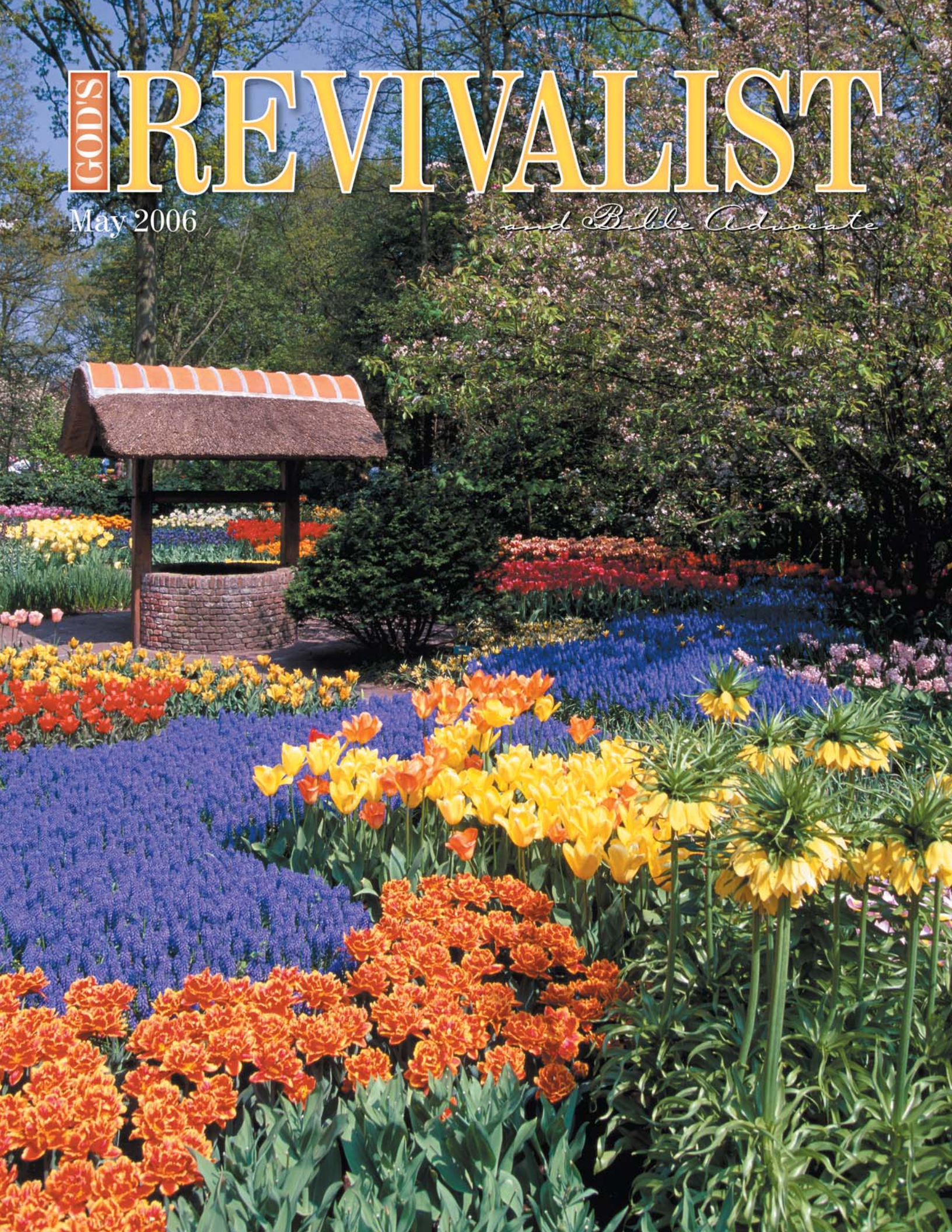


GODS REVIVALIST

May 2006

and Bible Advocate



the editor's view



LARRY D. SMITH

OUR NAMES ARE STILL WRITTEN UPON HER HEART

A Mother's Day Reflection

“**O**h, how I wish I could give my life all over again to Jesus Christ!” These were my mother’s words one Sunday after morning worship at Salem Church. I had pronounced the benediction, and then we had raised the Doxology to heaven, which so kindly had come down “our souls to greet, / While glory crown[ed] the mercy seat.” For the Spirit had brought light and liberty to my poor efforts to preach the Word; and His presence lingered like the sweet perfume that ran down Aaron’s beard.

Details have become a little cloudy, but I think that tears glistened in Mama’s eyes, though they were tears of gladness, not of sorrow. Old age had brought failing health, as well as financial reverse, poignant loneliness, and the anguish of being “laid upon the shelf.” But to use Saint Paul’s descriptive metaphor, her “inward man” was “being renewed day by day”—as indeed it had been renewed that very morning.

For 50 years she had walked faithfully with God, though she had not been raised in our Methodist/holiness tradition. The brown-eyed daughter of respected small-town merchants, she was a pretty and plucky child growing up in comfort and stability. Her home prized such values as honesty, morality, and civility, though not the rigorous spiritual intensity she came later to embrace.

Across the street, however, was a small clapboard church where a Free Methodist congregation preached “heart religion,” emphasized holiness, and sang about “the narrow way.” In her late teens, Mother had married my father, a young school teacher who had wandered far from his holiness roots. Under probing conviction, they (p22)➡

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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



SUBTLE SHIFTS

by Michael R. Avery, President

In a recent revival meeting, a 50-year veteran of pastoral ministry asked me a question that is on the minds of a lot of older saints. He said, "Are people really being converted anymore?" This man is not just an elderly pastor asking questions with a nostalgic glance over his shoulder to the "good old days." He is a well-loved, highly-respected man of God whose ministry has been marked by hundreds of souls finding Christ. Frankly, his concern is valid. Yet the answer to his question is not just a simple yes or no. It is a rather complex yes and no.

There is a tendency for American Christians to interpret what is happening in the Church through local or Western eyes. This bias has often skewed our view of what God is doing in His world, particularly in the area of evangelism, revival, and end-time events. The spiritual dearth in the Western Church is not a reflection of what is happening in the rest of the Church. Stories of

radical, life-changing conversions are flowing out of the Orient, South America, and Eastern Europe.

GBS Missions Professor Dan Glick spent six weeks last summer doing a study of conversions in the Ukraine. His report sounds like something taken right out of the pages of the book of Acts. People are responding to the Gospel and experiencing true conversion in every part of the world. I don't mean to exclude America. I witness every year many whose lives have been radically changed by saving grace. God's kingdom is marching forward, and all the armies of hell have not been able to withstand it.

However, there is some cause for concern as it relates to the American Church. I honestly believe that because of a number of subtle shifts in the presentation of today's Gospel message, there are many people who have undergone a religious transaction rather than experiencing a radical transformation.

The first of these shifts took place at the beginning of the 20th-century when the 19th-century emphasis on pursuing holiness shifted to a desire for uplifting ecstatic experiences. The second shift took place following World War II as prosperity fueled the American economy and spilled over into the Church. There was a shift from a call to total surrender to a more general call to commitment. (The difference is more than subtle. Surrender tells God that I belong to Him and He can dispose of me any way He pleases. In commitment there is no transfer of ownership. One may or may not do what God has asked, depending on the level to which he wishes to be committed.)

In the late 60s and early 70s came the third shift when we started "deciding for Christ." Salvation was simplified to little more than signing a card. These shifts had brought so many unconverted people into the church that by 1980 a new battle began among religious leaders as to what it really meant to be a Christian. At the heart of this war was the controversy over "Lordship salvation."

As the 20th century began to wind down, the Church shifted again and became consumer-oriented. The Gospel was stripped of its biblical vocabulary and was offered in the language of the culture. The concepts of repentance, dying to self, and submission were abandoned, and the Gospel was cast primarily in terms of benefits. This ushered in a new round of self-help seminars and made the major selling point of the Gospel what it could do for those who tried it.

Sadly, many churches have been left with what C.S. Lewis called a "truncated Gospel." Simple assent to the Gospel divorced from repentance, surrender, and a supernatural eagerness to obey is by biblical standards less than saving and secures only false conversions. And a false conversion, even by the most sincere, is still sincerely wrong. ■

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.

INCREASING NUMBER OF "HOLINESS" ARTICLES

Congratulations on the increasing number of "holiness" articles in the *Revivalist*. Andrew Murray's "Holiness and Humility" [March, p. 7] is real soul food. It also hits a keynote. When all the discussions are over, and the dust has cleared away, the answer to all our need rises like a shining star: self crucified, Christ enthroned.

ANITA BRECHBILL
Email

AMAZING GRACE

I wanted to thank [Dr. Phil Brown for his] article in the latest issue of the *Revivalist*. When I think of God's amazing grace to me and my family, I'm always left asking why. Why me? In addition to what you said, I'm also a believer that God's grace passes through generations of families who have heeded his Word.

FEZ OGBAZION
Email

God has been gracious to entrust [Dr. Phil Brown] with such precious insights into Who He is. Probably the most imponderable and inexplicable aspect of Who He is is His grace. Indeed God's self-description to Moses in Exodus 34:6 that "The Lord...is gracious" is fascinating beyond measure, for grace differs from mercy in that it is not a response, but an endemic effusion. What grace! His eternal purpose is to implant that same selfless, intuitive graciousness into our innermost beings and make us gracious as He is.

W. L. BOONE
Email

(continued on page 21) ➡

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.

