

GOD'S REVIVALIST

January-February 2017

and Bible Advocate

A sepia-toned portrait of Oswald Chambers, a man with dark hair, wearing a dark suit jacket over a white shirt and a dark vest. He is resting his chin on his right hand, looking directly at the camera with a serious expression.

Oswald Chambers

1874-1917

His Life and
Continuing Influence



about this issue

REMEMBERING OSWALD

As 2017 marks the 100-year anniversary of the death of Oswald Chambers, this issue is dedicated to his life and ministry. While many have been impacted by his writings, especially his famous daily devotional *My Utmost for His Highest*, few are familiar with the man himself. In an attempt to remedy this, we offer these articles to give you a glimpse into the life of Chambers and all that he accomplished in his short 43 years.

Three of the articles included in this special edition were written by the noted Chambers biographer, David McCasland. His book, *Oswald Chambers: Abandoned To God* (Discovery House, 1993), is an essential read.

Another goal of this issue is to show the critical part Bidy Chambers played in getting her husband's materials into print. It is noteworthy that best-selling author Michelle Ule is writing a biography about Bidy, *Mrs. Oswald Chambers*, scheduled for release by Baker Books this fall.

We extend our gratitude to Wheaton College (IL) for supplying many of the pictures used in this issue from Special Collections, Buswell Library.

As a supplement, we recommend watching the Day of Discovery video on the legacy of Oswald and Bidy Chambers online at www.oswaldchambers.co.uk/bio. —KF ■

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COVER: Classic portrait photo of Oswald Chambers from the GBS archives

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the president's page



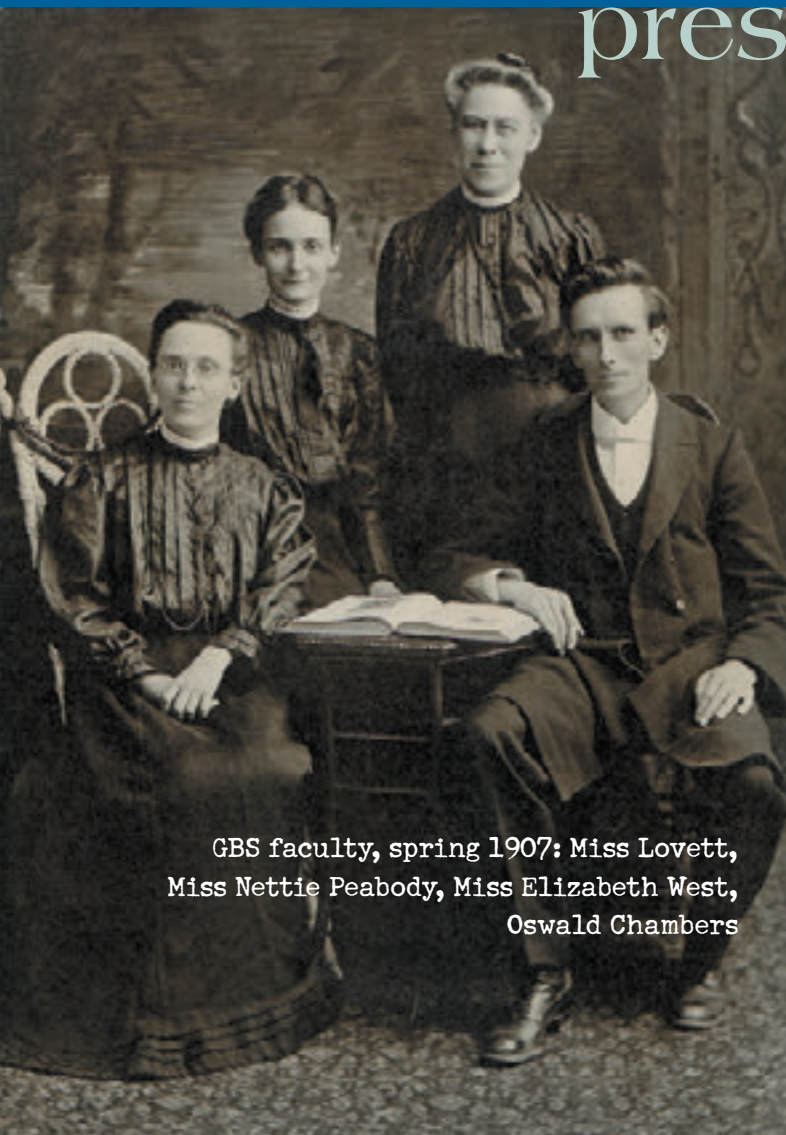
“THAT STALWART PIECE OF SANCTIFIED SCOTCH GRANITE”

Oswald Chambers and the GBS Connection

by Michael R. Avery, President

Oswald Chambers was introduced to GBS in a very circuitous way. GBS students Charles and Lettie Cowman introduced prominent Japanese Evangelist, Juji Nakada, to Martin Wells Knapp and the GBS campus family in 1901 during one of Nakada’s American tours. Five years later, Nakada was in England for a time of rest and spiritual renewal when he met Chambers at a League of Prayer meeting in Perth, Scotland. The two became fast friends and Chambers agreed to accompany Nakada to America where Nakada was scheduled to speak at the God’s Bible School Christmas Convention. Chambers was not scheduled to speak during the ten-day meeting, but he was welcomed warmly and given a place on the schedule as one of “God’s surprises.”

At the close of the convention, Nakada left on a tour across America to renew old ties and ostensibly to raise funds for his work in Japan. Chambers chose to stay at GBS and teach a class on Biblical Theology. He quickly settled into the routine of teaching and campus life on the Hilltop. It suited him well and GBS became his American home. At the end of the school year, Chambers was asked to speak in the annual camp meeting. George B. Kulp, who was also a camp evangelist, later wrote about those powerful morning Bible lessons and referred to Chambers as that “stalwart piece of sanctified Scotch granite.” This sanctified Scotchman truly found a place in the hearts of the GBS family



GBS faculty, spring 1907: Miss Lovett, Miss Nettie Peabody, Miss Elizabeth West, Oswald Chambers



Chambers and others on Young Street curb

and continued to participate in the camp meetings and write for *God's Revivalist* over the next six years. Below are a few of his more popular quotes that still might be heard in a chapel sermon or classroom lecture.

"The golden rule for understanding spiritually is not intellect, but obedience. If a man wants scientific knowledge, intellectual curiosity is his guide; but if he wants insight into what Jesus Christ teaches, he can only get it by obedience."

"The remarkable thing about God is that when you fear God, you fear nothing else, whereas if you do not fear God, you fear everything else."

"We tend to use prayer as a last resort, but God wants it to be our first line of defense. We pray when there's nothing else we can do, but God wants us to pray before we do anything at all."

"Beware of refusing to go to the funeral of your own independence."

George Kulp was certainly right about Chambers. He truly was a "stalwart piece of sanctified Scotch granite." ■



Juji Nakada

J. H. H. H. NISHIKI-CHO, KANDA, TOKYO.



Oswald Chambers and the Standleys on a short winter vacation in Pennsylvania



DEDICATION OF THE OSWALD CHAMBERS ROOM AT GBS

During the school's Centenary Celebration in 2000, Thursday morning was a special salute to Oswald Chambers. Participants included representatives of two vibrant evangelical agencies who are partners in keeping alive the Chambers' legacy—Discovery House Publishers of Grand Rapids, MI, a major publisher of Chambers' writings, and the Oswald Chambers Publications Association of London, England. They, along with Chambers biographer David McCasland, were on campus for the climactic official opening of the Oswald Chambers Room in the historic double-parlor of the Administration Building. Over 100 years ago, Chambers' rich Scottish brogue echoed from these very walls; and now they enclose a memorial to his ministry. A superb collection of photographs and other memorabilia—presented by the OCPA—are displayed there, as are other appropriate items. After a reading from Chambers by McCasland and dedicatory prayer by Dr. Wingrove Taylor, Mary Hutchison of the OCPA cut the ceremonial ribbon and entered the room. Hundreds followed her that day.

GBS is the only American home which Chambers ever knew; and as far as is known, GBS provides the only official memorial to him in the world. ■

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, OH 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.

I have listened to the messages on the GBS Youtube page [www.youtube.com/GBSC1900] with personal benefit. I listened to Pres. Avery's recent chapel sermon concerning Abraham and Lot's choices and the results [www.gbs.edu/Avery16-9]. God certainly helped him to preach that morning and He gets my praise. However, the delivery was a convincing masterpiece.

DAN SHUMWAY
Bloomingdale, NY

Thanks for the special edition [October 2016] that honored classmate Marcia Davis. I enjoyed all the special articles about her. My wife and I were on campus in late September and the buildings look great. Looking forward to the next issue of *God's Revivalist*.

JERRY READLE
Westminster, CO

"Farmer Christmases" [December 2016] was HEART-WARMING, to say the least! Knowing/loving the author's parents as I did, and having been in their home in their "later years," the article brought an involuntary smile to my face. I'm persuaded, aside from Luke 2 itself, "Farmer Christmases" is going to be my best 2016 Christmas read! Thanks again for sharing, and Merry Christmas!

DAN DOWNING
Lexington, NC

"Farmer Christmases" makes me look back at my cherished childhood Christmases and think about the little traditions that we had—like being allowed to open one present before we went to church. It was usually new pajamas, but sometimes something new to wear to church. It didn't matter, because we felt that we were being given permission to break a rule—every year! Those little traditions led us to repeat or start new ones for our own children.

CAROL GIBBS
Cincinnati, OH

A Word About Oswald Chambers

Oswald Chambers was not famous during his lifetime. At the time of his death in 1917 at the age of forty-three, only three books bearing his name had been published. Among a relatively small circle of Christians in Britain and the U.S., Chambers was much appreciated as a teacher of rare insight and expression, but he was not widely known.

Chambers was born in Aberdeen, Scotland, in 1874, the youngest son of a Baptist minister. He spent his boyhood years in Perth, then his family moved to London when Oswald was fifteen. Shortly after the move to London, Oswald made his public profession of faith in Christ and became a member of Rye Lane Baptist Church. This marked a period of rapid spiritual growth, along with an intense struggle to find God's will and way for his life.

A gifted artist and musician, Chambers trained at London's Royal Academy of Art, sensing God's direction to be an ambassador for Christ in the world of art and aesthetics. While studying at the University of Edinburgh (1895-96), he decided, after an agonizing internal battle, to study for the ministry. He left the university and entered Dunoon College, near Glasgow, where he remained as a student, then a tutor for nine years.

In 1906, he traveled to the United States, spending six months teaching at God's Bible School in Cincinnati, Ohio. From there, he went to Japan, visiting the Tokyo Bible School, founded by Mr. and Mrs. Charles Cowman. This journey around the world in 1906-07 marked his transition from Dunoon College to full-time work with the Pentecostal League of Prayer.

During the last decade of his life, Chambers served as:

- Traveling speaker and representative of the League of Prayer, 1907-10
- Principal and main teacher of the Bible Training College, London, 1911-15
- YMCA chaplain to British Commonwealth soldiers in Egypt, 1915-17

He died in Cairo on November 15, 1917, of complications following an emergency appendectomy. The complete story of his life is told in *Oswald Chambers: Abandoned to God* (1993), available from Discovery House Publishers.

During the seven years of their marriage, his wife, Gertrude (Biddy) Hobbs, took verbatim shorthand notes of nearly all his lectures and sermons. After his death, she spent the rest of her life publishing her husband's spoken words. His best-known book, *My Utmost for His Highest*, has been continuously in print since it was first published in 1927.

From the earliest days of publication following World War I, Mrs. Chambers was advised and assisted by a small group of personal friends. In later years, this group became known as the Oswald Chambers Publications Association, which was incorporated in 1942, and exists today as a registered British charity. It oversees the publication and distribution of Oswald Chambers' material around the world.

As you read those materials, we pray you will be spiritually strengthened and encouraged as you encounter the person of Jesus Christ through the words of His servant, Oswald Chambers. ■

Adapted from The Complete Works of Oswald Chambers, Discovery House Publishers, 2000, p. IX.

GOD'S REVIVALIST and BIBLE ADVOCATE



Who was the man behind *My Utmost for His Highest*?

My Search for Oswald Chambers

by David McCasland

Around 1960, I acquired a copy of *My Utmost for His Highest* by Oswald Chambers. Friends told me it was a challenging devotional book. As a young man of 17, wanting very much to live for Christ, I began to read the daily selections, underlining many sentences. Still, many mornings I closed the book with no understanding of what Chambers had written. I couldn't seem to get into it.

In 1985, while I was preparing for a short-term missionary venture to Africa, *My Utmost* came alive. Perhaps it was my age (42 at the time) or the circumstances (uprooting our three children, none of whom was happy about moving to Kenya). Maybe it was the afternoon a month before our departure for Africa when my wife and I were stunned by the news that she was pregnant. Suddenly life felt out of control, and Oswald Chambers seemed to be reading my mail.

Many times I felt that a sentence in *My Utmost* was written just for me: "Beware of harking back to what you were once when God wants you to be something you have never been" (June 8). "There is no condition of life in which we cannot abide in Jesus" (June 12). "God gives us the vision, then He takes us down to the valley to batter us into the shape of the vision, and it is in the valley that so many of us faint and give way" (July 6).



My Utmost became for me what it has been for countless other Christians: a major source of encouragement and guidance for living life in the Spirit.

My appreciation for Chambers' writing birthed in me a curiosity about the man himself. From where did his wisdom and insight spring? What circumstances molded such a man? The preface to *My Utmost* contained only cryptic references to a Bible College in London, YMCA huts in Egypt, and his sudden death in 1917. When I asked a friend if he knew anything about Chambers, he gave me a dusty volume from his father's library: *Oswald Chambers: His Life and Work*, compiled by Chambers' wife and first published in 1933.

Here I learned the outline of Chambers' life: He was born in Aberdeen, Scotland, in 1874 and educated at London's Royal College of Art and the University of Edinburgh. Chambers was a gifted young man who sensed God leading him to Christian service in the arts. But at the age of 22 he felt God call him to turn his back on

that vision and pursue training to become a minister.

After a decade of study and teaching in a small theological college in Dunoon, Scotland, he moved into a preaching ministry that spanned Britain, and even took him to America for eight months and on to Japan. He spent summers in 1908-10 in the U.S. speaking at holiness camp meetings along the eastern seaboard.

