

# GOD'S REVIVALIST

March 2003

*and Bible Advocate*



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Cincinnati, seat of God's Bible School and scene of our ministry since 1900! Still Jesus calls us to do His work here and everywhere amid all the crosscurrents of human happiness and sorrow. (Photo by Jon Plank)

**SPIRITUALITY***by Michael R. Avery, president*

In last year's winter issue I shared my list of New Year's resolutions and pledged to write an article on each one. The second of those resolutions was a commitment to enlarge my understanding of spirituality. My findings are offered to you in this article.

So that you can understand what I mean by "spirituality," let me offer you a working definition that Klaus Isslar gives in his book, *Wasting Time With God*: "Christian spirituality involves a deepening trust and friendship with God for those who are in Christ Jesus. More specifically, it is an ever-growing, experientially dynamic relationship with our trinitarian God—Father, Son, and Holy Spirit—through the agency of the indwelling Spirit of God."

The Bible assumes it to be self-evident that we can know God intimately. Leaping out from almost every page of Scripture is a God who affects us and is affected by us. The Old Testament reveals a God who speaks, pleads, loves, works and manifests Himself to His people. He walks with Adam and Eve in the garden, eats with Abraham by his tent, and argues with Moses on the mountaintop. The Gospels give us a front row seat as the eternal Son wraps the garments of human flesh about him, steps onto the stage of life and interacts with man. Yet to many, the idea of being intimate with God is still mystical and illusive. A certain distance remains in their relationship.

**HOW CAN WE DEVELOP SPIRITUALITY?**

Dallas Willard in his book, *Renovation of the Heart*, says, "The perceived distance and difficulty of entering fully into the divine world and its life is due entirely to our failure to understand that 'the way in' is the way of pervasive inner transformation and to our failure to take the small steps that quietly and certainly lead to it." The following is what I perceive to be those essential steps:

***Spiritual formation is a deliberate choice.***

Like any friendship, you must work at developing friendship with God. It has to be a priority in your life. The psalmist David passionately wanted to know God above all else. He described his pursuit of God with words like "longing," "yearning," "thirsting" and "hungering." Jacob's passion for God kept him wrestling with God all through the night. To the Apostle Paul nothing mattered more, for it was the first priority, total focus, and ultimate goal of his life. ( See Matt. 5:6, Phil. 3:10, James 4:8).

***Spiritual formation is a team effort.***

Spiritual development happens experientially as we walk with Jesus Christ. He invites us to step into the "yoke of training" with Him. "Take my yoke upon you, and learn of me" (Matt. 11:28-30). Furthermore, we need not be limited by our own experiences to (p18) ➡



**JOSEPH'S SHIELD***by Larry D. Smith, editor*

**H**ow then can I do this great wickedness and sin against God?" This question by an anguished Hebrew boy in mortal combat for his soul was the shield he raised against the brutal evil that would have destroyed him. Though centuries have passed, that shield is still our great defense when we, like him, are solicited to sin.

You know the story of Joseph. Stolen from a doting father and betrayed by jealous brothers, the bewildered teenager was dragged in chains to Egypt, where he was put up for sale like a pig or a pony. We can only guess what other horrors he endured, but through them all he was faithful to God,

and God was faithful to him. Potiphar, the royal official who bought him, soon recognized "that the Lord made all he did to prosper in his hand," according to Gen 39; and so he made him supervisor of all his household.

Then Joseph was faced by raw and merciless temptation. *"And it came to pass...that his master's wife cast longing eyes on*

*Joseph, and she said, 'Lie with me.'*" This powerful, pampered woman regarded slaves as property and as playthings, as indeed they were; and the virile youth—"handsome in form and appearance," as the scriptures say—became the object of her raging and possessive lust.

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As a slave, Joseph's body was not his own; he was by himself in a foreign country; and his sexual appetite was normal and intense. "No one will ever know," the Enemy surely whispered, as day after day his master's wife tried to seduce him. Her enticements were flattering, but they were also frightening. She could gild his future by her favor; but as he knew, she also could ruin it by her wrath. "Hell hath no fury like a woman scorned!"

Severe agonies tortured the young man's body and ripped his soul. But he was determined to do what was right with men and right with God; and this is why he was so magnificent in his triumph. After all, he was bound in honor to her husband, as he told his seething temptress; and that must have been a painful reminder that she also was bound in honor to him. But this was not all that Joseph said. For now he asked an unanswerable question—a question that became his shield against the brutal evil that would have destroyed him. (p22)➡

## Our Readers Respond

*It is a privilege to hear from readers of the Revivalist. 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 all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or e-mailed 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.*

### ONE OF THE INDIAN GI'S

We really enjoy the *Revivalist* very much. I don't know how long it has been, but my husband and I were some of the Indian GI's of the Cross. I remember the group had a flat tire in Tennessee somewhere. Kids were going by and wondering. Pretty soon, they asked one of the GI's, "Hey, when are you going to let the Indians out?" Thanks for sending the paper.

FRANCES M. MONTOUR  
Winner, South Dakota

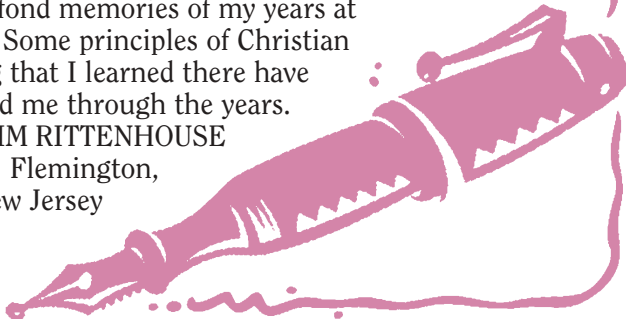


**EDITOR'S NOTE:** The GI's of the Cross was a post-WWII evangelistic outreach inaugurated by GBS President M.G. Standley. Students criss-crossed the country in jeep-drawn trailers, spreading the Gospel by way of street preaching, tent revivals, and special church services. The "All Indians" Crusade specifically targeted Native Americans for evangelization.

### CLOSER TO OUR FATHER

I enjoy keeping up with what is going on at the college. The articles are by-and-large well written with the intent of stimulating the heart and mind toward matters that draw us closer to our Father. I have fond memories of my years at GBS. Some principles of Christian living that I learned there have helped me through the years.

TIM RITTENHOUSE  
Flemington,  
New Jersey



# Missions Around The World

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

### AFRICA


"My annual coordinator's visit to Africa was very enlightening. Let me inform you of what our ministry team found there. (1) In the midst of human suffering we found a church ready to mobilize; (2) We saw thousands of youth waiting to be reached...Thousands are dying with Aids. Many of those we talked to no doubt will not be alive for very long; (3) We found churches that desperately need a building in which to worship; (4) We saw the tremendous need for a Christian Center to be established in a strategic location where four African countries meet and a fifth country, Angola, is a short distance away. (5) We saw a host of children waiting to be loved." —James Howard, *FEA World Update*

### BOLIVIA

Richard Smith, Missions Director, requests prayer for Atirimiba, "a new area with communities up and down the valley. The people are begging for the Gospel and a native pastor." Missionary Donald Smith continues, "The area is difficult to reach...there is not an Evangelical or Catholic church in any direction. Several families have opened their hearts to the Gospel and are walking in all the light they have. One of the families has given five acres of land for a church and a parsonage." —*RopeHolders*

### BRAZIL

"In June of 2002 Pastor Naldo and his family moved to the barrio [at Monte Pascoal]. They began working among the people and before long, the porch area where they met for services was too small. The congregation has a large group of adolescents attending faithfully. In fact, many of them have been saved. Their parents tell of the change in their attitudes and actions. Now where do we gather this growing congregation for services? During the month of December, a cement slab was (p21) ➡



## WHO ARE OUR CHILDREN'S HEROES?

*By Sharon Waggoner*

It was one of those priceless moments which is forever fixed in a mother's mind. "Who are your heroes?" I asked my younger son, who was then about seven years of age. Without hesitation, he answered, "George Washington, Abraham Lincoln, and Brother Mowrey!" (Brother Mowrey was our pastor). My son's answer thrilled me, for this thought had become a real concern of mine: *Do we parents have enough influence that our children will accept our God-given standards when they choose their heroes or heroines?*

We must first surround them with our love, of course, and then introduce them to God's, for He must become the greatest influence in their lives. We must bring them early to the house of God, and let the wonderful influences there make a lasting impression on their young hearts.

