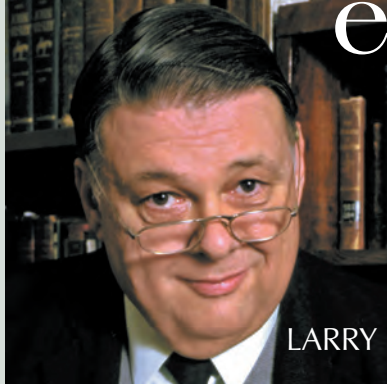


# GOD'S REVIVALIST

December 2010

*and Bible Advocate*





# the editor's view

LARRY D. SMITH

## LORD OF THE CATTLE SHED

Cattle sheds are grimy, grubby places—or at least they were in the First Century when Jesus Christ was born in one of them. There in that cattle shed, among festooning cobwebs, reeking straw, and lowing oxen, the God-man “came to visit us in great humility,” as the *Book of Common Prayer* so tersely and so eloquently reminds us. “Great humility,” of course, was as little valued then as it is now on this twisted planet, where the movers and the shapers of this world publicly commend it but privately deride it. “Stupid weakness,” they mutter, as they strut and preen and shove and elbow their way to eminence and priority. But how different is Heaven’s estimate of humility, as Jesus’ cattle shed so decisively affirms!

This Christmas, we shall visit again that dismal barn; and there we shall kneel in deepest reverence before His manger bed. For it was here that God the Son took humility to its deepest depths and to its highest heights and “made himself of no reputation and took upon him the form of a servant,” as Saint Paul asserts. Moreover, He “humbled himself and became obedient unto death, even the death of the cross.” Here in Philippians 2 is “a double humiliation” for Our Lord—first in the self-abasement of His incarnation; and second, in the “obedience unto death” of His atonement. He who is the Eternal Word of the Father and who is Himself “God of God, light of light, very God of very God,” surrendered the privileges that were His by right from all eternity and “emptied Himself of all but love.” While retaining the fullness and majesty of His deity, He embraced the fullness and agony of our humanity.

Both His spotless life and His reconciling death were offered to the Father and for us in this magnificent self-giving of His humiliation. How fitting, then, that Jesus (p22)➡

## CONTENTS

DECEMBER 2010  
Volume 122 No. 9

### FEATURES

<b>No One Ever Stooped Lower Than Jesus</b>	<b>5</b>
by Harold Schmul	
<b>Glory Be To God On High</b>	<b>6</b>
by J. Cawood	
<b>The Sacrifice Of Stewardship</b>	<b>8</b>
by Marc Sankey	

### DEPARTMENTS

<b>The Editor's View</b>	<b>2</b>
<b>The President's Page</b>	<b>3</b>
<b>Letters To The Editor</b>	<b>4</b>
<b>The World To Win</b>	<b>4</b>
<b>Called Unto Holiness</b>	<b>7</b>
<b>News From The Hilltop</b>	<b>10</b>
<b>Revivalist Family</b>	<b>10</b>
<b>Dear Phil</b>	<b>14</b>
<b>World Pulse</b>	<b>15</b>
<b>From The Classics</b>	<b>16</b>
<b>Revivalist Pulpit</b>	<b>17</b>
<b>Alumni News</b>	<b>20</b>
<b>Thoughts For The Quiet Hour</b>	<b>23</b>

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# the president's page



## THE GIFT OF HOPE

by Michael R. Avery, President

One Christmas Eve over a century ago, an American Episcopal minister was riding horseback across the Judean hills in Palestine. He stopped his horse at a hillside clearing near the very place where shepherds “watched their flocks by night” so long ago. Reverently he surveyed his surroundings. Above him flickered the same stars that looked down upon the new-born Christ Child centuries earlier; below him, sleeping in the darkness, were the narrow streets of the village of Bethlehem.

Though the air that night was cold, the heart of the notable preacher was warmed as he worshiped in his outdoor sanctuary. The scene so transfixed itself upon his mind that upon returning to America, Rev. Phillips Brooks captured the panoramic wonder of that evening in the words of a poem which he later gave to his church organist, Lewis Redner, who set the verses to music.

You will recognize the familiar carol: *“O little town of Bethlehem, how still we see thee lie! / Above thy deep and dreamless sleep the silent stars go by.”* Then Brooks penned this astounding but time-honored evaluation: *“Yet in thy dark streets shineth the everlasting Light, / The hopes and fears of all the years are met in thee tonight!”*

What an incredible expression of optimism! The hopes and fears of all the years find their fulfillment and resolution in the Baby of Bethlehem! Born in obscurity under inauspicious circumstances, this Child would be hailed as the Savior of the world; the Conqueror of death, hell, and the grave; the Prince of Peace and the King of Kings! What an antidote for a restless and chaotic world!

As this article goes to press, our nation is in a war to root out the perpetrators of terrorism. Here in our homeland, many live under the fear of another terror attack that will shatter the peace and bring grief to many homes. Joblessness has robbed the happiness of millions as economic uncertainty stalks the land. But above the noise, confusion, and economic turmoil of our world, as hope and fear continue to battle within the hearts of men, it is fitting that we conclude this year by quietly reflecting upon the coming of One who fulfills every hope and calms every fear! The confidence of the Christian must remain today where it has always been — in the birth, life, death, resurrection, and soon-return of the Baby of Bethlehem, who is now the King of Glory; for therein, and only therein, is every hope fulfilled and every fear resolved! ■

# 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.

### PREACHING THE LAW

I enjoy each issue of the *Revivalist* and really look forward to getting it. Your last article [The Editor's View, "You Must Preach the Law," September 2010] on the role of the Law in our salvation was especially striking and good. So many times we get the idea that the Law was fulfilled in the Gospel and now we don't need the Law anymore rather than that the Law was a schoolmaster to bring us to Christ (the Gospel).

MELVIN SCHAPER  
Ochelata, Oklahoma

### MEMORIES

My father, Floyd Meadows, worked [at GBS] on the printing presses over 70 years ago. [Later] he worked at the Nazarene Publishing House. I remember Prof. McNeil. His family and ours attended the Norwood Church of the Nazarene, where he played the pipe organ. Rev. M.G. Standley was the head of GBS back then. We lived at 516 Channing, so I attended Taft Grade School and Woodward High School. My daughter found you on her computer. I'm almost 90 and living in a Methodist retirement center. This brings back so many memories. Enclosed [is a] check for one-year subscription.

OCENA ALLEN  
Kansas City, Missouri

### ARTICLES ASSIST LAY SPEAKER

I have been receiving the *Revivalist* for a couple of years. As a lay speaker in the United Methodist Church, I often find articles in the *Revivalist* that [assist me in] my talks.

DANNY MULLEN  
Fairfield, Ohio

## MISSIONS REPORTS

# 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.

**EGYPT.** "[We have] inaugurated the newest church in Egypt in Wadi El Natroon, which is a very needy area for the gospel. It is the first evangelical church on the Giza-Alexandria Desert Way.... We erected a 200-square-meter, three-story building. We have finished the first floor but are still working to finish the other two stories that will be used for developmental and mercy ministries for that community.... We have a great need to develop and train leaders for this new church. Also there is a great need for finances to finish the other two stories." —Steven Saied, *Missionary Herald*

**ERITREA.** "Recently [we] attended the 2010 camp meeting of Eritreans who have immigrated to the United States and Canada. About 450 of them had gathered at Orleans, Indiana. At least 165 have connections with Evangelistic Faith Missions. EFM and its missionaries...began evangelizing in Eritrea about 60 years ago. The churches have been closed by the government since 2002, but the work continues there with faithful nationals who in difficult circumstances are still helping people find God, overseeing the orphanage, and teaching over 3,000 students in our schools." —Irene Maurer, *Missionary Herald*

**PAPUA NEW GUINEA.** "It only took twenty-nine hours in transit, plus another hour flight the following day, to get to our temporary home here in the highlands of New Guinea. We have settled in well, and I am helping out in the linguistics department. We seek God's direction on where to get involved in translation. There are literally hundreds of languages here in PNG [into which the Word of God needs to be translated]" —Lawrence Doyle, *Church Herald* and *Holiness Banner* ■



This Christmas consider again His riches and His poverty...