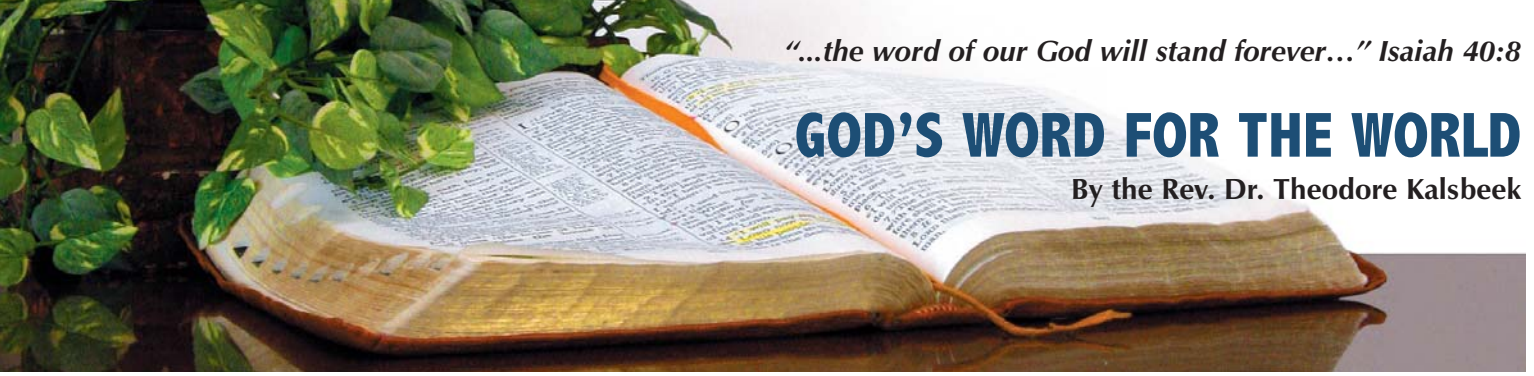
BRAZIL. "March first brought the beginning of a new semester of classes in our Bible institute. Nine students arrived to study Pentateuch 2. It is from this institute that we *are gaining* national leaders who are Sunday school teachers, board members, assistant pastors and leaders in general in our churches. It is from this institute that we *will gain* pastors, Sunday school teachers, youth workers, board members. Some of the students have a desire to study, but are hindered because of lack of finances. Most are men with family responsibilities, and at times they lack work. We do offer a limited work-study program (thank you, God's Bible School, for the model). However, it isn't possible to put everyone on the work-study program. We are looking for sponsors for our students. The cost is US \$20 per month, with four months per semester." —Rod and Cora Wells (NYPHC), Email Newsletter

ERITREA. "We ask that individuals and churches join together with us in prayer and fasting for our people in Eritrea... Pray for our brethren to have strength for their trials. And ask God to please cause our churches to be opened again, if it is His will." This plea was made by Eritrean church leaders at a luncheon meeting in Indianapolis, according to EFM's *Missionary Herald*. The magazine explains, "The evangelical churches of Eritrea, including those of Evangelistic Faith Mission, have been closed since May 2002. Although our people have suffered little, Christians from other churches have been imprisoned under very stressful circumstances. Let us stand with our fellow believers in fasting and prayer for their welfare and God's will."

HAITI. "The people of Haiti are so hungry and open to learn. I recall those early days (p19) ➡

GOD'S WORD FOR THE WORLD

By the Rev. Dr. Theodore Kalsbeek



Still echoing through the centuries is Isaiah's assurance that God's Word will stand forever and will accomplish His sovereign purpose. The prophet also commands that it be heralded by voices fearlessly uplifted. For us, those divine directives mandate our active promotion of God's Word in our increasingly secular society. As evangelical Christians, it is imperative that we confront the world with the probing truths of Scripture.

That challenge demands to be met for various reasons. Among them is the fact that our society is cursed with destructive ideologies and deviant behavior, including increasingly bold blasphemy, an affront to our holy God and to our own sense of right and wrong. Strong voices need to be lifted against prevailing evils.

The application of God's Word to social issues must be intensified after we have first applied it to our own conscience and our personal need for comfort, hope and courage. God's Word speaks to us personally, but in response we cannot be satisfied merely with praising and praying in the safe seclusion of our sanctuaries. Alarmed by conditions in our culture, armed with God's Word, and assured that it still throbs with power, we have spiritual warfare to wage.

For that offensive we have two other historically inspiring realities to encourage us. The first is Reformation theology and history, provided by martyrs who suffered for their faith and rescued the church. Luther, Calvin, Knox, Lattimer, Ridley, followed by the Wesleys and other spiritual giants, bolstered the church with spirituality and preserved the hallmarks of Christianity.

The second motivating heritage possessed by Americans is the Revolutionary experience in colonial America. Our founders and early leaders were men and women of robust religious faith, most of them outspoken Christians. Yet today's liberal enemies of orthodox Christianity shamelessly demean those dauntless heroes by dishonestly revising the history they made by their heroism.

Leaders of the Reformation and Revolution were ardent advocates of God's Word. The Bible had profound influence on the founding of America. George Washington said: *"It is impossible to rightly govern the world without God and the Bible."* James Madison said that *"believers need the Word of God for their edification."* Other early patriots shared that belief, and it is part of our living heritage of faith and religious freedom.

As evangelical Christians, we are armed with the Word of God and the promise that it will accomplish His

purpose. We are aided by our spiritual and national heritage and called by Christ to take the gospel into all the world! As we do so, we should understand the inherent nature of God's Word, expressed in many ways. Consider at least these aspects of it.

I. A Word of WARNING. *"If you forget your God...I solemnly warn you this day that you shall surely perish."* (Deuteronomy 8:3) This is a warning of the present and eternal dangers of disobedience.

II. A Word of WISDOM. Paul says: *"He [God] is the source of your life in Christ whom God has made our wisdom (Romans 1:30).* Choices in life should be made in accord with the wisdom of God, personified in Christ.

III. A Word of WELCOME. Christ's invitation is always extended. *"Come unto me all who labor and are heavy laden, and I will give you rest."* (Matthew 11:28)

God's Word is much more than these characteristics; but as it addresses the world, these aspects of its total message seem relevant.

Now, as we engage the world with Biblical truth, its enemies are too formidable to approach with passive presentations. Groups like the ACLU (American Civil Liberties Union) are wealthy, influential and aggressive, dedicated to removal of all religious references from public life despite the officially and legally established declaration that America is a "Nation Under God" and that "In God We Trust."

Frightening also is the influence of so many college professors who use classrooms to promote not only politically liberal positions but extreme, anti-religious hatred. The ACLU urges jail time for teachers and officials who pray publicly in Jesus' name, comparing them with the Taliban, demanding their "removal from society."

Space limitations prevent other frightening illustrations of attempted paranoid restrictions on religious freedom, leading Gary DeMar, President of American Vision, to say: *"If the atheistic world view prevails in our culture, Christianity could be outlawed in America."* Is there any doubt that we need a renewed spirit of the old hymn "Onward Christian soldiers, marching as to war"? Please take to heart the words of Charles G. Finney, 19th century revivalist preacher: *"The Christian Church was designed to make aggressive movements in every direction...to lift up her voice and put forth her energies against iniquity in high and low places...to reform individuals, communities and governments..."*

Isaac Watts asked and answered the probing question in his hymn, "Am I A Soldier Of The Cross?" (p19)➡

faculty



forum.

RELATING GOD'S ATTRIBUTES TO OUR LIVES

by Dr. Mark Bird

In the "We Believe" section of *God's Revivalist*, we have been discussing the nature of God. I thought it would be helpful to illustrate this with a story that summarizes some serious suffering my sister recently experienced. I will show how her view of God affected the way she dealt with difficulties in her life. The story is shared with her permission.

She and her husband planted a church several years ago. It was successful, and now has about 300 members. But some terrible things also began to happen. Their house was burned down by arsonists. A few months later, her husband was beaten unconscious by vicious thugs. Then he was falsely accused, thrown in jail, and finally murdered, all within about four years.

What has sustained my sister through all this trauma? To a great extent, knowing the true character of God. For she knows these things about God:

Since God is *omniscient*, He knows her situation intimately. God even knew beforehand everything that would happen. He was not taken by surprise. Since He is *sovereign*, everything has been under His control. He is still accomplishing His ultimate purposes for her life and even her husband's life. Nothing has happened without God's permission.

Because God is *all-wise*, He is able to guide her in all the decisions

she needs to make now that her husband is gone. Because God is *omnipresent*, He was with my brother-in-law and sister all during this time. God's presence was a special comfort to them. They were aware that He was near and that everything was under His control.

Since God is *omnipotent*, He can bring about great answers to prayer. In fact, while my brother-in-law was in jail, God answered prayer by making him effective in leading dozens of prisoners to Christ (according to the chaplain, close to 100 persons), at one point helping him cast a demon out of a Wiccan high priest. Even now, my sister can pray with confidence that God will meet her needs, bring glory to himself, and advance the Kingdom of God through this situation.

My sister also knows that because God is *all-loving*, He has been looking out for the best interests of her and my brother-in-law. God set his love upon them and kept his loving arms around them the entire time. God had a loving purpose for the evil things he allowed them to face.

Because God is *holy*, He wants my sister to have pure motives, just as He has pure motives. God wants my sister to continue to walk closely with him and be careful not to have any unholy attitudes as she deals with all her problems. He

wants her to reject feelings of hatred toward the attackers, the arsonists, the accusers, and the murderers.

Since God is *personal*, He relates to my sister as a real person. He wants her to deepen her personal relationship with Him. He also wants her to continue to develop friendships with others as she recovers emotionally from her trauma.

Knowing God's roles (designations that show how God relates to us) also helps my sister. She knows that since God is *Father*, He is watching over her like any loving father would. Since God is *Judge*, He will ultimately bring justice upon those who wronged her and her husband. Because God is *Light*, He will someday reveal the truth about the situation. Since God is a *Friend*, she can confide in Him when she experiences doubts and fears. Because God is the *good Shepherd*, He led her through the valley of the shadow of death. Her role is to be a sheep that continues to listen and follow.

God is all of these things and much more, not just to my sister, but to all of us. Let us ponder the infinite nature of God continually so that when a trial besets us, we will have a God-centered perspective that will keep us faithful and encouraged. ■

Dr. Mark Bird teaches in the Division of Ministerial Education at God's Bible School and College.

Summertime is just around the corner, and with it comes the opportunity to hear inspiring camp meeting preaching and singing! This season of the year is especially important to the Public Relations Office as our groups represent the school, promote the Revivalist and recruit students in various camps across the country. This year, we continue our annual service to the Revivalist family by offering this Camp Meeting 2006 directory. We hope it is both informative and useful as you make your summer plans.