We must remember, too, that the children with whom our children associate are an influence either for good or for evil. Especially during the teen years, a peer's hero often becomes a hero to our children. It is essential that we be our children's friend, even while we are discouraging questionable friendships; and of course, we must offer alternatives to those friendships by providing something else to do or somewhere else to go.

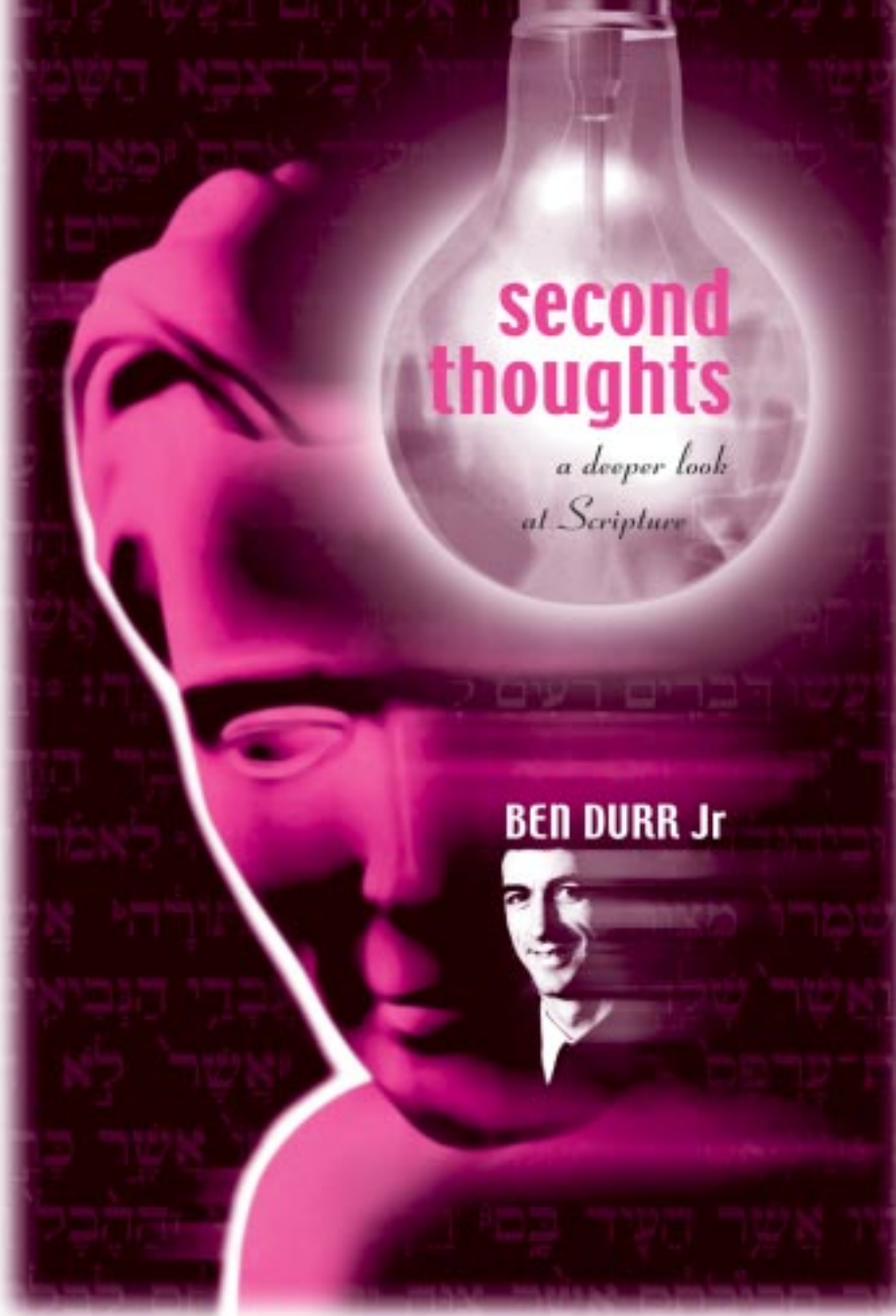
Those teachers we allow to train our children, both at home and at school, will also make an awesome impact upon their young minds. Often their views and ideas will become the views and ideas which our children will adopt, and these may become the determining factors in the heroes they choose, either good or bad.

For young minds are like fertile soil which is ready for planting. Like farmers, we parents should control what is planted there. May it please the Lord to let the harvest be a crop of godly young people who will become the heroes of those who follow.

Hebrews 11 contains the names of heroes in God's "Hall of Fame." These "were stoned...sawn assunder, were tempted, were slain with the sword...being destitute, afflicted, tormented (of whom the world was not worthy)..." (verses 37-38). These experiences, so contrary to the values of the world, are the things of which God's heroes are made.

My seven-year-old is a husband and father now. His heroes have varied throughout his years. Some have been left behind along with Matchbox cars, Legos, and baseball cards. I'm wondering if I asked him the same question today, what answer I'd receive and if I have helped to determine his response. ■

*Sharon Waggoner, a former GBS student, is a housewife living in Cary, North Carolina. She and her husband Keith, a member of the GBS board of trustees, share a vibrant ministry in music evangelism.*



## REMOVING THE STING OF SIN

***“He told me everything I ever did.”***  
***(John 4:28)***

The Samaritan woman did not want to talk about her past. No question about it. When Jesus began to probe around in her personal history, she tried with a half-truth to distract him. “I don’t have a husband,” she asserted. “True enough,” Jesus replied, “You have had five husbands, and you’re currently acting out the part of a wife with one to whom you are not married.”

Her response, after indirectly

acknowledging Jesus’ assessment, was to launch into a theological argument. Maybe it’s my dry humor, but I see irony in the fact that this fallen woman was taking on no less than the Son of God in a doctrinal debate! It was a diversionary tactic, of course, designed to draw attention away from her sin and her hurt.

I’ve been thinking lately about why Jesus insisted on bringing up the issue of her five failed marriages. And why did He throw in the stinger about her present immoral situation? I will speculate on two reasons. First, this was an issue of sin, and Jesus was not about to smooth over such a matter.

Kind, compassionate, understanding, merciful. Jesus is all of these. But He never has and never will compromise on the question of sin. We cannot hold onto Jesus with one hand and cling to sin with the other.

But in addressing this subject, Jesus was touching her heart where it hurt. Five times her dreams had been fueled by promises of a stable relationship and hopes of a brighter tomorrow. Five times those dreams were smashed like a china cup against a ceramic tile floor. Evidently she had concluded that the safest way to avoid further hurt was to simply skip the formalities of another marriage. It would make things a lot less complicated if—or when—this relationship crashed also.

She was at the well around noon. Commentaries surmise that she chose this time because it was not the usual hour for drawing water. By coming at noon she would have avoided gossipy townswomen who usually gathered there in the evening. While this is speculation, it certainly makes sense, particularly given her evasiveness on the personal questions Jesus raised with her.

But notice verse 29. Now beside herself with joy at having experienced “living water,” she left her water pot and returned to her city, making a public broadcast announcement about her past! “He told me everything I ever did!” These words are repeated in verse 39. The fact of her private past had now become the centerpiece of her public testimony!