In 1910, he married Gertrude Hobbs, whom he affectionately called "Biddy." They spent the next four years as principal and lady superintendent of the Bible Training College in London. In 1915, they sailed for Egypt where Oswald served as a YMCA chaplain to British Commonwealth troops during World War I. He died in Cairo at the age of 43 of complications following an emergency appendectomy.

I devoured Mrs. Chambers' book, amazed to learn that I was reading the most complete biography of Oswald ever written. It was now a rare book, out of print for 30 years. With all its rich insight and detail,

the book was hard to follow chronologically and left me wondering about key areas: Who influenced and shaped his life? What were his spiritual turning points?

In February 1990, I was talking with a publisher to whom I had sent two book proposals. He had turned down both and I was wondering how gracefully to say goodbye. "It's a shame no one has written a contemporary biography of Oswald Chambers," I said.

"Funny you should mention Chambers," Bob DeVries replied. "Discovery House has just acquired the rights to publish all his material in the U.S. We might be interested in something about him, but the decision will have to come from a committee in England."

Initial reaction from across the Atlantic was measured and somewhat cool. There wasn't much information available on Chambers. His diaries had disappeared, and only three or four of his letters remained. He had been dead for nearly 75 years, and everyone who knew him was probably gone as well. Mrs. Chambers had died in 1966. Their only child, Kathleen, was 77 years old and had only a few memories of her father, who died when she was four. Kathleen was willing to talk to me, but she had many reservations about the project. When the Oswald Chambers Publications Association invited me to make a survey trip to Britain, it seemed like a needle-in-a-haystack situation.

With no idea where to begin, I wrote John Pollock, a British writer I respected for his biographies of Billy Graham and D.L. Moody. Pollock's reply set the stage for everything that followed. After some suggestions on where and how to initiate the search, he said: "One clue leads to another and that's the thrill, especially when you have the Holy Spirit to guide you."

In September 1991, I traveled to England and met Kathleen Chambers. She was gracious while retaining a healthy skepticism about a



LEFT: Oswald at age 16, during the time his family lived in Peckham, London. ABOVE: Ludwig van Beethoven, a portrait in charcoal by Chambers at age 19. A gifted artist, Oswald loved to play Beethoven's "Moonlight Sonata" on the piano.

new book. I didn't blame her. Why should she trust some unknown American who came barging into her life trying to unearth personal data about her mother and father?

Visits to the British Library and Cambridge University library yielded nothing. Apparently no one had ever written a thesis, dissertation, or even a scholarly paper about Chambers.

A Sunday afternoon in London's Imperial War Museum gave me glimpses of World War I from the British perspective and an interesting exhibit on the soldier's life in Egypt. Out of curiosity, I returned later in the week to visit the museum's library and archives. After sifting through a stack of a hundred index cards, I requested a small personal memoir of a soldier whose card indicated an association with the YMCA in Egypt. On page ten, I was dumbfounded to find an arrow pointing to a photograph of the Reverend Oswald Chambers, and an account of how Chambers had brought this soldier to a personal faith in Christ. I gave the loudest inner shout possible in the dignified silence of the reading room and thanked God. In one of the biggest archival haystacks in Britain, He had given me a needle!

That was the first of many "haphazard" discoveries that I believe were engineered by the Holy Spirit. Each one involved finding key



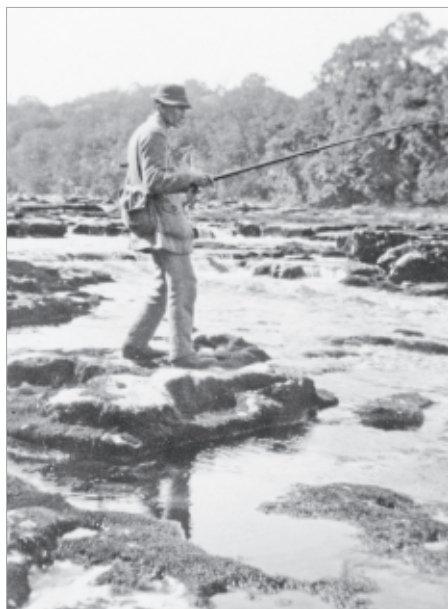
TOP: 1914 Students and staff of the Bible Training College in London where Oswald (pictured with Kathleen on his lap) served as principal, and Biddy as "lady superintendent." CENTER LEFT: The spacious Victorian house at No. 45 North Side, Clapham Common, that became home to the Bible Training College. CENTER RIGHT: The Chambers family in 1915, just prior to sailing for Egypt. BOTTOM LEFT: Almost 39 years old when Kathleen was born in 1913, Oswald found unending delight in his only child.



material that I didn't know existed. With only a name and a 1968 address, for example, I sent a letter to two of Oswald's close friends. The letter found its way to their daughter, now in her seventies, who replied that her parents were no longer living. "But," she added, "I might have some of my mother's notebooks from her years in Chambers' Bible college." During a visit to her home, she produced a box containing her mother's notes from Chambers' lectures, her personal diaries, photographs, typed fragments of Chambers' Egypt diaries, and a book of his poems. "Help yourself," she said, "to whatever you need."

Halfway through my research, I had given up hope of finding anyone living who knew Chambers. Then, one afternoon in London, Kathleen Chambers casually told me, "There's a woman still alive who would have known my father. Her name is Dorothy Docking, and she lives in Santa Barbara, California. Here's her address."

I couldn't believe it. Two weeks from then, my wife and I were scheduled to be in Los Angeles. Weeks before, when we purchased plane tickets, we had decided to



Oswald fishing at his favorite summer holiday getaway—the Yorkshire Dales.

After meeting Oswald for the first time, one serious young man said, "I was shocked at what I then considered his undue levity.

He was the most irreverent reverend I had ever met!"

rent a car and drive to Santa Barbara to visit our daughter.

On a beautiful Sunday in April, Dorothy Docking, 92 years old and brimming with enthusiasm, welcomed me to her apartment. We talked for nearly two hours.

"Oh yes," she beamed, "from the time I was eight until he went off to the First World War when I was 15, Oswald Chambers spent one week every year in our home in Blackpool."

When I asked her to describe Chambers' preaching, she smiled and said, "I never went to any of his meetings. In fact, at first I didn't even know he was a minister. From the day we met, he was just a friend to me; someone who asked about the things I was interested in. When he died and I found out he was nearly as old as my parents, I was staggered. He seemed eternally young."

In another surprising turn of events, a former YMCA secretary in London apologized for their lack of World War I records, then said, "Did you know that the most complete YMCA archive in the world is at the University of Minnesota?" A visit there yielded records of Chambers' supervisor in Cairo. Chambers himself rarely mentioned the living conditions in Egypt, but the records set them forth in stark detail: Summer temperatures of 120 degrees Fahrenheit, hordes of insatiable flies and mosquitoes, and a man-power shortage that taxed many chaplains beyond their mental and physical limits.

The Oswald Chambers who emerged from these varied sources was striking in many ways:

Although the Scottish people are known for their thrift, Chambers (a Scot) was often criticized by his family and friends for being too generous. One evening, he was accosted by a drunken man asking for money. Chambers listened intently, then told him, "Man, I believe your story is all lies, but my Master tells me to give to everyone that asks, so here is my last shilling."

Chambers was also known and loved for his rollicking sense of humor. After meeting Oswald for the first time, one serious young man said, "I was shocked at what I then considered his undue levity. He was the most irreverent reverend I had ever met!"

Chambers loved God's creation and found physical and spiritual renewal in it. He especially loved the Yorkshire Dales where he could step out of the pace of city life for a summer holiday in the windswept quiet of the moors.

We know the area today as James Herriot country and the setting for *All Creatures Great and Small*. With baby Kathleen in a homemade canvas backpack, and a contingent of his Bible college students along, Chambers led daily hikes, picnics, and fishing expeditions into the countryside he called "my Heavenly Father's Dining Room." After building a fire and boiling potatoes, without which no picnic was considered complete, Chambers led a prayer of thanks for all God's gifts, especially "the leagues of pure air." Following the meal, while others napped or searched for violets and wild orchids, Oswald fished the clear waters for trout.

Those holidays ended forever in 1915 when Chambers went to Egypt as a chaplain to the troops. Incredibly, he was able to take Bidy and two-year-old Kathleen with him, and their home and YMCA huts outside Cairo became an oasis of hospitality to soldiers.

One British soldier described Chambers as “the personification of the Sherlock Holmes of fiction, tall, erect, virile, with clean-cut face, framing a pair of piercing bright eyes...a detective of the soul.”

When a disillusioned young trooper told Chambers, “I hate religious people,” Oswald replied, “So do I.” With that issue settled, Oswald listened to the young man’s heartbreaking story and gently led him to faith in Christ.

Perhaps my most surprising discovery was that the man known today for his many books did not “write” them. After his death, his wife compiled all but three from her verbatim shorthand notes of his lectures taken during their seven years of marriage.

Biddy’s role in Chambers’ writings has remained virtually unknown because of her own modesty. But after his death in Egypt, she labored for the next 50 years, under very difficult conditions, to give his words to the world. Oswald’s life story is also hers, one that could best be described as “*their utmost for his highest.*”

The man I discovered transcended narrow theological or denominational niches. He could speak relevantly to a group of Christian workers in Britain, for instance, warning them, “Dealing with souls is tenfold more dangerous than dealing with bodies. Unless you are in a healthy, vigorous condition with God, you will catch the disease of the soul you are dealing with instead of helping to cure it.”

Or he could talk gently to war-sick soldiers, evacuated from the murderous Gallipoli Peninsula to Egypt: “No man is the same after an agony. He is either better or worse, and the agony of a man’s experience is nearly always the first thing that opens his mind to understand the need of redemption worked out by Jesus Christ.”

Chambers was not widely known during his lifetime. Yet his themes speak to a worldwide audience today as clearly as they did to his listeners in the Bible Training College and the YMCA huts on the desert outside Cairo when this century was young.

On March 3, 1917, Chambers wrote in his Egypt diary: “Yesterday in introducing me to a missionary from India, Mr. Swan called me ‘the apostle of the haphazard,’ and I do not know but what it is an apt tag for me. God’s order does seem to me to come in the haphazard, and we partake of His order as we discern Him in the common ‘bread and wine’ of ordinary experience.”

At the time, he had no idea that his own life would end suddenly in a few months. Nor could he know the extent to which God would exponentially increase the scope of his spoken words after his death.

Chambers once said: “Many of us are serving our own ends and Jesus Christ cannot help Himself to our lives; if I am abandoned to Jesus, I have no ends of my own to serve. Paul said, ‘I know how to be abased’...because the mainspring of his life was devotion to Jesus.”

The same could be said of Chambers himself. It was not his natural winsomeness or gifts, but a deeper, spiritual quality that has enabled him to speak forcefully to this century.

Who was Oswald Chambers? In my search I found he was many things to people—artist, teacher, husband, father, friend. But above all, in solitude or service, he was someone wholly and joyfully abandoned to God. ■

David McCasland, author of Oswald Chambers—Abandoned To God: The Life Story of the Author of My Utmost for His Highest (Discovery House, 1993), lives in Colorado Springs, CO, with his wife Luann.

This article first appeared in Christianity Today, Volume 37, No. 11, October 4, 1993. Reprinted with permission. All photos accompanying this article are courtesy of Special Collections, Buswell Library, Oswald Chambers (SC-122), Wheaton College (IL).



These photos are believed to be of the funeral procession of Oswald Chambers at the British Military Cemetery, Old Cairo, Egypt.



Luncheon at the Schiff Family Conference Center, Xavier University. For 29 years, this alliance of 18 regionally-accredited institutions has gathered together the faculty award winners at its member institutions to honor them collectively for the great work they do in and out of the classroom.



Missionary Speakers Tim and Becky Keep

CHARLOTTE FREDERICK RECEIVES TEACHING AWARD

During November, the Greater Cincinnati Consortium of Colleges and Universities sponsored its 29th Annual Celebration of Teaching



Charlotte Frederick receives GCCCU award

Included this year was our own Charlotte Frederick (BA '86) of the Division of Education and Professional Studies. Charlotte has been teaching at GBS since 2006. The honorees were presented with a certificate of appreciation for their dedication to their institutions and students, and each received a gift card. Congratulations, Charlotte!

MISSIONARY CONVENTION

“Declaring His Glory Among the Nations” was the theme of the GBS Missionary Convention 2016. Plenary speakers Rick Hutchison, Dan Glick, Tim Keep, and Steve Stetler brought challenging messages to the GBS family concerning

involvement in the Great Commission. Rick Hutchison highlighted his work in India with Barnabas Ministries. Tim Keep challenged his audience to love as Christ loved. Dan Glick explained the changing face of GBS missions and new opportunities for outreach in the Middle East and Central Europe. Steve Stetler closed the convention with a powerful appeal to give our all to loving and reaching the lost.

The convention also featured helpful workshop presentations, an international meal prepared by international students, and a morning prayer time during which visiting missionaries and mission leaders

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.

DEATHS



Rev. Lewis Glen Smith, 91, went to his eternal home December 7, 2016. Born in 1925 to Minnie and Henry Smith of Indiana, he was saved at age 15 and received a call to preach. After high school (1943), he enlisted with the U.S. Army and fought in World War II under Douglas MacArthur in the South Pacific. He received seven campaign medals, two bronze stars, and the Purple Heart, and was discharged in 1946.

In 1947, he enrolled in Frankfort Pilgrim College, graduating from a three-year ministerial course in 1950. While there, he began to work in Frankfort’s west end, which was without a church. He was able to get property in this community with donations from others, and he even used his disabled veterans’ check to support the ministry. With God’s help, he had a church built that continues to serve that community to this day.

He married Mildred Bowers on September 5, 1949. She worked faithfully by his side until Alzheimer’s claimed her mind. He lovingly took care of her until her death in 2001. Rev. Smith preached for seventy years in revivals and camp meetings all over the U.S. He was privileged to go on missionary trips to 13 nations and five Native American reservations.

prayed for GBS students. One student spoke for many when she said, "The convention helped me view missions in a different light and was both inspiring and practical. I am also excited about the changes being introduced into the missions organization here at GBS."