Don Davison, Public Relations Director
1-800-486-4637 ext. 268
e-mail: ddavison@gbs.edu

JUNE

June 1–11 **Jefferson County Holiness Camp**, Madison, IN. Evangelist: Judy Williams; Singers: Victory Trio; Information: Donald Shearer, Camp President 812-375-1119 (H)

June 5–11 **Berrysburg Camp Meeting**, Emmanuel Wesleyan Church, Gratz, PA. Evangelist: Rev. Harry Plank; Singers: George Vernon Family; Information: Rev. Jonathan Heath 717-365-3358 (H), 717-365-3040 (O)

June 6–11 **Berean Bible Camp**, Centerville, TX. Evangelist: Rev. Dan Durkee; Singers: Penn View Praise Singers; Information: Rev. Pat Courtney, Camp Director 281-442-3840 (H), 903-322-3094 (O)

June 7–11 **Canaan Grove Camp Meeting**, Kleinfeltersville, PA. Evangelist: Rev. Rowan Fay; Singers: Rev. and Mrs. Dwight Rine; Information: Rev. Barry Arnold 717-273-0123

June 8–18 **Beulah Camp Ground**, Excel, AL. Evangelists: Dr. Eldon Neihof, Rev. Marlin Hotel, Rev. Dale Dorothy (Bible Teacher); Singer: Ken Osborne; Information: Felton E Smith, Sr., President 850-623-1298

June 12–15 **Roxbury Children and Youth Camp**, Roxbury, PA. Evangelists: Charlotte Frederick and Jonathan Heath; Singers: GBS, HSBC, UBC, PVBI; Information: John Geyer, Director

June 12–16 **Wesleyan Holiness General Youth Camp**, ICHA Campground, Greenfield, IN. Evangelist: Rev. Joseph Smith; Information: Nathan Shockley, General Youth President 989-681-2591

June 13–18 **National Association of Holiness Churches**, Central Friends Camp Ground, Muncie, IN. Evangelist: Rev. Sheldon Stephens, Mr. and Mrs. Stephen Kunselman (youth workers); Singers: Larry and LaDonna Thomas; Information: Rev. James Speaker, Camp Grounds Committee Chairman 574-643-2077 (H)

June 18–25 **Pilgrim Nazarene Church Camp**, Big Sandy, TX. Evangelist: Rev. Robert England, Rev. Walter Hedstrom; Information: Rev. Dale Hayford, General Superintendent 479-936-8377 (H)

June 19–23 **Pilgrim Youth Camp**, ICHA Campground, Greenfield, IN. Evangelist: Rev. Ron Stevens; Singers: UBC, PVBI; Information: Rev. John Zeigler, Youth Director 812-473-0531 (H)

June 19–23 **Central Yearly Meeting Youth Camp**, Muncie, IN. Evangelist: Travis Johnson; Information: Jonathan Covert 765-857-1400 (H), 765-509-0075 (C)

June 19–25 **Indianapolis District Church of the Nazarene Family Camp**, Camby, IN. Evangelists: Dr. James Mellish, Dr. Wayne Brown; Singer: Rev. Mark Murphy; Information: Vicki Causey 317-223-3504 (O)

June 20–25 **Beulah Grove—Heartland Bible Methodist**, Mendon (St. Marys), OH. Evangelists: Dr. Wingrove Taylor, Dr. James Keaton, Jim Stroup (Youth); Singers: Lucas and Hannah ShROUT; Information: G. Clair Sams, Camp President 937-855-6956 (H), 513-267-6717 (O)

June 20–25 **Bedford Holiness Camp**, Bedford, IN. Evangelist: David Fuller; Singers: David and Frances Fuller; Information: Leonard Sankey, President 812-275-7820 (H), 812-275-2119 (O)

June 22–July 2 **Brushton Interdenominational Holiness Camp**, Brushton, NY. Evangelists: William and Naomi Tillis; Information: Tim Montgomery, President 315-769-2129

June 25–30 **International Fellowship of Bible Churches Youth and Family Camp**, Orleans, IN. Evangelist: Dr. Marlin Hotle; Singer: Rev. Howard Russell; Information: 405-948-9388 (O)

June 27–30 **Rock Lake Bible Methodist Youth Camp**, Vestaburg, MI. Evangelist: Rev. Gary Brugger; Information: Mr. Doug Derscheid, Conference Youth Director 231-734-2159

June 27–July 2 **Wesleyan Fellowship Camp**, Lucasville, OH. Evangelists: Rev. Phillip Mahoney, Rev. Harold Cox; Singers: Local and Sharon Mahoney; Information: T. Grace Bloomfield, Director 740-353-1741 (H), 740-357-5116 (O)

June 28–July 9 **Bryantsburg Holiness Camp**, Bryantsburg, IN. Evangelist: Rev. Mark Cravens; Singers: Rollin and Debra Mitchell; Information: Tim Schermer tschermer@bellsouth.net

June 30–July 8 **Central District Wesleyan Holiness Camp and Conference**, Wesleyan Campground, Orleans, IN. Evangelists and Singers: Rev. Marshall Smart, Rev. Archie Atwell Family; Information: Rev. Tim Stuart 317-241-3175 (H)

June 30–July 9 **Pilgrim Holiness Church Camp**, Shiloh Nazarene District Camp Ground, Marion, IN. Evangelists: Dr. Noel Scott, Rev. John White, The Victory Trio; Singers: Rev. Mark Arnett Family; Information: Rev. James A. Southerland, Sr., Conference President 765-649-7802 (H), 317-407-9229 (C)

JULY

July 2–9 **Brown County Holiness Camp**, GnawBone, IN. Evangelist: Rev. O.W. Willis; Singers: Tim Cole Family; Information: Guy Armstrong, Camp Secretary 812-372-4728 (H), 812-372-8133 (O)

July 3–7 **I.C.H.A. Youth Camp**, C.F.C. Greenfield, IN. Evangelist: Rev. Rick Maloyed; Singers: Bible schools; Information: Camp President 812-354-6389 (H), 812-396-1196 (O)

July 3–9 **Alabama Bible Methodist Camp**, Pell City, AL. Evangelists: Rev. Richard Miles (Bible Teacher), Rev. Darrell Stetler and Rev. Chris Cravens, Rev. Chip Bullock (Youth Evangelist), Jessica Sickler (Children's Worker); Singers: Steve Cassidy Family; Information: Rev. Walter Hedstrom, Camp President 205-338-2743 (O)

July 4–9 **Wesleyan Bible Camp**, McCall, ID. Evangelist: Rev. Ben Durr, Jr; Singers: Dr. and Mrs. Paul Peak; Information: Rev. Melvin Adams, 208-369-0211 (H), 208-365-3712 (O)

July 4–9 **Ontario Interdenominational Holiness Association Camp**, Pefferlaw, Ontario, Canada. Evangelists: Dr. Philip Brown, Rev. David Fulton; Singers: Derek and Alanna McIntire; Information: Rev. Joel Byer, Camp President 519-882-1336

July 7–16 **Newberrytown Holiness Camp**, Etters, PA. Evangelists: Dr. Allan Brown, Rev. John Parker; Singers: Larry and LaDonna Thomas; Information: Rev. John A. Whitaker, Camp President 717-637-6827 (H)

July 7–16 **Letts Interdenominational Holiness Camp**, Letts, IN. Evangelist: Ben Colburn; Singers: Phil and Dorcas Bishop; Information: Jim Terry, Camp President 812-346-5178 (H), 812-767-0261 (O)

July 8–14 **Blue Ridge Holiness Camp**, Copper Hill, VA. Evangelist: Rev. Rex Bullock; Information: Linda Thompson, Administrative Assistant 540-982-0115 (H)

July 9–16 **Fern Creek Wesleyan Camp**, Fern Creek, KY. Evangelist: Dr. James Keaton, Sr; Singers: David and Frances Fuller; Information: Mr. Billy Keith, Vice President 502-239-8470 (H)



— Called Unto Holiness —

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

JOHN FLETCHER AND THE BAPTISMAL FLAME

by the Rev. Harold E. Schul

John Wesley considered John Fletcher the most blameless man he had found. Through a vivid dream concerning the Final Judgment, Fletcher had been first aroused to the condition of his heart. For some days thereafter he was so harassed in his mind that he could not apply himself to the things of this life. About this time he heard about the Methodists whom someone told him were “praying all day and all night.” Fletcher set out to find them; and after doing so, God opened his heart to his sinfulness. Yet he went on sinning, then repenting and calling on God’s mercy through Jesus Christ.

Night of Prayer

“I began to write a confession of my sins, misery, [and] helplessness, together with a resolution to seek Christ even unto death,” he wrote. He began to fast and pray; and during a night of seeking God, he opened his Bible to these words: “Cast thy burden on the Lord, and He shall sustain thee.” Filled with joy, he fell on his knees and asked the Lord that he might always cast his burden on Him.

Taking His Bible again, his eyes fell on these words: “The Lord...will be with thee...fear not, neither be dismayed.” These and other promises increased his hope, and he asked for perseverance and grace to serve God until death.

A Fuller Manifestation of God’s Love

After his conversion, as his widow later wrote, “He still pleaded with the Lord to take fuller possession of his heart and to give a fuller manifestation of His love.” Thus his soul was freed. He began to breathe the air of Heaven. Sin was beneath his feet. From that time on, he made it a rule of life to sit up two whole nights a week for reading the Bible, prayer, and meditation.

Fletcher taught that the Day of Pentecost was the opening of the dispensation of the Spirit, and he insisted that believers now are called upon to receive the same

baptismal fire. He also taught that the latter-day glory should far exceed the first effusion of the Spirit. “Seeing that they on the Day of Pentecost bare witness to the grace of the Lord, so shall we, and, like them, spread the flame of love.”

It is recorded that in the midst of singing a hymn, he cried out, “O to be filled with the Holy Ghost! I want to be filled! O, my friends, let us wrestle for a more abundant outpouring of the Holy Spirit! ...Jesus is my Prophet, Priest, and King—my indwelling holiness—my all in all.... O for the baptismal flame! O for the fullness of the dispensation of the Holy Ghost! Pray for this. Pray for the gift of utterance to confess your royal Master.... Put on, therefore, your robes and wear ‘Holiness to the Lord!’”

A Perfect Saviour Makes a Perfect Saint

“Come! Jesus is offered to thee as a perfect Saviour,” Fletcher urged. “Take Him, and He will make thee a perfect saint.... Which of these will you hide in your bosom? Shall it be anger, pride, self-will, or accursed unbelief? Bring these enemies to thy Lord, and let Him slay them.”

This saintly man was famous for his gentleness. Yet he was so passionate by nature that he often pled and prayed the whole night to get victory over the tempter and sometimes lay prone upon the floor in an agony of grief as he pleaded with God for victory. Wesley notes, “For twenty years and upwards before his death, no one ever saw him out of temper or heard him utter a rash expression on any provocation whatsoever.”

Commenting on the Lord’s promise in Joel to pour out His Spirit upon all flesh, John Fletcher penned these words: “A blessed promise this, of which our Lord gave an earnest on the day of Pentecost when He sent a glorious shower on His little vineyard, a pledge of the mighty rivers of righteousness which will by and by cover the earth as waters cover the sea.” ■

—Condensed by the editor, this article is reprinted with permission from the IHC Messenger.