I submit that when Jesus touched her heart where it hurt the most, a miracle of grace happened that so thoroughly removed the sting of sin that she was now liberated to speak freely about her shameful past in a way that brought glory to Christ. And that same “glorious freedom” Jesus longs to lead you into as well! ■

*Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education, God’s Bible School and College.*



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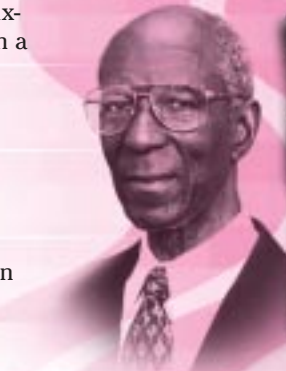
For a generation, Wingrove Taylor—conference speaker, Wesleyan Church administrator, and GBS alumnus and “favorite son”—has challenged the Holiness Movement with his insightful use of Scripture and enlightened application. This new six-cassette Bible study series is no exception. Held in a sturdy binder, the cassettes are titled (1) Moral Nobility, (2) Ecclesiastical Identity, (3) Ministerial Activity, (4) Evangelical Intimacy, (5) Radical Sanctity, and (6) Radical Sanctity Part II.

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## BUSYWORK

A fellow stopped at a rural gas station. After filling his tank, he paid the bill and bought a soft drink. While he stood by his car, drinking his soda, he noticed a couple men working along the roadside. One would dig a hole two or three feet deep, then move on. The other came along behind and filled the hole. While one was digging new holes, the other was about 25 feet behind, filling them in.

The men worked right past the fellow with the soda and went on down the road. “I can’t understand this,” thought the man, heading down the road toward the men. “Hold it, hold it,” he said to the men. “Can you tell me what’s going on here with this digging?”

“We work for the county,” one of them said.

“But one of you digs a hole and the other fills it in. You’re not accomplishing anything. Aren’t you wasting the county’s money?”

“You don’t understand, mister,” one of the men said, leaning on his shovel and wiping his brow. “Normally, there’s three of us: me, Rodney, and Mike. I dig the hole, Rodney sticks in the tree, and Mike here puts the dirt back. Just because Rodney’s sick, that don’t mean Mike and me can’t work.”

All too often our work for God falls into this pattern. We have good intentions and think we are doing something important for the advancement of the cause of Christ. In reality, we are just doing busywork, because an essential ingredient is missing from the grand scheme of things.

Rodney, the tree-planter, was absolutely necessary for the work of the hole-digger and the filler to have any significance. Without the tree-planter, they were working for no purpose.



In the Lord’s work, evangelism is the key element. Without work directed toward winning souls, we’re just staying busy for no purpose. Whenever we lose sight of that all-important objective, the life of a Christian is purposeless.

“For the Son of Man has come to seek and to save that which was lost” (Mark 19:10). ■

—John Gaines, *Kentucky Wesleyan Messenger*, Reprinted with permission.

# NEWS FROM THE HILLTOP

## ORATORIO CHOIR TO PRESENT *ISRAEL IN EGYPT* MAY 7

Once more the exalted music of George Frederick Handel will echo through GBS's Adcock Chapel, 7:00 P.M., Wednesday, May 7, as the Division of Music presents *Israel in Egypt*. Written in 1738, the oratorio portrays in dramatic musical setting the Biblical account of "the Children of Israel in their progress from adversity to victory." Last presented on the Hilltop in 1999, it will feature two choirs singing responsively; soprano, alto, tenor, and bass solos; and several duets. Under the direction of Prof. Garen Wolf, the combined oratorio choir will consist of members of the college choir as well as a limited number of faculty. Mrs. Martha Miller is faculty accompanist, and Deanna Wolf is associate director. There will be no charge for admission.

## MUSIC DIVISION TO RELEASE NEW CHOIR CD

"We're excited to announce the release of a new CD by the Music Division of God's Bible School and College," declares Keith Waggoner, coordinator of the project. Entitled "By the Way of the Cross," the recording will feature selections from the 2001–2002 and 2002–2003 college choirs, all under the direction of Prof. Garen Wolf. The album, produced and engineered by C. Keith Bailey, also highlights three vocal ensembles, Assurance, Harmony and Hope. "It is our prayer that this project will inspire and bless those who listen to it," adds Waggoner.

For more information or to order the CD, readers may contact the Office of Advancement, (513)721-7944 (ext. 223) or e-mail [jhooker@gbs.edu](mailto:jhooker@gbs.edu).



The College Choir records a new project

## ANDREW STREET IMPRESSED WITH "OUR WONDERFUL FACULTY"

Andrew Street, January's GBS "Student of the Month" intends "to raise a godly family, and depending on God's leadings, pastor a church and/or teach in a Bible College." The ministerial junior from Ramsey, Indiana, recalls that his father, David, attended his freshman year of high school at GBS and that "Dad has always encouraged us to spend at least two years here. I liked it so much during the first year that I knew two simply would not be enough. Thus, I'm staying for four years."

He was converted as child through the witness of his older sister Amy and thanks God "for bringing me up in a Christian family." At GBS his time has been "challenging." "I've been pressed hard to develop and maintain a consistent, strong, and growing relationship with Jesus Christ. The campus family has been the never-ending source of fun and encouragement. I've been most impressed with our wonderful faculty that has modeled sincerity and holiness." Andy advises other youth to be "fully surrendered to God; be involved in ministry; be disciplined; and always stand up for what is right." He intends to graduate in May 2004.

Andrew Street



## GBS LEADERSHIP VISITS ACE HEADQUARTERS

Dr. David Gibbs, Jr., president of Accelerated Christian Education Ministries, hosted a leadership delegation from God's Bible School at ACE headquarters, Largo, Florida, January 20–22. GBS visitors included President and Mrs. Michael Avery, Dr. and Mrs. Kenneth Farmer, and Mr. and Mrs. David Crosley. During their time together there was much discussion about the ways in which GBS and ACE could partner in ministry to do an even greater work for God.

The GBS leadership delegation toured one of ACE's model schools, Lighthouse Christian School, Tampa, Florida, which was recently accredited by Southern Association of Colleges and Schools (SACS) and the Council on International and Trans-Regional Accreditation (CITA). As Dr. Gibbs III shared the details of Dr. Gibbs Jr.'s vision for ACE, it was obvious that the two organizations share a passion to reach the world...“one child at a time.” We are looking forward to being co-laborers in the days ahead in reaching the next generation for Christ.

It was just one year ago that ACE asked Dr. Paul Alford and Dr. Francis Grubbs, both former college presidents, to make a proposal to achieve a fast-track curriculum revision and to build a system for continuous curriculum research and development that would ensure that the ACE educational program would always meet or exceed state academic standards for K–12.

Recently Dr. Constance Pearson, who holds an earned doctorate in curriculum and instruction, who has both elementary teaching experience and college teaching experience in teacher education, and who has held the position of Vice President for Academic Services for eight years in a Christian college, became the ACE Director of Academic Services. In concert with Dr. Grubbs, Dr. Pearson is providing much of the leadership in editorial services and overseeing the pedagogical formation of the early childhood education materials.

Seven teams are involved in this radical revision of ACE curriculum. All the teams have leaders and research assistants who have advanced academic degrees and teaching experience. Writers of the materials were also selected on the basis of their academic training and experience.

The existing ACE curriculum was studied to identify both strengths and weaknesses, as a basis for rewriting the curriculum. A fast-track schedule was then projected so that evaluation planning, rewriting, and production would be achieved within approximately 18 months. This initial phase will be followed with continuous research and development to assure that the ACE curriculum will be updated every two years and completely revised every four years so it will continuously meet or exceed the academic standards of state education.

The GBS team was impressed with the quality of the people and the processes and were assured that the new curriculum would be more flexible in allowing more types of teacher activity rather than simply relying on traditional ACE Pace work. After reviewing the new science curriculum, Principal David Crosley said the improvement was “unbelievable.”

ACE has invited more input from GBS professionals in the revision process. For further information regarding the ACE ministries, please call (727) 319-0700, e-mail them at [info@ACEministries.com](mailto:info@ACEministries.com), or visit the website at [www.aceministries.com](http://www.aceministries.com). —Dr. Kenneth Farmer, GBS Vice President for Academic Affairs. ■



*GBS leadership team at ACE headquarters*



*a student teacher works with two academy students in the GBS Academy.*

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

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## ALUMNI INTEREST

"Since the publication of *Radical Righteousness*, **Wally Thornton, Jr.**, has emerged as the principal authority on the Conservative...

