to pay school fees and purchase uniforms for nearly 1,400 children. We have shipped over 2,000 school-supply kits.... The AIDS pandemic of southern Africa has been called the ‘greatest humanitarian crisis’ in the history of humankind. Millions of children have been orphaned. Millions more will follow.... I am convinced that history will judge the Church of this generation based in part upon how we respond to the needs of the suffering children of Africa.” —*Greg Jenks, Good News* ■

### THE VIRTUE OF WEAKNESS

“... I will glory in my weakness...” (II Cor. 12:9)

My wife does the grocery shopping for our family, but I usually have the “privilege” of lugging the results of her efforts from the car to the kitchen. Maybe you husbands can identify with me. I survey dozens of grocery bags piled haphazardly around a twelve-pack of Diet Rite, a case of laundry detergent, and a crate of paper towels! (That’s a bit of an exaggeration, but not much!) I ponder the situation with one question on my mind: “How do I get all this into the house in one trip?” And so, with plastic bags looped around each finger and various items under each arm, I try to be the hero who I am not!

What is there in the nature of a man that wants to prove himself strong—that longs to conquer, to achieve, to overcome? I’m certain that this instinct is God given; but as with other things human, it has been tainted by the Fall, twisted into something that can produce a thousand woes. Every society, modern and ancient, has been obsessed with strength, including our own—a fact attested by the rampant steroid abuse in the athletic world. Weakness is not a virtue in this earthly kingdom.

We Christians, though, are not primarily citizens of an earthly kingdom, but a heavenly one. And this heavenly Kingdom is filled with paradoxes, one of which is articulated by Paul in II Corinthians 12:10: “When I am weak, then I am strong.”

The Corinthian church was not known for such humility and self-abasement. Rather, the apostle had to deal

with its members sternly about arrogance, pride, and self-confidence. Paul then suggests that if they want to get into a bragging contest, he could win such a debate. His vigorous itinerary, his litany of sufferings, and his supernatural spiritual revelations are entered as a few examples of the sorts of things about which he could brag.

But Paul chooses not to do so. Ironically, he opts to brag about a “thorn in the flesh” that God had allowed to “buffet” him. Though Paul had cried out for deliverance, God’s response three times had been to urge him to submit to its pain and allow the thorn to be an entry point for grace. When Paul began to understand that this hurtful thing was a potential magnifying glass through which the grace and power of God could be revealed, he quit his protest and, beyond resignation and submission, moved to embrace the thorn and even to “glory” in it!

This is not some twisted thinking that imagines pain to be pleasurable. No! At the end of the day, after all, the “thorn” was still a thorn. But Paul got ahold of the idea that God’s grace and power are magnified more in weakness than in strength; and with a sanctified spirit, he found that the hurtful became helpful.

Pondering this attitude I am beginning to understand that God is not impressed with “supermen.” (Remember this the next time you haul in groceries!) And I’m learning to appreciate the paradoxical truth that God can do mighty things, if He can just find a weakling through whom to do them. ■

*Ben Durr, Jr., is a pastor and member of the faculty in the Division of Ministerial Education at GBS.*

# A QUICKENING RAY:

## What Wesleyans Mean By “Prevenient Grace”

by Edsel Trouten

Sometimes it is easier to tell what a thing *is not* than what it *is*. Consider some statements about what Wesleyans *do not* believe about prevenient grace.

1. Wesleyans do not believe that prevenient grace empowers sinners to come to God any time they choose. Jesus said, “No man can come to me, except the Father...draw him” (Jn. 6:44).

2. Wesleyans do not believe prevenient grace allows sinners to choose to come to God because they possess free will. Wesleyans deny all natural “free will” and confess all “human willing” comes about by “free grace” (Phil. 2:12-13).

3. Wesleyans do not believe prevenient grace empowers sinners to exercise faith any time they choose. The author of faith and salvation is God alone (Eph. 2:8; Heb. 12:2).

4. Wesleyans do not believe prevenient grace empowers sinner so that they may turn to God on their own initiative. Every movement toward God is a grace assisted movement (Rom. 3:11).

5. Wesleyans do not believe that a sinner can comprehend the truth of God without prevenient grace operating through the ministry of the Spirit of Truth (II Cor. 3:6).

6. Wesleyans do not believe that forgiveness comes to a sinner automatically, but, rather, it comes through a prevenient grace-assisted continuum of human responses (Jn. 15:5).

Dr. Ray Dunning defines prevenient grace as “that grace that comes before and refers to God’s activity prior to any human movement toward God.” He continues by noting “that from the human side its necessity is the all-pervasiveness of original sin, or total depravity, which affirms that total inability of man to initiate the divine-human relationship.” He adds that “from the divine side, it is grounded in the nature of

God as love” (Dunning, *Grace, Faith and Holiness*: 338).

John Wesley described prevenient grace even more carefully when he identified what occurs in the early stages of what he would have thought of as a “regenerative process.” He wrote that prevenient grace is seen in “that first wish to please God, the first dawn of light concerning his will, and the first, slight, transient conviction of having sinned against him.” All this, Wesley noted, “implies some tendency toward life, some degree of salvation, the beginning of a deliverance from a blind, unfeeling heart” (*Wesley’s Works*, VIII: 472).

Charles Wesley caught the concept of prevenient grace beautifully in a verse of hymn:

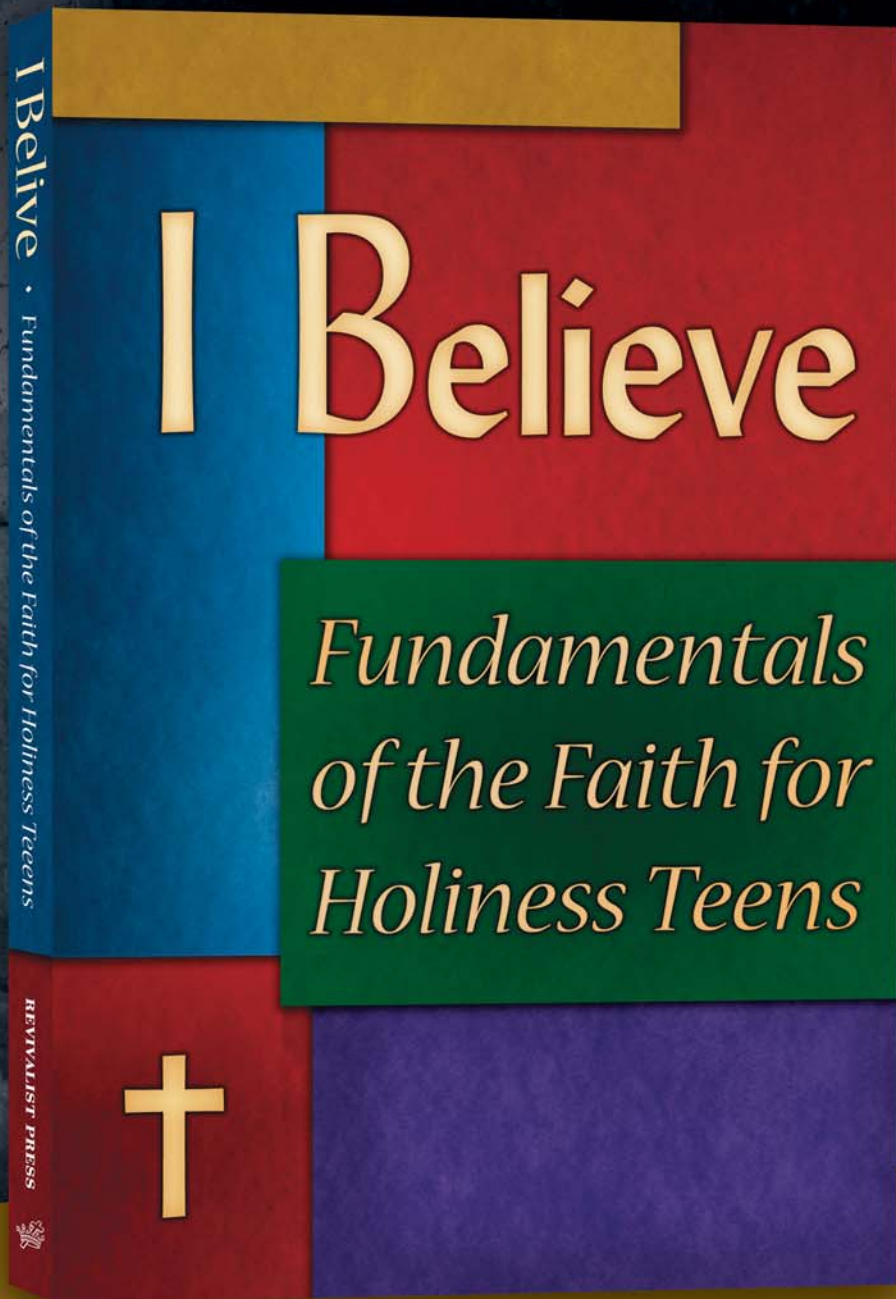
*Thou dost the first good thought inspire;  
The first faint spark of pure desire  
Is kindled by thy gracious breath.  
By Thee made conscious of his fall,  
The sinner hears the sudden call,  
And starts out of the sleep of death.*