ALDERSGATE FORUM October 31 – November 2

The biblical doctrine of everlasting punishment and the necessity of faith and repentance for salvation were resoundingly affirmed in the 2016 Aldersgate Forum. The forum provided members an excellent treatment of C.S. Lewis' view on



President-elect Rodney Loper speaks at the forum

hell by Paul Stetler, Wesley and Fletcher's understanding of the 'faith of a servant' versus the 'faith of a son' by Joe Smith, and a helpful discussion of the minimum faith requirements for salvation by Mark Bird. Participants also received discipleship materials, Sunday school lessons, book reviews, a free book, and more. The feedback from the forum participants was superlative. "This is wonderful!" "If I had to choose only one event a year, it would be the forum." "This was so refreshing!" All forum book reviews and papers will be available online at <http://s.gbs.edu/thealdersgateforum>. The forum is open to all with an interest in its topics. Next year's topic will be gay marriage and gender identity issues.

2016 CHRISTMAS PROGRAM

"God with us" was the theme of the Christmas season. Under the Music Division's direction, a combined choir, orchestra, and cast of actors presented this year's Christmas musical production



Immanuel: Christ in Me. The performance displayed glimpses of Christ's abiding presence, acknowledging that Immanuel came and has come throughout history—He has come for all. The production was enjoyed by all and may be watched at www.gbs.edu/2016Program. ■

Rev. Smith is survived by two sons, both of whom are GBS alumni: Henry and Joseph; five daughters, all of whom are GBS alumni: Rachel, Rebecca, Glenda, Mary Anne, and Elizabeth (his other daughter, Esther, preceded him in death); adopted daughter Linda; 38 grandchildren; 37 great-grandchildren; siblings Bill and Mary; and many nieces, nephews, and cousins. The funeral was held at Victory Chapel in Frankfort, Rev. Joseph Smith officiating, with burial following at the Green Lawn Memorial Park.



Rev. A.L. Sypolt, 92, died December 5, 2016, at Pine Meadows Healthcare. Born March 23, 1924, in Kingwood, WV, he was the son of the late Ezra and Beulah Sterling Sypolt. A 1954 graduate of GBS, he served the school as its dean of men.

He pastored for The Wesleyan Church from 1954 to 1975 and served the Kentucky District as Assistant District Superintendent (1970-75) and District Superintendent (1975-90). He also served on the boards of several Wesleyan educational institutions, including Kernersville Bible School, United Wesleyan College, and Central Wesleyan College.

In 2015, Rev. Sypolt was preceded in death by his wife Etta Mae (Layman) Sypolt. He is survived by two sons, Jerry and Bud; two daughters, Connie and Donna; seven grandchildren; six great-grandchildren; and one great-great-granddaughter. Funeral services were held at Kerr Brothers Funeral Home in Lexington, KY, with burial following in the Camp Nelson National Cemetery. ■

Virginia Charlene (Kratz) Hyatt, 72, of Cincinnati, OH, went home to be with the Lord on the morning of Thursday, December 8, 2016, following a lengthy illness.

Virginia was born in 1944 to Arthur and Dorothy (Wise) Kratz of Indianapolis, IN. When she was a high school freshman, she met Floyd Hyatt, Jr., at a basketball game. Although he was only in junior high, they struck up a friendship followed by a four-year courtship. Dating meant an occasional meal out, but, for the most part, dates were at the Shelby Street Wesleyan Methodist Church. She graduated from Harry E. Wood High School in 1962, and Floyd graduated in 1963, immediately joining the Air Force. He was assigned to the flight crew of a B-52 Nuclear Bomber in Grand Forks, ND. During a break that fall, Floyd and Virginia were married. Their honeymoon was cut short, however, when President John F. Kennedy was assassinated and all military forces were put on full alert.

In 1967, they returned to Indianapolis. During a Sunday service at the Shelby Street Wesleyan Methodist Church, Floyd felt a clear call to ministry. He immediately enrolled at Frankfort Pilgrim College. Their first pastorate—the Sunshine Garden Wesleyan Church—corresponded with a bleak time in their lives, but by then they had started a family and named their firstborn son Floyd Hyatt III. Veronica and Charles followed five years apart.

The Hyatts came to GBS to work in 1976 and never left—40 years! Virginia was known on campus as a homemaker who enjoyed sewing, crafts, and

baking, for which she had earlier won many state fair ribbons. She was a quiet, behind-the-scenes woman, but she loved to tease.

For over 30 years, Virginia ministered alongside her husband every week in the Hamilton County Justice Center. For eight years, she operated the phone desk at God’s Bible School and College. When illness prevented her from continuing as the school’s receptionist, she volunteered in the cafeteria. For the last 14 years, she battled a heart condition and continuing small strokes that made her life very difficult and at times painful—but she was not one to complain.

As her condition worsened, Floyd took excellent care of her. She could often be seen riding along with him in his Linhai utility vehicle as he moved between work assignments. No one can remember ever hearing a single complaint. The entire campus family watched as wedding vows were lived out through difficult realities. On Thursday morning, she slipped the bonds of earth and stepped into the eternal presence of Jesus. Her earthly life ended quietly and well because she lived it well.

Those left to cherish Virginia’s memory include her loving husband of 53 years; three children, Floyd III, Veronica, and Charles; eight grandchildren; three great-grandchildren; two siblings Arthur and Barbara; and several nieces and nephews.

Funeral services were held at the J. Wesley Adcock Chapel at GBS with Dr. Michael Avery officiating. Burial followed in Elizabethtown Cemetery, North Bend, OH. —*President Michael Avery* ■




commissioningweekend

MAY 19-21

featured speakers:
Michael Avery, outgoing president
Rodney Loper, incoming president

commencement:
Saturday, May 20, 10:00 a.m.

inauguration:
To Be Announced

Take a trip to Israel or Turkey & Patmos in 2017!

GBS Professor Dr. Dan Glick is leading several trips in 2017:

Israel | April 4–18
\$3,550 from NYC

Israel | May 29–June 16
\$3,600 from NYC

Turkey & Patmos (Churches of Revelation) | June 19–July 1
\$2,950 from NYC | *Special lectures by Dr. Stephen Smith*

*All prices based on double occupancy
All trips can be taken for college credit from GBS*

For those who have been to Israel at least once, a special customized 2.0 trip will be offered **October 19-30**. Places not visited on the first trip will be highlighted.

For more information, please contact **Dan Glick**
Email: DGLICK@GBS.EDU | Call or Text: 513-328-8852



THREE MIGHTY INFLUENCES in CHAMBERS' LIFE

by Larry D. Smith

“Blessed is the influence of one true, loving human soul on another.”

This comment by English novelist and poet George Eliot reflects the wisdom of both heaven and earth. Certainly Oswald Chambers would have given it his enthusiastic endorsement, for he readily acknowledged the godly influences that shaped his own life. On these very pages, he did so, not just to “one true, loving human soul,” but to three. For in *God’s Revivalist*, July and August 1909 and January 1911, Chambers published a series entitled “Some Men of God I have Known in Britain” in gratitude to a prominent lawyer, a humble sheep farmer, and a beloved college principal.

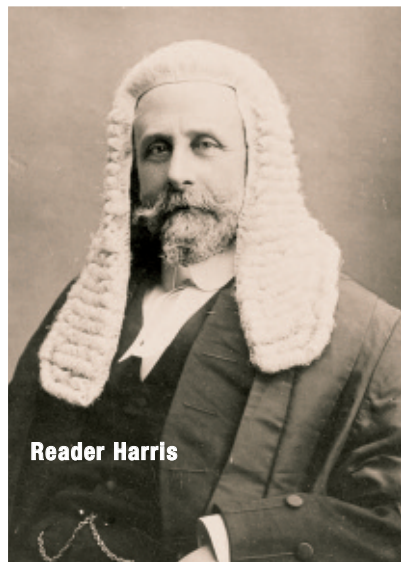
RICHARD READER HARRIS Courageous Public Witness

“On March 30th of this year, a mighty man of God in England passed into the presence of the King,” wrote Chambers in his first article. Harris was a brilliant attorney who was comfortable in every level of society, from the titled aristocracy to the street urchins to whom he ministered as a Methodist clergyman. He was a man of deep personal piety who advocated John Wesley’s emphasis on entire sanctification, which was also the central focus of the growing holiness movement. This commitment led him to found the Pentecostal League of Prayer, “first, for the filling of the Holy Spirit for all believers; second, for revival in the churches; [and] third, for the spread of scriptural holiness.”

While at Dunoon College, Chambers attended meetings of the League of Prayer, deeply sympathetic to its call to spiritual awakening and personal holiness. Harris, its leader, became his friend and showed him special interest. As David McCasland explains in his superb biography of Chambers, “They talked about Oswald’s gifts and desires and where God might be leading him.... Harris helped raise Chambers’ vision from Britain to the world.” His respect and affection for the older man continued to grow, but in his *God’s Revivalist* tribute, he seemed especially impressed by his articulate public witness as “a fearless and compassionate representative of Christ.”

Chambers tells how Harris promptly refused \$250—then a great amount of money—and later \$500 to take a case at law, simply because he was aware that “it had a large brewing interest.” As some





Reader Harris

who made the offer later told him, they knew he would not take the case, “because we knew you”—his Christian character. He was direct and forceful in both public and private dealing, and “remarkably enough always awakened fear in the man or woman who was not right with God.” He held open-air meetings, lively and empowered by the Spirit; after one of these, Chambers remembered, he had seen “men and women coming out for salvation and entire sanctification...in a dense London fog.” Harris and his wife “started a mission in one of the slummiest districts in the southwest of London (Battersea), and God honored the work amazingly.”

Chambers concluded his tribute to Reader Harris by quoting the League’s publication *Tongues of Fire*: “I love my Lord and Master more than ever for allowing me the privilege of living in the same day as such a leader of His flock.”

JOHN CAMERON Rich, Mystical Piety

During his summer vacations, Chambers “often traveled a hundred miles north to the Highlands near Fort William,” as McCasland explains, where he would stay in the home of John Cameron, “who pastured sheep on the slopes of Ben Nevis, Britain’s highest mountain.” His friend and host was a colorful old bachelor known as “Father Abraham,” in whom rugged Christian duty was joined to a deep experience of God’s grace. He hated debt and lived frugally, giving generously to the Lord’s work.

Chambers admired the old Highland sheep farmer for many things, but it was his close and conscious

communion with God that seemed basic to his character. Cameron might be misunderstood, but the “intense and unfathomable humanity blended with profound Old Testament mysticism makes this type more like our native Scotland hills, rugged, solemn, and grand.” By “mysticism,” Chambers was not referring to a religion of impressions, ecstasies, and feelings, but a deep experiential fellowship with God. This rich mystical piety is fueled continually by a life of prayer and studying the Bible. So it is in the lives of all the saints.

“He had hallowed many a hillside with prayer,” as Chambers told his *God’s Revivalist* readers. Once he was out shooting rabbits with the old man when they came to a “heathery knoll, where Cameron said, ‘This will be a fine place to pray.’ We laid down our guns and got to praying. He led first, but [our] youngest colliedog could not realize that I was meant for anything but to play with him...pawing me all over, licking my face and yelping with delight.” So the old man sat on the rambunctious animal while Oswald prayed. To Chambers this seemed like an “allegory of how this man of God could literally sit on the devil in every time of prayer.” Family prayers morning and evening were also memorable occasions. After everyone had quoted Scripture, a psalm was sung from the Scotch metrical psalter. After that the old man “would pray long and in stately periods” all with great fervency.

This life of “earnest, effectual” prayer gave Cameron extraordinary spiritual discernment as he taught a “great and wonderful” Bible class on Sunday afternoons, counseled well-known ministers, and witnessed to sinners about their need of salvation. Yet as Chambers tells us, Cameron “did not by any means speak to any and every unsaved soul he met.... Our old friend got his permission from God. The consequence was, every soul he

courtesy Wharton College Special Collections



courtesy Wheaton College Special Collections



Rev. and Mrs. Duncan MacGregor surrounded by Dunoon Theological College students

spoke to—and he spoke to not a few—was wonderfully born again.”

DUNCAN MacGREGOR Faithful, Loving Mentor

Of these three, the Rev. Duncan MacGregor, principal of Dunoon Theological College, was the most influential. “The Principal is a man of God whose nearness to me and my love for him makes it very difficult to write fully.... During those years [nine or ten according to Chambers] my days of training were spent.... [He] put around me an atmosphere that made it possible for me to grow in the things of God.... His influence and teaching were and are very like God’s ways with trees and flowers—infinite patience.” It was under MacGregor’s mentoring that the young teacher had “passed through [an] inward spiritual experience before receiving the baptism with the Holy Spirit and Fire.” Here “the chaos of my spiritual, mental, and theological outlook took shape,” and here Oswald received God’s call, “Go ye into all the world.”

MacGregor was classically educated, richly cultured, and steeped in Bible and theology. His “preaching was a marvel to listen to in his prime. He preached like an avalanche...fiery with eloquence,” always faithful to the Word and to the needs of his hearers. “Every remembrance of him is a memory that stirs intense aspiration like a lofty peak of some mountain.” His “system of training was to place a student on the apprentice workman system. That is, he firmly believed that the young aspirant for the ministry ought to be placed in an atmosphere conducive to the growth and development of spiritual life...[and] every man soon came to know that he had a wonderful friend and counselor in the principal...a shrewd and safe guide to young

men.” McCasland quotes him as denying that he just wanted to send out ministers, “but men with prophetic fire—men who cry, ‘Give us souls or we die!’” “In spite of the twenty-five year age difference between Oswald Chambers and Duncan McGregor, a deep friendship quickly developed between them,” continues McCasland. After two months in Dunoon, Chambers wrote to a friend: “Grand old ‘Mac.’ I wish you knew him—character, character, character!!! To the backbone, noble, unselfish, and holy. I look upon him as a re-incarnation of Jesus Christ. I never loved a man as much as I love him.” After informing the Revivalist Family of his mentor’s tenacity, power in prayer, kindness, and principled devotion, Chambers added, “He embodies the Sermon on the Mount.”

“These are three of the mighty men of God I have known in Britain,” concluded Chambers in his final article in this series in *God’s Revivalist*, “but the last one is the one who stands to me where no one else can ever stand. God gave him my life in its formative period, and whatever I am in the service of God that is of any value is due to the principal on the west coast of Scotland.” ■

Larry D. Smith is former editor of *God’s Revivalist*.

Chambers, Oswald. “Some Men of God I Have Known in Britain.” *God’s Revivalist*, July 29, 1909, pp. 3-4; August 5, 1909, pp. 3-4. August 12, 1909, pp. 3-4; August 19, 1909, pp. 3-4; January 12, 1911, pp. 11-13.

McCasland, David. Oswald Chambers—Abandoned to God: The Life Story of the Author of My Utmost for His Highest. *Discovery House Publishers*, 2nd edition, 1998, pp. 67, 74, 90.