Holiness Movement," writes Dr. William Kostlevy in the *Bulletin* of the Wesleyan/ Holiness Studies Center, Asbury Theological Seminary. Kostlevy



briefly reviews two recent books of camp meeting sermons edited by Thornton and published by Schmull Publishing Company. Thornton (GBS '92 BA; '94 ThB), a former GBS faculty member, now serves as a pastor in Missouri.

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## MARRIAGES

**The Rev. Albert Barr to Mrs. Sandy Miller**, December 7, 2002, Hobe Sound, Florida, the Rev. Paul Pierpoint and the Rev. Donald Winter, officiating.

**Chadwick Newton to JoAnna Tallman**, December 7, 2002, Erlanger, Kentucky, the Rev. Dwane Newton and the Rev. Darrell Stetler, officiating.



**Mark Foster to Kristin England**, December 21, 2002, Noblesville, Indiana, the Rev. Dr. Robert England, officiating. Both the bride and groom are present GBS students.

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## BIRTHS

To **Jeffrey and Vanette (Pile) Moore**, Fairmont, West Virginia, a daughter

**Elizabeth Grace Moore**, born February 4, 2003. Both parents are graduates of God's Bible School.

To **Anthony and Marci (Miller) Webb**, Mitchell, Indiana, a daughter **Shelby JeNae Webb**, born November 29, 2002, Bloomington, Indiana. Both parents are former GBS students.



To **Scott (HS '88) and Susie (Jewell) Butler**, Yorba Linda, California, a daughter **Ashley Jewell Butler**, Born January 13, 2003. Scott also attended GBS college 1988-89.



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## DEATHS

**Elnora Mary (Hurr) Coe, 93**, of Greenville, Texas, moved to her heavenly home, January 1, 2003. She received her Bible School Course Certificate from God's Bible School in 1931. An elder in the Bible Missionary Church, she worked with her late husband, the Rev. John Earven Coe, whom she met at GBS, to pioneer 11 new churches. She was a wonderful Christian worker and pastored her last church when she was a widow in her eighties. She is survived by a daughter, two grandchildren, three great-granddaughters, and two sisters. Funeral services were held in Greenville, Texas, with burial in San Antonio, Texas.

**Lydia Ann (Troyer) Gerner, 97**, died January 5, 2003, at Santa Paula, California. She attended God's Bible School from 1927 through 1929, and after graduation, served as an evangelist in Pennsylvania and Ohio. On September 27, 1935, she married one of her converts, Kenneth Gerner. She served her church and community in many ways. Funeral services were held at the Ventura Missionary Church, Ventura, California. She is survived by her husband of 67 years, a daughter Karen, a son Barry, a grandson, a brother, and a sister. "GBS changed her



life forever," notes her family, "and she never forgot the school."

**Paul Myers, 88**, long-time resident of Cincinnati, Ohio, died in Battlement Mesa, Colorado, January 3, 2003. He was a 1935 graduate of the GBS high school, a member of the Kenwood Wesleyan Bible Church, Cincinnati, and a devout Christian. He is survived by his wife of 62 years, Edna May (Huntsman), who also attended GBS; by his son William; and by other relatives.

**The Rev. Wilbur D. Phillips, 87**, Columbus, Ohio, died November 14, 2002. He was married to Ila Gifford, and to this union were born two children, Brinda and Bryon. After graduating from Owasso Bible Seminary, he began his career in ministry, serving as pastor to congregations in Michigan, and Ohio and spending several years in full-time evangelism, as well as in writing. He was a long-time supporter of God's Bible School, and the late President E.G. Marsh was a close friend who spent time at the family home place in North Carolina.

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**"Large mainline denominations like the United Methodist Church (UMC), the Episcopal Church, and the Presbyterian Church (PCUSA) have been losing members steadily since the 1960.** A study released in September 2002 indicates that the membership loss may be tied to dissatisfaction with the mainline's drift into religious liberalism...Within these mainline denominations, Bible-believing Christians—both clergy and lay persons—are fight-

ing desperately to get their churches back on the right track...The [United Methodist] Confessing Movement, for example, was formed in 1994 by a group of 92 clergy, bishops, professors and lay persons who were alarmed at what they considered 'the crisis of faith within The United Methodist Church.' Determined to challenge the unorthodox beliefs of liberals in leadership within the UMC, the organization has grown to 650,000 UMC ministers and laity." —*American Family Association Journal*.

**"This campaign at CBC will mark the third school I have guided through the process of gaining regional accreditation,"** writes **Dr. John Conley, president of Circleville Bible College.** Dr. Joe Brown, formerly academic dean at God's Bible School and College, is the "director of this effort," according to Dr. Conley, who adds that Brown is "a gift from God to this school for this time." The college is pursuing accreditation with the North Central Association.

**"Fifty years ago two young girls obeyed the leading of the Lord, and they came to Grenada.** They gave their all and brought the gospel of salvation and holiness and deliverance to us who were bound in darkness and sin." These words from a sermon by Field Superintendent Raphael Jones, November 6, marked the first of several commemorative services marking a half-century for the Bible Holiness Church in Grenada. Special guests were veteran missionaries Helen Luelf and Zola Rich.

**"Nazarene financial support reached new high in 2002, according to General Treasurer Marilyn J. McCool.** Statistics released for the 2002 fiscal year show, in U.S. funds, that Nazarenes gave \$43,758,141 to the World Evangelism Fund and \$24.4 million to Mission Specials—a combined total of almost \$68.2 million. This was an increase of 6.8 percent from the previous year a new record." —*Holiness Today* ■



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*Did You Know:*

**About 60% of Americans have no will.**  
**For people 18-34 only 11% have a will.**  
**The percentages are virtually the same for Christians as non-Christians.**

Isn't it ironic that the very people who are prepared for heaven have not planned for what they leave on earth! For institutions like God's Bible School and College, 80% of planned giving donations come from wills. Yet, only 6-8% of Americans include a charity or ministry in their wills. If you would like to have a will but don't know where to start, let us help. We would like to send you our informative brochure, "How To Make A Will That Works," at no cost or obligation. We also have other planned giving opportunities that will significantly reduce your tax liability and give you a lifetime income. You may request information about these as well.

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# Archive

## FUNERAL FOR A PROSTITUTE

*from God's Revivalist, March 16, 1911*

There was a specially sad and impressive service at George Street Mission on Monday afternoon, February 27th—the funeral of some mother's daughter who had wandered in the paths of sin. Quick consumption had seized upon her, and she passed into eternity from the Branch Hospital. The missionaries persuaded the "madam" of the house where she had been an inmate to have the funeral at George Street Mission, instead of from the undertaking establishment. This was a wonderful, God-given opportunity to preach to her companions in sin, and forty-three of them, including five "madams" of houses of ill-repute, were present. They had provided a white coffin and some beautiful flowers. Several young girls of her companions acted as pall-bearers, and were dressed in white. Their faces were not yet marred by sin, and as we looked at them we thought, "Oh, if they were only clothed in the white robes of Christ's righteousness!"