John Wesley gave particular attention to prevenient grace in the operation of conscience. “No man living is entirely destitute of what is vulgarly called natural conscience. But this is not natural; it is more properly termed preventing grace [i.e., prevenient grace]. Every man has a greater or lesser measure of this, which waits not for the call of man” (*Wesley’s Works*, VI: 512).

“Wesleyan-Arminian theology holds that human conscience is not a natural attribute of humankind; conscience is created within us by the prior work of prevenient grace” ([www.revneal.org/writings](http://www.revneal.org/writings), 1/11/2005, Prevenient Grace: 4).

The graphic scene in the Garden of Eden following Adam’s disobedience is a beautiful portrayal of prevenient grace. The Lord God called unto Adam, and said unto him, Where art thou? (Ge. 3:9). For Whose sake was the question asked, Adam’s or God’s? “Where art

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thou?" is the call of love; the call of prevenient grace. God's question to Adam is not for His sake but for Adam's sake. "God seeks him not because he is lost from His knowledge but from His communion" (Dunning, *Grace, Faith and Holiness* 291).

The important question to ask here is, "Did Adam have an ability prior to the restoration of his fellowship with God to respond to God's entreaty?" The simple narrative seems to suggest that he did! But it must be clearly stated that Adam's response was not an unassisted response. This is the first example in scripture of the assisting, empowering work of prevenient grace.

Another beautiful example of prevenient grace is seen in the story of Lydia (Acts 16:14-15), "...whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Before she was converted and baptized, the Holy Spirit in prevenient grace removed the scales from her eyes so she could comprehend and receive the message preached by the Apostle Paul. She was dead to the message apart from this Spirit-applied prevenient grace.

Wesley's "theology ends where it begins, with the optimism of grace triumphing over the pessimism of nature. 'With man' because of the deadly effects of sin, 'it is impossible' to be reconciled to God and to do his will. 'But with God all things are possible.' The life available in Christ is a life of free salvation. It is life free for all, a life that already is at work in all by the ceaseless operation of God's prevenient grace, and a life that can come to flower in all through the one way of faith in Christ" (Williams, *John Wesley's Theology Today*: 199).

Surely we must sing with Charles Wesley:

*Long my imprisoned spirit lay,  
Fast bound in sin and nature's night.  
Thine eye diffused a quickening ray;  
I woke, the dungeon flamed with light!  
My chains fell off; my heart was free.  
I rose, went forth, and followed Thee. ■*

**The Rev. Edsel Trouten** (GBS '58 HS; '61 ThB) is an evangelist and conference speaker residing with his wife Alice ('60 ThB) in Kuna, Idaho. He is a former faculty member and campus pastor at GBS.



# Youth Challenge

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(11) *Ethel Belle Baughey Scholarship*, Nicolas Logan; (12) *Rev. William E. and Hazel C. Jackson Scholarship*, Heather Christner; (13) *Dr. Leslie Wilcox Scholarship*, Joanne Loper; (14) *Edna Erle Brothers Messerschmidt Memorial Scholarship*, Jennifer Hartkopf; (15) *Merle D. Wolf Memorial Scholarship*, Joseph Hough; (16) *Nathaniel Joslin Memorial*

## SCHOLARSHIPS AWARDED AT OPENING SERVICES

At convocation services, Sunday, August 21, marking the opening of the 2005–06 academic year, the following scholarships were awarded by the Rev. Jack Hooker, GBS Vice President for Advancement:

(1) *Crawford Family Scholarships*, Faith Resor, Stephanie Rose; (2) *Myrtle Jessup Ministerial Scholarship*, Jesse Moke; (3) *Marvin Jewell Ministerial Scholarship*, Nathan Gumbiner; (4) *Frank Little Scholarship*, Peter Highley, Joel Chopp; (5) *C. Helen Mooshian Scholarship*, Rebekah Raisch; (6)



GBS 2005 SCHOLARSHIP RECIPIENTS

# 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](mailto:revivalist@gbs.edu).



## BIRTHS

To **Michael and Juanita (Wilson) Albertini**, a son, **Isaac Michael Albertini**, born August 7, 2005,

Albany, New York. Juanita, a GBS graduate (AA in Secretarial Science, 1999), worked in the Office of Admissions, 1994–2000, and later in the Office of Financial Development.



To **Tim and Becky Keep**, missionaries to the Philippines, a daughter, **Samantha Elizabeth Keep**, born in Manila, August 16, 2005.



To **Joey and Andrea Ratcliff**, a son, **Ethan Charles Ratcliff**, born August 2, 2005, Cincinnati, Ohio. Joey is a GBS senior in the Division of Ministerial Education, and Andrea is a 2004 GBS graduate (BA in Music Ed).

To **J.D. and Heather Williamson**, a son, **Shawn Diesel Williamson**, born June 13, 2005, Chillicothe, Ohio.



Grandparents are Stan (GBS '76 HS) and Jan Ellingson, and great-grandmother is Catherine Taylor Ellingson (GBS '85 BA).

Scholarship, Jeremy Robison; (17) Stanley and Evelyn Kendall/Stanton Christian School Scholarship, Elizabeth Clemens; (18) Aubrey Elam Indoor Camp Scholarship, Angela Sagely; (19) The Carl Victor and Bessie Hedstrom and Alvin and Gertrude Hedstrom Memorial Scholarship, Keith Flynn; (20) The Chester C. Elliot and Leliah E. Roberts Elliot Scholarship, Eric Stanberry; (21) The Hazel (Trouten) Scheid Memorial Scholarship, Troy Burns; (22) The John O. (Mickey) and Annie E. McGuire Memorial Scholarship, Elizabeth Reimann; (23) The Leonard and Janet Sankey Scholarship, Krista Blair; (24) The David and Clare Martin Scholarship, Kimberly Roy; (25) The Norma J. Sturgeon Memorial Scholarship, Joshua Cook, Candy Garrett; (26) The Gertrude Taylor Memorial Scholarship, Eric Stanberry; (27) The Dr. J.D. Young Memorial Scholarship, Jason Hopkins; (28) The Peter B. and Patricia J. Moran Scholarship, Bennett Bullock; (29) The Dr. R.G. Flexon Memorial Scholarship, Samson Godatha; (30) The Marjorie Bryner Memorial

Scholarship, Carlson Benjamin; (31) The Ronald M. Sherrill Memorial Scholarship, Laura Chapman.

The following are recipients of a one-time scholarship provided by Mr. Tom McClain: Aubrey Ng'Andu, Cherie Jones; and of The Betty Jane Speth Scholarship: Jaleesa Ford, Jennifer Key, Jordan Duncan, Elizabeth Thompson, Stephanie Grosso; and of the Barbara Russell Memorial Scholarship: Valerie Proffitt. In addition, two new scholarships commenced this school year. These included the McNeill Memorial Scholarship: Brandon Mills; and the South Bend Union Chapel Scholarship: Kurtis Lewis. In total, 43 students received scholarships totaling \$23,355.