July 10–14 **Carolina Christian Youth Camp**, Thomasville, NC. Evangelist: Dr. Craig Dahler; Singers: GBS, PVBI, UBC, HSBC, AWC; Information: Scott Blackmon, President 336-474-0305 (H), 336-688-6448 (C)

July 10–14 **Ochelata Youth Camp**, Ochelata, OK. Evangelist: Dr. Michael Avery; Singer: Dr. Paul Peak; Information: Kevin Weinand, Director 913-568-1880 (H), 918-535-2951 (O)

July 10–16 **Tennessee Bible Methodist Camp**, Knoxville, TN. Evangelists: Rev. Darrell Miller, Rev. Mark Hunter; Singers: The Daniel Edwards Family; Information: Rev. Joe Sifford, Camp President 423-581-1391 (H)

July 14–23 **Pine Ridge Holiness Camp**, Lickingville, PA. Evangelists: Rev. B.J. Ward, Rev. Stephen Cassidy; Singers: Donnie and Valerie Quales and Family; Information: Rev. Donald C. Myers, Camp President 814-354-2945 (H)

July 14–23 **Rock Lake Bible Methodist Family Camp**, Vestaburg, MI. Evangelists: Rev. Richard Humble, Rev. Jim Plank; Singers: Chad and Valerie Searls; Information: Rev. Blake Jones, Conference President 989-427-3178 (H), 989-268-5172 (O)

July 19–23 **Athens Youth Camp**, Athens, MI. Evangelist: Gabe Norris; Singers: The Glick Family; Information: Doug Damon 269-781-9634

July 20–30 **Tri-State Holiness Association–Clinton Camp Meeting**, Clinton, PA. Evangelist: Sheldon Stevens and John White, The Victory Trio (Youth Workers), David and Chris Randolph (Children's Workers); Singers: Bill and Crystal Kellogg; Information: Albert Maley, Camp President 330-492-7883

July 20–30 **Pilgrim Holiness Church of New York–Vermontville Camp**, Vermontville, NY. Evangelist: Rev. Noel Scott; Singers: David and Frances Fuller; Information: Rev. Daniel Shumway, Registrar 518-891-3178 (H)

July 24–28 **Wesleyan Fellowship Youth Camp**, Lucasville, OH. Evangelist: Rev. Benjamin Crawford and Luke Hurst; Singers: Bible Schools and youth at camp; Information: T. Grace Bloomfield, Director 740-353-1741 (H), 740-259-3873 (O)

July 25–30 **Carthage Holiness Camp**, Carthage, KY. Evangelist: Dr. Mike Avery; Singers: Henry and Janan Miller; Information: Henry Miller, Camp Manager 205-338-7118

July 27–August 6 **Bethel Holiness Camp**, Marion, OH. Evangelists: Larry Warren, Orlo Webb; Singers: The Overcomers; Information: Bob Jones, President 740-382-5640 (H)

July 27–August 6 **Athens Family Camp**, Athens, MI. Evangelist: Bob Nuchols; Singers: Craig and Joy Line; Information: Betty Malone 269-781-5743

July 27–August 6 **Pierce County Holiness Association**, Tacoma, WA. Evangelist: Dr. Allan Brown; Information: Paul Taylor, President 253-529-5460

July 28–August 6 **Milan Camp**, Milan, IN. Evangelists and Singers: Rev. and Mrs. Tom Bell; Information: Roger Smith 812-432-5773

July 28–August 6 **Penns Creek Camp Meeting**, Penns Creek, PA. Evangelists: Rev. Albert Barr, Rev. William Tillis, Rev. Rick Maloyed, John Gilley (Youth Evangelist), and Frances Stetler (Children's Worker); Singers: Keith and Sharon Waggoner; Information: Rev. James Plank 570-837-3083

July 29–August 6 **Pilgrim Bible Camp**, Carson City, MI. Evangelists: Rev. John Parker, Rev. Ben Durr, Sr.; Youth Evangelist: Rev. Mark Potter; Singers: Rodney and Melissa Loper; Information: Knox Bullock, Camp President 616-696-1020 (H), 616-696-1021 (O)

AUGUST

August 3–13 **Lower Light Camp**, Petersburg, MI. Evangelist: Mark Mowery; Singers: Don Quales Family; Information: Dave Linville, Superintendent 734-529-2555 (H) 734-755-0109 (C)

August 3–13 **Camp Sychar**, Mount Vernon, OH. Evangelists: Dr. Bill Ury, Rev. Winston Pike, and Dr. Ken Brown (Bible Teacher); Singer: Mr. Alan Pike; Information: Dr. Gary Campbell, President 740-392-5475 (H)

August 3–13 **Inter-Denominational Holiness Camp Meeting**, Christiansburg, VA. Evangelists: Rev. Jim Southerland, Rev. Charles Mckenzie, Youth Worker: Rev. Steve Tomek; Singers: Rev. and Mrs. Charles McKenzie; Information: Dwayne Martin, Camp Chairman 540-382-9403(H), 540-392-5757 (O)

August 4–13 **Comagargo Camp Association**, Loveland, OH. Evangelists: Rev. R.G. Humble, Rev. Rodger Hatfield; Singers: Rev. and Mrs. Paul Gray; Information: Rev. Ray Campbell 513-683-4872 (H) 513-683-4910 (O)

August 4–13 **Central Friends Camp**, Muncie, IN. Evangelist: Rev. Michael Avery; Singers: Rev. and Mrs. Gerald Glick; Information: Jonathan Edwards, Superintendent 765-857-2347 (H)

August 10–20 **Richland Holiness Camp Meeting**, Richland, NY. Evangelists: Rev. Rick Hutchinson, Rev. Clair Sams, Joyce Lambeth (Children's Worker); Singers: Mr. and Mrs. Derek McIntire; Information: Doug Canfield, Sec/Treas. 315-592-8064 (H), 315-298-2782 (O)

August 10–20 **Portage Holiness Camp**, Streetsboro, OH. Evangelists: Rev. Roger Parsons, Dr. James B. Keaton; Singers: Rev. Larry and Tamla; Information: Rev. Sam Suman, President 419-436-1654 (H), 330-626-2378 (O)

August 11–20 **Lebanon Valley Holiness Association Camp Meeting**, Ono, PA. Evangelist: Rev. David Fuller; Singers: Rev. and Mrs. David Fuller; Information: Bradley Spitler, President 717-933-5635 (H) 717-304-2971 (O)



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NEWS

from the Hilltop

TIM CRATER NOW "ASSISTANT PROFESSOR"

Tim Crater, member of the faculty of the Division of Music, has been promoted to the rank of Assistant Professor. "He has been 'Mr. Versatile' for music at GBS," says Dr. Kenneth Farmer, Vice President for



Academic Affairs. "After giving 10 years of excellent service to Liberty Bible Academy, he returned to his alma mater to work as music teacher in the elementary department of Aldersgate Christian Academy.

"It was not long until he was given responsibilities in the high school department. Garen Wolf eventually tapped him to offer some piano lessons at the college level. During this time he completed a Master of Music degree from Bob Jones University (2005) and saw his college load increase to full-time status. Congratulations to Tim on his promotion."

FACULTY MEMBERS PARTICIPATE IN IMF CONFERENCE

GBS faculty members Dr. Allan P. Brown and Dr. Philip Brown were among speakers at this year's Intercollegiate Ministerial Fellowship



meeting, February 17–19. Held again at the Bible Methodist campgrounds, Pell City, Alabama, the conference drew ministerial students from Penn View Bible Institute, Union Bible College, Hobe Sound Bible College, and God's Bible School and College. It was formed several years ago to provide fellowship, encouragement, and challenge. Other speakers included Rev. Jeff Keaton, Rev. Mark Potter, Tracy Johnson, Dr. Michael Williams, and Rev. William Snyder.

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 James and Jodi (Weingard)



Randel, a daughter, **Jeshanah Mae Randel**, born March 21, 2006, Delta, Colorado. Both parents are GBS alumni, and Jodi served as head cook 1997–2001.

Maternal grandparents are former GBS faculty members Alice and Francis Weingard.

DEATHS

Rev V.O. Agan, 82, of Glencoe, Alabama, formerly of Pell City, Alabama, died March 25, 2006. Converted early in life, he attended God's Bible School and College, from which he received his high

school diploma in 1942 and his ThB degree in 1945. His alma mater later conferred upon him the honorary degree



Doctor of Divinity. In 1946 he and his wife Ruby, also a GBS alumna, moved to Nixon Chapel, where he began his first pastorate and a long and distinguished career in Christian ministry that was to include extensive evangelistic efforts, as well as 32 years as conference president of the Alabama Conference of the Bible Methodist Connection.

As church leader, he was responsible for bringing the mission work of Mexico and the Philippines into the Bible Methodist Connection, assisted several churches in joining the Alabama Conference, and helped establish a num-

**SMITH, McCALL, and KIKIN
RECEIVE "STUDENT OF THE
MONTH" AWARDS**

Three seniors, Mark D. McCall, Jessica Smith, and David Kikin have been given "Student of the Month" awards for January, February, and March by the Office of Student Affairs.

Mark, a ministerial student who graduates in May, plans to marry Jennifer Gray June 10. "We are entirely committed to spending our lives in full-time pastoral ministry," he observes. Mark was reared in a Christian home and "accepted



Christ as my Savior while I was still a young boy." His parents urged him "to go to GBS for at least two years, and I am so glad that I took their advice." He

describes his years here as "a growing, stabilizing, stretching, and strengthening time. GBS has been a place where I have been shaped and molded into who I am today. I am very happy with the education, both academically and spiritually, that I have received on the Hilltop."

Jessica, a student in the Division of Music, also plans to graduate in May, and will then enter a graduate program leading to a Master's in Music Education. She plans to be involved in teaching and in music ministry. Brought up in a Christian home, she always wished to serve the Lord, and as a child became a



Christian. She came to God's Bible School because of its "outstanding music program" and also because she wanted to get firmly established in her beliefs and

draw closer to God. "Wonderful" is the adjective Jessica uses to describe her time here, since she "has learned so much about ministry in music and has really grown in relationship with Christ."

David, a Papua New Guinea national, is a Teacher Education major who "plans to be involved in the ministry wherever God leads." Raised in a Christian home, he came to realize during his last year in high school that "good works would not get him anywhere." He surrendered himself to the Lord and came to GBS because of "the great impact from missionaries who once



set foot on the Hilltop" and also because of his desire to be "in a godly environment such as this." He says he has "learned a lot from the godly staff and ➡

ber of Christian day schools. He also served as general Connectional Chairman of the Bible Methodist Connection for eight years, as well as chairman of the BMC's general mission board, and head of the governing boards of Ambassador's Mission, Evangelical Bible Missions, the Interchurch Holiness Convention, and other organizations.