The girls' chorus from the Bible school sang softly

Rev. Lew Standley with daughters Ruth and Lillie. He was the older brother of President Meredith Standley and he pastored GBS's George Street Mission for many years. In the early days of the holiness movement, inner-city "rescue work" was an essential expression of a commitment to the "whole gospel." The mission had been deliberately placed at 220 George Street in "the blackest part of this great city." One reporter declared that George Street "might justifiably be termed the devil's highway." Both sides of the street were lined with houses of prostitution interspersed with saloons. Swaggering down its sidewalks were the most perverted exploiters of human misery, and stumbling in its gutters were the worst examples of human wreckage.

and sweetly, "I am seeking for my loved one, my lost one," and two or three other pieces. Sister Fout prayed tenderly and beseechingly for the lost ones present, and Brother Lew Standley read a part of the 22nd chapter of Revelation, and followed with a message to the living that was full of tender, compassionate pleading. He made it very plain that Heaven is only for those who forsake sin, and are washed in Jesus' blood; and that while there is a Heaven for the redeemed, there is also a Hell for the impenitent; that there is no place of preparation beyond this world, but, "As the tree falls, so it must lie," and as death finds us, so we will be through all eternity. As he spoke briefly of his own sinful life previous to his regeneration, and of the unfailing love of his mother, who was always ready to welcome her wandering boy, as he came staggering home in the early morning hours after spending the night in carousal, to plant a kiss upon his brow, and call upon God to bless him. Then as he appealed to the girls in regard to their own mothers, some of them wept freely; others would hastily wipe away the tears that would come unbidden. Nearly all seemed to be touched during the services, and we are believing that some of them are going to be saved. ■



# gbs alumni spotlight

## A LIFE-CHANGING DECISION

by Jack Hooker, Vice-President for Advancement,  
God's Bible School and College

Over its 102-year history, God's Bible School has graduated men and women who have left a godly influence in the Kingdom of God. One such graduate is the Rev. E.R. Trouten. Not only is he an effective minister of the gospel, but he continues to be a friend to this institution. His story is an example of the providential workings of God.

That story really began on a Thursday night at the altar of the Southeastern Holiness Association Camp in Michigan. Under conviction by the Holy Spirit, Edsel prayed at the altar and found God's saving grace. At that camp, a family friend, Ted Amolsch, said to his mother, "Edsel needs to be in Bible school." The next Monday was Labor Day. That holiday found Edsel in the Amolsch family car on his way to Cincinnati and God's Bible School. Ted paid the \$5.00 registration fee and left the 15-year-old boy in the care of the godly staff. "This shaped the rest of my life," he now recalls. "I doubt seriously if I would have remained a Christian had it not been for God's Bible School."

With little money, Edsel entered the school as a work student and was assigned to housekeeping. He had the delightful job of mopping all four long halls of the girl's dorm. Day after day he yelled those familiar words of warning, "Boy in the hall!"

He left GBS in 1953 and entered the army, serving 42 months, mostly in France, and then returned to the Hilltop in 1957. After graduating from the GBS high school the next year, he enrolled in the college, from which he graduated with a ThB degree in 1961. In 1988 he received an M.A. in Church History with a major in Wesleyan history from Cincinnati Bible Seminary. During his time at GBS, he married a fellow student, Alice Belcher. While still living in Cincinnati, Alice gave birth to their only son, Jack.

During Edsel's junior year in college, he took the pastorate of the New Miami Pilgrim Holiness Church. That year he worked 40 hours a week, took a full college load, and pastored the church. During his senior year,



Trouten (left) Receives Alumnus Award

he added the responsibilities of a husband to that list. But this was the beginning of a life of dedicated service in God's kingdom.

The areas of that service include the following: (1) he served five years in the pastorate for the Ohio Conference of the Wesleyan Methodist Church; (2) he was elected the first conference president of the Ohio Conference of the Bible Methodist Church; (3) he has since pastored in West Virginia, Ohio, Illinois, and Michigan; (4) for many years he has been active in evangelism in over 18 states and Canada.

In November of 1975, Edsel returned to the Hilltop as a member of the college faculty. He says this was the "supreme joy of my life" to return to GBS and teach for three years. In 1986 he joined the faculty of Hobe Sound Bible College and taught for six years there. While in Hobe Sound, he had the opportunity to serve in the chaplaincy program for the Florida Department of Corrections. He was presented with the Volunteer of the Year Award by the governor of the state.

In 1998, Edsel and Alice again returned to the Hilltop. At Dr. Avery's request, they spent time with the students in the role of counselor and friend. Eternity will reveal the impact they have had on the lives of young people. Soon the Troutens will be relocating to be near their son and their five grandchildren in Idaho, but Edsel's ministry will continue as long as God allows. At Homecoming last fall he was named "Alumnus of the Year" by the GBS Alumni Association.

None of this life of ministry and service would have been possible had not a 15-year-old lad climbed in a friend's car for a trip to Cincinnati. Truly it was a life-changing decision. ■

# A PASTOR'S DIVINE MOMENT



*By the Rev. Rick Hutchison*



**T**hey say the life of a firefighter can be described as hours upon hours of boredom, punctuated by moments of sheer terror. My dad's firehouse stories tended to verify that description. After serving nearly 25 years in the pastorate, I can see a parallel with the pastor's lot. Can we encapsulate the life of the pastor as "days and days of tedious, thankless sheep-tending, punctuated by moments of ineffable glory"? Moses might go for that one.

My ministry has spanned enough years that I have a few pretty good stories to tell. Give me thirty more years and they will be spell-binding. The trouble is, it takes an awful lot of trudging along in faithfulness, doing what pastors are supposed to do, before these good stories begin to accumulate. They don't come every Sunday, or every week, or even every month. True, they may occasionally arrive in bunches; but they're usually spread out. And the really good ones—the true "God moments"—just don't come as often as we would like. But when they do occur, they make up for all the tedium of in-between times.

There are those heaven-sent moments when we know we are involved in the greatest vocation, the highest calling, on earth. Those moments elevate us to heights of glory; and yet they humble us beyond words when we know we are God's instrument, standing as cho-

sen ambassadors of Heaven.

It is being faithful in the way of duty that leads to those rapturous turns-in-the-road, where some unexpected vista of the Divine opens before us, and a sudden glory envelops us, as the cloud did Peter, James, and John on the Mount of Transfiguration.

Such an experience was mine just a summer ago.

A neighbor of one of my senior saints called late one steamy June afternoon. "I just wondered if you had talked with Art today," she inquired. "I haven't been able to get him on the phone and I'm worried." I promised to go see him.

Poor Art. The doctors had told him three months ago that he had only six months to live. He was well into his 70's, lived alone in a very small trailer, and the only family he had close contact with was a brother and a niece. Our church family had been his closest relations since he had come to Christ just four years earlier.



Fifty years of alcoholism doesn't leave one with many close friends or relatives. Art knew the full tale of brokenness, regrets, and shame that sin leaves in its wake. But he also knew the power of the Christ who came into the world to rescue sinners!

Art had been transformed by that power and had lived as a consistent, faithful Christian since his conversion. Now facing a battle with lung cancer that doctors said could not be won, he did so with a childlike peace and equanimity. I tried to see him every few days as his condition deteriorated, and I found him always pleasant and contented to make the best of his situation.

This time my knock at the door brought a sound of shuffling inside. When the door finally opened, Art stood there, face blank, eyes glassy, mumbling incoherently. And as we say in the South, he was "naked as a jaybird." I went in to find his oxygen tube kinked on the floor and soiled pajamas lying beside the couch. He had been sitting in his own excrement, unable to function, too sick and too weak to do anything for himself. The small window air conditioner was not even turned on, and it felt 100 degrees inside.

I was amazed that he was able to answer my knock and wondered how long it had been since he had eaten, drunk, or taken his medicine. Was he like this because of the tumor, the lack of oxygen, or not taking his medication properly—or all of the above? As he stood there in that horrible condition, unable to tell me anything or even to think of what to do for himself, my heart broke for this humble child of God. He was so needy and alone. Something had to be done.

After calling his brother and niece to come, I went to work. I started the air conditioner, got him a cool drink, and a clean place to sit. Then I found a bucket and rag and began to bathe him, washing away the filth. I rummaged in his bureau, found clean

underwear and pajamas, and dressed him. Then I found his favorite food in the fridge, baloney, and made him a sandwich. His brother would know about his medication and see to it when he arrived, so I sat down with Art to wait for the others.

As we sat together in the cooling room, and he continued to drink and eat a little, the light began to return to his eyes. His speech became less slurred and he began responding to questions. He could not remember the last several hours, but he knew his pastor and seemed glad that I was there.

We talked about how the Lord had sent me to find him and get help in this time of need. We talked about the good things of God and how He never fails us when we need Him. We began to recount His grace and mercy to each of us, forgiving our sins, transforming our lives, and giving us His Spirit as a foretaste of Heaven.