President Avery and the appropriate divisional chairpersons greeted each of the scholarship recipients.

**DR. MARK A. SMITH APPOINTED PRESIDENT-ELECT OF CIRCLEVILLE BIBLE COLLEGE**

Dr. Mark A. Smith, a member of GBS's Board of Trustees for the past



ten years, has been named President-Elect of Circleville Bible College, Circleville, Ohio, and will become the school's tenth president on January 1. He succeeds Dr. John Conley, who has served in that capacity since 1994. Before going to Circleville, Dr. Smith was Vice President of the College of Adult and Professional Studies and the College of Graduate Studies at Indiana Wesleyan University. He is an ordained minister in The Wesleyan Church, in which he has served as pastor and as assistant district superintendent.

He holds the degree Bachelor in Biblical Studies from Hobe Sound Bible College, a Master of Science degree in College Teaching from Northeastern State University, and a doctorate in Higher Education Administration from West Virginia University. He is the co-author of several books and a Consultant Evaluator for the Higher Learning Commission of the North Central Association. Dr. Smith and his ➡



**DEATHS**

**Rev. Robert L. Newbrey, 77**, Orange City, Florida, died June 16, 2005. A U.S. Navy veteran of World War II and a student at GBS, 1951–1953, he became a minister in the Church of the Nazarene and served as pastor of congregations in Ohio, Michigan, Kentucky, and Georgia. Survivors include Marjorie, his wife of 52 years; one grandchild, three grandchildren, a brother, and two sisters. He was a member of the Deltona Church of the Nazarene.



**Lenos Bereman Perry, 96**, died August 10, 2005 (See page 19).

**Carney C. Smith, 87**, of Allentown, Pennsylvania, and formerly of Cincinnati, Ohio, died August 22, 2005. He was the husband of Lois I. (Compton) Smith, who died in 1987. He was a graduate of God's Bible School ('52 CWC; '56 HS; '57 ThB) and became an ordained minister. He was a longtime GBS staff member, serving in the following positions: press room, 1957–1959; bindery foreman, 1959–1969; press room



supervisor, 1969–1977; and custodian of dining room/gymnasium complex, 1977. He is survived by three sons, Don, Jerry, and Paul. Funeral services were conducted in Allentown, Pennsylvania.

**The Rev. James H. Stone, 93**, of Peebles, Ohio, went to be with the Lord on August 3, 2005. He became an ordained minister with the Churches of Christ in Christian Union in 1948, served as pastor of a number of churches, and received a plaque in 1992 honoring him for 50 years in ➡



➡ wife Debbie are the parents of two children; Douglas, age ten, and Micah, age one.

### GBS REPORTS ENROLLMENT STATISTICS

"We're always happy to share good news about enrollment gains, and so we should be self-disclosing about this year's drop," comments GBS Vice-President for Academic Affairs Dr. Kenneth Farmer.

"Our census date for the main campus was September 2. The college yielded a head count of 247 and a Full-Time Equivalency (FTE) of 231. This does not include enrollments in the Aldersgate Distance Education Program, which for the first time has a separate census date (October 10). This will add an additional 23-26 persons to the head count." In contrast, Dr. Farmer notes that "Last year was a great year for us. We posted just over 19% increase with a head count of 301 and an FTE of 274."

### EDITOR WRITES EPILOGUE TO HOLINESS MOVEMENT BOOK

"I hope that *Counterpoint* becomes the catalyst to widespread discussion. My own role was limited to the final chapter, but the whole book offers us plenty to think about. Drury's comments on the role of form and content are an eye-opener, as well as a warning to all of us." These are the comments of *Revivalist* editor Larry D. Smith about *Counterpoint: Dialogue with Drury on the Holiness Movement*, just released by Schmull Publishing Co.

Described by publisher Curtis Hale as a "powerful document on the state of the holiness movement today; where it is going in the future and the issues that are taking it there," the book marks the tenth anniversary of Dr. Keith Drury's famous 1995 "The Holiness Movement Is Dead" address before the Christian Holiness Association. *Counterpoint* contains essays,

updates, and responses by Drury, a well-known scholar and educator in the Wesleyan Church; Dr. Richard S. Taylor, veteran Nazarene theologian; Dr. Kenneth Collins, Wesley scholar and Asbury Seminary professor; and Wallace Thornton, former GBS faculty member. Concluding the book is Smith's final "epilogue" with his summaries, evaluations, and conclusions. It may be purchased for \$14.99 plus postage and handling by contacting Schmull Publishing Co., PO Box 716, Salem, Ohio 44460 1-800-772-6657.

### BROWN PRESENTS PAPERS AT FACULTY CONFERENCE

This summer Dr. Philip Brown represented GBS faculty during sessions of the Bible Faculty Leadership Summit held at Detroit Baptist Theological Seminary. He presented two academic papers, "Categories of Truth vs. Categories of



Truth vs. Categories of

# REVIVALIST FAMILY

continued

➡ ministry. He was a 1961 graduate of the GBS High School, and "throughout all the years since then, he had nothing but praise for GBS," according to his wife, Mrs. Sylvia L. Stone, who adds that he "loved God's Bible School so much."

**The Rev. Leroy A. Wilcox, 95**, of Ostrander, Ohio, died July 27, 2005. A 1930 graduate of GBS, he served as pastor of seven churches, then as assistant pastor in two others. He was preceded in death by his first wife Stella (Long) in 1962, a daughter Edna Edwards in 2003, three infant sons, and a brother, Dr. Leslie D. Wilcox, former Dean of Theology at God's Bible School. He is survived by his second wife, Dorothy (Taylor), whom he married in 1963; a son, Marion; two grandchildren; and two great-grandchildren. Funeral services were at the Cypress Wesleyan Church, Galloway, Ohio, with General Superintendent Dr. David W. Holdren officiating.

### ALUMNI INTEREST

**"Thanks for making our visit so meaningful," write Alice and Loren Carey, who with Alice's parents, Floyd and Lillian Shirley, were summer campus visitors.** Floyd attended GBS 1930-35. He was the son of Herbert A. Shirley (GBS 1905-06, 1910-11) and his wife, Edith Winder Shirley (GBS '03-'06), who "went to Africa as pioneer missionaries," where they were colleagues of pioneer Nazarene missionaries Harmon and Lula (Glatzel) (GBS 1906) Schmelzenbach, as the Careys explain. "Rev. Shirley did Bible and hymnal translations and started the Shirley Press.... Floyd told us he played with the Schmelzenbach's children. [His] mother died in Africa and his father remarried...after his mother's death. Floyd returned to the States as a 12-year-old child to live with an aunt and uncle." He recalls his days as a GBS student, seeing the Knapp

Exegetical Certainty: What Really Matters and How Much Does It Matter?," and also a response to Dr. William Combs' presentation which argued against the Wesleyan understanding of prevenient grace. Both of Dr. Brown's papers are available on his new website, [www.apbrown2.net](http://www.apbrown2.net).

**DR. DAVID KALE GIVES ASSESSMENT WORKSHOP**

GBSC greatly profited from a two-day workshop during Faculty

Week in mid-August with Dr. David Kale, Director of Assessment at Mt. Vernon Nazarene University and evaluator-consultant for the Higher Learning Commission. He began by "making the case for assessment," showing that faith and reason are compatible, since "both come from the same source. Therefore there can be no contradiction." Subsequent presentations offered insights into assessment techniques used in individual classes as well as in divisional planning.



Our Academic Committee will employ these insights, embarking on a year-long revision of institutional and divisional objectives based upon "conceptual maps." Conducting a type of pilot program to develop these new conceptual maps is

the Division of Ministerial Education, which presented its preliminary work to the faculty in May. The Division, which will continue to refine and revise its work, will offer its next report to the entire faculty this fall.