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HOW GOD'S BIBLE SCHOOL INFLUENCED OSWALD CHAMBERS

BY DAVID MCCASLAND

Oswald Chambers, in company with Japanese evangelist Juji Nakada, arrived at God's Bible School on December 21, 1906. After leaving England and crossing the Atlantic together, they were just in time for the 10-day Christmas Convention. Nakada, a former student, was listed on the program as one of the expected speakers, while Chambers fell under the category "and others whom the Lord will send." Both were warmly welcomed and immediately put to work.

Chambers was 32 years old, unmarried, and had never traveled outside the United Kingdom. After nine years as a student then tutor at Dunoon College, a small theological training school in Scotland, he believed God was leading him to teach for several months at a Bible college in Japan. Cincinnati had originally been only a brief stopover on the way.

On January 1, 1907, he wrote in his diary: "The Bible school is situated on a hill overlooking Cincinnati, and the school is called 'The Mount of Blessing.' The Bible school in Tokyo started from here and is largely supported by them. It is all run on faith lines, such as I have been used to."

"For many months they have been praying for a teacher, and at their request I have agreed to

stay until July and teach and write some books. My heart swells at the big thoughts and visions that come of founding Bible schools on these holiness lines in Britain and different parts of the world. Zechariah 8:21-23 came to me with power today." (And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. v.21)

Chambers taught a course in Biblical Theology in which he emphasized the importance of diligent study and personal application. In addition, he cautioned his students with the words of the great churchman, Henry Alford, Dean of Canterbury. "What thou has not by suffering bought, presume thou not to teach." The goal of theological study was not to affect only the mind, but to stir the will to act on sound principles of Scripture so that people might demonstrate the love of Christ.

God's Bible School provided hands-on experience in reaching out to people in need. Students passed out tracts, conducted street meetings, visited hospitals, and held gospel services in jails, infirmaries, missions, and churches. Many of the people



Chambers with President and Mrs. Standley

God's Bible School and Missionary Training Home

CHRISTMAS CONVENTION,

December 21-30, 1906,

AT GOD'S BIBLE SCHOOL AND GOD'S BIBLE SCHOOL GEORGE STREET MISSION, CINCINNATI, OHIO.

Meetings at "Mount of Blessings" every day at 10:30 A. M. and 2:30 P. M., and at George Street Mission every night at 7:30 o'clock.

FATHER, SON AND HOLY GHOST IN CHARGE.

WORKERS:—George B. Kulp, I. R. Compton, E. A. Ferguson, Arthur Green, Lew J. Standley, M. G. Standley, and Brother Nakada, Brother and Sister Cowman's co-worker in Japan, and others whom the Lord will send.

SPECIAL ANNOUNCEMENTS.

RAILROAD RATES:—The railroads in the state of Ohio have all reduced the fare to two cents per mile. Please bear this in mind.

MEALS:—Three meals served. Breakfast, 20 cents; dinner, 25 cents; supper, 25 cents.

LODGING:—Rooms in the girls' or boys' dormitory for the ten days or any portion thereof, \$4.00. These rooms have double beds, and also space for one or two cots, if desired. Rooms with double furnished bed and cot furnished out for the ten days or any portion thereof, \$5.50. Furnished out in either ladies' or men's lodging department, 25 cents per night, or \$2.00 for the entire ten days. Ministers, lodging free.

BAGGAGE:—Be sure and bring your baggage checks direct to "Mount of Blessings" instead of giving them to any agent when arriving. In this way you insure getting your baggage much quicker and in safety.

BOOKSTAND:—Come prepared to purchase a good supply of the best Holiness books and new beautiful mottoes. We expect to offer them at low rates. Besides getting these rates, you will save the postage or express.

WHEN TO COME:—The rooms on "Mount of Blessings" will not be ready for occupancy until December 20th. Kindly date your arrival accordingly.

LET THE PRAYERS OF THE SAINTS ASCEND CONTINUALLY FOR THIS MEETING.

they helped lived in the slums and tarpaper shacks on the banks of the Ohio River.

The commitment and willing spirit of the students impressed Oswald with the importance of a residential Bible college where students lived, studied, and ministered together. During a regularly scheduled day of prayer and fasting, he described the “glad alacrity”—the eager, cheerful readiness—of the students who rose at 5:30 a.m. to join together in praying for the needs of the school.

Chambers also appreciated the freedom of expression he found among his new friends in America. He wrote to his brother Ernest, “The other day Bro. Arthur Green was walking down a street in Cincinnati, a street like our Strand, and he shouted out at the top of his voice, ‘I hate the devil,’ and I yelled out after him, ‘So do I,’ and a man came up to us with tears in his eyes and asked us the way of salvation, we pointed him to the Lord. Oh, these delightful unconventional ways suit me down to the ground!”



God's Bible School, Mt. Auburn, Cincinnati

During the annual ten-day camp meeting in June, Oswald spoke every morning to an overflow crowd in a large tent on campus. Chambers' article in the July 25, 1907, issue of *God's Revivalist* included these words of appreciation, especially to the students of God's Bible College: “Words fail completely to give adequate expression to the time of blessing on the ‘Mount of Blessings.’ One thing that will remain with us as long as we live was not the preaching, not the meetings, nor the marches, nor testimonies (these were grand), but the splendid, supereffacing service of the students who waited at tables, washed the dishes, erected tents, pulled them down, and did the drudgery. Their lives for ten days were one unbroken testimony to the blessing of God and to one at least, the impression grew strong, that if our Lord was here, He would still again be hidden and obscure as ONE WHO SERVED.”

In July, Chambers traveled west by train to Seattle where he joined Juji Nakada for the voyage to Japan. There he met Charles and Lettie Cowman and E.A. Kilbourne, who together founded the Oriental Mission Society Bible School in Tokyo. For a month, Oswald traveled with Nakada and the Cowmans, speaking, preaching, listening, and learning more about the Lord's work in Japan. On August 21, he and the Cowmans embarked on a voyage westward that would take them via Shanghai, Hong Kong, Singapore, the Red Sea, Suez Canal, and the Mediterranean to France. On October 11, he was back in London.

For the next three summers, Chambers returned to God's Bible School to speak to the crowds and counsel the spiritually needy at camp meeting. In 1910, he brought his bride, Bidley, with him to America. In the midst of his demanding schedule,



photo courtesy of cincinnativiews.net

GEORGE STREET MISSION



GBS Camp Meeting



they had a brief honeymoon together in the Catskill Mountains of New York, and later traveled together to other meetings from Maryland to Maine.

Oswald's experiences at God's Bible School fueled the spark of desire he and Bidy shared to begin a residential Bible college in the UK. In January 1911, that vision became reality when the Bible Training College opened in London. Sponsored by the League of Prayer, an organization Oswald had been associated with since 1907, the college attracted a wide variety of students, all of whom were seeking to know the Lord more deeply and prepare for the work He was calling them to do. Oswald and Bidy cherished the opportunity to live with the students there.

While teaching at the B.T.C., Oswald's relationship with God's Bible School continued as Bidy sent transcribed copies of his class lectures to *God's Revivalist* magazine where they appeared as articles. For several years, an article by Chambers appeared in almost every issue of *God's Revivalist*.

Oswald never returned to the United States after the summer of 1910. His schedule at the Bible Training College in London left only the month of August for a break during the academic year. But his heart was never far from his many friends in Cincinnati. Their shared love for spreading the gospel of Christ bound them together across the Atlantic and beyond.

During World War I, Chambers volunteered to serve as a YMCA secretary and chaplain to British Commonwealth troops in Egypt. By December 1915, Oswald, Bidy, 2-year-old Kathleen, and several students from the Bible Training College were living near Zeitoun Camp outside Cairo. For the next two years, he ministered to hundreds of men in uniform.

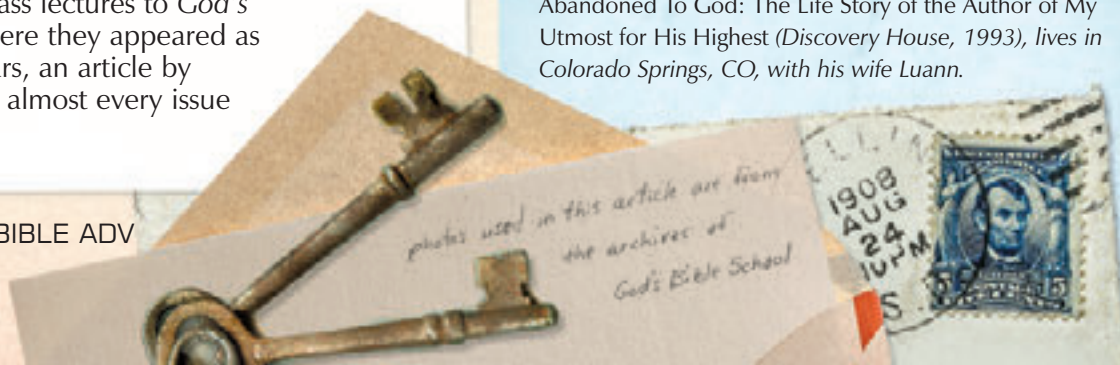
In late October 1917, Oswald underwent emergency surgery for a ruptured appendix. Two weeks later, he died at Gizeh Red Cross Hospital in Cairo. All who knew and loved him were stunned.

A few weeks later, while leafing through Oswald's Bible, Bidy found a letter written in October to former students of the Bible Training College. She had it printed and mailed as a New Year's card to their B.T.C. family scattered around the world. It said, in part: "In the immediate days after the war we may meet together again, or we may not; we may have another passing organization of the B.T.C., or we may not; but whatever transpires, it is ever 'the best is yet to be.'"

One hundred years later the influence of Chambers' life and teaching has multiplied worldwide through his words published by Bidy. At God's Bible School, the Oswald Chambers' Parlor and his name etched on a monument dedicated to past teachers speak of his ministry in this place.

Today, his words of instruction and encouragement still ring out the news that, in Christ, "the best is yet to be!" ■

David McCasland, author of *Oswald Chambers—Abandoned To God: The Life Story of the Author of My Utmost for His Highest* (Discovery House, 1993), lives in Colorado Springs, CO, with his wife Luann.





— Called Unto Holiness —

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

THE TWOFOLD WORK OF GRACE

by Oswald Chambers

The work of our Lord Jesus Christ in the world is twofold. First, it is a work accomplished *for us* and makes a reconciliation between God and man (Rom. 5:6,8; Heb. 2:17). Second, it is a work accomplished *in us* and affects our entire sanctification (John 14:12-17).

The one establishes a right relationship between God and us (Rom. 5:10). The other is the fruit of that relationship (James 2:17-20; 1 John 5:1-5). The first work is the means by which the latter is obtained. The object of Christ's work is to make us Holy (1 Cor. 1:30). That and nothing less is the meaning of Christ's birth, life, death, resurrection, ascension, and Pentecost. Christ Jesus baptizes us with the Holy Ghost and fire (Matt. 3:11); that is His pronouncement that His work is finished. This He did historically for the world at Pentecost (Acts 1:8; 2:1-4), and this He does personally to every man, woman, and child who enters by faith on the finished work of Christ. This has been and is the case in all pentecosts, subsequent to the great historic Pentecost, personal or communal (Acts 15:8-11).

In the New Testament, "sanctification by the Spirit," "sanctification by the blood," or "...the Word," "the baptism with the Holy Ghost and fire," "receiving the Holy Ghost," and "filled with the Spirit" are all used as interchangeable terms. Why? BECAUSE THEY ALL MEAN ONE THING—entire sanctification (1 Thess. 4:3-4).

In analyzing this marvelous, definite work of grace, ENTIRE SANCTIFICATION, we find that the blood, or the Word, or faith (John 17:17; Heb. 13:12; Acts 15:9) are all lively factors in cleansing from all sin, that is in the purifying and cleansing side of entire sanctification, and the Holy Ghost and fire baptizing the cleansed soul. Fire is emblematic of God's presence here, whereby the whole spirit, soul, and body become incandescent with God. The baptism with the Holy Ghost and fire, or entire sanctification, is not first for service but for the "PRAISE OF HIS GLORY" (Eph. 1:12). Our

Lord told His disciples not to rejoice over the fact that they had gifts to heal and cast out demons and do many wonderful things (Luke 10:17-20). Our Lord told us that the Holy Ghost, when He was come, would not do anything but the following:

1. He will glorify me;
2. He will bring to your remembrance what I have said and lead you into all truth about that; and
3. He will not speak of Himself (John 16:12-14).

The results of the baptism with the Holy Ghost and fire are not that you are gifted, but that you bear fruit (John 15:2,8). The only way our Lord told us to judge prophets was not by their words or works, but by their fruits (read carefully Matt. 7:15-23).

When a soul is baptized with the Holy Ghost and fire, the fruits of the Spirit become clearly manifest in practical life. This signifies character. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These are the fruits of the Spirit (Gal. 5:22-23), and these spring along from one cause, the indwelling presence of the Holy Ghost.

The gifts of the Spirit are very diverse and are not necessarily the result of the indwelling Spirit, as at a personal pentecost. For Paul distinctly says a man may have gifts, gifts of tongues and prophecy, who has never been entirely sanctified, because the fruit of the Spirit is not there (1 Cor. 13:1-2,8). But it all amounts to a clashing of a tambourine (1 Cor. 13:1).

God may use a man as His instrument who is not a servant of His. Every good gift cometh from above, whether the devil seems to use it or not. The Holy Ghost gives power for service, in un sanctified as well as sanctified souls. ■

Adapted from "Third Work of Grace: A Confusion of the Devil," God's Revivalist, February 14, 1907, p.1.



In the January 6, 1916, edition of *God's Revivalist*, readers were notified that "Brother Oswald Chambers" was at the "seat of war" on the outskirts of the Sahara desert. Few details were provided until later in the year when excerpts of a letter from Chambers were published informing readers that he was working among military camps close by where the "Children of Israel wandered" and "Moses went to school." Ministering primarily to troops from Australia and New Zealand, Chambers reveled in the blazing sun at Zeitoun Camp, near Cairo, reporting that God was "wonderfully" near. Following a time of seeking God's will concerning his involvement in the war, Chambers had sailed for Egypt in the fall of 1915 under the YMCA, and his wife "Biddy" and daughter Kathleen were able to join him some weeks later.