It's hard to describe, but it seemed that the Holy Spirit of God settled down on us in that forlorn little den. We wept and rejoiced and praised God together as He made His joy real to us there. That little run-down trailer home became as hallowed as a cathedral. It was as though Heaven had invaded earth and transformed a dark, sad scene of human tragedy into one of light and hope and joy. The Comforter had truly come.

As we basked in the sacred Presence, I said, "Art, I may be wrong, but it looks like you are going to beat me to heaven. I could drop dead tonight and beat you there, but it looks like you are going to arrive ahead of me." He nodded in agreement and smiled.

I went on, "Art, my Daddy is there. He's been there for many years now. He was a wonderful Christian man and helped and encouraged me so much in the ministry. When you get there, I want you to meet him. And when you meet him, Art, I want you to tell him that I am your pastor."

He promised me he would, and we both wept for joy at the sure hope we shared. Heaven seemed nearer than this preacher had ever known. It was better than church. It was better than camp meeting. It seemed like Jesus had joined us in the hot, smelly room and brought the atmosphere of Heaven with Him!

They put Art in the nursing home that night. It was just a few weeks later that he slipped into a coma and then away to the City not made with hands. We had a glorious service of celebration at his homegoing and laid his body to rest beside his mother's grave. He will never be forgotten by those who saw his life transformed by the power of Christ.

I'm so glad that God sent him our way. I'm so glad that I got to be his pastor—that God called me into the ministry and gave me a place to serve. It really is glory just to walk with Him, and be an under-shepherd to His sheep. And if truth be told, it doesn't take many experiences like that to make up for all the times in between!

Tell my Dad I'll be along soon enough, Art. I'm enjoying the journey right now! ■



***The Rev Rick Hutchison ('77 BRE), has recently resigned his pastorate of 14 years to launch Barnabas, Inc., a non-profit ministry dedicated to promoting holiness evangelism and missions,***

***as well as ministries of discipleship training and encouragement for believers. He has served GBS in various capacities, including that of dean of men and public relations director. He is available for evangelistic meetings and may be contacted by mail at 21070 Meadow Road West, Lenoir City, TN 37772 or by phone at (865) 995-2305, or e-mail at [trehut@juno.com](mailto:trehut@juno.com).***

➡(p3) deepen our knowledge of God. Much can be learned through the stories and experiences of other believers. Thus, to know God more fully can only come about within a growing and God-knowing community of saints. (Heb. 10:24-25)

***Spiritual formation takes time.***

Holy character is developed in a crock-pot, not a microwave. Most of my readers will have to have a change in lifestyle before they ever know God more deeply. To spend time in reflection, meditation and solitude is a waste of time to most American Christians; and in our Western culture, wasting time is a sin. But if we want to model the public life of Jesus, then we must follow the pattern of his private life (Luke 5:15-16).

***Spiritual formation requires authenticity.***

The saints of Scripture were honest with God about their feelings. Abraham was allowed to question and challenge God over the destruction of Sodom. David made accusations to God of unfairness, betrayal and abandonment. Jeremiah confronted God with the charge of being tricked. God can handle that kind of honesty and in fact encourages it. True intimacy is built on disclosure and openness.

***Spiritual formation engages the mind.***

One of the freedoms we have as human beings is the power to select what we will allow or require our minds to dwell upon. A mind that is filled with holy influences will be a mind that is strong in retaining the knowledge of God. Read good books! Discuss and debate what you've learned! Keep your mind on the stretch for spiritual development! There have been many great saints who had no formal education, but there were and are no great

saints who have not educated their minds in the deep things of God. (Romans 12:1.)

***Spiritual formation needs our emotions.***

J.I. Packer wrote, "We must not lose sight of the fact that knowing God is an emotional relationship, as well as an intellectual and volitional one, and could not indeed be a deep relation between persons were it not so."

***Spiritual formation uses all the means of grace.***

The capacity to remember and abide in God's presence comes only through steady training. The classic spiritual disciplines provide that training. Saints through the ages have used the following disciplines to develop spirituality in their lives: meditation, communication, fasting, journaling/reflection, prayer, accountability, and "practicing the presence of God."

***HOW DO WE KNOW IF WE ARE MAKING PROGRESS?***

Successful spiritual formation in Christ will be evidenced in our lives. We will be enabled to walk increasingly in the wholeness, holiness, and power of the Kingdom of God. Yet a vital part, maybe the most vital part, of spiritual formation is not seen but sensed—sensed not in our successes but in the keen awareness of what is yet to be done. A man who is being spiritually transformed is like a man carrying a lantern before him on a long, or not so long, pole. For the light is in front of him, always lighting up fresh ground and always encouraging him to walk further.

Developing spiritual intimacy with God is a life-long and eternity-long adventure—one that is well worth the journey! ■

*vip day '03 vip day '03 vip day '03 vip day '03 vip day '03*



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ONE LIFE TO LIVE... MAKE IT COUNT.

Because Saul did not sincerely repent of his sin, God rejected him from being King (would not allow Saul's lineage to continue as Israel's king) and withdrew His Holy Spirit from his life, allowing Saul to be troubled by an evil spirit (1 Sam. 15:23, 26, 28; 16:14). How tragic when a man of God backslides! David, who at this time served as a minister of music for Saul, as well as a soldier in his army, saw the tragic spirit of darkness that came into Saul's life when God withdrew His Spirit from him. It left such an indelible mark on David, that years later when David fell into sin, he begged God not to take His Holy Spirit away from him (Psa. 51:11).

#### IV. SELF-DESTRUCTION: *"I have played the fool, and have erred exceedingly"* (1 Sam. 26:21).

Self-assertion, followed by self-deception, followed by self-exaltation, will ultimately lead to self-destruction.

In his later years, King Saul found himself doing things he never dreamed that he would have done. For example, early in his reign he had all mediums and fortune tellers removed from the land in accordance with God's will (1 Sam. 28:3). In his declining years because of his failure to repent of his sin, the Holy Spirit left Saul and God would not answer his inquiries about future events through prophets or dreams. Samuel was now dead. In order to discover the future, King Saul searched out a medium and asked her to conjure up Samuel, so he could learn the future (1 Sam. 28:7-19). In his fear and desperation, Saul was willing to violate Biblical principles he once believed with all his heart. The end result was that God allowed Samuel to give Saul a message: Saul and his sons would soon be dead and God would allow the Philistines to defeat Israel!

The next day saw the fulfillment of those prophetic words. Saul was mortally wounded and attempted to end his life by falling on his sword (1 Sam. 31:4). His son Jonathan lay dead also. When the Philistines came upon his dead body, they took him, decapitated him, and hung his naked body on the walls of Bethshan (1 Sam. 31:8-10). What a tragic end for a man who began his career with such great possibilities of being a spiritual blessing to Israel.

#### CONCLUSION

Just as King Saul's life opened with brightness, great expectations, and promise for service, so each of us have plans, dreams, hopes, and great expectations. But beware of self-will that leads to self-deception. Don't be like King Saul. His life closed in darkness, lost opportunities, and spiritual tragedy. Be sure to walk in all the light God sheds on your pathway. If you know you are not doing the will of God in some area of your life, remember that God says disobedience is rebellion, and rebellion is as the sin of witchcraft. Repent of your self-assertion. Repent of your self-justification. Allow God to mold you and make you what He wants you to be.

—Sermon outline by Dr. Allan P. Brown



"COMMITTED TO EXCELLENCE  
IN PREACHING"

HOW ARE THE  
MIGHTY FALLEN!

Scripture Reading: 2 Samuel 1:17-25

The life of King Saul provides a study of the consequences of a person who becomes self-willed, believes that partial obedience is not disobedience, and convinces himself that in an emergency a good motive excuses wrongdoing. Self-will leads to self-deception, and self-deception ultimately leads to spiritual destruction. Scripture clearly warns, "Let him who thinks he stands take heed that he does not fall" (1 Cor. 10:12), and "He that trusts in his own heart is a fool: but whoso walks wisely, he shall be delivered" (Proverbs 28:26).