He will be remembered for his earnest proclamation of the message of scriptural holiness, his spirit of Christian courtesy, kindly understanding, and uncompromising commitment to the cause of Christ. Brother Agan was not only one of the founders of the Bible Methodist Connection but also one of the early leaders of the Conservative Holiness Movement.

Funeral services were held in the Agan Tabernacle, which was named for him and his late wife, on the campuses of the Alabama Conference, Pell City, Alabama, with interment at St. Clair Memorial Gardens, Pell City, Alabama. Officiating clergy included Rev. Daniel Stetler, Rev. Leonard Sankey, Rev. Walter Hedstrom, Rev. Randall

Crotts, Rev. Darrell Lee Stetler (his grandson), and Rev. Marc Sankey (his grandson-in-law).

He was preceded in death by his beloved wife of 50 years, who died December 7, 2004; by three children, Verlon O. Agan, Jr., Janan Miller, and Regina Stetler; nine grandchildren; 14 great-grandchildren; one sister Clarice Parrot; and a host of friends and admirers who remain to cherish his memory.

"V.O. Agan was a distinguished alumnus of our college who made an invaluable contribution to the cause of Christian holiness. As a Christian statesman, he was without peer." —Michael R. Avery, President, God's Bible School and College

Shirley Ann Hall, 64, Cincinnati, Ohio, died March 19, 2006. She served God's Bible School and College as assistant bookkeeper from 1966 to 1971 and as bookkeeper from 1971 to 1978. She was active in the GBS inner-city outreach ministry and is perhaps best known for her works in ➡



➡ faculty who are interested in seeing me grow spiritually and who talk about God in most all classes.”

TOUR BREAKS RECORD

GBS's Late Winter College Choir Tour, February 23–March 5, was very successful. Don Davison, Director of Public Relations and veteran of 33 tours for GBS remarked, “This tour challenges any other



tour in recent memory for being one of unity among the students, passionate and heartfelt ministry, and for record-breaking results.” During fifteen services, the choir connected with congregations in six states over eleven days. Large and enthusiastic crowds greeted the choir and joined in a time of praise and worship to Jesus Christ. This year the choir spent an extra day in Florida. This allows us to connect with friends from many different states and a number of alumni. Support for the school was overwhelming. Offerings were up by 31% over last year, setting a new record. Such GBS projects as the new “Encouragement” CD and the books, *I Believe* and *Loving God*, were received well by the tour attendees. *God's Revivalist* is still a welcome periodical to many. Over 3,000 miles were logged without a problem. Tour personnel included Don Davison, tour director; Garen Wolf, choir director; Deanna Wolf, assistant director; Martha Miller, accompanist; and Steve Mills, bus driver.

—Jack Hooker, Vice President for Advancement

HOLINESS WON OUT CONFERENCE FOCUSES ON TRANSFORMING GRACE

Dr. Leonard Sankey was in charge of the “Holiness Won Out Conference,” sponsored by the Interchurch

REVIVALIST FAMILY

➡ child evangelism, serving many churches with children's crusades and vacation Bible schools. Her brother-in-law said it best when he stated, “Shirley's life was the kids.” She is survived by her sister and brother-in-law Donna Lee and George Alte. Funeral services and burial were in Geneva, Pennsylvania.

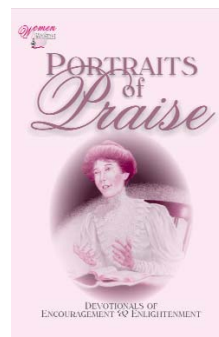
CORRESPONDENCE

“I am the author of 14 published books. I wanted my message of faith in God to reach people in all walks of life. As a result, I went through traditional publishers, not through ‘Christian’ publishers. My books have been very well

received in many venues. My characters have a strong faith in God, which comes out in their actions. So you see, some of us authors write books that will reach people where they are. The very first article I ever had published was “Wanted: A Non-Singing Christian,” which appeared in *God's Revivalist* many years ago. So thank you for your little part in helping me live out the dream God has given me.” —Janet Elaine Smith, Email.

NOTICES

Portraits of Praise, the new devotional book published by the Women of Worth LOMC, is now



available. It includes eight sections of inspirational articles, including poems. For more information contact Melba Sams (513) 267-0561.

HITHER AND THITHER

“There has never been a time in greater need of a compelling articulation of the message of holiness,” according to a key document entitled “Holiness Manifesto,” released by “the top leaders of ten

Holiness Convention (IHC) and hosted on the GBS campus, Friday, March 17. Dealing with “the myths surrounding homosexuality and the church’s response to persons struggling with homosexuality,” the conference included testimonies of those who “have come out of the homosexual lifestyle,” as well as presentations by Dr. Elton L. Moose (GBS ‘55 CWC, ‘58 ThB, ‘59 BA), a minister and a licensed clinical pastoral counselor.

Attendance included both the GBS campus family and many other interested guests. Also speaking was Mrs. Pat Beadle, board member of Transforming Congregations. Activities ended with a panel discussion with participants responding to a variety of questions. Several Christian ministries to persons wishing to leave sinful sexual addictions, including Exodus International, Light House Ministries, and Dr. Moose’s New Pathways, Inc., were also represented.

The conference focus was the church’s responsibility to show not only God’s displeasure at homosexual sin but also His gracious purpose to deliver and transform those who are bound in that sin.

BRIEFLY NOTED: Dr. John Johnston Pande, GBS International Student Advisor, was in India, “preaching to hundreds,” as he reports, during the Christmas holiday. He was accompanied by GBS student Kamal Meddala. ■

JOB OPPORTUNITIES AT GOD’S BIBLE SCHOOL AND COLLEGE

We have a need in our college department in the following area: history, science and mathematics. Candidates must have a graduate degree in one of these areas. Since we do not offer majors in these three subjects, candidates will also work in another capacity at the institution, for example, as Assistant Head Librarian, Student Learning Center Coordinator, or Director of Institutional Research.

All interested parties are encouraged to send a resume to: Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, by email to kfarmer@gbs.edu, or fax to (513) 721-3971.

MAINTENANCE WORKER WANTED

GBS wishes to add a qualified person to its campus maintenance staff. Applicants should have experience in a variety of areas related to building and grounds maintenance. Those interested should contact John Lum, Campus Administrator, at (513)-721-7944 (Ext. 288).

historic Holiness denominations” in February, according to *Christianity Today*. Under project chairman, Kenneth Mannoia, a former Free Methodist bishop and currently graduate and faculty chaplain at Azusa Pacific University, the document has been three years in preparation. Participating denominations include the Salvation Army, Church of the Nazarene, Free Methodist Church, Brethren in Christ, International Church of the Foursquare Gospel, International Pentecostal Holiness, Church of God (Anderson, Indiana), Church of God in Christ, Shield of Faith, and the Christian Missionary Alliance.

The *Manifesto* notes that “Pastors and church leaders at every

level of the church have come to a dead end in seeking ways to revitalize their congregations and denominations. What we are doing is not working. Membership in churches of all traditions has flat-lined. In many cases, churches are declining. We are not even keeping pace with the biological growth rate in North America. The power and zeal of churches has been drained by the incessant search for a better method, a more effective fad, a newer and bigger program to yield growth.” The document invites “all to embrace God’s call” to piety, faithfulness, effective and compassionate ministries, and care for the earth.” But nowhere does it make a definite and specific call for the churches to

re-emphasize the doctrine and experience of entire sanctification.

In his CT interview, Mannoia decries the “propensity for these churches to get sidetracked into legalism. In each case, you can trace their histories and find that especially in the mid-20th century they struggled with legalism, wherein holiness was described in behavioral terms rather than heart transformation.” Included in the “don’ts” of such legalism were such matters as “How long was your dress. Could you wear sleeveless dresses? Could you wear jewelry? Could you wear make-up? All of the things that tended to become the appearance of holiness but that, over the course of generations, lost the heart.” ■



Dear Phil

A PROBLEM WITH THE CREATION ACCOUNT IN GENESIS?

How could there be light on the first day of Creation if the sun was not created until the fourth day? Since God is light, was He the light source for the first three days? —DENNIS

Dear Dennis,

Good observation! Lots of people don't notice that the sun wasn't created until the fourth day. Before I answer your question directly, let's make sure we understand what kind of literature Genesis is, and the meaning of the Hebrew word for day (*yom*) in Genesis 1.

The genre of Genesis 1–11 is historical narrative. Narrative means that it tells a story, in this case, the story of the world's creation, fall, destruction by the flood, and the dispersion of the nations. Historical means that Moses intended his readers to understand that the events of his story actually took place in the real world. Jesus' references to Genesis 1-11 confirm that Moses wrote Genesis and that it is an accurate historical narrative (e.g., Mark 10:3-9; 12:26; Luke 16:29-31). According to Jesus, "Scripture cannot be broken," which means it will never be shown to be false (John 10:35). Therefore, we must accept whatever Genesis says about creation as true.

The Hebrew word *yom* means "day." You may have heard that

the word *yom* can refer to a "long, indefinite period of time." It is true that *yom*, in the phrase "Day of the Lord," refers to an extended period of time in which God pours out His wrath upon the wicked and His blessing upon the righteous. But whenever a Hebrew writer refers to the evening and the morning of a *yom*, he always—no exceptions—means a 24-hour day. Further, Moses also listed the days of creation as a consecutive series of days: second, third, fourth, and so on. When a Hebrew writer lists a series of consecutive days that have evenings and mornings, they always refer to 24-hour days. In sum, the genre of Genesis 1–11 and the use of *yom* in Genesis 1 make it clear that Moses intended us to understand that God created the universe and all that is in it in six, consecutive, 24-hour earth-days.

Now, in response to your question, it is possible that the light on Days 1–3 came from God. But I surely wouldn't base it on 1 John 1:5. That verse does not teach that God is an electromagnetic wave/particle energy form. When John says "God

is light," he is speaking metaphorically about God's holiness or purity.

The main reason I don't think the light was the shining of God's glory is that God said "Let there be light." The phrase "Let there be" appears to involve God's out-of-nothing, creative activity (see Gen. 1:6, 14). It seems more likely to me that, after God created the earth and the time-space continuum we call the universe (Gen. 1:1-2), He created light. Since Gen. 1:4 says God "separated the light from the darkness," it appears that when God created light, it may have been diffuse, filling the entire created universe. When God separated the light from the darkness, He gathered or focused at least some of the light so that it emanated from a specific location in space and shone upon the earth during Days 1-3. As the earth rotated on its axis, the effect of an evening and a morning took place. The sun, which God created on Day 4, was not necessary for there to be an evening and a morning on Day 1. All that was necessary was a localized light source and a rotating earth.