Chambers arrived in Egypt during the final days of the Gallipoli Campaign. The Battle of Gallipoli, launched in response to the Ottoman Turkish Empire entering the war in league with the Central Powers, was a failed attempt by Allied troops to wrest control of the Dardanelles. Soldiers from the Australian and New



Zealand Army Corps (ANZAC), who had been training in Egypt for battle in France, were ordered north to invade the Gallipoli peninsula in northwestern Turkey. Between April 24, 1915, and January 9, 1916, nearly 363,000 troops were killed or wounded in what proved to be a significant loss for the Allies.

Despite the prominence of the Great War in the popular press, *God's Revivalist* avoided nearly any mention of it prior to printing excerpts from two of Chambers' communications. In 1914, GBS President M.G. Standley rejected a series of articles about the war by A.M. Hills, insisting contributors should not enter into the details of this "unparalleled conflict." Hills, who was then in England, responded that Standley may live to regret his decision to be "voiceless" in the struggle, which he insisted had placed "Christianity itself" in peril due to a "war-mad Kaiser" with an army of "savage Huns armed to the teeth." Hills cautioned Standley that even "quiet Cincinnati" may not be safe from the "insanity" of the German Kaiser's ambition. Despite Hill's drastic warning—which echoed the overwrought tone of British war propaganda—Standley stayed true to his commitment to avoid discussion of the war in detail. Hills was not alone in his assessment of the war's importance to religion. In 1918, famed evangelist Billy Sunday described the war as "Germany against America, hell against heaven." Nevertheless, Standley believed that during wartime, as always, the most important task of the paper was proclaiming an "uttermost salvation" through Christ.

Ever a man of adventure, Chambers relished the "humming of aeroplanes" overhead as pilots trained to support the British advance into the Sinai region, some



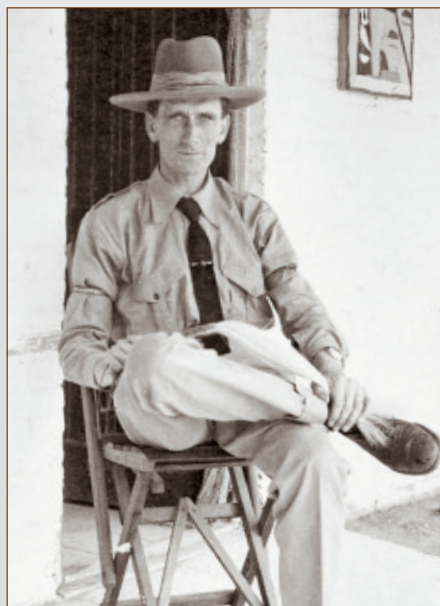
TOP LEFT: Oswald Chambers and YMCA official Stanley Barling, Cairo, 1915. ABOVE: A Sunday afternoon crowd at the "free tea" in Zeitoun, 1916; Biddy, wearing a large hat, is standing; Oswald, with arms folded, is barely discernable at the top right.



90 miles to the east. A.B. Paterson, author of *The Man from Snowy River and Other Verses* and a remount officer in the Australian Army, was also in Cairo during 1916 and described the conditions to which Chambers alludes as an “indescribable” din, with “an average of eighteen planes in the air all day long, just over our heads.” By the summer of 1916, British air forces in Egypt would be fully engaged in preparation for the Sinai Campaign with some detachments being sent to the Hejaz region of western Arabia, several hundred miles east of Cairo, in support of the Arab Revolt and Captain T.E. Lawrence (Lawrence of Arabia). As British ground forces began to deploy eastward, so too was Chambers assigned to a YMCA camp in the Suez region. An Australian soldier in the same region recorded summer heat so fierce that some of his comrades took their clothing off and “wrung out the sweat” after a short morning march. Chambers, with usual good cheer, described his time there as “a great few months...easily the finest bit of work we have done together yet.” He was ordered to return to the Zeitoun Camp in September.

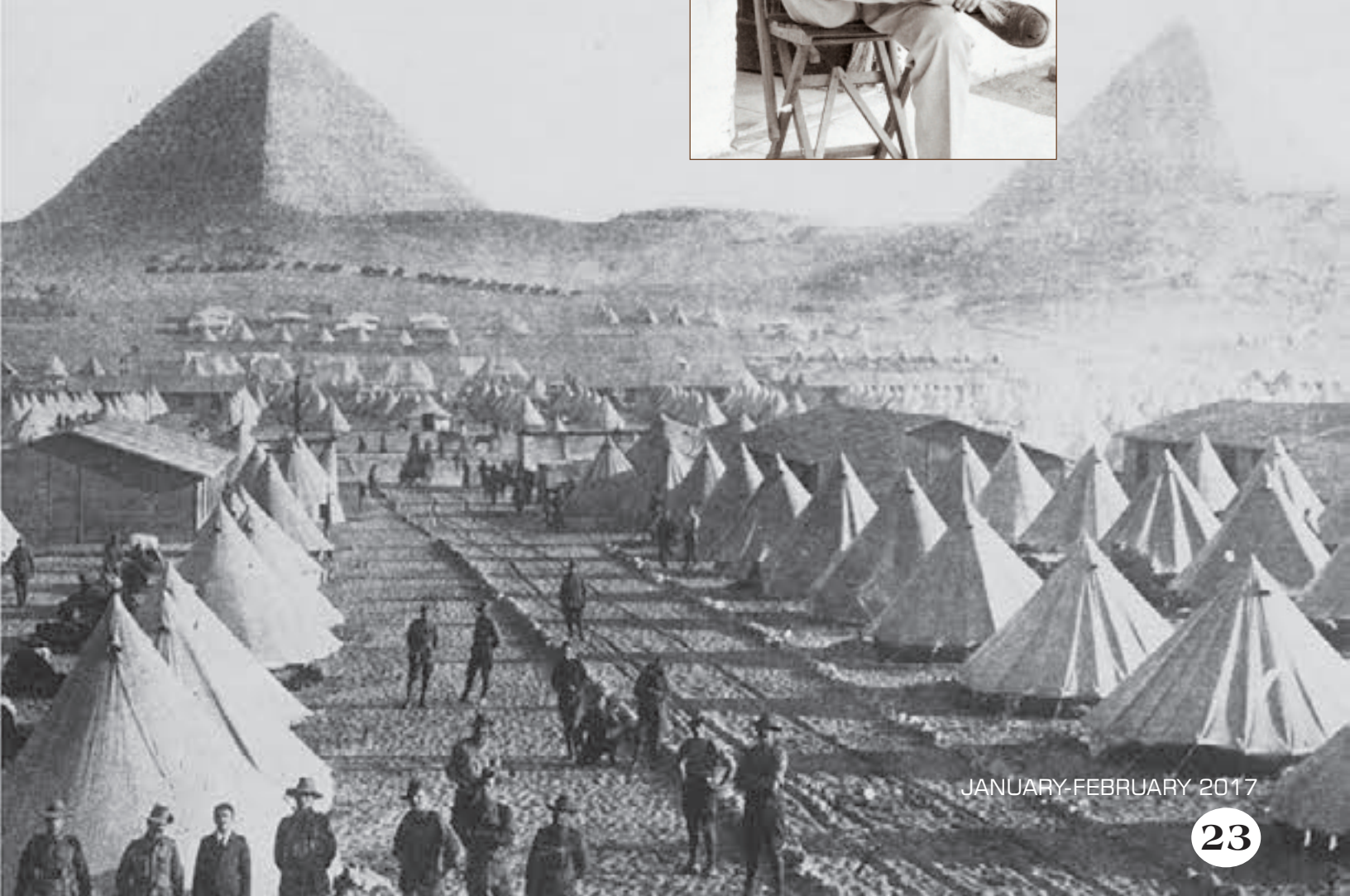
Throughout the early weeks of 1916, British forces from the Gallipoli Campaign steadily returned to the

camp around Cairo. According to Lt.-Gen. Sir A.J. Murray, Commander-In-Chief of the Egyptian Expeditionary Force, these troops were in urgent need of re-equipping, and many were in need of training. To meet this need, the role of the Imperial School of Instruction at Zeitoun was expanded. By the time Chambers and his family returned in October, the school had subsumed another training facility and was filled with additional troops. He and Bidy continued their ministry in the YMCA huts by offering sermons and Bible (p34)➡



LEFT: Chambers prized the broad-brimmed hat given to him by appreciative Australian and New Zealand troops. Notice also the ever-present fly whisk he is holding.

BELOW: New Zealand troops camp near the pyramids.



The meaning of sacrifice is the deliberate giving of the best I have to God that He may make it His and mine forever: if I cling to it, I lose it, and so does God.
—*The Highest Good*

Prayer does not *fit* us for the greater work; prayer is the greater work.
—*My Utmost for His Highest*

No healthy saint ever chooses suffering; he chooses God's will, as Jesus did, whether it means suffering or not. No saint dare interfere with the discipline of suffering in another saint.
—*My Utmost for His Highest*

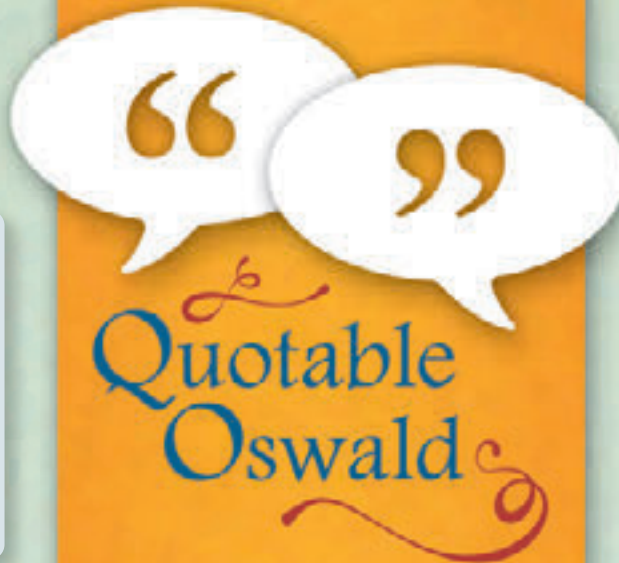
The essence of sin is the refusal to recognize that we are accountable to God at all.
—*The Moral Foundations of Life*

Never consider whether you are of use; but ever consider that you are not your own but His.
—*Called of God*

We are designed with a great capacity for God; and sin and our individuality are the things that keep us from getting at God. God delivers us from sin: we have to deliver ourselves from individuality; i.e., to present our natural life to God and sacrifice it until it is transformed into a spiritual life by obedience.
—*My Utmost for His Highest*

What hinders me from hearing is that I am taken up with other things. It is not that I will not hear God, but I am not devoted in the right place.
—*My Utmost for His Highest*

God's silences are His answers. If we only take as answers those that are visible to our senses, we are in a very elementary condition of grace.
—*If Ye Shall Ask*



Faith never knows where it is being led, but it loves and knows the One who is leading."
—*My Utmost for His Highest*

Knowledge of what sin is is in inverse ratio to its presence; only as sin goes do you realize what it is; when it is present you do not realize what it is because the nature of sin is that it destroys the capacity to know you sin.
—*Biblical Ethics*

Prayer is not a question of altering things externally, but of working wonders in a man's disposition.
—*If Ye Shall Ask*

You will find nothing more searching than what the New Testament has to say with regard to the miserable, petty line of insisting on my rights. The Holy Ghost gives me power to forgo my rights.
—*Run Today's Race*

If you are religious, it is easier to read some pious book than the Bible. The Bible treats you like human life does—roughly.
—*Approved Unto God*

The meaning of prayer is that we get hold of God, not of the answer.
—*Run Today's Race*

The aim of the missionary is to do God's will, not to be useful, not to win the heathen; he IS useful and he DOES win the heathen, but that is not his aim. His aim is to do the will of his Lord.
—*Called of God*

If the Spirit of God detects anything in you that is wrong, He does not ask you to put it right; He asks you to accept the light, and He will put it right.
—*My Utmost for His Highest*

How have the writings of Oswald Chambers impacted you? Send your brief comments or a favorite quote to kfarmer@gbs.edu. We will publish these throughout the year. —KF

In Her Own Hand:

How Biddy Chambers Wrote for Oswald

by Valorie Quesenberry

It's one thing to write a book. The process is, by turn, tedious, inspiring, and challenging, but still gratifying as a whole. It's quite another thing to compile and edit another's book—or make that *books*, plural.

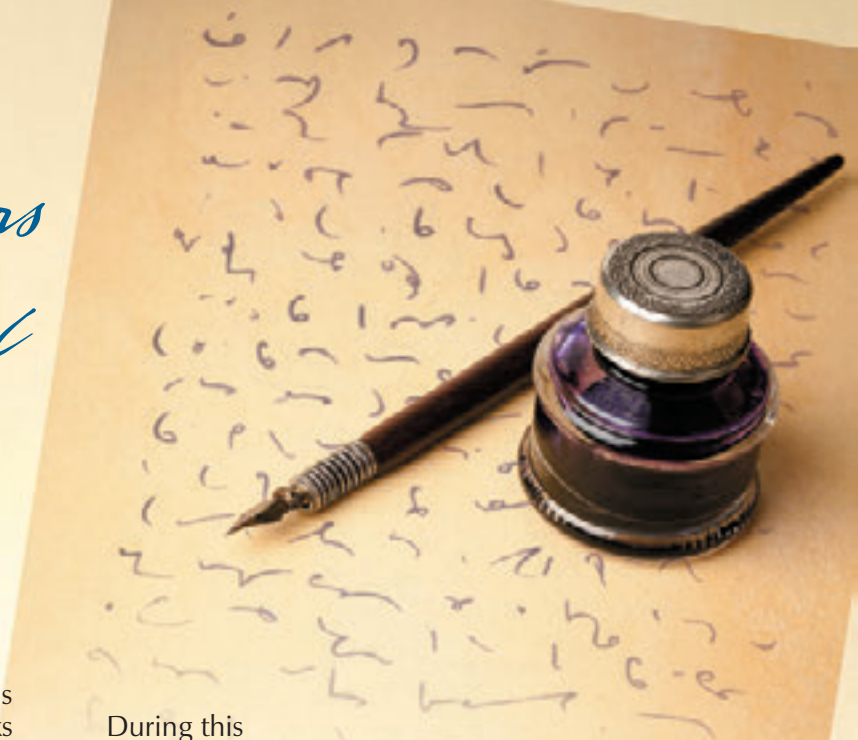
As a writer myself, I know firsthand just how jealous a breed we are, how protective of these fledgling works we conceive and labor to bring into being. I recognize how stubborn we are about our chosen wording and thought progression. I understand how much we value the concepts with which we have chosen to identify before the whole world. To be a writer is to live one's life on a platter circled by guests with raised knife and fork.