## — NO ONE EVER STOOPED LOWER THAN JESUS

by the Late Rev. Harold Schul

*“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich.” —II Corinthians 8:9*

Computers have made old-fashioned methods of handling arithmetical equations obsolete, but even the most sophisticated marvels cannot calculate the riches of Christ. In this passage from II Corinthians, Paul is writing to believers who considered themselves lavishly generous in supporting the gospel. He suggests that they should compare their giving to the selfless, voluntary impoverishment of Christ.

This mind-boggling discussion of the riches of Christ overwhelms us modern Americans, for we are accustomed to thinking in terms of billions and trillions. But if you are tempted to think that you have given generously, consider the incalculable wealth that was Christ's. Then remember the poverty that He willingly embraced for us. For when He had finished giving, He had given all.

Yes, “He was rich.” How rich this was we shall never fully know. His wealth was that of eternity. Do not think that the Savior began to live at Mary's breast. Long before the first speck of dust floated in remotest space or the first fire of the sun was kindled or the morning stars sang together, “Holy, Holy, holy,” He was there. For He always was; He always has been; He always will be. His wealth cannot be added to or taken away. But in what manner was He rich?

Jesus was rich in glory. His great High Priestly Prayer reveals His heart-hunger for “the glory which I had with thee before the world was” (John 7:5). This mirrors His inner hunger for that peculiar and special relationship that He had with His Father before time began. Yet for us He relinquished that special glory and took the first step on the road to total abasement. That first step was Bethlehem and the cattle shed.

His was the glory of both omniscience and omnipotence. “All things were made by him and for him and without him was not anything made” (John 1:3). “For by him were all things created that are in heaven and that are in earth, visible and invisible...: all things were created by him, and for him” (Col. 1:16). During His earthly sojourn, we get glimpses of this particular glory, as when He saw Andrew under the tree or sent Peter to take the fish from the sea in order to pay their taxes.

Moreover, He was rich in honor and love. All heaven praised, worshiped, and adored Christ the Eternal Son. The

angelic host could well have vied with one another to render homage, love, and service to Him. There was fiery devotion in the angelic host, delight on every countenance, and joy in every heart. His slightest wish was their command. But “he became poor that [we] through His poverty might be rich” and joint heirs to all His eternal estate and glory. Though He was God, He did not cling to His rights but laid aside His mighty power and glory, taking the disguise of a slave, and became a man and actually died on the cross like a criminal (Philippians 2:5).

How often our sleazy politicians have their photos taken in the ghetto with the rough and poor. They will munch on a hot dog — the poor man’s steak — while slopping mustard on their shirts. Thus they try to impress the poor, the downtrodden, and the aged. But such expressions of sympathy are only momentary and with a selfish motive. How many of those rich politicians have ever really sold their estates, given away their stocks and bonds, and moved into a small apartment on the wrong side of the tracks?

But Jesus actually became poor in the fullest sense of the word. Of course He never ceased to be God, but He did lay aside the prerogatives of His deity, coming out of the Ivory Palaces, and spending 33 years in our world of toil, tears, strain, and death. Indeed He became so poor that He had to borrow a boat in which to preach a sermon and a lunch to perform a miracle. He wore the cheapest of garments, and in His death He was so poor that He was buried in another man’s tomb.

He was born in a manger, fed at the breast of a peasant girl, grew up in a carpenter’s shop, and knew all the limitations of time and space. He became weary and thirsty for water. Sorrow and grief became His lot. He was tempted at all points like we are, yet He did not sin.

The moment of His deepest poverty would be at Calvary. There He was without a rag to cover His nakedness, disciples to comfort Him, or a sense of His Father’s love to sustain Him. Remember how He cried, “My God, my God, why hast Thou forsaken me?” Moreover, He who filled the oceans and started the cascading streams had not a drop to quench His thirst. He who said, “Let there be light” died in the dark. He whose face was honored by angel hosts was spat upon, cursed, and smitten by wicked men.

No one ever bent or stooped lower than our Lord Jesus. Then when He would rise from this posture of humiliation in the resurrection morning, He would lift along with Himself all our humanity who would repent of sin and believe on Him. He would ascend above all principalities and powers and give gifts to men, making the earth’s bankrupts rich in grace, blessing, glory, peace, fellowship, and eternal life. All glory to Him forever! The Christ who became poor that we might become rich is the Mighty God, the Prince of Peace, and our coming King. Alleluia! ■

**Rev. Harold Schul** (1921–1998) was one of the chief organizers of the Conservative Holiness Movement, a publisher of Wesleyan/holiness books, and a co-founder of the InterChurch Holiness Convention. This article is published with permission from The Convention Herald.

GOD’S REVIVALIST and BIBLE ADVOCATE

# GLORY BE TO GOD ON HIGH

by J. Cawood

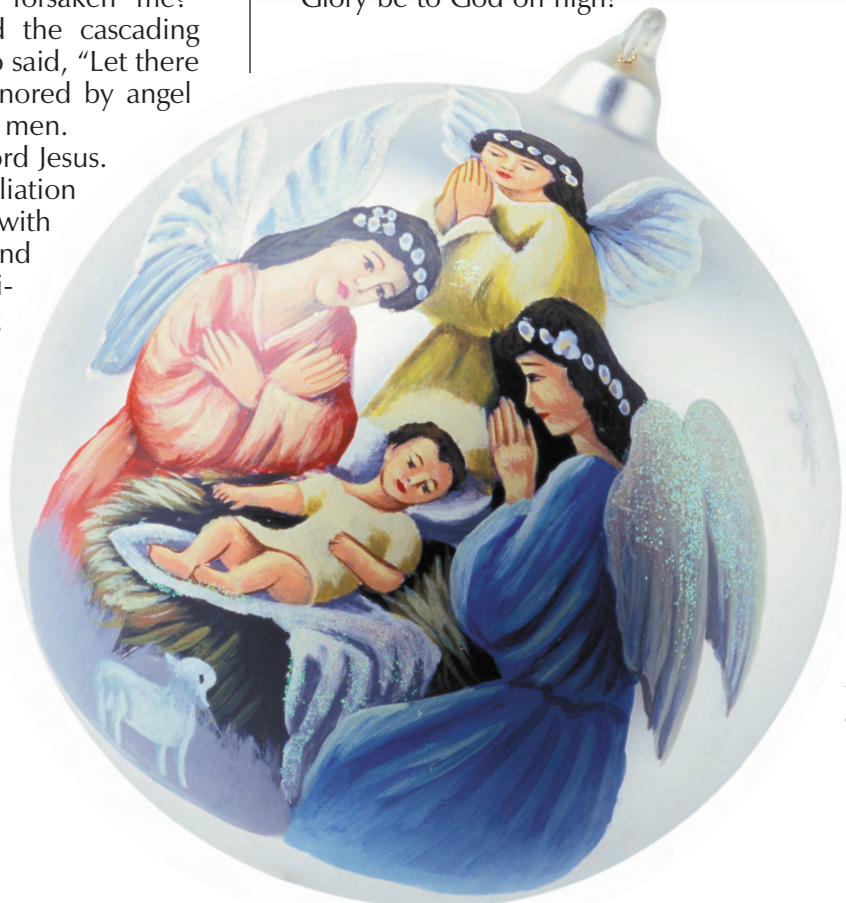
Hark! What mean these holy voices,  
Sweetly sounding through the skies?  
Yes, the angelic host rejoices;  
Heavenly hallelujahs rise.

Listen to the wondrous story,  
Which they chant in hymns of joy;  
Glory in the highest, glory,  
Glory be to God on high.

Peace on earth, goodwill from heaven,  
Reaching far as we are found;  
Souls redeemed and sins forgiven!  
Loud our golden harps shall sound.

Christ is born, the Great Anointed.  
Heaven and earth His praises sing.  
O receive from God appointed,  
He your prophet, priest, and king.

Hasten, mortals, to adore Him.  
Speak His name and taste His joy.  
Till in Heaven we sing before Him,  
Glory be to God on high!