Theologically, the order of creation is quite significant. God created light before He created the sun. This destroys the pagan idea that the sun is the source of all light and life. Light came before the sun! Do you see how this would be a strong argument against Egyptian sun-worship? If you would like more helpful information on this topic, I encourage you to visit the most helpful creationist website I know: www.answersingenesis.org.

What an awesome God we serve!

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. For more articles by Dr. Brown, visit his website: www.apbrown2.net.



ISLAMIC CONVERT TO CHRISTIANITY NOW IN ITALY

Abdul Rahman, the citizen of Afghanistan who faced possible death for converting from Islam to Christianity, has found refuge in Italy in spite of Muslim clergymen's demand for his execution. The trial of Rahman, 41, a former medical aid worker, brought vigorous protests throughout the West which brought pressure on the Afghan government. President George W. Bush said he was "deeply troubled by the situation and expected Afghanistan "to honor the universal principle of freedom." Rahman apparently lived in Germany for several years after converting to Christianity but returned to his native country in 2002.

METHODISTS PROTEST LESBIAN SPEAKER

Evangelical members of the United Methodist Church are vigorously protesting an invitation to a lesbian speaker to give the keynote address at the United Methodist Women's Assembly in Anaheim, California. Members of Renew Network, a UM conservative caucus, say they oppose the invitation because of musician Emily Saliers "open practice of lesbianism." According to official UM teaching, the practice of homosexuality is contrary to the Bible, and it for-

bids the ordination of active homosexuals, as well as its clergy participating in same-sex "marriages."

Controversy continues within the eight million member denomination, however, as liberal leadership continues to push for relaxation in the church's rules.

NEW COMMANDER OF THE SALVATION ARMY

Shaw Clifton, territorial commander of the Salvation Army in the United Kingdom and Ireland, has become officially the new general in charge of the Army, succeeding General John Larson. General Clifton becomes the 18th leader of the Salvation Army in a succession back to its founder, General William Booth. The Salvation Army is an evangelical Christian denomination known as the world's second largest provider of humanitarian aid.

JESUS' NAME IN THE MILITARY

"As evangelicals increase their share of the military chaplain corps, their intent to evangelize more openly is challenging the pluralism promoted in official ceremonies by some other chaplains and military leadership" reports *Christianity Today*. According to the magazine, the executive director of the International Conference of Evangelical Chaplain Endorsers, Billy Baugham, claims that

more than 20 chaplains have contacted him claiming discrimination for praying in Jesus' name. "The pressure to curtail evangelical chaplains from using the name of our Lord is pandemic." If the issue cannot be otherwise resolved, Baugham has threatened legal action.

CT adds, however, that "Navy spokesman William Marks said Christian chaplains are actually encouraged to pray in Jesus' name during divine services," but that "during non-religious events such as memorial services, and reenlistment or promotion ceremonies, chaplains should be mindful of all religions in the audience. 'We ask that they be inclusive, but a chaplain would not get in trouble for praying in Jesus' name.'"

LAWSUIT FILED AGAINST CHRISTIAN SCHOOL FOR EXPELLING STUDENTS

Two teenage girls have been given the right to sue a Christian school which expelled them in 2005 over alleged homosexual attractions, according to the Traditional Values Coalition. The school, located in Wildomar, California, is operated by the California Lutheran School Association and is a part of the Wisconsin Evangelical Lutheran Synod. Last September the school's principal notified parents that "while there is no open physical contact between the two girls, there is still a bond of intimacy...characteristic of a (lesbian) relationship.... Such a relationship is un-Christian."

The lawsuit against the high school and its principal alleges that the expulsion of the girls violates California's Unruh Civil Rights Act which forbids businesses to exercise discrimination against any person for reason of sexual orientation. The case is of wide significance because it threatens the rights of religious schools to establish and enforce moral standards upon their students. ■



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

GREATER CINCINNATI AREA ALUMNI MEETING

Alumni from the greater Cincinnati area gathered on the GBS campus, Friday evening, March 24, and were greeted by members of the Alumni Executive Council, who hosted the event. Approximately 100 alumni and family members were in attendance. Everyone enjoyed a special meal prepared by the food service staff at GBS. A special thanks to Mrs. Debbie Byer for preparing a delicious taco bar, coney bar, and desserts. Rev. Steve Mills, Alumni President, was master of ceremonies and greeted all the returning alumni. Several special activities were planned, including the best humorous story competition and a video presentation. Some quartet members from the past got together and sang for the group. President Avery gave an update of progress on the campus and led a question-and-answer session. Each alumnus was presented a free gift from the school. The evening concluded with a time of fellowship and basketball and volleyball games in the gym. This was a wonderful night of fellowship with the GBS alumni family.

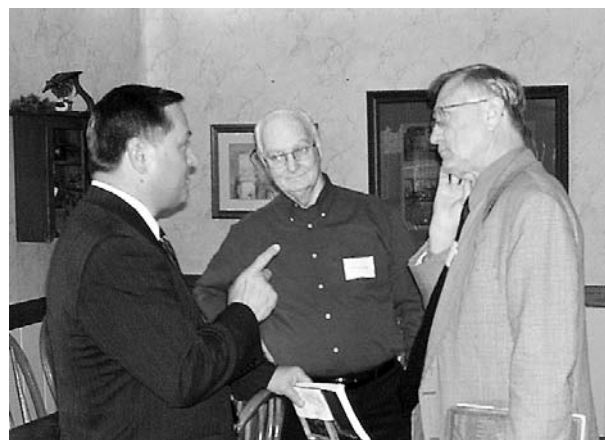
NORTHERN OHIO AREA ALUMNI MEETING

The Amish Door, Wooster, Ohio, was the place for the Northern Ohio

Area Alumni Meeting, which drew nearly 30 alumni, Saturday, April 1. A special thanks to Rev. and Mrs. Jack Dearth for organizing this special gathering. A great Amish-cooked buffet was enjoyed by all the attendees. Each alumnus introduced himself and shared some memorable moments from his days on the Hilltop. Jack Hooker, Vice President for Advancement, gave an update from the campus and answered questions from the guests. Each alumnus was presented a copy of the new GBS recording, *Encouragement*. Everyone enjoyed a time of fellowship and reunion with fellow students and friends. All agreed there is a special bond shared by members of the GBS family. A spring 2007 meeting is already being planned.

ATTENTION, ALUMNI!

The Alumni Executive Council is planning more regional alumni meetings in 2006 and 2007. If you would be interested in helping plan or host a meeting in your area, please contact the Advancement Office at God's Bible School and College. You may call the office at 513-721-7944 ext. 223 or send an email to alumni@gbs.edu. Thank you to all of the alumni who have made regional meetings in Pennsyl-



vania and Ohio a great success. A meeting in southern Indiana is already planned for later this year. Your involvement in this effort will be greatly appreciated. ■

We wish to feature more alumni on this page each month. You can help us by submitting events and happenings in your life. You may submit them by mail to the Office of Advancement at the school address, by email at alumni@gbs.edu, or on the web at www.gbs.edu/alumni. Please send us pictures as well. We want to know what is happening in your life and ministry.

—Jack Hooker, Vice President for Advancement

Homecoming 2006
**October 13-14 Honoring
 the classes of 1956 and 1981**

believer sinning “a sin unto death,” he is speaking of a person who has willfully rejected the truth but is sure he is right with God.

B. The meaning of the phrase, “I do not say that he shall pray for it.” Observe that John does not forbid us from praying for these people. Remember, too, that John is talking about the assurance of receiving what we ask from God because we ask according to His will. In the case of a fellow believer who sins a “sin unto death,” we cannot have confidence that God will answer our prayer because God cannot save those who will not repent and who persist in a life of rebellion against Him.

People who have deliberately turned from the truth and who have convinced themselves that they are right are in a state of serious self-deception. John is implying that there is little hope that they will ever see the error of their ways and truly repent and return to the truth. While God would surely forgive such people if they repented, no argument will change their minds. It is as Proverbs warned: “There is a way which seems right unto a man, but the end thereof are the ways of death” (14:12; 16:25; 21:2).

C. The meaning of the phrase, “he shall ask, and he shall give him life for them that sin not unto death.” John is calling for three things that are poorly practiced in the church today. First, we must assume personal responsibility for the spiritual well-being of fellow believers. Second, if we see a fellow believer sin, we are to be proactive in our response and seek to restore them (see Mat. 18:15-17; Gal. 6:1-2). Third, we are to pray to God for their forgiveness. John is reminding us that we need to take seriously any sin we see in a fellow believer’s life. If one persists in such sin, it can lead to grave consequences.

CONCLUSION

You can be sure that you have eternal life. Moreover, God graciously has promised to answer our prayers when we pray according to His will. We also have a God-given responsibility to pray for our fellow Christians. Therefore, John calls us to live our lives transparently before one another so that we give and receive correction. Not only will this keep us from the “sin unto death,” but it will help us to keep walking in close fellowship with the God who is light (1 John 1:5).



—sermon outline by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE
IN PREACHING”



PRAYER AND THE SIN UNTO DEATH

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

Scripture: 1 John 5:13-18

INTRODUCTION

Have you ever wished for a Biblical “sure-fire, never fail” formula for getting what you ask in prayer? John closes his first letter with the promise that if we ask anything according to God’s will, He hears us and promises to give us exactly what we ask (5:14-15).

John has worked to give his readers a solid foundation for their faith in Jesus Christ. The word group “to know” (*oida and ginosko*) occurs with greater frequency in 1 John than in any other New Testament book. And 1 John 5 has a greater density of use than any other New Testament chapter. In his closing paragraph (5:13-21), John repeats again and again that he has written so that his followers might know with certainty the truth of their convictions (vv. 13, 15, 18, 19, 20). First John was written for believers. Having believed, they now need to know, with every fiber of their being, that they possess eternal life. The basis for our assurance is faith in God’s written Word.

I. THE CERTAINTY THAT WE HAVE ETERNAL LIFE. “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (5:13).

At the opening of this letter John said, “These things write we unto you, that our joy [yours as well as mine] may be full” (1:4). Now he says

the same thing, using other words. A Christian's joy springs from the unshakable knowledge that, because he has believed on the name of the Son of God, he now has eternal life. John's favorite expression "believe on" (*pistevlein eis*) expresses the strongest belief possible. It involves complete confidence that Jesus is indeed the truth, the life, and the only way to God and that He has provided a complete atonement for our sins. It means that we acknowledge Him not only as the object of our faith but also as the uncontested Lord of our life.