Dr. Kale also gave valuable information concerning the use of portfolios in assessment. Both his maternal grandparents, Blanche Ford and Hobart Basham, attended GBSC. —*Dr. Ken Farmer, Vice President for Academic Affairs*

**BRIEFLY NOTED: Opening school revival services were held August 22–26** with the Rev. Ben Durr, Jr., preaching in the morning services, and President Michael Avery preaching in the evening. The messages were presented with the anointing of the Spirit, students were welcoming and responsive to the truth, and many found spiritual help and strength. ■



Memorial Building under construction, working in the *Revivalist* printing department, and seeing Mrs. Lula Schmelzenbach and her son Paul, "who visited GBS in a Model T Ford."

"My mother, Laurene Carol Straham, was a 1937 GBS graduate," Mr. Carey adds. "She told me she worked in Rev. M.G. Standley's office as a stenographer. My dad, Albert F. Carey, was a graduate in 1935. My parents met at GBS. They dated in Miss Peabody's parlor. They married several years after they left GBS."

**ANNOUNCEMENTS**

"My father, Rev. Elmer C. Farmer, pastored the Pilgrim Holiness Church in Newport, KY. We are trying to locate a photograph of this church. If anyone has a picture or information leading to a picture, please contact my mother, Mrs. Betty Farmer, 2509 Jefferson Ave., Point Pleasant, WV 25550, or me, Kitty Lou Hamlin, 1326 Main Street, Barboursville, WV 25504, [kitkathamlin@hotmail.com](mailto:kitkathamlin@hotmail.com). Please don't hesitate to contact us to ask questions." ■



*Dear Phil*

**WASTE A YEAR IN BIBLE COLLEGE?**

*“Are you sure you want to waste a year at Bible college?”—Mom*

The expression on her face was one of worried concern. Her son sat next to me filling out his paperwork to enroll in GBS. She pressed again, “Are you sure this is what you want to do?” He responded confidently, but I could tell she wasn’t convinced.

Statistics say that of the college-age young people in the conservative holiness movement who actually go to college, less than half attend a Bible college anywhere. In the broader holiness movement, the numbers are even less encouraging: under 20% attend Bible college or even denominational schools.

Was the mother sitting in my office right? Is it really a waste for students who don’t plan to be in full-time Christian ministry to spend a year in Bible college? I couldn’t let that question go unanswered in my office, and I’d like to share my answer with you.

*Dear Concerned Mom (and Dad):*

If you’re like most parents, you really want what’s best for your children. You know that a large percentage of available scholarship monies target fresh-out-of-high-school stu-

dents. You know that the tuition for in-state, public city colleges or universities is significantly cheaper than private colleges or universities. You also know that it takes money to live, and your children will need a good job if they are going to make enough money to live well. You remember the struggles you had getting started, and you’re not sure your children need to cope with that kind of stress on their lives and marriages.

And the local college is, well...local! Why send your children halfway across the country when you can send them just a few miles away and see them regularly? Besides, students who aren’t called into full-time ministry as preachers, teachers, missionaries or musicians don’t need a Bible-college education. Case closed, right? All the Bible-college PR rhetoric aside, it really isn’t necessary, is it?

I can hardly think of a conclusion more tragically misguided or thoroughly unbiblical. This kind of thinking betrays unscriptural values and a massive misunderstanding of the nature of the Christian life and ministry. No, I’m not grandstanding. I’m serious.

If your primary or even secondary concern for your children’s education is that they be able to land a good enough job to make a decent living, you have failed to integrate Matthew 6:33 into your educational philosophy. Jesus wasn’t talking to students preparing for “full-time Christian service” when he said, “Seek first the Kingdom of God and His righteousness.” He was talking to blue-collar laborers and white-collar financiers and lawyers. Jesus didn’t say, “Once you have your financial house in order so you don’t have to worry about food and clothing, then you should give your time, attention, and support to my Kingdom.” He said just the opposite. “Don’t make a good job and a decent living your first priority. Your first priority must be my kingdom.”

Seeking first the Kingdom of God in your children’s education means giving first priority to their spiritual preparedness to do what God calls every single one of His children to do. Let me ask you, are your college-age children equipped right now to do the following?

- Lead unchurched people to saving faith in Jesus? Are they doing it?
- Provide weekly, spiritual training for new converts so that they move from spiritual immaturity to maturity?
- Defend their faith against the subtle and sometimes not-so-subtle pressure of mockery in the secular educational environment?
- Give compelling biblical answers to questions about why they believe abortion is murder; why homosexual behavior and homosexual “marriage” are, without exception, condemned by God; why they dress modestly; why they believe clothing should be gender distinct; why they don’t believe children should be reared by a village rather than a home with a father and a mother?
- Refute the Jehovah’s Witnesses or Mormons who come to their doorstep rather than just close the door in their faces, and teach others how to do the same?

If you cannot confidently affirm that your children are prepared to lead others to Christ and then disciple them into Christian maturity both doctrinally and practically, then they are not prepared to do the two things that Christ has commanded all believers to do: witness and make disciples (Matt. 28:19-20; Mark 16:15).

Your children are not adequately prepared to obey Matt. 6:33 if they are not well equipped to defend their faith and refute false teaching. In light of our Lord’s command, there are no grounds for considering a year or two spent gaining these skills a waste. Far from it! It may be one of the few times your child will learn things in college that will matter in eternity.

I hope you won’t take offense from my strong language. It is time, however, for this kind of unscriptural thinking to be exposed for what it is. Oh, and don’t forget how Jesus ends Matt. 6:33, “and all these things will be added unto you.” Your kids will never lack the things they need if they give first priority to the Kingdom of God.

Sincerely,

Philip Brown ■



## CHRISTIAN GROUPS RESPOND TO HURRICANE KATRINA

In the wake of massive destruction by Hurricane Katrina in Louisiana, Mississippi, and Alabama, Christian agencies have launched heroic efforts, first to bring immediate relief, and now to help rebuild. Denominational agencies, such as Compassion Ministries, sponsored by the Evangelical Free Church of America, and more broadly-based Christian groups, such as Samaritan's Purse and the Salvation Army, have collected donations, organized shelters, and brought medical and other supplies to stricken areas and evacuation centers. "The devastation is so severe and the situation is so desperate that I'm sending out a spiritual SOS to Christians of all faiths to come..." implored Bobby Welch, president of the Southern Baptist Convention. "We need to pray, pray, pray, give, give, give, and go, go, go, as we never have in all our convention's history for the sake of lost and dying souls, for the sake of Jesus Christ, and for the sake of the Kingdom of God."

## CALIFORNIA GOVERNOR TO VETO SAME-SEX MARRIAGE

A spokesperson of California Governor Arnold Schwarzenegger has announced that he will veto a bill approved by the state legislature to legalize gay-marriage in that state. Citing a vote by citizens of California in 2000 to ban same-sex marriage, the

governor's office said, "We cannot have a system where the people vote and the Legislature derails that vote." Bitter controversy between advocates of the measure and conservative Christian groups surrounded the action of the State Assembly, which approved the bill by a vote of 41–35. At present, 16 states have constitutional prohibitions against same-sex marriage, while Massachusetts is the only one allowing such "marriage."

## RELIGION AND POLITICS

Religion is both a strength and weakness for America's political parties, according to materials released by the Pew Research Center. Americans believe that secular liberals have too much control in the Democratic Party, while almost as many declare that religious conservatives have too much control in the Republic Party. Only about 29% see the Democrats as supportive of religion, down from 40% in August. The survey indicates that 55% believe Republicans are friendly to religion.