## — Called Unto Holiness —

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

### WHAT CHRIST WILL DO IN US

*by Dr. Adam Clarke*

Many speak well of what Christ has done for us but little of what He is to do in us! He was incarnated, suffered, died, and rose again, ascended to heaven, and there appears in the presence of God. These were all saving, atoning, and mediating acts for us that He might reconcile us to God—that He might blot out our sins, purge our consciences from dead works, wash our polluted hearts, destroy every foul and abominable desire, make our hearts His throne, and fill us with light, power, and life. These are done in us, and all are the result of what He has done for us. Except for His great sacrifice we could never receive either pardon or holiness, and if He does not cleanse and purify our hearts we shall never enter into heaven, for the Beatific Vision is given only to those who are purified from all unrighteousness. *“Blessed are the pure in heart: for they shall see God.”*

To be filled with God is a great thing; to be filled with the fullness of God is still greater; to be filled with all the fullness of God is greater still. By the “fullness of God” we are to understand all the gifts and graces which He has promised to bestow on us for our salvation here and our being fully prepared for the enjoyment of glory hereafter. To be filled with all the fullness of God is to have the heart emptied and cleansed from all sin and defilement and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy, truth, and love to both God and others. This will bring constant and loving obedience to God and unvarying benevolence towards our neighbors.

But few are sanctified and cleansed from all sin because they do not feel and confess the plague of their hearts. As the blood of Jesus Christ, applied by faith,

purges the conscience from all dead works, so the same cleanses the heart from all unrighteousness. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. To plead for the continuance of sin in the heart through life is ungrateful, wicked, and blasphemous. For he who says the blood of Christ cannot or will not cleanse us from all sin in this life gives also the lie to his Maker who has declared the contrary. Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend His Maker. All things are possible to him that believeth, because all things are possible to the infinitely meritorious blood and the powerful Spirit of the Lord Jesus.

Are you weary of that carnal mind which is enmity to God. Can you be happy while you are unholy? Do you not know that God has given His Son to die for you? Can you love him a little and not desire to love Him more? Are you not weary of a sinful heart? Turn from every sin. Give up every idol. Remember that nothing but the blood of Jesus can cleanse you from all unrighteousness. “Come unto me,” says Jesus. Hear His voice, believe at all risks, and make your way to Him. For as the work of cleansing and renewing the heart is the work of God, His almighty power can perform it in a moment. This moment you may be emptied of sin, filled with holiness, and become fully happy. ■

*Rev. Dr. Adam Clarke (c. 1760–1832) was a famous British Methodist scholar, known especially for his massive commentary on the Bible. This extract, condensed and updated by the editor, is taken from Clarke’s Christian Theology, a collection of his writings published after his death.*

In Kentucky, two men tried to pull the front off a cash machine by running a chain from it to the bumper of their pickup truck. Instead of pulling the front panel off the machine, however, they pulled off their bumper. Scared, they left the scene and drove home — leaving the bumper behind with their vehicle’s license plate still attached. We can safely assume that these were not shrewd thieves!

In Luke 16, the story Jesus tells is about a shrewd criminal. He was a steward of his employer’s money. But with great freedom and possessions come great responsibility; and the temptation to assume ownership over that of which he was simply steward became too great. He mismanaged his master’s goods and was summarily dismissed from his position.

He immediately formulated a plan to provide for his future when he was out of employment. He called all of those who owed his employer money. One by one he arbitrarily adjusted their bill. He then doctored the books and erased their original bills and replaced the figure with a far less sum. They, of course, eagerly paid the greatly reduced bill. His employer still received some money, and the shrewd steward made himself scores of friends who now owed him a big favor.

Then Jesus makes this observation: “The children of this world are wiser in their generation than the children of light.” The children of this world are always lusting for material possessions. As a result they are cleverly competent in exploiting every lucrative course and, in turn, gorging their already distended portfolio with temporal assets. In their generation they are wise, and that is because they live for this material world.

To them this earth and all of its temporal affiliates are the beginning and

end of life. Why not give ourselves over to hedonistic living and materialistic treasure hunts if this is all there is? When we pour ourselves into something, we very naturally become an expert on that thing. So it is with the materialistic person who has given himself to the pursuit of secular treasures. He becomes a specialist at wringing dry the sponge of worldly goods.

We expect this among those who haven’t discovered the Pearl of Great Price, but what of the supposed followers of Christ who claim to be completely satisfied with Him alone?

Should we not tremble when we realize that if we have running water, shelter, food and some means of transportation, then we’re in the top 15 percent of the world’s people for wealth? Still we carry on, feigning radical abandonment to Christ who has commanded those who would truly walk in His



## the \$acrifice of \$tewardship

*by Marc Sankey*





© 2010 Rupert King

steps, to "...deny yourself and take up your cross and follow Me." God is nauseated by church-goers who understand what it takes to insure success in the material realm but are unconscious to the demands of discipleship.

Then Jesus gives us the heart of the parable in verse nine. This unjust steward had used monetary means to make friends who would in turn help him when he lost his job. Essentially Jesus says to His followers, "Use the possessions at your disposal, to make friends who will thank you when you get to heaven. Use your money for eternal purposes."

There are some significant lessons in this story that can be directly applied to our lives:

**1. To be a good steward of even the smallest sum is to demonstrate your ability to manage greater possessions (vs.10).** The fine print of our life belongs to God. We assume God wants only the "spiritual" things to be included in our surrender, but if our surrender is to be full, it necessitates our giving God even our spare change. Our performance in the mundanities speaks volumes as to the fullness of our surrender. If we are conscientious stewards of material things, we will be trusted with that which has eternal value.

**2. To be a good steward of worldly gain is to ask God to give you spiritual wealth (vs.11, 12).** Someone observed, "If you cannot care for things of temporal, fleeting value, how will you care for the bona fide wealth of God? If you cannot care for the possessions of another, how do you expect to receive anything of your own?" That house you live in, that car you drive, and that money in the bank are not yours but God's. Our unwillingness to use His possessions for His kingdom's best interest while in this life will give God no choice but to deny us our best interest in the life to come.

**3. To be a good steward of earthly goods means giving your total allegiance to God (vs.13).** You can't serve both God and possessions. We must choose between investing in earthly treasures that may rot or be stolen or giving freely to God's purposes. We do not have the luxury of frivolously spending on our pleasure and hoping to pacify God with the leftovers. We must joyfully enter into the sacrifice of stewardship, gladly leaving everything for Him. Then Christ promises that we will receive "... manifold more in this life and in the life to come."

When contemplating the sacrifice of stewardship, let's remind ourselves of David Livingstone's response when asked about his "sacrifice" in leaving a lucrative career for Africa: "I never made a sacrifice. I am only trying to pay back a small part of a great debt that I will never be able to fully repay." ■

*Rev. Marc Sankey, an alumnus of GBS ('94 BRE) is director of Bible Methodist missions in Mexico. This article is condensed from a sermon he preached at the 2010 GBS camp meeting.*

# NEWS

from the Hilltop

## OTTO KONING ADDRESSES MISSIONARY CONVENTION

On October 24–26, GBS hosted its bi-annual missionary convention. The featured speaker was Otto Koning, widely known for his book, *The Pineapple Story*. He and his

wife Carol were missionaries to Irian Jaya, where they learned what it really meant to rely on God for provision and protection.

In three messages, Rev. Koning shared experiences on the mission field, emphasizing the absolute importance of the Holy Spirit in one's Christian life. Ryan Watters, a ministerial senior, summed up Koning's Sunday evening message: "It wrapped a doctrine I had always believed in the clothes of practicality. I saw what full surrender looked like in

his life, which made it clearer how to apply it in mine."

Dr. Dan Glick, GBS missions chair, spoke about proper preparation for ministry, urging students to learn all that they can and to estab-



Rev. Otto Koning

# REVIVALIST FAMILY

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

## BIRTHS



To **Phillip (GBS '96 BA) and Heather (Bryan) (GBS '97 BA) Dickinson**, a daughter, **Mary Grace Dickinson**, born September 29, 2010, Cincinnati, Ohio. Phillip and Heather are missionaries to Colombia, currently on furlough. Their other children are Kimberly, Sarah, Noah, and Elijah.