II. THE CONFIDENCE THAT GOD HEARS OUR PRAYERS. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he hears us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (5:15, 5). John previously addressed the subject of receiving answers to prayer in 1 John 3:21-23. There he taught that confidence toward God requires a clear conscience. Further, he taught that God answers the prayers of those who "keep his commandments and do those things that are pleasing in His sight" (3:22). Now he tells us that God hears the prayer of those who pray "according to His will" (5:14), and as a result (verse 15), we have what we ask.

God promises to answer only those prayers that are in conformity with His will. All the other prayer-promises in the New Testament must be interpreted in light of this pivotal factor: Believers do not get to decide what God should or should not do. He gives us what we ask only when we ask in harmony with His will.

III. THE CLARIFICATION OF THIS PRAYER-PROMISE. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (5:16, 17)

John now issues a prayer-warning. If you see a fellow believer sinning, you are to seek to discern what type of sin is involved. Although "all unrighteousness is sin," there is a significant difference between a "sin unto death" (5:16) and a "sin not unto death" (5:17). If a fellow Christian sins a "sin not unto death," we are to pray to God on his behalf and God "shall give him life for them that sin not unto death" (5:16a). But, if a fellow Christian sins a "sin unto death," says John, "I do not say that he shall pray for it" (5:16b). What is the death to which John refers when he contrasts a "sin unto death" with a "sin not unto death?"

A. The meaning of the phrase "a sin unto death."

I believe that there are several reasons why John is probably referring to a sin that will result in permanent spiritual death in Hell. First, Scripture teaches that without repentance, all sin separates from God (Isa. 59:2). Second, Scripture teaches that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Jesus explained that eternal life is more than just a promise for the future; it is an inheritance enjoyed in the present. It is having a personal relationship with God through Jesus Christ (John 17:3; see also 1 John 1:3, 4). Therefore, the opposite of eternal life is spiritual death—not having a personal relationship with God through Jesus Christ which ultimately climaxes in permanent spiritual death in Hell. Third, in all other references to life and death in 1 John, he is speaking of spiritual life and death, not physical life and death.

John does teach that some sins do NOT result in permanent spiritual death in Hell. These are the sins that are confessed and repented of (1 John 2:1). This is most likely what John means when he says that there is a sin that does not lead to death.

But some sins DO result in permanent spiritual death in Hell. For example, if a believer errs from the way and then refuses to believe that what he is doing is wrong, he is committing a sin unto death. John has been warning about this type of sin throughout his letter. He has written non-negotiable definitions of those who are of the truth and of those who have falsified it.

These people loved the world (2:15-17) and some had even denied that Jesus had come "in the flesh" (4:1-3). They claimed to have fellowship with God but walked in darkness (1:6). They argued that the gift of eternal life was irrevocable and nothing could nullify their relationship with God, not even the continued practice of willful disobedience to God's commands (2:3-6). Some went so far as to deny they had ever sinned (1:10). These were not the mistakes of an uninformed new convert, or even a temporary lapsing into some "besetting" sin, but rather a deliberate turning away from the truth. John is quite clear that such practice proves these people are not Christians at all.

John makes it clear that it is only as we continue to walk in the light as Jesus is in the light that we continue to have fellowship with the Father and the Son and the blood of Jesus Christ continues to cleanse us from all sin (1 John 1:7). If a believer does not continue to walk in the light, he ceases to have the cleansing of Jesus' blood, and if he dies in an unrepentant condition he will not enter heaven. When John speaks of a

➡(p4) with the preachers in Haiti when I drilled and drilled them on different names of justification and sanctification. I remember the times of praying with them and times of victory, also. Now after 32 years, facing this new challenge, I certainly realize that past experience is not enough. Without the Holy Spirit's anointing, my efforts will be as nothing." —*Winfield Poe, Holiness Pilgrim Mission Reporter*

INDIANA. "For a long time, we have recognized a need for a place outside the city where people could go to heal and rebuild—a place with good work in a peaceful environment without the distractions of alcohol or drugs. I grew up on a farm near Upland, Indiana, [and] I spent three days this past year alone in prayer on the farm on a prayer retreat. During this time, I sketched out what it might look like to have a place where people from the city could come to recoup and rebuild. VICM is purchasing the farm and will start with Community Supported Agriculture (CSA) as a way to keep it a working farm. We will raise just herbs and vegetables. Each member will receive a "share" of the produce. Our long-term goal is to have people living on the farm who would do the work in exchange for room and board. This would provide them with a place to recover while doing good work. We are excited about all that God is doing among us here at VICM. With Victory Village Shoppe getting started, the Stranger Project House still in progress, and now Victory Acres, there is never a dull moment!" —*Eric Himelick, Email, Victory Inner-City Ministries, Indianapolis*

ROMANIA. "Pray for Andrea Whiteman (HIM) as she seeks to bear the burdens of lives of young people and young married couples who carry deep emotional scars. In most cases, the home and family life of these young Romanians has been deplorable, and their desire and attempt to live for God needs much support." —*Ropeholders*

RUSSIA. "Political trends in Russia point toward greater supervision of 'non-governmental' organizations by the Putin government. [Richard and Judy Grout, missionaries to Vyborg] ask us to pray that the new bureaucracy will understand that their activities are not political. Pray that the 'hundreds of people we have helped will be sufficient evidence that we are interested only in the welfare of the Russian people.'" —*Ropeholders*

SAIPAN. "Living Hope Church of the Nazarene was organized in September on Saipan, one of the 14 islands that make up the Northern Mariana Islands in the Asia-Pacific region," according to *Holiness Today*. Formally organized with over 70 people attending the charter service, the "church was planted almost entirely by tentmaker missionaries and volunteers." ■

➡(p5) "Sure I must fight if I would reign, increase my courage Lord: / I'll bear the toil, endure the pain, supported by thy Word."

As enlistees in the Lord's legions, we need a fighting spirit, being resolute in battle, supported by God's Word and gracious in victory. In personal conversations, and in letters written to legislators and others, by supporting organizations leading the fight, and by prayer offered, we must be neither timid nor arrogantly abrasive, but righteously aggressive!

God's mandated message to the world—a message of warning, wisdom and welcome—must be proclaimed with confidence in another of God's promises to us as to the Israelites. "When you draw near to the battle.... let not your heart faint; do not fear or tremble...for the Lord your God is he that goes with you, to fight for you against your enemies, to give you the victory!" (Deuteronomy 20:2-4).

Complacency does not befit Christian soldiers! Let God be praised and His Word proclaimed! ■

Dr. Theodore Kalsbeek is a veteran evangelical pastor who has served Presbyterian churches in the Cincinnati area for many years. The background reading for this article is Isaiah 40:8-9, 55:10-11.

Investing in Tomorrow's Christian Leaders



Examples of Single-Life Gift Annuity Rates

Age of Donor	Rate of Return	Age of Donor	Rate of Return	Age of Donor	Rate of Return	Age of Donor	Rate of Return
60	5.7%	68	6.3%	76	7.2%	84	8.8%
62	5.9%	70	6.5%	78	7.6%	86	9.9%
64	6.0%	72	6.7%	80	8.0%	88	10.6%
66	6.1%	74	6.9%	82	8.5%	90+	11.3%

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Dr. Michael Avery President

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Music: GBS Division of Music

Children's Services: GBS Students

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Rooms Available—call: (513) 721-7944

Prayer and Healing—7:30 AM	Children's Meeting—10:30 AM
Breakfast—8:00 AM	Lunch—12:00 PM
Heart Talks—9:00 AM	Supper—5:00 PM
Morning Worship—10:30 AM	Evening Service—7:00 PM

Nursery services provided during the main services

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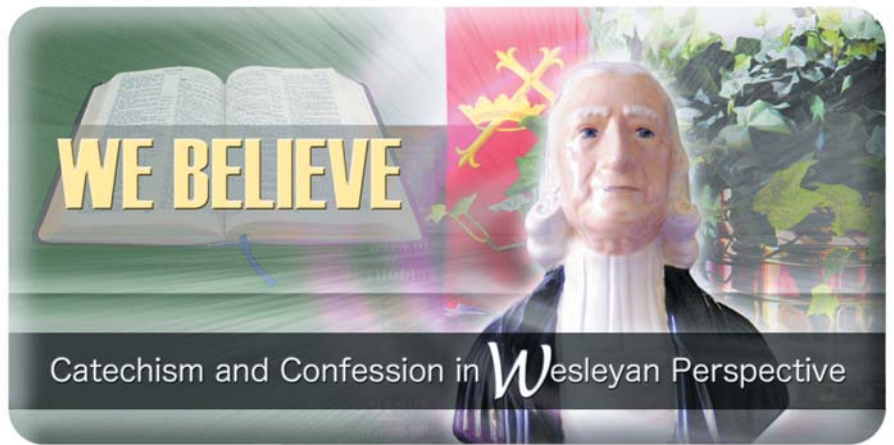
In reading the two articles by Dr. Brown, I wholeheartedly agree as he explains Wesley's teaching on 'prevenient grace.' As to why it seems that God shows more grace to some than others, I have felt for a long time that much of it has to do with intercessory prayer. God was ready to destroy Israel from the face of the earth, but Moses, in an intercessory stance, spared Israel of God's wrath, at least to that degree of annihilation. Our children are dying for want of someone who cares enough to literally hold them before the Throne of God, and pray "Lord they must be saved."

JOHN E. WORKMAN
Mesa, Arizona

GBS HAS TOUCHED OUR LIVES

When I was a child, we received the *Revivalist* in our home. My father and mother, Jim and Lou Dorsey, had moved in 1916, several years before I was born, the 11th of 12 children. They had worshiped in an old-fashioned Methodist church in the hills of West Virginia, where people believed in repenting, accepting Christ as Lord and Saviour, then living a life free from sin. Students from God's Bible School would come and hold revivals, [and] several of my older brothers and sisters were converted. I had three brothers who were ministers: Morton Dorsey, who died in 1983; John Dorsey, now 90 years old, retired and living in Florida; and Paul Dorsey, a pastor in the CCCU, who retired a couple years ago. It blesses me when I think how GBS has touched our lives even though we were never students there.

ANNA (DORSEY) WILHITE-JENKINS
Waverly, Ohio



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

IV. THE HARMONY OF GOD'S ATTRIBUTES

All God's attributes are inseparably joined: they cannot be divided, no, not for a moment," according to John Wesley. God's attributes, which are His characteristics or qualities, will never contradict each other. God will never overreact or do something contrary to any of His attributes. Always they exist in harmony with each other.