## "BLEAK FUTURE" FOR BRITISH CHURCHES

"The Future of the Church," a new report just released in Great Britain, warns that church attendance is "rapidly moving toward virtual wipe-out," predicting that only two per cent—in contrast to the present 9.4 percent—of the population will be going to Sunday services by 2040. According to the *Christian Post*, the report projects that if

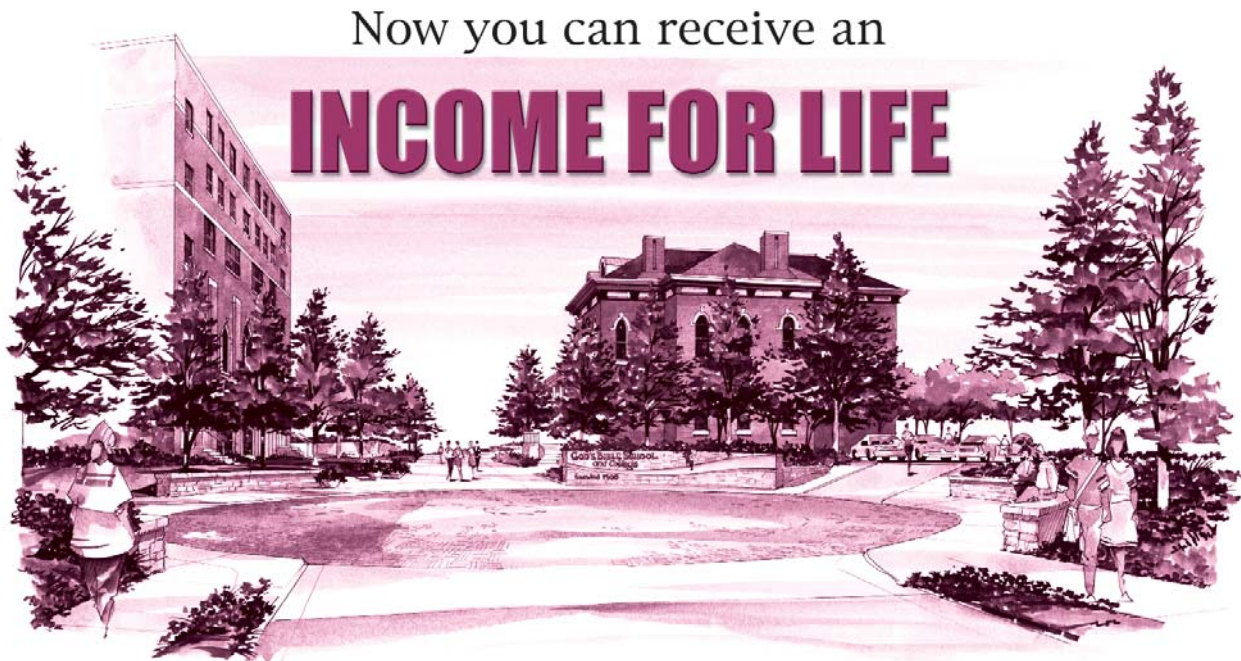
present trends continue "the number of Muslims attending prayers at British mosques on Friday will be double the number of Christians at church on Sunday" by that year. It also "predicts that by 2020 evangelicals are poised to dominate the Anglican Church. However, by 2040, there will apparently be so few members that churchmanship will become 'irrelevant,' as, too, will denominations." The document pointed out that the four main denominations in the United Kingdom, the Church of England, Roman Catholic, Methodist, and United Reformed Churches, "are all suffering from a long-term decline in attendance figures," according to the *Post*.

## HOMESCHOOLERS AND ACADEMICS

According to statistics gathered by the Home School Legal Defense Association, youngsters who have received a homeschool education do better on ACT college entrance examinations than the overall national average. "This year, the 8075 homeschool graduates who took the ACT college entrance exam scored an average of 22.5, which is several points higher than the national average," according to the *Christian Post*. "In both 2002 and 2003, the national homeschool average was 22.5, while the national average was 20.8%" According to Michael Smith, president of HSLDA, "Homeschoolers continue to excel academically."

## CHURCH PROPERTY IN DISPUTE

In a lawsuit which may have national repercussions for mainstream Protestant denominations, an Orange County, California, superior court has ruled that a local congregation leaving the Episcopal church is the rightful owner of its buildings. The bishop and diocese of Los Angeles had sued St. James' Church, Newport Beach, which had left the denomination with its assets in a dispute over liberal doctrinal trends. According to a statement by the diocese, the judgment will be appealed. ■



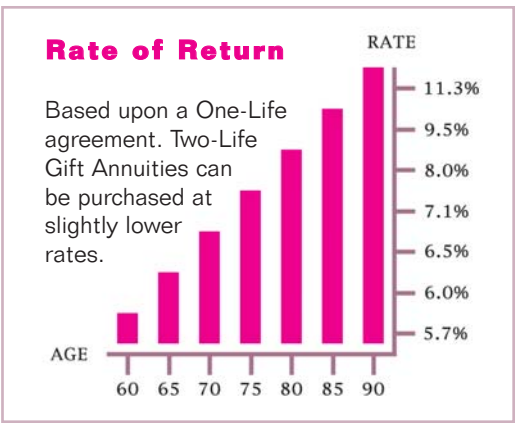
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never ceased being the son of his father. But by the same same logic, we would have to conclude that no one can ever be saved! For Ephesians 2:3 teaches that we were all born “children of wrath,” and according to 1 John 3:10, we were “children of the devil.”

True, the Prodigal Son was a backslider who “wasted his substance with harlots and riotous living,” they admit; but for all of that, they insist that he was still the “son” of the father. The primary problem with this view is found in Jesus’ own statement that the Prodigal was dead and lost while he lived in sin (Luke 15:24, 32).

In discussing this serious topic, we must recall the warning of James 5:19, 20: “Brethren, if any of you do err from the truth [if a believer backslides] and one convert him [the backslider repents and his relationship with Christ is restored]; let him know, that he which converts the sinner from the error of his way shall save a soul from death, and hide a multitude of sins.” See also the warnings in Ezekiel 3:20,21; 18:24-26; 33:12, 13.

#### V. ETERNAL LIFE BEGINS IN THE PRESENT BUT HAS A FUTURE DIMENSION

As indicated by John 17:3 and 1 John 5:11, eternal life is defined as the gift of right relationship with God through Jesus Christ. This begins in this life, and is nurtured and deepened throughout one’s life on earth. But there is a dimension to eternal life that can only be known fully by being with Him in the *eschaton* (the future after death). In this sense, eternal life is the believer’s hope. Paul speaks of the hope of eternal life (Titus 1:2; 3:7) and emphasizes, “He that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal. 6:8, 9).

#### CONCLUSION

Eternal life is not a thing but a Person. It is a gift—the gift of a relationship with God through Jesus Christ. We can either nurture or neglect that gift. If we nurture it, we shall experience the fullness of eternal life when at last we are with Him in our resurrected bodies. But if we neglect that relationship and finally walk away from it, we will forfeit that gift forever.

If you now have a personal relationship with God, you have eternal life. If not, you are heading toward eternal punishment (Mat. 25:46) in the Lake of Fire, which is called “the second death” (Rev. 20:14; 21:8). So we must distinguish between unending existence and eternal life. Those without Christ will have unending existence, but it will be eternal death. Those who live and die in Him will have eternal life, His gift which comes through personal relationship with Him.

—sermon outline by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE  
IN PREACHING”

## CAN YOU LOSE ETERNAL LIFE?

*“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3)*

#### INTRODUCTION

“Eternal life is life that never ends,” my student answered in response to my question. Then I added these questions to stimulate discussion: (1) “If eternal life is life that never ends, essentially unending existence, doesn’t everyone have eternal life by design of the Creator?” (2) “Haven’t you heard preachers say that everyone will live someplace forever, either in heaven or in hell? Is living someplace forever the same as what the Bible means by eternal life?”

Consider what the Bible says:

#### I. CHRIST IS THE SOURCE OF ETERNAL LIFE

John declares that eternal life is not a thing or a message but a Person. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us” (1 John 1:1, 2). Thus, Jesus Christ Himself is eternal life. 1 John 5:20 emphasizes that Jesus Christ is “the true God and eternal life.”

#### II. ETERNAL LIFE IS THE GIFT OF RIGHT RELATIONSHIP WITH HIM

John 17:3, tells us that we have eternal life when we know God and His Son Jesus Christ. The term “know” (*ginosko*) in this context speaks of something more than simply cognitive information. It implies a personal relationship. In other words, when we enter into a personal relationship with God through His Son, Jesus Christ, we are said to have eternal life, because we are united with Him and are participating in His life. *You must be connected to the source of eternal life in order to have eternal life.* If you have truly repented of your sins and placed your faith in Jesus

Christ, you are said to be “in Christ.” And as a result of being “in Christ,” you have eternal life (1 John 5:11; 2 Cor. 5:17). *The gift of eternal life and the Giver of eternal life are inseparable.*

Romans 6:23 also describes eternal life as a gift: “For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” This gift is not like a birthday present, which requires no on-going contact with the giver. If he moves away or even dies, the gift still remains with you. But the gift of eternal life comes from a personal relationship with Jesus Christ its Giver, and that must be continuous and ongoing.