Please picture in your mind's eye two large portraits, one on your left and one on your right. In the one on your left is King Saul in his early days. In this picture you see a handsome young man. Indeed, there was not a more handsome person among the sons of Israel; and from his shoulders up he was taller than any of the people (1 Sam. 9:2). He came from a small but wealthy Benjamite family. In a day when most people were fortunate if they had a few sheep or goats, Saul's father had servants and raised donkeys (1 Sam. 9:1,3). In spite of his family's wealth and his outstanding physical gifts, Saul was a humble young man. He was little in his own eyes (1 Sam. 9:15-21). As you gaze upon the picture on your left, you realize you are looking at the man whom God hand-picked to become Israel's first king.

Saul was a spiritual young man. Shortly after his first encounter with the prophet Samuel and his private anointing to become Israel's king (1 Sam. 10:1), the Spirit of the Lord came upon him, and Saul became a different person (1 Sam. 10:6). God gave him another heart (1 Sam. 10:9). It is important to note that the term "heart" is never used in Scripture to refer to human abilities. The heart is the control center of the person, and when Scripture says Saul received another heart, it is speaking of Saul's spiritual conversion. God, through the Holy Spirit, brought Saul into a regenerate relationship with Himself.

As you look at the portrait on your left, you can see multifaceted strength of character. Saul was a fearless leader; for early in his reign he rescued the inhabitants of Jabesh-gilead from the cruel clutches of the Ammonites (1 Sam. 11:6, 11). He could also demonstrate wisdom and mercy. We see this in his refusal to hold a grudge against his opponents who mocked his coronation (1 Sam. 10:20-27; 11:12-15). And he was blessed with a wise counselor too, for the prophet Samuel had anointed him, advised him and prayed for him (1 Sam. 12:23-25).

Everything we see in the portrait on our left is good and noble. Saul began his kingship with God's blessings. He was a young man with great expectations.

Now I want you to look at the portrait on your right. The shades of night are falling. You are looking at a blood-stained battle field on the grassy slopes of Mt. Gilboa. In the center of the picture lies the body of King Saul. He is face down with a self-inflicted sword piercing his body. Scattered dead around him are the choicest of Israel's soldiers. How did God's hand-picked King end up like this? If this tragic figure could speak with insight, I believe he would say, "I got here through rationalization and self-will that led to self-deception and ultimately to my shameful death."

Let's trace some of the steps that took the young king of sterling character pictured on the left, a man of such great potential, to the picture on the right that shows the same man ending his life in tragic defeat and death.

### **I. SELF-ASSERTION: "I forced myself" (1 Samuel 13:12).**

The first step away from God is self-assertion. You know what God's Word says about an issue in your life, but you feel that because of the mitigating circumstances, God will understand if you don't do exactly what He says. You say, "God knows my heart and knows I want to please Him, but there is a higher good at stake!"

#### **A. Saul faced dangerous circumstances.**

Early in his reign, King Saul found himself in a dangerous military situation. The Philistines had gathered for war against Israel at Michmash in the mount of Bethel. The Philistines outnumbered the Israelites twelve to one (36,000 Philistines; 3,000 Israelites). God commanded Saul to wait until Samuel came to offer the burnt offering before going out to battle.

Saul waited expectantly for seven days. Every night multitudes of Saul's fearful troops deserted. On the seventh day he had only six hundred soldiers left. The odds were now sixty to one. What should he do? What if Samuel didn't show up?

#### **B. Saul made the wrong choice.**

Under great pressure, Saul decided he had to take matters into his own hands or no one would be left to fight. So he "forced himself" and offered the burnt offering (1 Sam. 13:1-13), a responsibility reserved for priests. In his decision we see the beginning of a lack of trust in God, and a concomitant dependence on his own strength and abilities. We don't see the confidence that God can deliver by many or by few, but a fearful looking at circumstances.

Looking at the big picture we can see the mistake Saul made, but in the circumstances of our own lives, don't we frequently find ourselves questioning whether or not God is able and willing to meet our needs? Don't we frequently feel that if we don't take charge, nothing will be done? Saul probably reasoned "Isn't having a few soldiers left to fight against the Philistines a higher good than continuing to wait for a prophet to arrive who is already late?" When Samuel did arrive and changed him with his error, Saul did not acknowledge his presumption in taking on the priestly role. Instead he justified his actions and blamed Samuel for his tardiness.

When will we learn that it is never right to do wrong? When we think there is a right reason for doing a wrong thing, we are missing some important Biblical principles. Disobedience to God's commands, no matter what the circumstances, is sin. God requires us to be faithful unto death, not to be "successful" or to preserve our lives through disobedience.

Saul committed sin by disobeying God. But we have every reason to believe God would have forgiven him had he truly repented. Sadly, we see here in Saul the first evidence of a tragic flaw, for we find no attitude of repentance. There is no record of his

confession of wrongdoing. Saul essentially placed the blame for his action on Samuel. How typical this is. You frequently hear people say, "If they hadn't done such and such, I wouldn't have done what I did." The first step away from God and toward self-deception is self-assertion, which leads to disobedience and all too often to self-justification instead of repentance.

### **II. SELF-DECEPTION: "I have performed the commandment of God" (1 Sam. 15:13).**

The next step away from God is self-deception. We begin to believe that partial obedience is still considered obedience, rather than what it really is, disobedience.

#### **A. God's assignment to King Saul (1 Sam. 15:1-3).**

God had promised to destroy the Amalekites for their unprovoked attack on the Israelites while they were in the wilderness at Rephidim (Exod. 17:8-16, esp. v.14). Years later, God commissioned Saul to be His instrument of destruction. The command was clear: utterly destroy all the people and spare nothing, including the animals (1 Sam. 15:3).

#### **B. Saul's assessment of the results versus God's assessment of the results (1 Sam. 15:4-9).**

Saul took his army, attacked the Amalekites, and destroyed all people and animals except Agag, the Amalekite King, whom he took captive, and the best of the sheep, oxen, and lambs. (1 Sam. 15:4-9). His stated motive for bringing back some of the animals was to offer them in sacrifice to God.

When Saul and his army returned victorious, he triumphantly stated to Samuel, "I have performed the command of the LORD" (1 Sam. 15:13). Saul thought 98% obedience was acceptable to God. Samuel's response is a rebuke to Saul's self-deception. He said to him, "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Saul failed to see that any disobedience, no matter how little, is rebellion in the eyes of God, and rebellion is as the sin of witchcraft. It is the front door that leads to the occult and opens one up to demonic power (1 Sam. 15:23). Disobedience to what God tells you, no matter how big or small the issue may be, even when you are encouraged by the opinions and advice of people you respect, is rebellion in the eyes of God.

### **III. SELF-EXALTATION: "I have sinned. But please honor me before the elders of my people and before Israel" (1 Sam. 15:30).**

When we convince ourselves that because some truths in God's Word are more "weighty" than other truths and that we need not scrupulously obey the less weighty truths, we err and forget that Jesus said the less weighty truths ought to be obeyed also (Mat. 23:23). Sad to say, when King Saul was confronted with his disobedience, He admitted to sinning but demonstrated no contrition. We look in vain for a broken spirit or a contrite heart. There was no cry for mercy and forgiveness. Saul was more concerned about public opinion than God's opinion of him. He entreats Samuel, "Please honor me before the elders of my people and before Israel" (1 Sam. 15:30).

We learn from this tragic event that there is no such thing as a "little sin" in God's eyes. There is no such thing as a "non-essential" command of God. God requires obedience in every area of our lives. Whatever we do, we are to do all for the glory of God and with the approval of Jesus (1 Cor. 10:31; Col. 3:17).

Pride goes before destruction, and a haughty spirit before a fall (Prov. 16:18).