To **David (GBS '07 BA Mus Ed) and Jessica (Stroup) (GBS '07 BA Teacher Ed) Hartkopf**, a daughter **Mallory Addyson Hartkopf**, born September 9, 2010, Cincinnati, Ohio. David is a member of the music faculty at GBS.



To **Kirk and Jodi (Freeman) Marshall**, a daughter **Norah Jayne Marshall**, born October 18, 2010, Cincinnati, Ohio. Both parents are employed at GBS, Kirk as a high school English teacher in Aldersgate Christian Academy and Jodi as administrative assistant to the Vice President for Academic Affairs and the Vice President for Student Affairs.

## DEATHS

**Jennie Marie Van Dalen, 90**, Menasha, Wisconsin, passed from this life into the arms of her personal Lord and Savior, June 11, 2010. She attended God's Bible School in 1943 and was a homemaker.



Her devotion to serving Jesus led her down many paths, including her continual and unselfish giving toward missionary work. Survivors include her five children, Carl, Mary Alice, Vanessa, Paul, and Tom; twelve grandchildren; and four great-grandchildren. She was preceded in death by the father of her children, Frank Van Dalen, and her grandson Dale. Presiding at funeral services was Pastor Paul Wilson, and burial was in the Town of Clayton Cemetery.

## CORRESPONDENCE

"I am the older brother of Rev. John Dorsey, who, as a 19-year-old back in 1935, hitchhiked to GBS. He said he knew that if he could get there he could find out how to be saved. He did and he was. He is now 94, and I would like to give a short update on him. He lost his wife Hildred a little more than two years ago, and about a year ago he had to check into a care center. He has adjusted well and is able to be

lish a relationship with God early in life. Tim Keep, General Missions Secretary for the Bible Methodist Connection, explained how God had proved Himself faithful in difficult times. Philemon and Jane Wachara from Kenya also gave a presentation on the traditions of spouse selection in their native country.

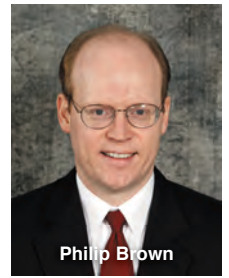
Following the Sunday evening service, a wonderful meal was prepared by our international students. They made a variety of dinners, desserts, and drinks from the various cultures represented, as well as set up displays with souvenirs and memorabilia from their respective countries. —*Dustin Muir, senior, GBS Division of Intercultural Studies and World Missions*

### ALLAN BROWN AND PHILIP BROWN PRESENT HOLINESS LECTURES AT WESLEY BIBLICAL SEMINARY

On October 13–15, 2010, GBS ministerial faculty members, Drs. Allan and Philip Brown, presented the Chamberlain Holiness Lectures at Wesley Biblical Seminary, Jacksonville, Mississippi. Part of the Transform:ED Conference, the Chamberlain Holiness Lectures are an annual lectureship designed to promote the doctrine and practice of holiness. Dr. Philip Brown presented two lectures: “Divine Holiness and Sanctifying God,” and “1 Thessalonians 5:23–24: Exegeting Entire Sanctification.” Dr.



Allan Brown



Philip Brown

Allan Brown gave three lectures: “How Can I, a Fallible, Fallen Human, be Holy?” “Entire Sanctification: Cleansing and On-Going Obedience,” and “Assurance and Entire Sanctification.” The conference concluded with a question-and-answer session during which the GBS faculty members shared their personal testimonies of being entirely sanctified. The ➡



taken in his wheelchair to the dining room. He still fasts two days a week and after meals he is often asked to recite one of his poems. He would love to hear from his friends.” —*Paul Dorsey*.

Address your letters to Rev. John Dorsey, 23621 Goldenrod Ave., Florala, AL 36442.

### MISCELLANY

**Recommendation:** “Randy Hurst is an ordained minister of the Wesleyan Tabernacle Association. He has pastored several churches and for the last two years has been widely used in the field of evangelism. Randy, who would like to expand his ministry, is a good preacher and a gifted musician and singer. He could provide both music and preaching in a revival meeting. I have known him for many years and am happy to recommend him for the field of evangelism. He is a balanced and compassionate minister of the gospel.” —*Tomas E. Reed, Moderator Emeritus, Wesleyan Tabernacle Association*

**Rev. Edsel R. Trouten, Kuna, Idaho, and his wife Alice P. (Belcher) Trouten**

**celebrated their Golden Wedding Anniversary, August 6, 2010, at the Meridian Care and Rehab Center, Meridian, Idaho.** Present were workers and residents, their son Jack, and other friends. The Troutens were married exactly 50 years before at the Madisonville Pilgrim Holiness Church, Cincinnati, Ohio, Rev. Charles Felsburg, officiating. Alice, who suffers from Alzheimer’s disease, has been a resident of care centers for the past three years. Edsel reports, “Alice has been my life for 50 years.” 📌



➡ lectures were warmly received and are available from Wesley Biblical Seminary.

### ALDRSGATE FORUM FOCUSES ON CONTEMPORARY HOLINESS WITNESS

Centered on the theme “Enriching Christ’s Body with the Holiness Witness: Opportunities, Obstacles, and Methods,” the Aldersgate Forum met October 26-28 at Higher Ground Conference Center near Cincinnati. Developed as a venue for theological and historical reflection, especially within the Conservative Holiness Movement, the Forum is sponsored annually by GBS. Coordinator is Dr. Philip Brown, member of the ministerial faculty, who presided capably over the sessions.

The opening address was delivered by Dr. Keith Drury, Indiana Wesleyan University, who gave major attention to the Forum’s “Call,” adopted at its origin. Wednesday morning, Dr. David Gordeuk, Hobe Sound, Florida, spoke as an “insider,” addressing both the CHM’s liabilities and opportunities. He was followed in the afternoon by Dr. William Kostlevy, prominent church historian now teaching at Tabor College, who reminded us that God has always had a people willing “to be different.” Dr. Drury spoke again in the evening, highlighting problems that challenge today’s holiness witness but also pointing out contributions that the CHM may make in that effort.

### CAMPUS HEALTH FAIR HELD OCTOBER 14

GBS sponsored its first Campus Health Fair, 1:00–5:00 p.m., Thursday, October 14, in the gymnasium of the Miller-Deets Student Center. Months before this, invitations to participate had been sent to various marketing professionals throughout Cincinnati. Their



responses had been received; and with much prayer, plans had been put into place for the fair.

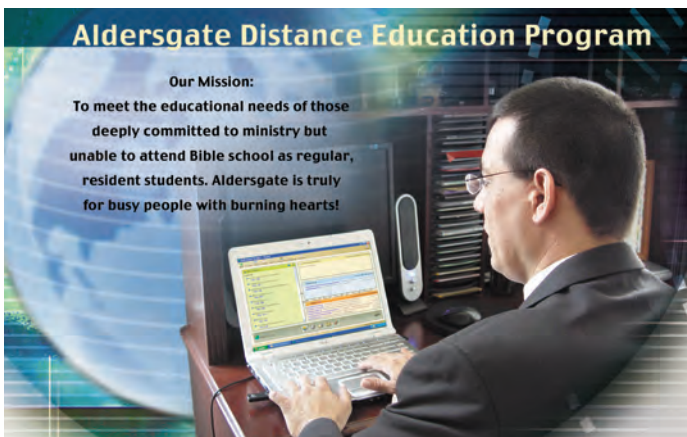
As faculty, staff, and students entered the gym, they were greeted by Megan Walsworth at the information table. Activities ranged from prize drawings to blood pressure checks conducted by The Christ Hospital. Lorinda Frankenberry, reflexologist, was kept busy. Dr. John Smith, D.C., spoke with students regarding sports injuries. “Henry the Hand” was a welcome addition. Hearing tests were also offered. Everyone came away aware that they had gained information about their own health issues.  
—*Esther Holloway, GBS campus nurse*

### HLC TEAM EVALUATES ALDRSGATE DISTANCE EDUCATION PROGRAM

In response to our request to make substantive changes in the offerings of our Aldersgate Distance Education Program, a team from the Higher Learning Commission, GBS’s regional accrediting body, visited campus during the first week of September. Many of our college courses are already online, but we had sought permission to offer entire degree programs in this way, so that students not able to visit campus, even for block sessions, would be able to graduate with our degrees.