How to obtain the gift of eternal life was apparently a burning issue in Jesus’ day. When He said, “*Do not work for the food which perishes, but [work] for the food which endures to eternal life, which the Son of Man shall give to you*” (John 6:27), some misunderstood Him and thought He was teaching that certain “good works” would gain them eternal life. On several occasions He was asked what good works must be done to obtain it (Mat. 19:16; Mark 10:17; Luke 18:18; 10:25). Although Jesus did urge the people to work for the food which endures to eternal life, He was not speaking about “good works” as the means of obtaining eternal life. He was urging the people to seek diligently to understand the truth and to learn that “faith” in Christ is the key to obtaining eternal life (John 3:15, 16).

### III. THREE ELEMENTS ARE NECESSARY FOR THIS RELATIONSHIP

These three elements, at least, are necessary to develop this personal relationship with Jesus:

#### A. A desire to have a personal relationship

Both parties in a personal relationship must have a desire to cultivate it. The Bible makes it clear that Jesus desires such a relationship with all who will turn from their sinful ways in true repentance and place their faith in Him. Statements such as “*For the Son of man is come to seek and to save that which was lost*” (Luke 19:10), He is “*not willing that any should perish, but that all should come to repentance*” (2 Peter 3:9), and “*...whosoever believeth in him should not perish, but have everlasting life*” (John 3:16) indicate His desire that all be saved (1 Tim. 2:4). He says that He knocks at the heart’s door of individuals and that He is willing to establish a personal relationship with all who will open their hearts and invite Him in (Rev. 3:20).

#### B. A willingness to spend the necessary time to nurture the relationship

It takes time to nurture a relationship, and Jesus has all the time in the world to spend with anyone who wishes to do so with Him. “*Come unto me, all ye that labor and are heavy laden, and I will give you rest*” (Mat. 11:28). He invites us to “*come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*” (Heb. 4:16). One of our privileges is 24-hours-a-day, seven-days-a-week access to God (Rom. 5:2). Too often, though, we don’t make sufficient time in our busy schedules for meaningful time with Jesus. Unless we do this, we will be like the seed that was sown among thorns. True life did spring up, but “the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in” choked out that life (Mark 4:18-19).

C. A commitment to maintain the relationship  
Jesus promises anyone who wishes a personal relationship with Him, “I will never leave you nor forsake you” (Heb. 13:5).

#### IV. THIS RELATIONSHIP CAN BE FORFEITED

Sadly, though, a person may decide that he doesn’t want to continue a relationship with Jesus, and he can turn his back on Him and walk away. Remember that without a relationship with Him, no one has eternal life.

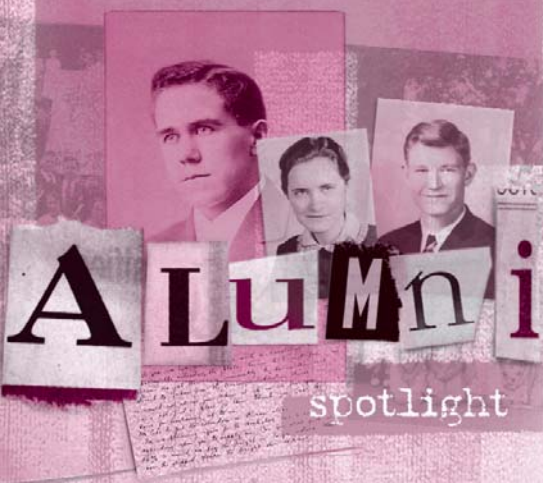
Someone may ask, “What about Jesus’ promise, ‘*My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand*’ (John 10:27-28).”

There is no doubt that this affirms the safety of Christ’s sheep. But note our Lord is unmistakably clear as to who His sheep are: “*My sheep hear my voice, and I know them, and they follow me*” (verse 27). A more literal rendering of the promise is: “My sheep are hearing My voice, and I am knowing them, and they are following me.” Because His people have these qualifications for being “sheep,” Jesus gives them “eternal life, and they shall never perish.” But if a person is not living up to these present-tense statements, he does not qualify for the present-tense promise. The knowledge that certain attitudes or actions displease Jesus requires the person who is hearing and following Jesus to cease such behavior. Willful disobedience demonstrates that the person is not “hearing” in the Biblical sense of the word, nor is he following where Jesus leads. *Therefore such a person, by Scriptural definition, is not one of Jesus’ sheep.*

Thus, there is nothing in John 10:27-28 that gives security to those who are not presently following the Shepherd. One must also remember Jesus’ teaching in John 15. Using an analogy of a vineyard, He says that He is the true vine and His Father is the vinedresser. A Christian is described as a branch that is organically connected to the vine and draws its life from the vine. Jesus warns that if any branch in the vine does not bear fruit, the Father will remove the unfruitful branch from the vine, leaving it to wither and die, and then be thrown into the fire and burned (John 15:1, 2, 6). This passage does not contradict John 10:27, 28. It is not “man” who severs the branch from the vine, but God Himself. It is also He who will pluck the unrepentant backslider out of His hand.

I ought to make an important clarification. Although there is the real possibility of forfeiting one’s eternal life, we should not speak about “losing our salvation.” Remember that eternal life is the gift of right relationship with God, and we do not normally speak of “losing” a relationship but rather of “breaking up” or discontinuing it. God does give us the grace-enabled ability to break relationship with Him; and in doing so, we do forfeit eternal life. But we should not speak of “losing” it, when really we have walked away from the relationship which gives it to us.

Some argue that once a person is born into the family of God, he can never be unborn. “Once a son, always a son,” they argue, pointing to the story of the Prodigal Son. Although the boy was wayward—even a “pig-pen” Christian, as they say—he



**LENOS BEREMAN PERRY: "HER EDUCATION SERVED HER WELL"**

by Larry D. Smith

"My mother...would have especially enjoyed the cover (Sept. 2005) on the current *God's Revivalist*," writes Mrs. Phyllis Orman. On that cover were featured four GBS pioneers, Meredith and Bessie Standley, Minnie Knapp, and Mary Storey, all of whose portraits now hang in the Administration Building. On the editorial page, we paid tribute to the "legacy of their love and labor," which "remains an imperishable monument, not only here, but also in a thousand other places where boys and girls from God's Bible School have taken the love of God in Jesus Christ."

"You are right," Mrs. Orman remarks; "many monuments exist to those giants of GBS. My mother's life was a monument to all those at GBS who took the time to help mold a young life so many years ago." Her mother, Lenos Bereman Perry, died August 10,

2005, at the age of 96. She was only 13 when she came to the Hilltop, where she attended high school classes for nearly four years.

But three weeks prior to her graduation, she went to Indianapolis for a friend's wedding and never returned to receive her diploma. That was rectified on May 10, 1999—73 years later—when the 90-year-old great-grandmother was given that diploma by high school principal Paul Clemens. "I cannot tell you how much my visit to GBS means to me," she commented.

"During the Depression, Mrs. Perry became a telegraph operator; and then after an interval as homemaker, she worked in banking for twenty years," according to a September 1999 *Revivalist* article. "She has served as a church pianist, organist, and choir member, and is also an accomplished seamstress.... She has been a Christian all of her life...."

Through the years, Mrs. Perry shared fond memories "of President Standley speaking in chapel, singing a duet with her at a funeral, participating with students in sledding fun during winter and then offering them hot chocolate in his home afterwards." "From the stories Mother related to me from the time I was very young until shortly before her death," Mrs. Orman says, "I think the Standleys were very like surrogate parents to her."