This emphasis on the unity of God's attributes is a strength of the Wesleyan-Arminian system. Other theological systems will probably affirm that they hold all the attributes of God in balance, but in reality, most of them emphasize one attribute at the expense of another. For instance, many Neo-Calvinists exalt the love and graciousness of God at the expense of God's holiness. If they did not, they would not make statements such as: "Once you are saved, it doesn't matter what you do as far as your eternal salvation is concerned. God only sees the blood of Jesus. He doesn't see your sin." That view emphasizes the love and grace of God at the expense of His holiness.

At the same time, five-point Calvinists emphasize the role of God as sovereign King more than God's role as loving Father. John Calvin, with his strict view of sovereignty, tended to say little of God's fatherly love. John Wesley, however, emphasized the role of God as loving Father. Though God is certainly seen as King and Judge, His justice is situated in a better balance with His love. As loving Father to all His creation (in one sense), God is not going to pass over most of his condemned human creatures and only provide a way of salvation for a select few, as the Calvinists believe.

God's *transcendence* (His being utterly distinct from His creation) and God's *immanence* (His being present in His creation) are also attributes that must be held in careful balance with each other. Overemphasizing transcendence may result in deism, a belief that God is unconcerned with human affairs. Overemphasizing immanence may result in pantheism, a belief that everything is God. But both immanence and transcendence are true at the same time. The holy, transcendent God before whom we fall in worship is the same God we invite into our hearts to be our personal friend.

God's holiness, love, sovereignty, transcendence, immanence, and the rest of His attributes must all be seen in harmony and balance. God's attributes cannot be divided. —Mark Bird ■

➡(p2) were both converted and took the “narrow way” with those earnest Christians across the street. It was not easy for Mother to face her family’s opposition, but never once did she look back.

Nor was it easy in the years that followed. After Daddy became a preacher, she shared the privations, challenges, and disappointments of the “circuits” that he pastored and the districts that he led. She knew all about dingy little parsonages with dismal plumbing or with no plumbing at all. She knew all about grumpy church members whose religion was more in platitudes than practice. She knew all about raising two little boys while Daddy was away, preaching and conducting the church’s business.

But Mother also knew about sufficient grace, spiritual conquest, and supernatural love. That day in Salem Church, her journey was drawing to its end; but she was as thrilled about it as she had been at its beginning. For at every step, she had found “glory to go to Glory in”—not constant emotional uplift—though there was some of that—but constant gladness that He walked beside her. That’s why she would have done it all again.

Soon it will be Mother’s Day, and we shall honor those dear women who in agony gave us birth—then soothed our fear, shared our joy, and shaped our destiny. All glory to God for every mother who gives nobly to her sons and daughters and who by loving counsel, consistent example, and persevering prayer teaches them “to fear God and keep His commandments.”

My brother Harold and I had such a mother. I do not wish to sentimentalize her, for that would be to trivialize her memory. She was a real flesh-and-blood Christian, not a plaster saint with painted halo and pasty smile. Like all of us, she was encumbered by faults and failures; and like all of us, she needed the blood which “cleanseth from all sin.” But she was a noble pattern of Christian motherhood, as I will now explain.

Mother was steadfast in love. She was not mushy or even particularly expressive about it, but her love was rich and deep, focused first on God, then on Daddy and us boys, and finally on others. Love meant affection, of course, but affection anchored in unshakable loyalty. Mama could be pointedly outspoken, and she was not ret-

icent about telling us when we were wrong. But there never was the slightest doubt that she would run any risks or make any sacrifices for us. Once she walked 20 blocks to rescue me from my fifth-grade schoolmates who had lost their recess because I had kicked gravel on the playground.

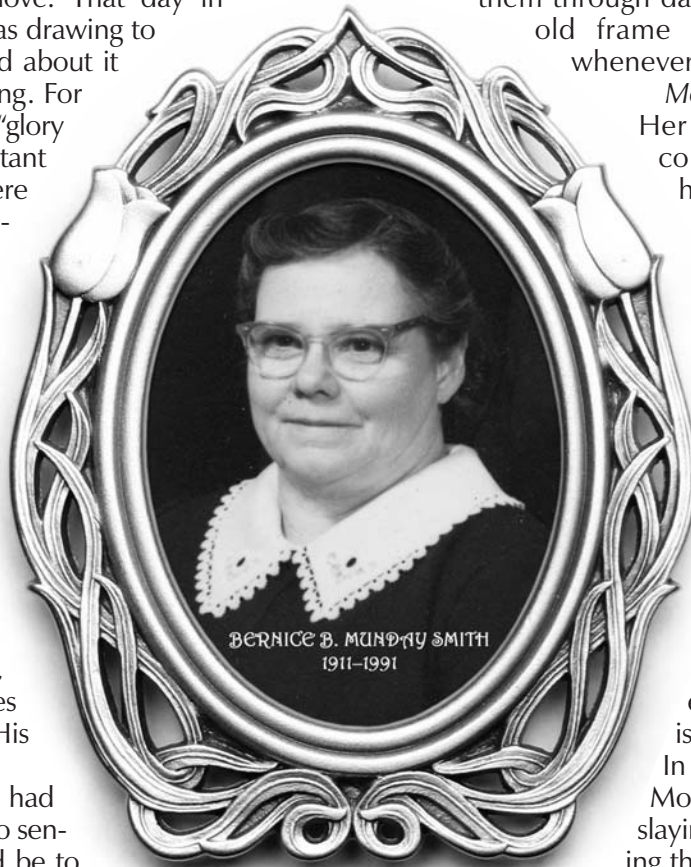
Mother was unwavering in conviction. On issues of right and wrong no one ever doubted where she stood. Even before she was converted, she stopped my father from playing baseball on the Sabbath by threatening to sit down on home plate before his buddies. Later, while he was out holding revival meetings, she steeped us in holy principle, teaching us to love God, hate sin, and do right. Going to church was a first priority. With us firmly in hand, she trudged block after block—some of them through dark and dreary places—to our old frame church on Orchard Street whenever its doors were opened.

Mother was fervent in devotion. Her prayer life was earnest and consistent. I shall never forget hearing her in her bedroom pouring out her heart to God for me. She prayed with us before she sent us off to school and before she tucked us into bed. Family altar was often a lengthy exercise as Harold and I offered our childish prayers, and Mother—and Father, too, when he was there—stormed the battlements of heaven.

I still have the old Egermeier’s Bible story book she read to us at night, and except for the Bible itself, there is no book I prize more dearly. In its well-turned pages we met Moses defying Pharaoh, David slaying Goliath, and Daniel outlasting the lions. Above all, we met the Saviour welcoming us to Himself.

Mother was refined in culture. Brought up in a home with Haviland china in the cabinet and great books on the shelves, she taught us to respect quality, manners, and education. She loved fine things, though for Jesus’ sake she was content to live without them. Mama shared my love for Victorian antiques and went “auctioning” with me to find them.

Books were especially dear to her, and probably that is why they are also dear to me. She always had books around her—books about religion, but also books about biography, history, and geography.



Perhaps it was from one of them she learned about Michelangelo's glorious paintings in the Sistine Chapel, and it was her unfulfilled desire to go to Rome to see them. She wished she could have been a librarian, and after her death we returned the public library books she had been reading.

She believed that learning—humbly gained and humbly used—advanced the cause of Jesus. When someone scorned my wish for a college education—especially a graduate one—Mama told me, "Hitch your wagon to a star!" In her fifties she went back to college, though she was never able to finish her degree.

Mother was sensible in outlook. To love God faithfully meant to obey Him rigorously. With Mama, there was never any compromise about what this implied. But she despised wildfire, nonsense, and fanaticism; and she could quickly sniff them out. It was tragic, as she believed, whenever religion parted company with common sense, as she thought it often did. She was a fine judge of people, and it was at our peril that we ignored her evaluations of their character. She was not impressed by those who were long on promise but short on perseverance. I remember her saying, "I've seen 'em come, and I've seen 'em go!"

Mama was persistent in course. Her steadfast commitment to earnest piety and faithful duty has influenced me through all my life. Persistent prayer, witness, and good works characterized her life far more than dazzling excitement. Yet piety and duty were not based in dreary performance but in the genuine romance she found in serving Jesus. As we looked into her coffin, her silent lips and folded hands bore testimony to the gracious words that she had spoken and the sacrificial deeds that she had done. Mama had "enlisted for the duration," and for her the battle now was over.



By Anita K. Brechbill

"My soul thirsteth for God, for the Living God." John 12:2

A thirst for God is the greatest gift that can come to a soul. Without it there is no spiritual advance. It will lead us to everything that is worthwhile in this life; and in eternity, to be satisfied when we awake "in His likeness." This thirst must be coveted, then cultivated. Covet it as a treasure to be gained at all costs. Cultivate it by spending time alone with Him, by reading of Him and those who knew Him intimately. He is no respecter of persons.

A hunger for God will lead you to step out from the crowd. It will lift you above the ordinary spiritual life. It will save you from mediocrity in spiritual things. A.W. Tozer said, "One step toward God and you separate yourself from other men." Why do some seem to have greater victory? Deeper joy? They went deeper—they sought and found HIM! A thirst for God opens up to us the vast resource that is the Fountain Himself.

Consider that only "they who hunger and thirst after righteousness shall be filled," and only by those who "seek Him with the whole heart" will He be found. To know Him is the satisfaction of all life's deepest hungers; and in that satisfaction, deeper capacities are opened. There is no limit to spiritual growth for there are no limits in God. Every new revelation of Himself is a door opened to reveal vistas beyond. Oh, God! Create soul thirst for Thee! ■

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

"Oh, how I wish I could give my life all over again to Jesus Christ!" These were my mother's words one Sunday after morning worship at Salem Church. Her journey was drawing to its end; but she was as thrilled about it as she had been at its beginning. She is in Glory now; but she loves us there, even as she

loved us here. Our names that she and Daddy gave us are still written on her heart, and we shall hear her say them again when we shall meet her at Jesus' feet. "Larry! Harold!" she will call; and we shall answer, "Mother!" Then we shall embrace her, and we shall thank her for all that she did to bring us there. ■



Faith in the Future

Site Prepared For New Building

Site preparation for the new campus Facilities Building began in December. An existing structure on the property was demolished, several large trees were removed, and the site was leveled with additional fill. All this is in anticipation that construction will begin during the spring and summer months. The Facilities Building will be the first new structure on the campus since the construction of the library. It will house the maintenance department and the offices of the Campus Administrator. The building will also provide a garage area where school vehicles, including the bus, can be repaired. Due to increased construction costs, we need to raise an additional \$50,000 for this project. For more information, please call the Office of Advancement at (513) 721-7944 ext. 223 or email jhooker@gbs.edu. ■



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—Michael R. Avery, President,
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