Carefully the team interviewed students, faculty, staff, and administration. Its members examined courses in our learning management system (LMS), which we use to deliver online courses. They toured our distance education facilities, including our media processing room. They examined financial statements, faculty resumes, and the structures we have in place for developing courses, etc.

The HLC team concluded that we are ready to go completely online with the degree programs we had identified. Impressed with the features of our LMS, the team noted that we have both a media specialist and a course designer to facilitate the transitioning of our courses from on-campus to online. “Even many bigger schools don’t have that luxury,” they reported.



Without requiring us to submit additional reports, the team is recommending to the Higher Learning Commission that ADEP be approved to offer these four degrees completely online: BA in Ministerial Studies; AA in Bible/Theology; AAS in Ministerial Education; and BA in Church and Family Ministry. Later this year the entire HLC Board will decide whether to accept this recommendation.

With the approval of the BA in Church and Family Ministry, we will be able to develop online cognates in such areas as Intercultural Studies and World Missions, Bible/Theology, Leadership, Education, Apologetics, and Urban Ministries. Individual courses are already available. Anyone interested in taking online courses relating to any of the ADEP-delivered degrees or emphases should contact us at [aldersgate@gbs.edu](mailto:aldersgate@gbs.edu). —Mark Bird, Director of Aldersgate Distance Education Program.



**ALDERSGATE CHRISTIAN ACADEMY STUDENT NAMED CINCINNATI YOUTH MAYOR**

Patrick Reagan, a junior in GBS's Aldersgate Christian Academy, has been named "youth mayor" in the Youth in City Government program sponsored by the Cincinnati, Ohio, YMCA. For three of the last four

years, an Aldersgate student has held this position. This year 15 ACA students participated in the event, which brings together students from about 20 area schools.

As Stephen Klotz, Aldersgate High School Assistant Principal, explains, "Our students go down to City Hall and learn about the process of government. They are involved in a mock trial, write proposals to benefit the

community, attend an actual city council meeting, and get to meet leaders in a personal manner." Other ACA students who have served on the program's youth city council and then as mayor are Heather Couch and Christina Jones. Another student, Valencia Harper, serves as the school's ambassador for the council.

"We are blessed here at our school," adds Klotz, "and I count it a privilege to continue to work with our great students. Though other schools have many more students participating in Youth in City Government, our smaller school continues to excel in leadership positions."

**PHONATHON 2010 SURPASSES \$120,000 GOAL!**

We called about a worthy cause, and you responded. At the recent Phonathon held September 20 – October 7, over ninety-five students from God's Bible School and College placed calls to supporters. Thanks to the generosity of many, the callers surpassed this year's goal to raise over \$128,000!

Congratulations to the top student callers of each week: Jordan Terrian, Pamela Stinson, and Thomas Ridenour, as well as overall top callers: Pamela Stinson, \$16,155; Sharlanae Dotson, \$11,040; and Angel McVey, \$10,820. —Faith Avery, GBS Director of Institutional Advancement

**BRIEFLY NOTED: Rev. Tim Keep will be the evangelist for GBS's Mid-Winter Revival, January 10–14....**

**Officers for the college student government of GBS for the 2010–11 school year have been elected.**

*Seniors:* Dustin Muir, president; Lucas Ryder, vice president; Kendra Smith, secretary/treasurer; *Juniors:* Charity Frazier, president; Ashley Stanley, vice president; Stephanie Hoffpauir, secretary; Jeff Dewhurst, treasurer; *Sophomores:* Kandice Clark, president; Brandon Klotz, vice president; Heidi Newton, secretary; Roanna Thawley, treasurer; *Freshmen:* Kent Stetler, president; Natalie Keaton, vice president; Ellen Bishop secretary; Ben Smith, treasurer; *Student Council:* Sam McConkey, Sarah Roach, Luci Garcia, Amy Weddle, Loren Albright, Renee Langworthy, Robbie Wright, Ashley Muir.... Don Davison, Director of Public Relations, has announced that **the following will be this year's "public relations travelers" for GBS.** College Men's Quartet: Kent Stetler, Stephen Mills, Kurtis Hoffpauir, Timothy Lanigan, Amy Clarissa Seniva (accompanist). Faith Trio (college mixed trio): Hannah Emery, Dustin Muir, Heidi Newton, Esther Hough (accompanist). College Ladies Trio: Kandice Clark, Bethany Mills, Cortney Prior, Kimberlee Russell (accompanist). ■



## Dear Phil

### SERVING GOD IN SECULAR WORK

Dear Phil,

***I work a secular job that I don't enjoy. I'd much rather be involved in a ministry-related job. How can I be in the center of God's will in this kind of a job? How can I be contented and fulfilled when I'm not happy in my job? —Sandy***

Dear Sandy,

A lot of Christians who work "secular" jobs share your frustration. Let's begin with 1 Corinthians 7:17-24. In this passage Paul addresses Christian slaves who had zero control over their lives, let alone their work. He encourages them to take advantage of any opportunity to become free (7:21). At the same time, he emphasizes (7:17, 24) that they do not have to change their life-situation in order to live in service to Christ (7:22).

We can infer two principles from this passage. First, it is biblically acceptable to take opportunities that God brings our way to change from a less favorable situation to a more favorable situation (i.e., from slave to free). Second, any kind of legitimate occupation, including being a slave, can be done as service to Christ. (Paul would not regard as a "legitimate occupation" forced prostitution or other sins the OT penalized as capital crimes.)

In Colossians 3:23-25, Paul addresses the situation of slaves in

Colosse. In verse 23 he tells them, "Whatever you do, do your work heartily, as for the Lord rather than for men." The phrase "as for the Lord" is the key. They were to view themselves as serving Jesus in their slavery rather than serving their human master. Whether it was taking out the chamber pot, plowing the field, or cleaning the stable, they were to do their work in the same way they would do it for Jesus: heartily. Heartily means willing diligence. It is the opposite of foot-dragging reluctance. Someone who does work heartily does his or her best with a positive attitude.

In verses 24-25 Paul gives three reasons they should serve their human masters heartily. First, "knowing that from the Lord you will receive the reward of the inheritance." In other words, when you serve a human master as you would serve Christ, you will be rewarded by Christ. This conclusion is supported by the parallel passage in Eph. 6:8, "knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free."

Even taking out the chamber pot receives its reward!

Second, "It is the Lord Christ whom you serve." Since we are actually Christ's slaves (Rom. 6:22), everything we do is service to Him. In other words, this is not just a matter of acting as if Jesus were our master or boss. He is our master! Third, if you do wrong, you will "receive the consequences of the wrong which [you] have done, and that without partiality." Jesus has no tolerance for slipshod work. If we wrong our human master, Jesus will see to it that we receive the appropriate consequences.

What does all this mean for Christians who work in "secular" jobs? *It means that there is no such thing as a non-ministry job for a Christian.* You are serving God just as much as the person who works in a "ministry" job. God calls Christians to jobs in the secular work place precisely so that they can be salt and light as they work for Him in those capacities. Since God is fully sovereign over our lives, if we're walking in the light, we can assume that the job opportunities He does or does not open for us are reflections of His will for us.

Regarding contentment, remember what Solomon taught us: meaning and satisfaction are not found in any of life's components but only in life's Creator (Eccl. 2:24; 5:18; 12:1, 13-14). When we know that we are going to be rewarded for our work and that we are doing what God wants us to do, how can we not be fulfilled? Whether or not we enjoy our work, we can choose to be thankful and joyful in doing it (Col. 3:17). Such an excellent spirit will glorify God (Dan. 6:3; 1 Cor. 10:31).

Blessings,  
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.*

[pbrown@gbs.edu](mailto:pbrown@gbs.edu)



### LAUSANNE CONGRESS CLOSES WITH EVANGELISTIC APPEAL

At least 4,000 participants were present at closing ceremonies at the Third Lausanne Congress for Evangelism, Sunday evening, October 24, in Cape Town, South Africa. They heard Lindsay Brown, international director of the The Lausanne Movement declare the hope that “we would leave here equally committed to passionately communicate the Gospel of Christ to the ends of the earth and also to demonstrate [that] the eternal truth of Scripture has application to the whole of life, for Christ is Lord of the whole of creation.”