Lenos Perry also remembered "algebra, Latin, and geometry classes; 'junior theology,' in which she memorized a

great deal of scripture; and activities in choir, where she sang alto; and orchestra, where she played violin." About a year ago, Mrs. Perry was so sick that she had been taken to a hospital emergency room. As she and her daughter discussed a great-granddaughter in college, Lenos asked, "Is Emma taking Latin in high school?" Phyllis told her that Emma studied French. Lenos then replied:

"Latin is a language as dead as it can be,  
At first it killed the Romans, and  
now it's killing me.  
All are dead who wrote it,  
And all are dead who spoke it.  
All are dead who learned it.  
Blessed be their death—they  
earned it!"

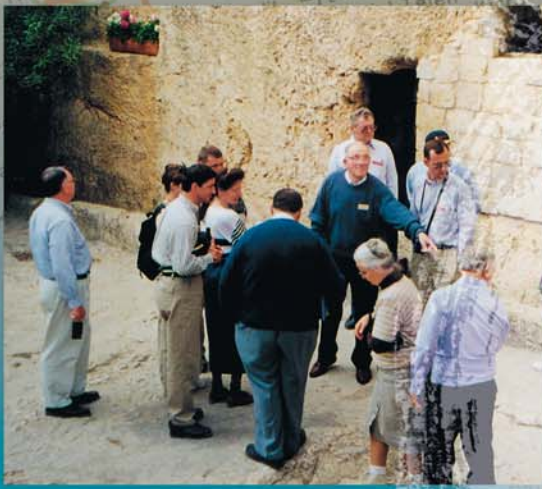
"I realized that she had committed this to memory 75 years earlier while taking four years of Latin at GBS," her daughter adds.

"On another occasion when she was ill, my husband and I sat by her bed as she slept fitfully.... On awakening she asked me to read the 23rd Psalm. As I read, she recited the words with me. Then she asked that I continue with the 24th Psalm. She recited all of those, too." Memory work from "junior theology" at GBS? Probably, for as Mrs. Orman says, her mother received an "excellent education" here—an education that "served her all of her years."

Lenos Bereman Perry's life now and her life forever is "a monument to all those at GBS who took the time to help mold a young life so many years ago." ■



Lenos Bereman Perry and family, May 10, 1999, when she belatedly received her GBS high school diploma from Mr. Paul Clemens.



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**GOD'S REVIVALIST and BIBLE ADVOCATE**

**20**

➡(p4) and laced with the proper manner of critique. So you can rejoice that God is blessing your ministry as I absorb it on the buses and subways during my commute time in Kiev, Ukraine.

Please convey my gratitude to the host of writers and contributors to the works *God's Revivalist* and *The Journey*.

Your brother in Jesus and servant of the Lord,

TIM BOYD  
Kiev, Ukraine

#### "SECOND CLASS CHRISTIANS" AGAIN

In the September 2005 issue [was a letter to the editor], referring to "Second Class Christians." I can understand perfectly what this couple has been going through. The very same thing happened to me. We got saved after divorce and remarriage, and shortly afterward a preacher faced me with the adultery issue.... Well, finally, after a thirty-year struggle, I have come to a complete rest on what I needed to do. I am free spiritually and scripturally.... I would love to help those that are struggling with the issue.

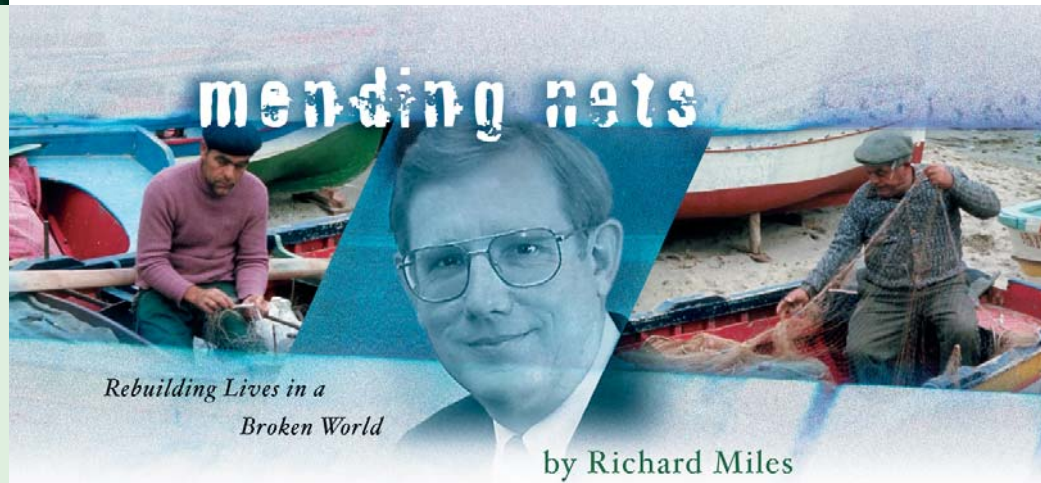
PAUL BUTLER  
Hobe Sound, Florida

#### NEEDS HOLINESS LITERATURE

About four years ago, after my open-heart surgery, someone was kind enough to send me a dozen back issues of your beautiful magazine, *God's Revivalist*. I still have those magazines and read them over and over again. I'm trying to reach souls for Jesus, and with the help of a holiness pastor from Ontario, we are working on [starting] a church here. Would you be so kind and donate a bunch of your magazines...and any other holiness materials...?"

MARY E. DAVIS  
Newfoundland, Canada

**Editor's Note:** We keep only very limited supplies of old copies of the *Revivalist* in our office, usually for archival purposes. Perhaps readers would be willing to send this sister the kind of materials she requests. If so, please contact the Editorial Office. Thanks.



#### GETTING UPSET?

***Too often I get upset at people and situations very quickly. How do I know if this is a spiritual problem or a counseling problem?***

Learning about God by studying His Word and learning about ourselves by evaluating our spiritual health are both essential. But we often need others to help us in doing this. Parents, spouses, ministers, teachers, mentors, and friends perform a service of great value by instructing, correcting, comforting, challenging, and encouraging us. Thus, wise counsel may come from many sources, and it may also help us in many areas of our lives. Don't think that it is just for "non-spiritual" problems.

Whether your getting upset "very quickly" is a spiritual problem or a problem of the mind, of the emotions, or even of the physical body is extremely difficult to determine. Too often we try to compartmentalize our human nature and find easy formulae and solutions. But remember that people are united entities. Spiritual problems affect our emotions, our minds, our social interactions, and our physical beings. So also, emotional, mental, social, or physical problems affect our other entities.

For example, a person may be hypoglycemic and thus irritable. This may feel like a spiritual problem, as well as an emotional one; and certainly it may be both, since the two interrelate. Moreover, that person may struggle with his faith because he cannot stop being irritable when that irritability is caused by hypoglycemia. At the same time, feeling irritable and communicating this irritability have emotional and social implications. How do we determine the cause?

I know someone who changed from being a very positive person to a very depressed one. She came to believe that she was "losing out" spiritually, but then she was diagnosed and treated for low blood sugar. Quickly she became "spiritual" again! Remember that we walk by faith, and faith by its very nature trusts and obeys God.

Our spirituality cannot be determined by our emotions, and it takes care and help to know the source of our problem. Let me urge caregivers, whether pastors, physicians, counselors, parents, or teachers, never to place additional and unnecessary burdens on people by a diagnosis that is too quick or too superficial. It is true that we are obligated to rebuke sin and to try to lead the rebel to repentance. (p23)➡

➡(p2) as was “the man in Christ” described by Saint Paul, or whether heaven came down to us, as it did to Saint John, I cannot say. But in either case, we gazed upon the City. Granted, this is figurative language; but some truths are best presented in this way, especially when we describe that deep and direct communion which we share with heaven.

This is subjective, as it must be, for it is all about personal, conscious, and loving relationship with God through immediate experience by the Spirit. If not balanced by the sober restraints of Holy Scripture and sanctified discernment, it can degenerate into sentimental mush, impulsive emotionalism, or raging fanaticism. But without it, Christianity becomes merely intellectual assent and dutiful performance. These are essential, the skeletal framework of religion; but they must be draped with warm and living flesh. We must know God’s truth, but we must also feel His heart.