So, to devote oneself to the thoughts and insights of another requires a special kind of sacrifice, a deep loyalty. But it happens. Emily Dickinson's poetry lives today because of the indefatigable efforts of her sister Lavinia and niece Martha; the brilliant light of Dietrich Bonhoeffer escaped entombment in the Nazi ruins because of his loyal friend and editor, Eberhard Bethge, and millions of Christians worldwide have been helped heavenward because of the incredible skill and unwavering dedication of Gertrude ("Biddy") Hobbs Chambers, wife of the man we know as one of the great devotional writers of all time.

A SKILL, A NICKNAME, AND A HUSBAND

Gertrude was trained for her unusual life's work practically from her early years. A sickly child, she nursed a determination to become secretary to the Prime Minister of England. To study the art of shorthand, she enrolled in *Pittman's Correspondence School*, an early distance education program established by Sir Isaac Pittman in the 1840s. Wanting to excel, Gertrude practiced diligently, listening to her mother and sister read various selections and catching it in shorthand. She set out to take down not only the gist of the words, but also their context and flow. It was said that she could take down 250 words per minute, faster than people talk. At her first job, working for an attorney, she could type legal briefs without error. In May 1908 she left England for employment in the United States and aboard ship renewed acquaintance with a young preacher she had met a few years earlier, Oswald Chambers.

(photo of actual sample of Biddy's shorthand courtesy of Michelle Ule)



During this voyage, Gertrude acquired her unusual nickname. Oswald gave it to her. He had been asked by her mother to look out for her daughter both on ship and after arrival in the new country. No doubt he took on this duty as a gentlemanly endeavor at the beginning, but God was working His will through this intertwining of lives.

Having a sister of his own named Gertrude, and being fond of giving nicknames to close friends, Oswald began to call Gertrude "Beloved Disciple." And as all nicknames will, it shortened further to "B.D.," then eventually became "Biddy."

During the voyage, they talked and ate meals together and agreed to correspond when they parted ways in New York City, she to her new job and he to his duties as Bible teacher at the camp meeting at God's Bible School and College in Cincinnati (he was a slated speaker there annually from 1907 to 1910). Through the next two years, between his travels abroad and preaching and her work in America and then return to England, they wrote letters and fell deeper in love. They were married in May 1910. God had just put together a couple whose contribution to inspirational literature would be quite unlike any other. The future looked promising.

UNEXPECTED EVENT

But in November 1917, Biddy Chambers was a widow in Egypt with a four-year-old daughter, her brilliant young husband dead at age 43 following an emergency appendectomy. In what direction should she now point her life? She and Oswald had been, to this point, totally absorbed in Christian ministry, serving four years as the principal and lady superintendent of a Bible training college in London (it seems Oswald had teaching and Bible colleges in his soul) before he took a position as

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chaplain to British troops for the YMCA during World War I. Deployed to Egypt, they had settled into a mission compound a few miles outside Cairo and were very busy in nightly lectures, free “teas” where they served large groups of men, and many other hospitable outreaches in addition to Oswald’s military work. Bidy had maintained an “open” home, cooking for large crowds, never too busy to talk to those who needed her. But now she had no husband with whom to serve, no preacher to encourage, no partnership to embrace.

She did, however, have a cache of notes, reams of pages of shorthand tucked away for transcription. Since the early days of their marriage, Bidy had been collecting her husband’s teachings using her skills in shorthand throughout classroom lessons and Devotional Hour talks at the Bible Training College, the nightly lectures in Zeitoun, Egypt, and indeed whenever and wherever he spoke. She was almost continually in his audience, listening and taking shorthand, capturing the spiritual truth and clear insight. She felt that her mind was more alert when she was taking shorthand, that it helped her to “listen better.”¹ She had even typed up his diary entries while they were overseas and sent them back to fam-

ily and colleagues. She gathered a lot of material. Indeed, she once wrote to her sister, “I feel as if I will never come to the end of my wealth of notes.”² The young girl who wanted to take dictation for the Prime Minister of England now had an even more important task before her. Bidy Chambers was going to preserve the words of her husband Oswald for generations to come.

A LIFE’S WORK

There was surely a divine appointment that brought about this serendipitous coupling of her dictation skills and his powerful teaching. Oswald seemed to sense it himself, for in 1909, a year before their wedding, he said to Bidy, “I want us to write and preach; if I could talk to you and you shorthand it down and then type it, what ground we could get over! I wonder if it kindles you as it does me!”¹

Before his death, Oswald and Bidy together produced *Baffled to Fight Better*, a collection of his teachings on the book of Job from which many war-weary soldiers had drawn strength. It was provided to all who asked for it at canteens in Egypt and France. Now Bidy also began to produce pamphlets of her husband’s sermons, and, by the end of the war, over 10,000 were being printed monthly. But because of her incredible skill in taking down his sermons verbatim, she had much more material to share.



“I want us to write and preach; if I could talk to you and you shorthand it down and then type it, what ground we could get over! I wonder if it kindles you as it does me!”

—Oswald to Bidy, 1909

When Biddy and her little daughter, Kathleen, returned to England in 1919, she was already busy getting books into print. People sent money which was used solely to pay for production costs; Biddy took none for herself. To make ends meet, she ran a boarding house for students. And between caring for her home and child and making time for her frequent visitors, Biddy continued her work, eventually compiling thirty volumes of her husband's words.

The work by which many of us know the name Oswald Chambers was three years in the making. Biddy approached a publisher with whom she had already worked, suggesting the idea of a book of 365 daily readings. He agreed to look at it once she had finished the transcription. The process was long and painstaking, but when it was done—

the title gleaned from the text of the entry for January 1 and the name of Oswald Chambers on the cover as author—Biddy was no doubt relieved and exhilarated. The words of the man whom she had loved and with whom she had labored were preserved. *My Utmost for His Highest* has now been translated into at least 45 languages.

Valorie (Bender) Quesenberry (BSM '94) is a freelance writer and the editor of *The Ladies' Companion*. She and her pastor husband, Duane (BRE '94), have four children and reside in Westfield, IN.

Information for this article came in large part from the research of Michelle Ule, who is writing a biography of Mrs. Oswald Chambers for release by Baker Books in the fall. To read more about Biddy Chambers, visit Michelle's site: www.michelleule.com/oswald-and-biddy-chambers/.

1. Ule, Michelle. (2015, Jan. 20) "Who Wrote My Utmost for His Highest and How, Part I" www.michelleule.com/2015/01/20/wrote-utmost-highest-part/, accessed 12-13-16.
2. Ule, Michelle. (2015, Jan 23). "Who Wrote My Utmost for His Highest and How, Part II" www.michelleule.com/2015/01/23/wrote-utmost-highest-part-ii/, accessed 12-13-16.

The Collected Works of Oswald Chambers

Early in his ministry, stenographers captured Oswald's lectures, sermons, and other speeches for publication in newspapers and periodicals such as *God's Revivalist* and *Tongues of Fire* (later renamed *Spiritual Life*). Additionally, some were assembled into books. The first of such volumes was *Christian Disciplines*, compiled from talks given in Britain and the United States and published in various forms beginning in 1907.

A big change occurred, however, when Oswald married in 1910. After that, virtually all of his lectures and sermons were recorded in shorthand and transcribed for publication by his wife, Biddy. Several other "compilation books" followed. Just before his death, Chambers proofed the manuscript of what some consider to be his first "book," *Baffled to Fight Better* (1917).

Assisting Biddy in getting Oswald's materials into print was the Oswald Chambers Publications Association (see p.31). Among all these works, *My Utmost for His Highest*, published first in the U.K (1927) and later in the U.S. (1935), is considered by many to be the best daily devotional of all time. It is a compilation by Biddy from all of her notes of her husband's talks. Translated into 45 languages, it has never been out of print and has sold more than 10 million copies.

Chambers' last stand-alone book was *Disciples Indeed* (1955), based on his talks in the Sermon Class at the Bible Training College. In addition, there were many "reformulated" volumes made by combining earlier books. For example, *Gems from Genesis*, published in 1989, was a compilation of two earlier works: *Not Knowing Whither* (1934) and *Our Portrait in Genesis* (1953), both from lectures on Genesis at the Bible Training College.

The Complete Works of Oswald Chambers, published by the OCPA through Discovery House Publishers (2000), contains all of his published books and is now available as a free download: <https://dhp.org/chambers>. In addition, Chambers' notes on Isaiah, Jeremiah, and Ezekiel, previously unpublished, are now included.

The *Complete Works* bibliography indicates that there are 49 "original" books and 11 "reformulated" books. It is worth noting that Biddy was responsible for 30 of these books and never once included her own name. —KF ■

Page 26: Portrait of Biddy next to a Smith & Corona typewriter like one she owned.

Dear Oswald

CARNAL SUSPICION OR SPIRITUAL DISCERNMENT

How can one tell the difference between carnal suspicion and spiritual discernment? —Ken

Dear Ken,

We need to remember that CARNALITY is the most desirable thing in the world and the most admired by every natural man or woman. A very noteworthy rendering of Hebrews 12:1 is "The sin that is admired of so many." That is carnality, not sins.

Yes, we need to revise our notions of carnality from God's Word. Carnality cannot be discerned by the natural man; he can only discern sins (see John 15:24; John 16:9; Rom. 7:9). Carnality always ignores God's claim to ME and emphasizes the idea that "I have the truth of God and whoever does not agree with me shall be damned."

Carnality takes its right to itself and consequently every suspicion arising therefrom is devilish in God's sight. Our Lord said to the Pharisaid edition of carnality in His day that they could not escape the damnation of hell (Matt. 21:31-32).

Carnality in blunt Americanism is Bossism. Any self-conscious, self-appointed leader in holiness, is carnality done up in good form; but it is of the devil. Carnality will despise and hate our Lord if He comes against it (see Luke 7:34). They said He was a "glutton and a wine bibber." In John 10:20 they said He was

"demon possessed." In Mark 3:21 they said He was a "madman." In John 9:24, a "sinner." Read our Lords verdict on BOSSISM as found in Matthew 23:1-12.

Carnality and its suspicions ever arise from its own nature and it can only see in other people what it is most liable to itself if placed under similar conditions. Every judgment carnality brings against another is a revelation of carnality. "Set a thief to watch a thief." Moral lepers are the first to detect moral leprosy in others, and most often it is not in the other at all but merely a revelation of carnality. Read how strong God's Word is on "busybodies" (1 Pet. 4:15).

"STUDY TO SHUT UP AND MIND YOUR OWN BUSINESS" (1 Thess. 4:11). This is a full and free translation that should be engraved on carnality's tombstone.

Carnality disguised is suspicious. It will not suffer long, it cannot be kind, it does envy, it is always rash and puffed up, will behave itself unseemly, always seeks its own, is easily provoked, always taketh account of the evil, rejoiceth in iniquity when it is discovered and cannot rejoice with the truth, cannot bear anything, will believe scarcely anything, and endures nothing. Carnality always fails.

Carnality undisguised is Hell. It is adulterous, fornicating, unclean, lascivious, idolatrous, spiritualist, hateful, at variance, emulating, wrathful, a strife maker, seditious, a heretic, envious, murderous, a drunkard, a reveler, etc. (Gal. 5:19-21). Carnality shall have its part in the lake which burneth with fire and brimstone (Rev. 21:8).

Carnality is the genius of discovering defects and sins in others.

SANCTIFICATION, on the other hand, discerns whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.

Sanctification and spiritual discernment are easily entreated, full of mercy and good fruits, and never seem what they are not (James 3:17).

The discerning of spirits is one of the gifts of the Spirit (1 Cor. 12:10). It is not the vague impressions of a powerful nervous system and a lively imagination. It works by the Word of God. The Holy Spirit glorified Jesus, and the sanctified saint intuitively discerns any person, teaching, or doctrine that does not glorify Him (see 1 John 4:2,20). Also, the sanctified person knows from within immediately, because the Holy Spirit brings to remembrance all that Jesus said and leads into all truth (John 16:13). The sanctified saint ever heeds the witness of his heart, as it is verified by the Word of God. And every other emotion, voice, or leading that does not glorify Jesus or bring to remembrance what He said, and lead into truth about that, he takes unhesitatingly to be alien and from the devil. He is not driven to and fro by every wind of doctrine. ■

Blessings,
Oswald

Adapted from "Carnal Suspicion and Spiritual Discernment." God's Revivalist, January 3, 1907, pp.1,13.



HIS RESURRECTION

by Oswald Chambers

God's Revivalist, January 28, 1908

Scripture: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1); "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8).

In the Resurrection, we see that God justifies humanity. Adam gave the world absolutely to death, hell, and sin. Jesus, the second Adam, takes the sting absolutely from death, hell, and sin.

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55-57).

"But now is Christ risen from the dead, and become first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:20-22).

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

His Resurrection is a substitution, as well as His cross. God is nothing Jesus Christ was and is not, and the life that Jesus lived down here is the life that God

enables us to live down here by means of His death and Resurrection. Jesus overcame every limitation of sin and evil through the Resurrection. We do not live half enough in the big chapters of Revelation. To live there is to receive not only spiritual quickening, expanding of heart, and thrilling of spirit, but even a physical baptism.

THE RESURRECTION IN THE FOUR GOSPELS

Matthew gives the account of the Resurrection in its majesty and glory. Mark states it simply as a fact. Luke makes it a spiritual necessity. John makes it the touchstone of character.

The Resurrection was not a fact to the disciples until something happened *in* them, as well as *outside* of them. The belief in the Resurrection was produced in spite of the most incomplete unreadiness on the part of the disciples to accept it. *Thinking* as a disciple should, comes a long while after being made a disciple. Although Jesus Christ had spoken to the disciples as clearly as He could, the disciples did not understand (Luke 24:24). The wistful, tender rebuke that Our Lord gave to the two on the road to Emmaus clearly contains the thought that their minds were more like those of imbeciles than disciples of His (John 20:9).