The conference had considered difficulties and priorities in meeting today’s challenge to bring the gospel to our culture. David Virtue, a conservative Anglican observer, reported that David Birdsall, executive chairman of the congress, “said this is the most diverse gathering ever in the history of the church and the most united expression of the church the world has ever known.” “Represented here are 198 countries with every stream of global Christianity,” Birdsall declared. “We are joined by 100,000 viewers and 700 global links in 96 countries of the world.”

Lausanne III stems from the first International Conference on World Evangelism, which was held in Lau-

sanne, Switzerland, in 1974. “The conference was called by a committee headed by Rev. Billy Graham and drew more than 2,300 evangelical leaders from 50 countries,” according the sponsoring organization’s website. In a letter to this year’s congress, the 94-year-old Graham urged, “Increase your burden for a lost and dying world.”

### EPISCOPALIANS CONSIDER FORMAL BLESSINGS OF SAME-SEX UNIONS

The Episcopal Church’s Standing Commission on Liturgy and Music “devoted a day and a half of its October 18–20 meeting” to discuss a General Convention resolution which had authorized it “to work in conjunction with the House of Bishops to collect and develop theological resources and liturgies for blessing same-gender relationships.” This is the report of Rev. Frances Schjonberg, national correspondent for the Episcopal News Service, writing in *Episcopal Life Online*. “During the hearing, many of the more than 30 Episcopalians—some of whom have been involved in blessing same-gender unions, sometimes for decades—told the SCLM that they want to see the church treat such unions equally and with the same openness that it treats heterosexual marriage.” The Standing Com-

mission will report its findings to the denomination’s General Convention which will be held in 2012 in Indianapolis.

### MUSLIMS COMING TO CHRIST

Writing in *The Christian Post*, reporter Michelle A Vu notes that Sam Yeghnazar of Elam Ministries informed the Lausanne Congress in South Africa that over the past three decades more Muslims in Iran have become Christians than in the previous thirteen hundred years. “Iran today is a closed land with countless open hearts. It is the most open nation to the Gospel in the entire world. Tens of thousands of Iranians are turning to Christ.” He also added, “Betrayed by the government, disillusioned with the religion, depressed by the prospects of the future, Iranians when they come to know the Lord Jesus Christ are completely transformed. They proclaim Christ in the marketplace. Entire families, men and women, are coming to Christ.”

### CONSERVATIVE RESURGENCE IN MID-TERM ELECTIONS

The dramatic results of America’s mid-term elections, November 2, were welcomed by social conservatives, many of whom had championed candidates committed to “turning this country around,” and “re-connecting it with foundational Christian principles.” Writing in *Christianity Today’s* online edition, reporter Tobin Grant noted that the election “was one of the largest shifts in congressional history.... Not only did Republicans win, but the number of social conservatives increased due to strategic campaigning by pro-family and pro-life activists.” Conservative forces claimed a GOP majority in the House of Representatives, as well as increased clout in the Senate, which, however, will remain in the hands of Democrats. ■



# Classics

## A PSALM 1 MAN

The man in this Psalm is first characterized in terms of what he does not do, which is perhaps the most immediately obvious thing about him. He does not determine his course of action by what those without God are saying — even their latest brilliant ideas. That is, he does not live as if God does not exist nor make plans from within strictly human understanding. He plans on God (verse 1).

Because of that he also does not position himself or stand in life where and as those who do live by doing wrong. If you live within only human “wisdom” you will find it constantly “necessary” to do what is wrong. And in that case you will become an “authority” on what is right and wrong — because, after all, you will have to manage right and wrong. You will have to have ready explanations of why, though you do wrong things, you are still a good person, and why those who do not do as you do are fools. You will become an expert scolder, able to put everyone in their place with appropriate doses of contempt, which is an essential element of scorn (verse 1).

In contrast to all of this, the Psalm 1 man delights in the law that God has given. Note, he delights in it (verse 2). He loves it, is thrilled by it, can't keep his mind off of it. He thinks it is beautiful, strong, wise, an incredible gift of God's mercy and grace. He therefore dwells upon it day and night, turning it over and over in his mind and speaking it to himself. He does not do this to please God, but because the law pleases him. It is where his whole being is oriented.

The result is a flourishing life. The image used here is that of a tree planted by water canals. No matter what the weather or the surface condition of the ground, its roots go down into the water sources and bring up life. As a result, it bears fruit when it is supposed to, and its foliage is always bright with life. It prospers in what it does. And likewise the man who is rooted in God through his law: “In whatever he does, he prospers” (Psalm 1:3; compare Joshua 1:8). ■

—From *Renovation of the Heart: Putting on the Character of Christ* by Dallas Willard, ©2002, by Navpress, Colorado Springs, CO. Used by permission. All rights reserved.



After seven nights of seeking, Rev. S. D. Herron, the college president, slipped up beside me at the altar and whispered in my ear, "Allan, Why don't you go outside and die under a Saw Palmetto bush." At first I took his word literally and was hurt. Then it dawned on me that he meant, "Stop going to the altar continually and making such a big production of the whole matter. Just get alone with God, 'die out' to self-centeredness, and God will entirely sanctify you." I did what he suggested and continued to seek God privately for another week.

On the following Saturday afternoon at a cottage prayer meeting, I cast myself by faith on the promises of God and felt assured that God had indeed entirely sanctified me. It had none of the extraordinary characteristics I had wanted and expected, but there was a deep peace that I had done all God required. I had "reckoned myself indeed dead unto sin" (Rom. 6:11), had fully yielded myself totally to God (Rom. 6:12), and on the basis of God's sovereign, unchanging promises, claimed the blessing of entire sanctification. From that moment onward, I endeavored to maintain a full surrender. Whenever God showed me something that needed changing, I tried my best to walk in all the light.

Now many years later, I have learned that entire sanctification is not simply a one-time event that automatically works for the rest of your life. Rather, it is a cleansing and a further empowering of the relationship begun at the new birth. One enters into entire sanctification at a moment of faith but must continue to walk in all the light and maintain a fully surrendered life.

1 John Wesley, "On Faith," in *The Sermons of Wesley*, Sermon 106, p. 218.

2 Acts 10:35: "But in every nation whoever fears Him and works righteousness is accepted by Him."

3 Wesley, *Ibid.*

4 Richard S. Taylor, *Exploring Christian Holiness, Vol. 3, The Theological Formulation*, (Kansas City: Beacon Hill Press, 1985), 181. Taylor writes, "Neither can the emphasis on the Word of God as the true ground of assurance be challenged."

—sermon by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE  
IN PREACHING"

## HOW TO KNOW FOR SURE YOU ARE ENTIRELY SANCTIFIED (part 3)

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

In our last message, we began our discussion about knowing that we are entirely sanctified by means of the witness of the Holy Spirit. We first discussed the witness of the Spirit to us through Scripture (Heb. 10:15-16). We noted that the Holy Spirit's witness to us through Scripture must be received by faith (Heb. 4:2) in order for it to profit us. When it is received by faith, the witness of the Spirit to us through Scripture becomes the witness of the Spirit in us (1 John 5:9-11).

We come now to the immediate witness of the Holy Spirit to us apart from Scripture, that is perceived by an immediate, direct, subjective, inner assurance that we are indeed entirely sanctified.

### *b. The immediate witness of the Holy Spirit*

The Bible also speaks of an assurance that comes to us by the Holy Spirit apart from Scripture — a divinely imparted inner consciousness that God has saved us or that God has entirely sanctified us, and that we are pleasing Him (Rom. 8:16; Gal. 4:6). This direct witness of the Spirit is not always perceived immediately upon conversion or at the moment of entire sanctification. But sooner or later, the Holy Spirit will witness to our hearts that He is pleased with us. The universal testimony of the church is that the awareness of this direct witness of the Spirit is not an abiding, always present, conscious perception. Sometimes it is very clear, and at other times, especially during times of sickness or Satanic oppression, it is not discernible at all. Further, one cannot dictate to God the timing of the witness nor the form in which this direct assurance comes.