Our Methodist forebears exulted in this rich, sane, and evangelical mysticism, but so have all the saints who through the centuries have lived in fellowship with God. In loving terms, often symbolic and poetic, they have told about those transporting moments, recalled by a majestic Anglican hymn, when “heaven comes down our souls to greet / And glory crowns the mercy seat.”

This is the metaphor of heaven coming down to us. In contrast, Charles Wesley uses the metaphor of our rising up to heaven: *“Come let us ascend, / My companion and friend, / To a taste of the banquet above...Come up into the chariot of love...By faith we are come / To our permanent home; / By hope we the rapture improve: / By love we still rise, / And look down on the skies, / For the heaven of heavens is love.”*

Sometimes it was like that in Ansley. Especially during the Sunday morning “love feast,” right after Brother Spear had finished his third bell-ringing expedition, the “chariot of love” would swoop down to carry us far above that old Free Methodist campground bordering the Nebraska Sandhills. “Lost in wonder, love, and praise,” we came upon the walls of jasper and the streets of gold, then drew near the Throne with its burning lamps and its crystal sea.

For the love feast was an hour of impassioned testimony, often punctuated with flowing tears, fiery exhortations, and wonderful “foretaste[s] of glory divine”—to use Fanny Crosby’s term. Of course, she was an old Methodist herself and knew about such matters. *“Visions of rapture now burst on my sight; / Angels descending, bring from above, / Echoes of mercy, whispers of love.”*

Those “whispers of love” often merged into shouts of praise, as Sister Gall or Brother Stalder would “catch fire,” as they often did. She was old, and he was young; but each was a “real Christian,” as I knew, sincere, gracious, and consistent. Tears sometimes glistened on my

chubby cheeks, for more than anything else, I wanted to be like that, too—a “real Christian.” By this time, some of the other “pilgrims” had joined in the surging Jubilee. Then we would hear the chariot approaching. It would pause, and we would climb on board.

One testimony puzzled me, however. Smiling through scars and crows-feet, a brother or sister would rise and say, “I’m so glad that I got in under the old constitution!” “Getting in” meant genuine conversion; our conference was strong on that. But what about “the old constitution”? I thought it probably had something to do with church government.

Gradually, though, I came to understand that this was a cherished term for the authentic and earnest Christianity that birthed our movement, as well as every other movement that has brought renewal and revival. Even as we were testifying at Sunday morning love feast, it was threatened by those attempting to replace it with a soft and shallow substitute. There are those among us now who would make the same delusive trade. Yet time has only enriched my gladness in its contents and confirmed my loyalty to its convictions.

For I, too, am “glad that I got in under the old constitution.” Its supreme value, though, is not that it is old, but that it is true, based in Holy Scripture and confirmed in the witness of God’s people through all generations. Serious Christians from many denominations embrace its unyielding certainties, though I received them—as did most of you—through the sturdy piety and faithful witness of our Methodist forebears and those who followed them.

But what are its unyielding certainties? What is the essential contrast between “the old constitution” and the cheaper imitation offered for it? Generalizations are simplistic and therefore dangerous. But we may say that the real difference is in sharpness of distinction. The one draws lines that are deep and immovable; while the other is reluctant to draw any lines at all; or if it does, they are shallow and fuzzy. One is firm and stalwart on fundamental principles though charitable in non-essentials, while the other is marked by waffling and compromise.

*In doctrine, for example, “the old constitution” embraces all the central truths of classical Christianity, while its substitutes subvert and “redefine” them.* To our sorrow, we now have “Wesleyan” spokesmen who deny the absolute truthworthiness of the Scriptures and the reality of entire sanctification.

*In proclamation, authentic Christianity delineates and denounces sin and demands that there be no trifling with it.* Those who prefer the sham to the real blur the lines between right and wrong and prefer the broad way to the narrow one. That is why we are struggling once again with worldliness and drift.

In Christian experience, the “old constitution” insists on immediate and transformational conversion and urges believers to “go on to perfection” in a clear-cut moment of sanctifying fullness. Today’s version of spirituality is mostly about “faltering faith journeys” without climactic encounter with God or continuing victory over sin.

In piety, the earnest faith of historic, undiluted Christianity insists that both outward action and inward motive must reflect controlling reverence and pervasive love for God. This is exhibited in commitment to holy principle, vigorous discipleship, forthright witness, and faithful use of the means of grace. All these imply solemn, lifelong covenant with God and His church—a concept utterly foreign to compromised and compromising religion which stresses self-indulgence and ends in self-destruction.

In hope, “the old constitution” builds upon the promises of God’s Word confirmed by conscious fellowship with Jesus. Hope is that confident expectation of present grace and future glory that is an “anchor of the soul, both sure and steadfast.” It was this that prompted Sister Gall and Brother Stalder to lead the Jubilee at love feast, but it also sustained them later “through the valley of the shadow of death.” Substitute religion can offer neither the security of the Word nor the comfort of Jesus’ presence.

It’s been over fifty years since Brother Spear rang his last bell for Sunday morning love feast. I wish I could answer its summons once again, watch those happy saints “catch fire,” and then climb aboard the chariot which would carry us far above that old campground bordering the Nebraska Sandhills. But what I can do and what I must do—and what you must also do—is to live and die “under the old constitution.” Then we shall rejoice forever that ours was authentic Christianity, not its cheaper imitation. ■



By Anita K. Brechbill

“...Concerning the work of my hands command ye me.” Isaiah 45:11

World governments speak of “the balance of power.” The nation mightiest in weapons, technology, and resources wields influence that brings other nations under its control. In the spiritual world, men and women who truly pray also hold “the balance of power.” For ultimately, the outcome of events—the fate of men and nations—is not decided in the council halls of world leaders, but in the secret closets and in other places where God’s people gather to pray.

To a great degree we have lost sight of the power of prayer. Despite our ready assent to the priority prayer deserves, a subtle sense that when we are praying we are not *doing* anything creeps on us unawares, and we shorten the prayer time because we have so much to *do*. It is a fatal snare to listen to the whisper of the enemy that we are not as dependent on prayer as we used to be. We have better organization, more highly-trained leaders and lay people, and greater resources of knowledge and finance than the saints of yesteryear.

Our warfare is not carnal, neither will carnal weapons win the day. “We wrestle...against principalities and powers, against the rulers of the darkness of this world...” (Ephesians 6:12). Satanic forces laugh at mere human effort. They recognize nothing but the power of the Cross. By the power of prayer, we command the power of God. Let us ask God for a new view of His estimate of prayer. Taking and making time for prayer is never easy but must be done. The “balance of power” lies there. ■

Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.

➡(p21) That is why we must be careful never to label known rebellion as a physical, emotional, or learning issue when really a person needs to acknowledge sin and repent of it. But on the other hand, let us not usurp God’s authority by blaming others for what they cannot help. ■

“Mending Nets” explores God’s readiness to “mend” the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. Send questions to be addressed in this column to [Mendingnets@gbs.edu](mailto:Mendingnets@gbs.edu)



# Faith in the Future

## Phase II: Academy Expansion

The Phase II Academy Expansion Project is almost completed. Soon our students will be moving into their brand new classrooms. This state-of-the-art facility will feature a computer lab, science lab, classrooms, assembly area, and offices. The "old Revivalist floor" is truly experiencing a new birth. Your investment in this phase of the capital campaign will make a difference in the lives of young people for years to come. Several donors have "adopted" a room in honor or in memory of a loved one or friend. We have a few rooms still available for such a naming opportunity. Please call the Office of Advancement at (513) 721-7944 ext. 223 for more information, or email [jhooker@gbs.edu](mailto:jhooker@gbs.edu). 📧



The Campaign For God's Bible School And College



**Jack Hooker**  
Vice President for Advancement

"The Capital Campaign of God's Bible School is a bold and creative step into God's tomorrow. Its purpose is to improve our facilities and to increase our ability to meet the challenges of our youth, and indeed, the challenges of this generation. My wholehearted support goes to the capital campaign."

—**Dr. Leonard Sankey**  
General Secretary, IHC  
Chairman of the Board, GBS