There is not a problem that perplexes the mind of man that the Bible does not give the last word in the way of solution, when we learn the difference between walking in the light of our convictions and walking in the light of our Lord and Savior Jesus Christ. Every conviction must be partial and may or may not come from the Lord Himself. Immediately you begin to follow your convictions, you are about to go astray unless your conviction leads you to the Lordship of the Lord Jesus Christ over you. The Resurrection of our Lord is the unit of measurement for God's power to me (see Eph. 1:18-20). *Heaven equals Hereafter* without sin, sorrow, or death. The Christian who has his heart enlightened by the Holy Ghost cannot see anything wonderful in the raising of the dead, in the healing of the sick, in the destruction of sin, or the removal and changing of this present world. It is exactly what he expects, because he is born from above, and thus has a different attitude from the ordinary spirit that is in man. The habitual Christian expects by a great effort of faith that such things *might* happen, but just because he suffers from the *consecration of doubt*, he can scarcely believe they will. The natural man thinks the whole subject is stuff and nonsense, *and as a man thinketh*, so he is.

HIS ASCENSION

By the Ascension Jesus raised Himself from holiness to glory, and becomes Lord of lords and King of kings forever and ever. All power is given unto Him in Heaven and on earth. All the unspeakable comfort of the presence of Jesus that was limited in life, now becomes **omnipresent**. All the splendid power that was so circumscribed in his early life becomes **omnipotent**. All the wisdom and the insight so precious and so bound to a few during His earthly life, now becomes **omniscient** (Matt. 28:18; 1 Tim. 6:13-16; Rev. 19:16).

After the Transfiguration, Jesus again emptied Himself of His glory, but after the Ascension He went to glory. Why? He had absolutely finished His work. The signs of the Resurrected Lord show that He was the same Jesus in the breakfast, in the early dawnlight to the disciples, in showing His hands and feet to His disciples in the closed room, and stretching out His hands in blessing just before He ascended. They could well discern "in His hands and feet wound-prints and in His side." The comfort of the Ascension is that this same Jesus has unlimited power today and that the exercising of that power is for His own inscrutable purpose. *The grandest fact in history* is that Jesus Christ, the Lord of glory, has been in the world. *The grandest fact of the present* is that He is now in heaven interceding for us (Heb. 7:25; Rom. 8:24; 1 John 2:1). *And the grandest prophesied fact of the future* is that He is coming again. One of the subtlest snares today is the distinction made between wisdom and goodness. The cry everywhere is "We must be wise," which practically interpreted, means, we must be shrewd

and reserved. Wisdom is good if it is the wisdom of God, but if it is the wisdom of man, it is not only bad, but foolishness in the sight of God.

We must ever remember that the omniscience of Jesus is based on His **goodness**, and is not the outcome of **good nature**. The omnipotence of Jesus has its mainspring in His goodness, not in His good nature. The omnipresence of Jesus springs not from the pagan conception of the imminence of God, but from the goodness of our Lord's divine sovereignty. The consequence is this, that the *wisdom* of God, and the *power* of God, and the *presence* of God are never rightly estimated by us until we are made partakers of His goodness. That is why it is foolish to say the following things: "The presence of Jesus saves me." There were people in Nazareth He did not save, although He was brought up there. "The power of Jesus Christ is always manifested wherever He is present, over sin and the devil." We find that Jesus was taken by the power of the world, crucified by sin, and laughed at by the devil. Or "The wisdom of Jesus Christ is ever manifested when He is near," while in His life we find that His foolishness was more discernible to the men of the world when, with the satire hurled at His head on the cross, the very words He used Himself He never attempted to explain. These three are only exercised according to the goodness (holiness) of Jesus Christ. The Holy Spirit and Jesus Christ are both rendered powerless by unbelief and personal sin. It was impossible for a Pharisee, as a Pharisee, to be saved. Jesus was distinctly limited in the case of the Pharisees by the Pharisaic conviction that he himself was all right, and that Jesus was an imposter, and when Jesus said to them, "How can you escape the damnation of Hell?" it was rather a simple statement of a fact, than the pronouncement of judgment.

The Holy Spirit strives with man, pleads with man, beseeches man. But He is completely limited in any man who refuses personal obedience to God. The Holy Spirit and all that He means is given to those who OBEY. The Holy Spirit nowadays, in one of those great tides of the Spirit which sweep over whole communities in great revival times, seems to be accounted for by the fact that men, individually, have rejected Him, and in the overflow of love, He takes hold of the very elements of nature surrounding them, and by His signs and wonders tries to break down the opposition in the individual human hearts. ■

The Holy Spirit strives with man, pleads with man, beseeches man. But He is completely limited in those who refuse obedience to God. The Holy Spirit and all that He means is given to those who obey.

The Oswald Chambers Publications Association

by David McCasland

The Oswald Chambers Publications Association is a registered British charity that oversees the translation and publication of Chambers' materials worldwide. A small council of men and women from the UK and US carries out the association's mission of "spreading the Christian Gospel as set forth and expounded in the works of the late Reverend Oswald Chambers."

The Association traces its roots to 1915 when a few friends in England felt that Oswald's talks should be printed and distributed to others. After Oswald's death in Egypt in November 1917, they continued to encourage Bidy as she transcribed her shorthand notes of his talks and put her husband's words in print.

Upon her return from Egypt to England in July 1919, Bidy continued transcribing her notes from Oswald's teaching as she could find time, while seeking ways to earn a living and care for their 6-year-old daughter, Kathleen. Proceeds from the sale of books were used to finance future publications.

To make ends meet, Bidy moved to a large house in Oxford where she had four university students as boarders. Friends helped pay Kathleen's school fees and "the work of the books" continued to grow. In 1927 Bidy published *My Utmost For His Highest*, a book of readings for each day of the year. It was eagerly received by readers of the earlier books and was quickly in demand by a wider audience.

In the early 1930s, a group of friends began meeting regularly to advise and assist Bidy with her responsibilities in the growing complexity of publishing. The council at this time consisted of Percy Lockhart, best man at Oswald and Bidy's wedding; Oswald's sister, Gertrude; Bidy's sister Dais; longtime friend Rae Griffin; and

L.R.S. Clarke, a former soldier in Egypt. The minutes of each meeting included the financial status, books in process, and plans for the days ahead. In March 1942, the Oswald Chambers Publications Association was incorporated as a non-profit organization in Britain.

Today, in keeping with the spirit and methods of Oswald and Bidy, the Association strives to maintain a wise and generous response to opportunities to help make Chambers' teaching available in many different ways. The goal is not to honor Oswald Chambers but to lift up Jesus Christ, whom he loved and served. ■

"Jesus Christ counts as service not what we do for Him, but what we are to Him, and the inner secret of that is identity with Him in Person. 'That I may know Him.'"

—Oswald Chambers, *The Moral Foundations of Life*

A Personal Pentecost

The Gospel is not that God loves me with unmerited mercy and blots out my sins. God not only does that, but [He also] enables me to love others with a love like His; enables me to show unmerited mercy like He showed me. The miracle of what Jesus Christ came to do is in making characters stamped and sealed by Golgotha and Pentecost.

Have you had your Pentecost yet?

Don't say you think you have. Does any man think he is married? A man and woman when married know it, and can tell the day when they were. A man who is baptized with the Holy Ghost knows the very moment the transaction was done; and he will never forget it.

I remember the place—An old wooden pew in the west of Scotland, in a Baptist Church; and that is so photographed in my mind that I will never forget it.

Unless you have had a definite, personal Pentecost, you are trying to *reckon* you are sanctified, and you are not. When you are sanctified, you will not *reckon* it. Go down before Him, and let Him do a *definite* work. —Oswald Chambers, *God's Revivalist*, January 17, 1907 (excerpted) ■

Books written by or about Oswald Chambers on display in the Chambers Room at God's Bible School and College

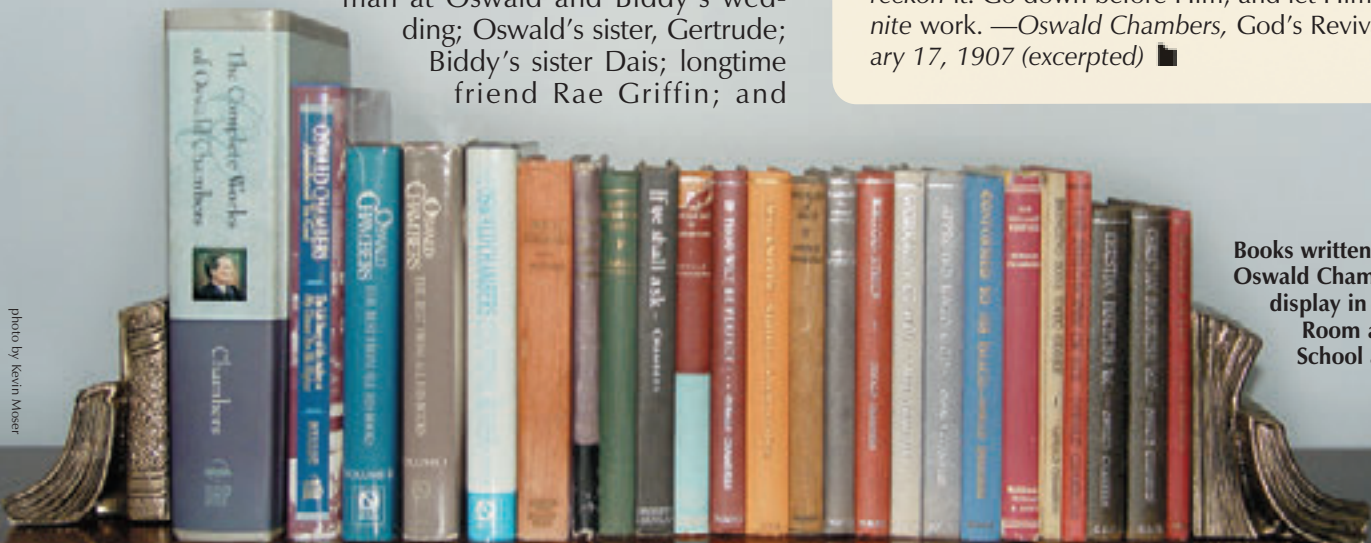


photo by Kevin Moser

Encounters with Oswald

by Aaron Proffitt

My introduction to Oswald Chambers came, as it no doubt has for most, through *My Utmost for His Highest*. I began reading it daily as a college student, having earlier benefited from God's Bible School's other best-selling devotional writer, Lettie Cowman. While I have read from Chambers' other works since then, I've continued to read *My Utmost* with great spiritual gain. I have no idea how many times I've read each of those short, pithy discussions.

As many readers know, these, which we know as written devotionals, began as chapel messages to students in a training college Chambers started in England, based on what he had seen at GBS. I think that's why they have such a strong sense of voice—they were originally spoken, and they still have an oral cadence and, sometimes, an ambiguity that needs a tone of voice to resolve.

In those early years of my reading him, Chambers had several profound effects on me. First, his devotional thoughts drove deep stakes in my mind around holiness. He clearly teaches the importance of a crisis surrender, something he calls a "white funeral." But he does not let readers get by simply by pointing to a historical transaction; he emphasizes holiness as lived reality. Chambers warns against thinking of holiness as an attainment that causes us to become "showroom exhibits." Instead, we are to continue to be transformed into Christlikeness, a concept Chambers typically talks about in terms of "oneness" with Jesus.

A second effect was evident in times of spiritual struggle. The best words I know for this are from C.S. Lewis' *The Last Battle*, the call to come "further up and further in." Chambers' descriptions of Christian living taught me that a higher plane existed where spiritual struggle was not normative, and that such a plane was accessible for all God's children. This awoke in me a hunger to live that life, a hunger that continues to motivate me to pursue becoming as much like Jesus as God can make me.

A third aspect of my early "relationship" with Chambers through *My Utmost* was what I found to be magnetic about his words. I think sometimes we turn to devotional writing for comfort, but I used to describe Chambers's work as "being hit over the head." I did not read him for soothing, but for chas-

tening—and I knew I needed that. Since those years, I've found a better way to express it. M.G. Standley described Chambers's preaching as the Scotsman shooting arrows of "white hot truth" into his listeners' hearts. That was what I found in *My Utmost*. Rare was the daily entry that assured; common were the entries that provoked to steadier pursuit of God. I think this is needful, at least for some personalities. One need not look long to find a theology that will excuse, that will frame sin as human foible, that will suggest that Christlikeness is for "the spiritual Marines." Chambers, on the other hand, reminds us that the standard is God Himself, that we are all made to be like Jesus, that stopping short dodges discipleship.

Over my years of reading Chambers, a number of key phrases or thoughts have embedded themselves in my thinking. Some are self-explanatory, while some have given me years of "unpacking."

LUST OF ALWAYS VINDICATING MYSELF (11/23)

Chambers quotes Augustine's prayer: "O Lord, deliver me from this lust of always vindicating myself." Chambers suggests that this desire to be understood (and approved) by others can hinder our faithful obedience to God. Jesus, he notes, did not bother to explain. This aligns with Chambers' point (7/2 and 11/14) that Jesus was "inconsistent" to earthly ways of thinking, while always completely consistent to His Father. As His God-directed ministry caused Jesus to run afoul of Pharisees and Rome alike, so our service to God may fail to fit others' systems. Chambers advises, "No need to explain, leave that for God"—or to borrow Jesus' words in John: "What is that to thee? Follow thou me."

MINISTRY AS A RIVER (9/6, 9/7, 2/9)

A favorite Chambers metaphor for ministry, which he usually calls "service," is the river, sometimes including a fountain or spring. Of course, this is a Biblical image, from the Israelites' desert wanderings to Jesus' promise that living water will flow from believers. Chambers develops it in three ways that have helped me immensely.

- *First, the river image reminds me to focus not on where the flow goes, but on where it originates—what Chambers likes to call “source.” My orientation needs to be toward God, my focus on Him.*
- *Second, rivers overcome obstacles. When God’s power works through me, enabled by my faithful focus on Him as source, He will accomplish His ends. Just as a river may have to go under or around a barrier but will eventually reach its ends, so God can make me a blessing however unlikely to me (or others!) that may seem (9/6).*
- *Third, I don’t need to worry about visible results. So the river (ministry) may well touch other lives—and I may be unaware of this. This is because effectiveness comes from God, not my better efforts. The outflow belongs to Him, not me. This can free me from an unhealthy preoccupation with “success” in ministry—another point Chambers makes, since Jesus’ “life was an absolute failure from every standpoint but God’s” (8/5).*

GETTING INTO STRIDE WITH GOD (10/12, 10/13)

In one of his rare comforting discussions, Chambers speaks of the challenge of matching God’s stride. I love the imagery here. He uses the familiar ideas of life-as-journey, living-as-walking. Then he merges this with the idea of the Christian life as “walking with God.” What big steps God must take! And like a toddler with his father, we struggle to keep pace. Chambers’ point is that we must be patient with ourselves (as God certainly is), learning to walk with Him, learning to live in His rhythm. Many times these words have been balm for me, reminding me that I am learning and developing—while also challenging me to keep making progress.