In his first written sermon on the witness of the Spirit (1746), John Wesley defined the witness of the Spirit to one's salvation as follows: "The testimony of the Spirit is an inward impression on the

*soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God: that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."*

In his second written sermon on the witness of the Spirit, written 20 years later (1767), John Wesley said, "After twenty years' further consideration, I see no cause to retract any part of this. Neither do I conceive how any of these expressions may be altered, so as to make them more intelligible. I can only add, that if any of the children of God will point out any other expressions, which are more clear, or more agreeable to the word of God, I will readily lay these aside."

John Wesley and his fellow ministers were not the only Christians of his time who were emphasizing the witness of the Spirit. There were also Puritans and Presbyterians (Westminster Confession) who taught the importance and reality of the direct witness of the Spirit. John Wesley, however, made the teaching of the direct witness of the Spirit a primary focus for all Methodists. Until the day he died, John Wesley continued to stress the importance of the direct witness of the Spirit. However, he does tell us some mistakes his ministers made in the early years of preaching on the witness of the Spirit. Speaking of his ministers he wrote, "They were apt to make sad the hearts of those whom God had not made sad. For they frequently asked those who feared God, 'Do you know that your sins are forgiven?' [In other words, do you have a direct witness of the Holy Spirit that you are forgiven]. And upon their answering, 'No,' immediately replied, 'Then you are a child of the devil.'" <sup>1</sup>

John Wesley and his fellow Methodist ministers later modified their view of the spiritual condition of a person who has not yet received the direct witness of the Holy Spirit. He explained that they had not clearly understood the teaching in Acts 10:35, which affirms that whoever fears God and works righteousness is accepted of God. <sup>2</sup> Instead of condemning the seeker, Wesley would affirm the progress the seeker had made and then tell the seeker to keep walking in the light and not to doubt God. He assured them that they were no longer under the wrath of God and that sooner or later they would receive the direct witness of the Spirit. <sup>3</sup>

## CONCLUSION

Because of the variability of one's perception of the direct witness of the Spirit, this means of assurance, although thoroughly

Scriptural and important, is not to be our primary basis of assurance. Faith in God's Word is to be our primary basis of assurance. To rely on one's perception of having the direct witness of the Spirit for assurance for either the new birth or entire sanctification would make a person susceptible to fear and unbelief whenever he could not sense the direct witness of the Spirit. Paul makes it clear in Romans 1:17 that the just shall live by faith, not by feelings. The assurance that comes from believing God's Word and walking in all the light we have is the stabilizing, constant, abiding basis for assurance that we are saved, and, likewise, the basis for assurance that we are entirely sanctified. <sup>4</sup>

## MY PERSONAL TESTIMONY TO ENTIRE SANCTIFICATION

My mother was a godly, old-fashioned, shouting Nazarene who took me to church three times a week. I can't remember when I did not want to love and serve God, and whenever I felt the need I went to the altar to get things cleared up with Him. Because I was taught a performance model by the preachers, if I did one thing I knew was sin — such as not mind my mother — the devil would tell me I was backslidden. He would say, "You are now a sinner. Therefore why don't you cuss and smoke. If you are a sinner, you might as well sin." I would be in this "backslider" miserable state — wanting to be a Christian but knowing I wasn't — until the next hell-fire and brimstone message. Then I would seek God and begin again trying to live a sinless Christian life.

Each time I "backslid" and started my Christian life over, I would seek again to be entirely sanctified. I read testimonies of people who were entirely sanctified, listen to the old saints give their testimonies, and thereby became "programmed" to expect some kind of extraordinary spiritual experience. I claimed to be entirely sanctified, and, to the best of my understanding, believed that I was during my adolescent years.

When I was nineteen and a junior in Bible college, there was a week of spiritual renewal preached by H. Robb French. I felt a spiritual need and decided I was not really entirely sanctified. As I was seeking at the altar night-after-night, I was told to raise my hands (my "lightening rods") and look up and expect the fire to fall. I sincerely did everything they told me, and I even promised God I would not brag about my experience if He would only baptize my heart with His love and the fullness of the Holy Spirit. I expected God to do it and was looking forward to seeing the world and people with new eyes, and feel a flood of love and compassion toward the lost. But it didn't happen.



Dear Revivalist Family,

In just a few days Christians from all around the world will celebrate the birth of Jesus our Savior. He came as a lowly babe — in a stable — on straw — under a star! The simple beauty of that ageless story never wears upon the hearer. Saints of all ages have borne the glad tidings “that Christ Jesus came into the world to save sinners.” We all rejoice in His “unspeakable gift.”



As you gather with family and friends to celebrate the glory of His birth, all of us here at God’s Bible School and College pray that you will experience the real joy and holy wonder of Christmas. We also extend to you and your family our most sincere prayers for a wonderful New Year!



As you enter this season of giving, I hope that you remember God’s Bible School and the young men and women that look to us for training in Christian ministry. We need your partnership and investment as we continue to send out laborers into the “whitened harvest field.”

Gratefully,

*Michael R Avery*

Michael Avery  
President

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compiled by Rev. Jack Hooker, President,  
National Alumni Association of GBS

**ANGELA HILER (CWC '57)  
REMEMBERS THE INFLUENCE  
OF E.G. MARSH**

Angela (Borszich) Hiler took GBS's Christian Workers' Course, finishing in 1957. She is now retired from Spring Arbor University, a Free Methodist school, where she worked in the library for 22 years. Angela, who is very active in the Spring Arbor Free Methodist Church, is thankful for her time at GBS and for the ways the Lord has been with her through the years. She writes, "I love Him, and my desire is to be more like Him every day." Below she shares the impact of one of her teachers, the Rev. E.G. Marsh.

"Brother Marsh was a huge influence on my life while at GBS. Whenever he started a class, he would start with prayer. For him, it was being very quiet for what seemed a long time; then he would clear his throat and simply say "Father," and I could sense God's presence with us as he continued his prayer. Often he would put students on the spot and ask them questions like, 'Did you have your devotions this morning?' That was enough to make sure you did that before you went to his class! Or he might ask a married student, 'When was the last time you did the dishes for your wife?' Of course, no one would think of lying to Brother Marsh, so the truth came out! I was very shy,

and often he would ask me to stand in front of the class and read from a book he had chosen — I remember particularly *Fox's Book of Martyrs*. I would get absorbed in the story and start reading too fast, and he would clear his throat, then tell me to slow down. Eventually I learned that when he cleared his throat that I was reading too fast! He was a very godly man, and you could sense God's Spirit with him at all times."

**GBS ALUMNI MEET IN UKRAINE**  
by Rev. Rick Hutchison (GBS '77 BRE)

I have been in Ukraine for almost two weeks, connecting with pastors, missionaries, and (Kiev) Wesley Bible College alumni. Yesterday I preached in Uzhgorod. My interpreter in the morning service was Stopa Vukstra, who is married to GBS alumna Vita Ahoshton.

Vita graduated from Wesley Bible College in Ukraine and then came to GBS. After she had earned a degree there, she returned home to marry this young preacher from her mountainous region of Ukraine. They are an absolutely vibrant young couple! They have busied themselves with ministry work—interpreting for visiting mission groups and ministers, helping in summer camps and local youth and children's ministries, preaching in outlying villages, and more. I found them working hard this

week to add rooms to Stopa's parents' house where they will now make their home. They anticipate their first child in January.

Their joy in the Lord is infectious. Stopa's gift of preaching comes through strongly as he interprets for my messages. Vita is equally gifted in language and uses her skills to help foreigners like me navigate and minister in her home culture. Their humble servant-like spirit is itself humbling to me. I do not exaggerate when I tell you that they stand out as children of God when they walk down the village roads together.

It has been such a joy to cross paths with a GBS alumna on the very backside of eastern Europe. I am equally amazed at being here myself and meeting another GBS grad in such a place. Our service last night was in a small village church just down the street from a vacation dacha once belonging to Nikita Krushev, the former premier of the USSR. Last night I preached Christ freely just a few meters from old Nikita's front yard! No one but God could have predicted such a possibility when Krushev was threatening nuclear war with the United States back in the sixties!

What a day we live in—a day of unparalleled opportunity for the Gospel! And I guess what we've heard and said for years is really true: "The sun never sets on the students of God's Bible School!"



Vita (Ahoshton) and Stopa Vukstra with Rick Hutchison

GIVE TO MINISTRY AND SUPPLEMENT YOUR RETIREMENT INCOME

## God's Bible School and College Gift Annuity

by the numbers

0

the number of times  
GBSC has missed a  
gift annuity payment

110

the number of years GBSC has  
been educating Christian leaders  
and managing charitable resources

5.8%

the single-life gift  
annuity rate for a  
70-year-old donor

100%

the amount of annuity  
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➡(p2) our servant and our sacrifice first appeared among us in that cattle shed, beginning His lifelong condescension to “men of low estate”! In speechless awe we behold the Savior as He points to the carpenter’s shop where once He worked; to the bowl and towel with which He ministered; and to the borrowed donkey upon which He rode. Gently He lifts His calloused hands pierced for us; and compellingly He shows His loving heart broken for us. Gladly we move to His invitation: “Come unto me”; for gently He assures us, “...I am meek and lowly in heart.”

Would you ever say that about yourself, or would anyone else ever say that about you? “Meek and lowly in heart.” Yet this is what Jesus said about Himself. For humility was God’s purpose for Him; and humility is also God’s purpose for us. Indeed, the Savior’s humility in lowly service and unselfish sacrifice cited by Saint Paul is a moving illustration of the apostolic appeal: “Let this mind be in you which also was in Christ Jesus.” He “bids us mind the things which the Lord Jesus minded,” notes the venerable *Pulpit Commentary*, “to love what he loved, to hate what he hated; the thoughts, desires, [and] motives of the Christian should be the thoughts, desires, [and] motives which filled the sacred heart of Jesus our Lord.” This is breathtaking—even a bit disconcerting at times. But it is also the very pith and core of that holiness which we must vigorously and continuously pursue and “without which no man shall see the Lord.” “Holiness” becomes a cheap and cultic slogan—much discussed but rarely practiced—whenever it is divorced from this all-encompassing challenge to utter Christlikeness. Sometimes we have forgotten what holiness really is, and we have suffered immeasurably for doing so. *To be holy is to be like Jesus; and to be like Jesus is to be “meek and lowly in heart.”* As someone has observed, we can thus measure our progress in holiness by our progress in humility!

“What is the first article of the Christian religion?” Saint Augustine was asked. “Humility,” he responded. “And the second?” “Humility” he repeated. “And the third?” “Humility.” Thus he could also write, “*Tota Christiana religio humilitas est.*” “The whole of the Christian religion is humility.” Basic to all right relationship with God and with men is a profound sense of personal unworthiness and “a modest sense of one’s own merit.” Humility is not cringing subservience; but it is a continuing realization of who we are in the whole of God’s creation, keeping “oneself within one’s own bounds,” as Thomas Aquinas once said, “not reaching out to things above one.” Deliberately, then, we renounce grasping personal ambition and inordinate self-esteem to follow Jesus in unassuming, gentle, and quiet servanthood.

*Before God, humility continually acknowledges unworthiness and dependence upon Him and pledges submission to His will. “But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” (Isaiah 66:2). Never for a moment do we take God or His mercies for granted; for ours constantly is the plea of Charles Wesley:*

*Father, I stretch my hands to Thee,  
No other help I know,  
If Thou withdraw Thyself from me  
Ah, whither shall I go?*

Always we are suppliants at His table, and always we ask as He has taught us, “Give us this day our daily bread...forgive us our trespasses...deliver us from evil.” With deep abhorrence, we abjure all human boasting or self-congratulation; and with all the saints, we readily acknowledge that we are “unprofitable servants,” as He has said.

## **To be holy is to be meek. We can measure our progress in holiness by our progress in humility.**

Moment by moment we are dependent upon Him as He imparts grace for everything we need, both for our bodies and for our souls. Whatever our accomplishments in virtue or in valor, they are always enabled by the Holy Spirit; and whatever is good in us is never fully our own but His constant gift. Acknowledging this and confessing our continual “sins of ignorance” and infirmity, we offer the only sacrifice which He accepts, a “broken and a contrite heart.” We know that He regards with merciful acceptance only those who “tremble” in profound reverence at His word and whose only claim to righteousness is that they constantly abide in Him and He abides in them. Objectively, our holiness depends always upon Christ’s offering and heavenly intercession for us; and subjectively upon the Holy Spirit’s cleansing and empowering ministry within us.

*To others, humility treats people as Jesus treated them. “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.” This is contrary to that entrenched selfishness which lies at the heart of sin and which haughtily asserts our will against the will of God and contemptuously ignores the needs and rights of others. Self-admiration, self-pity, self-aggrandizement, self-*



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# THOUGHTS

for the quiet hour

by Sonja Vernon

## NO ROOM

***“And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.”***

**—Luke 2:7 NASB**

How many pageants have we seen in which the Hinnkeeper comes out in his father’s bathrobe and sternly utters the words, “No room!”? We can’t imagine why he wouldn’t just give up his own bed. This was the Messiah who was about to be born. From our bird’s-eye view of a few millennia, it is quite easy to pass judgment on the way things unfold in scripture; but perhaps we should take another look. Other than the fact that the young girl was pregnant, the dirty, smelly, road-weary couple who showed up at the inn that night had little to give them distinction. They were merely two more faces in a parade of exhausted travelers who were turned away because there was simply nowhere to put them. However, someone offered them another option. Someone loaned them a manger for their child. Someone showed kindness.

Would I have been that someone? Would you? When did we last go out of our way to help a person in need who could not return the favor? How do we respond to “the least of these” all around us? According to Jesus, our treatment of those in trouble equals our treatment of Him (Mt. 25:34-45). How many times have we turned away “Mary and Joseph” and, in doing so, our Messiah as well? This Christmas season let us open our hearts and our hands to our Savior, however He presents Himself. ■

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applause, and *self-excuse* — are not all these the hyphenated appendages of that ugly *self-idolatry* which vitiates the soul and makes us more like devils than like angels? Recall the primal rebellion which brought chaos to ancient Eden and whose entail still covers the world with greed, cruelty, and meanness. Arrogant and insensitive men — both in church and state — still contemptuously exploit the poor, the ignorant, and the weak, as they grab for money, position, and authority.

Never was this our Master’s way! He modeled for us a deliberate disregard for His own prerogatives as He lived unselfishly for God and for those around Him. Remember how He took time for “little people” so disregarded by the power brokers of His time. Think how He ministered lovingly to lepers, harlots, and tax collectors. Recall how He washed the feet of His disciples, reminding us that “he who is greatest among you shall be your servant.” When did Jesus ever flaunt the perks and powers of His superiority or “use” his subordinates for His benefit and then discard them? When did He ever snub the lowly and fawn upon the rich? When did He ever maneuver for special privileges for Himself or for His family?

It is the scandal of the Christian Church in general and of the holiness movement in particular that we have used His name but often have forgotten His example. We thank God for the saints who have mirrored His lovely life among us; but we admit that we have found it easier to talk about “perfect love” than we have to live by it. What of our pastors, leaders, and board members who have bullied their way through every situation to secure preference and advancement? What of our church members who have refused to give their pastor either due respect or decent salary and who have turned his annual “recall vote” into a night of horror? What of our congregations who have been hotbeds of continuous faultfinding, racist snobbery, and divisive confrontation? Is this the “mind which was in Christ Jesus”?

This Christmas we peer again into a grubby cattle shed; and there among the beasts and shepherds, we gaze upon Him “who came to visit us in great humility.” Indeed, all His living, His serving, and His dying were “in great humility”; and this is the pattern He has left for us. How eagerly we yearn to be like Him — to be transformed into His likeness! Thus we must surrender our claims to privilege and position; and we must become “meek and lowly in heart,” as was He. But it is also the principle of His Kingdom that “he that shall humble himself shall be exalted.” His humiliation now is ended, and He is raised in honor to the right hand of His Father. As it was for Jesus, so shall it also be for us. He who is “Lord of the Cattle Shed” is also Lord of All; and we who follow Him in the lowliness of His humility will share also in the splendor of His glory. Alleluia! “Blessed is He who cometh in the name of the Lord!” ■



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