MOUNTAINTOPS AND DEVIL-POSSESSED VALLEYS (10/1–10/3)

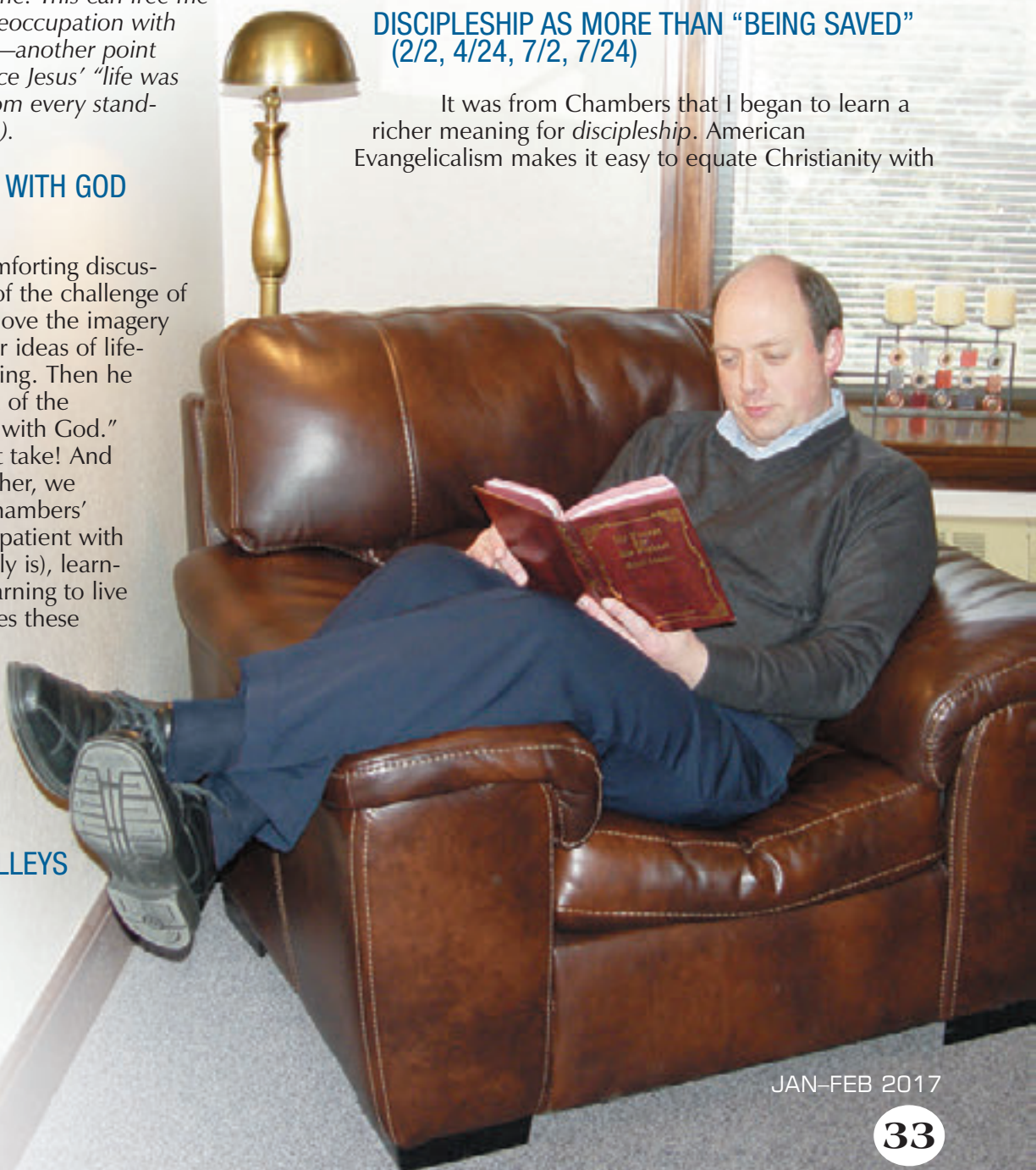
In three consecutive devotionals, Chambers highlights aspects of the Transfiguration narrative

to teach powerful truths, summarized in a different place as “the great marvel of the Transfiguration vanishes in the devil-possessed valley” (11/16).

- *Mountaintops are rarities: we are not made to live in scenes of transfiguring glory. They have a place, they give us visions of transcendent reality. But as Peter was foolish to suggest building shelters atop the mountain, so we are foolish if we want daily mountaintop experiences.*
- *The mountaintop gives power for the valley: we are made, though, to live out mountaintop visions in the daily drudgery of valleys. We see God’s power on the mountain so that we have faith for valley confrontations. The Jesus of the Transfiguration is more than adequate for the valley’s needs.*

DISCIPLESHIP AS MORE THAN “BEING SAVED” (2/2, 4/24, 7/2, 7/24)

It was from Chambers that I began to learn a richer meaning for *discipleship*. American Evangelicalism makes it easy to equate Christianity with



positional status before God—with “being saved.” Thank God for salvation! But discipleship is more than a label, it’s a daily, lived-out relationship. As Chambers put it, “Our Lord never lays down the conditions of discipleship as the conditions of salvation.” It seems to me that Evangelicals from various theological “camps” are grasping this idea today; Chambers gives us some insights into what discipleship means.

BROKEN BREAD AND POURED-OUT WINE

Chambers was an artist, and he often seems adept at using images to show truth. He takes the Eucharist elements, bread and wine, and uses them in beautiful ways.

- *The broken bread and poured-out wine he sees as pictures of ministry in action (e.g., 2/10, 2/25, 7/15). In one way, this is for God (2/2, 2/15), just as Old Testament offerings were: we give ourselves as living sacrifices. In another way, we are made food to “nourish” other souls (2/9, 5/15).*
- *Another use of this image is to focus on the breaking and squeezing, specifically the people God uses to accomplish this in our lives (9/30). Chambers notes that we’d much prefer to be squeezed by God in some special way, but He often uses everyday people and everyday encounters to turn us from grape to wine. This cuts across our pride and, over time, ripens us into sweetness.*

LOVING WITH GOD’S LOVE (5/11)

Chambers helped me understand that God intends me to love others as He has loved me. Importantly, this is not a matter of works—as Chambers says, of “reaching it on tiptoe.” No, I have to be becoming increasingly like Jesus so that He loves through me. This enables us to go beyond the natural tendency to love what is lovely so that we can love without condition.

Many more words, phrases, and images have impressed me powerfully from thinking with Chambers over the last 15 years, such that some of his insights into God and His kingdom flavor my everyday thinking and talking. I see Chambers as one of God’s mystics—something I mean in the best sense of the word: someone with unusual insight into God’s truth and a flair for gnomic utterance. For me, Chambers has been a key voice calling Christians to a deeper life, abandonment to God, holiness in heart and life, lived discipleship. ■

Aaron Proffitt joined the GBS faculty in 2005 and has been Vice President for Academic Affairs since 2013. He and his wife, Lisa, have three sons.

GOD’S REVIVALIST and BIBLE ADVOCATE

AT THE SEAT OF WAR continued

➡(p23) training, tea, sandwiches, and cakes to thousands of soldiers. Between 1915 and mid-1917, the Imperial School processed over 22,000 troops. Thousands of these soldiers would be touched by the ministry of Oswald and Biddy Chambers.

Despite the relentless pace of work and ministry, Chambers occasionally took time for rest and renewal. In April of 1917 he wrote concerning his fourth visit to the Pyramids in Giza, “We came flying along in the motor...and the most gorgeous of moons is rising higher...where everything looks like a pre-Raphaelite decorative painting.... The moonlight brings out the features of the Sphinx.... The swinging ride home at night was a glorious embrace.” No doubt the cooler temperatures of the night heightened his appreciation for the mood, but only the eye of a trained artist and the pen of a skilled writer could capture this scene with such poetic genius.

Shortly after his return from the Suez Region in 1916, the Allied forces began a campaign in the Sinai Peninsula with the eventual goal of capturing Palestine from the Ottoman Empire. In the summer of 1917, General Edmund Allenby replaced Lt.-Gen. Murray as commander of the Egyptian Expeditionary Force. In preparation for the Southern Palestine Offensive, Allenby requested that the YMCA assign personnel to casualty clearing stations to provide moral, medical, and spiritual support. Chambers spent late September and the first part of October 1917 ready and waiting. He continued to hold Bible classes and attend to his duties in Zeitoun while staying alert for orders to move up to the battle area. Through the last two weeks of October 1917, Chambers had been suffering from abdominal pain. By the 29th of October, it became clear that his condition was serious and he was taken to a nearby hospital for an emergency appendectomy. He seemed to be recovering, but across the following days was struck by a series of blood clots, and then hemorrhaging in his lungs. He died on the morning of November 15 and was buried with full military honors. It would not be until February of 1918 that readers of *God’s Revivalist* would be informed of the telegraph sent by Biddy to Oswald’s friends the following day. It read, in its entirety, “Oswald in His presence.” ■

Joshua Avery is the Director of Library Services and an assistant professor in the Division of Education and Professional Studies at God’s Bible School and College.

All photos accompanying this article are courtesy of Special Collections, Buswell Library, Oswald Chambers (SC-122), Wheaton College (IL).



OSWALD CHAMBERS ON INTERCESSION

by *President-Elect Rodney Loper*

Oswald Chambers encouraged perseverance in intercessory prayer because the Spirit of God works in the unconscious domain of the person we are praying for. However, with the passing of time, “the conscious life of the one prayed for begins to show signs of unrest and disquiet... We find on meeting them one day that there is the beginning of a softening in an enquiry and a desire to know something.

“It is that kind of intercession that does most damage to Satan’s kingdom. It is so slight, so feeble in its initial stages, that if reason is not wedded to the light of the Holy Spirit, we will never obey it; and yet it is that kind of intercession that the New Testament places most emphasis on, though it has so little to show for it.”

Think with me about some of the pleas that were lifted to Jesus. In many circumstances it appears that they were falling on deaf ears; it just looks like He wasn’t listening.

A Canaanite mother begged Christ’s help for her demon-possessed daughter. She seemingly was brushed aside, her race slighted twice. But something about Him kept her asking. “Please Master, just gently sweep your hand off the edge of the table and the crumbs will be enough!” His surprising response was, “O woman, great is thy faith. Be it unto thee even as thou wilt!” (Matt. 15:21-28).

As Christ passed through Jericho, blind Bartimaeus changed his cry for alms to healing. Jesus apparently ignored him. This caused Bartimaeus to cry so loud and long the multitude said, “Be quiet!” But he didn’t. And he was healed (Mark 10:46-52).

Christ instructed His disciples to pray with perseverance in mind. After giving them a model prayer (Luke 11), He zeroed in on the heart of prayer with a parable. A man went to his friend’s house for bread at night. “I say unto you, though he will not rise and give him, because he is his friend, yet because of his persistence he will rise and give him as many as he needs” (v.8).

Chambers in his sharp, succinct way, draws a strong application for us today. He says, “We tend to use prayer as a last resort, but God wants it to be our first line of defense. We pray when there is nothing else we can do, but God wants us to pray before we do anything at all. Most of us would prefer...to spend our time doing something that will get immediate results. We don’t want to wait for God... because His idea of ‘good time’ is seldom in sync with ours.”

Only Heaven will reveal the lasting results of those who persisted in praying even when it seemed like all the doors were shut and the windows of heaven locked tight. ■

COLLEGE CHOIR LATE-WINTER TOUR

February 23, Thursday, 7:30 PM
Pell City Area GBS Choir Rally
Bible Methodist Church
618 Martin St. N., Pell City, AL
Mr. Wayne Fleming (205) 956-2857

February 24, Friday, 7:00 PM
South/Central AL GBS Choir Rally
Bibb County Board of Education Auditorium
721 Walnut Street, Centreville, AL
Rally Coordinator: Rev. Steve Vernon
(334) 624-4298

February 25, Saturday, 7:00 PM
Oak Ridge Wesleyan Church
11000 110th Ave. North, Largo, FL
Dr. Phillip Gray, Pastor (727) 393-9182

February 26, Sunday, 10:00 AM
Light and Life
5730 Deeson Rd., Lakeland, FL
Dr. Eldred Kelley, Pastor (863) 858-6361

February 26, Sunday, 2:30 PM
Lakeland Holiness Camp
Florida Holiness Campground
3335 South Florida Ave., Lakeland, FL
Rev. Glen Allison, Camp President
(863) 646-5152 (Camp Office)

February 26, Sunday, 6:00 PM
First Church of the Nazarene
1875 Nursery Road, Clearwater, FL
Rev. Ernie Lewis (Sr. Adult Ministry Dir.)
(727) 536-1498

February 27, Monday, 7:00 PM
Avon Park Camp Association
1001 W. Lake Isis Avenue, Avon Park, FL
Information: (863) 453-6831 (Office)

February 28, Tuesday, 7:30 PM
Bible Methodist Church
855 Gentry Memorial Hwy., Easley, SC
Rev. Jonathan Slagenweit, Pastor
(864) 395-7247

March 1, Wednesday, 6:30 PM
East Lake Community Church
1118 Hendricks Store Rd., Moneta, VA
Rev. Troy Keaton (540) 297-0966

March 2, Thursday, 7:00 PM
Greater Charleston GBS Rally
Teays Valley Church of the Nazarene
3937 Teays Valley Rd, Hurricane, WV
Rev. Sonny Williams (304) 757-8400

March 3, Friday, 7:00 PM
South-Central Ohio GBS Choir Rally
Locust Grove Wesleyan Tabernacle
State Route 41, Locust Grove, OH
Rev. Richard Williams (937) 587-6275

March 4, Saturday, 6:00 PM
Bible Holiness Church
1947 W. Barner St., Frankfort, IN
Dr. David Fry (765) 654-7420

March 5, Sunday, 10:40 AM
Southport Church of the Nazarene
920 E. Southport Rd., Indianapolis, IN
Rev. William Swesey (317) 784-4610

March 5, Sunday, 6:00 PM
Franklin Bible Methodist Church
6000 S. Dixie Hwy., Franklin, OH
Rev. Jack Hooker (937) 746-8281

COLLEGE CHOIR

2017
TOUR