➡(p6) poured, and a large tent erected as a temporary sanctuary. It is our desire and the desire of the pastor, wife, and congregation to be able to build a cement church here in 2003. Is anyone interested in joining a work team to give us a hand?" —*Rod and Cora Wells (Pilgrim Holiness Church of New York).*

#### CANADA

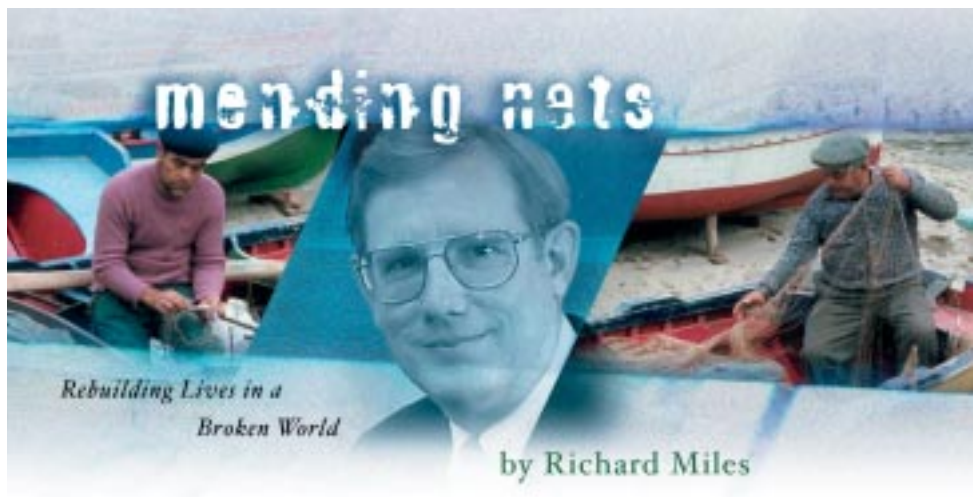
"Pray for Rodger and Karen Rinker as they hold services and Bible studies in Old Crow, Yukon. Rodger writes: 'I have been preaching in the historic village church. The attendance has risen, Sunday school has tripled. We wish you could be here and see what's happening. You would be thrilled.' Rodger adds, 'The Arctic economy is a test of faith. Everything is very expensive since it must be flown in by airplane. Gas is \$8.00 a gallon. Most things we simply do without.'" —*RopeHolders*

#### GUATEMALA

"Children came from all directions, and 232 registered the first day," writes Helen Reiff, EFM missionary, of a vacation Bible school at Carrizal Grande. "Marleny expressed that it was a very blessed and profitable Bible school. Several children and teenagers gave their hearts to the Lord. Brother Gonzalo, the pastor, was thrilled. Many of the parents of these children have started to come and some have found the Lord as Savior." —*Missionary Herald.*

#### SOUTHERN AFRICA

Pieter and Hester Marias (FEA) and their helpers, Glen and Stephanie Gault, and Philip Geise, also Thornton and Bertie Merrifields (ICHA), are expending every effort to take advantage of unprecedented open doors in Botswana, Namibia, Zambia, Zimbabwe, Mozambique, Lesotho and the Republic of South Africa. Workers are needed, not just to enter new areas but to teach new converts the Word of God. The Merrifields tell of giving a few hasty lessons to new converts and then putting them in charge of a newly formed group of believers. We repeat Pieter Marais's appeal: "Give me 100 missionaries; I could put them all to work!" —*RopeHolders* ■



#### HOW TO MAKE FRIENDS

*"I try so hard, but I still can't make friends. What's wrong with me?"*

**M**aking friends begins by looking at ourselves. If we are trying desperately just to meet our own needs, we can become guilty of "using" people." Jesus' "giving principle," on the other hand, works for relationships. Remember His words, "It is more blessed to give than to receive" (Acts. 20:25). God's love perfects us (I Jn. 4:16-17). He designed us to need friends, but no other friend can do for us what God can. His unselfish love completes us as we receive it, and as we give it.

To do this well, we must learn to see ourselves as God sees us. God values us (Eph. 2:4-8). To believe we have no value disregards God's grace and makes us believe no one else will value us either. This can lead to a "self-fulfilling prophecy." It also holds true that if we do not have contentment with God, we will never be content with people.

Our approach is also important. If you try too desperately to make people like you, you will drive them away by forcing yourself into their personal space. You want to be invited in. The opposite problem is to withhold yourself from others because you don't believe they could know you and still like you. Your fears block your ability to relate.

Ask for and then listen to the advice of people you trust. Give the qualities that you want others to give to you (Mt. 7:12). Accept imperfection—theirs and yours. Do not drain others by trying to meet only your needs. Your unselfishness will be good for your friends and good for you (Mt. 10:39). Be a joy, a listening ear, and a committed friend (Pro. 17:17). I think people will seek you out because they need you. ■

*"Mending Nets" explores God's readiness to mend the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. He invites our readers to send questions to be addressed in this column. His e-mail address is [Mendingnets@gbs.edu](mailto:Mendingnets@gbs.edu).*

➔(p5) Let us hear it again and let it ring in our ears and echo in our hearts: *“How then can I do this great wickedness and sin against God?”*

For this is still the shield which we must raise when we, too, are tempted to sear our conscience and sell our soul. Used by all the saints in their bitter conflict, it is a protection sound and sure, forged in that principled allegiance to God Himself which underlies all holy character. That allegiance is unalterable and absolute, and it determines everything that we are and everything that we do.

Thus, Joseph revered God and loved Him above all else; and with that commitment, he could not sin, because He would not. To be sure, adultery with Potiphar’s wife was a vile sin against Potiphar; but far worse, adultery with Potiphar’s wife was a vile sin against God. Joseph’s loyalty was absolute, and he would rather have died in an Egyptian dungeon than to have offended God.

Most of us are not like Joseph. Except for regenerating grace, it is not God but ourselves whom we love and revere above all else. It is true that by nature, we are religious; but it is also true that by nature we are sinful. This means that we want God, though on our own conditions, but that at the same time we want the false value system which continually wars against Him. This system is what the Bible calls the “world”; and because the world panders to our self-centered desires and plays to our self-centered loyalties, we are easily seduced by what it has to offer—“the lust of the flesh, the lust of the eyes, and the pride of life.”

So often this happens, even within the church. At first we murmur soft objections to what we find uncomfortable; but in time our resistance is swept away in the torrent of sensual pleasure, high-sounding excuses, and spiritual compromise. “Vice is a monster of so frightful mien,/ As to be hated needs but to be seen,” wrote Alexander Pope. “Yet seen too oft, familiar with her face,/ *We first endure, then pity, then embrace.*” So we excuse sin, trifle with it, and then indulge it, even though informed conscience cries out that it is an outrage to God and a violation to our own integrity.

Our real problem, though, is not so much a lack of holy conduct as it is of holy character. Everyday we make choices about doing right or wrong, but these choices are all based in a prior and far more basic choice to be the kind of people which we have become. Character determines choice, and principle determines purpose, as our Methodist forebears knew. This is exactly why they were so fervent when they sang these solemn words of Charles Wesley: *“I want a principle within/ Of jealous godly fear;/ A sensibility of sin,/ A pain to feel it near;/ I want the first approach to feel/ Of pride or fond desire;/ To catch the wandering of my will,/ And quench the kindling fire.”*

For they knew, as we must know, that it is this “principle within” which is the foundation for all that “holiness of heart and life” which they continually pursued and

which we must continually pursue if ever we are “to see the Lord.” This is the basic direction of the heart for all those who would be godly in Christ Jesus, and it continually re-enforces their purpose to do what is right and to renounce what is wrong. *“That I from Thee no more may part,/ No more Thy goodness grieve,/ The filial awe, the fleshly heart,/ The tender conscience give;/ Quick as the apple of an eye, O God my conscience make!! Awake my soul, when sin is nigh,/ And keep it still awake.”*

But what does this mean? Really, it is very simple and very basic. The “filial awe” is that profound respect which we as His children have for our Heavenly Father, who also is our God. The “fleshly heart” and “the tender conscience” refer to that quick sensitivity which causes us to love what God loves and to hate what God hates. Walking carefully with Him by faith in His Son Jesus Christ, enabled by His Spirit and guided by His Word, we are so transformed by “the renewing of our minds” (Rom. 12:1) that we readily react as He reacts.

Without this “inner principle” in the soul, external conformity to denominational rules, tribal taboos, and traditional “holiness standards” becomes a hollow and dreary performance. Granted, we may tenaciously hold on to inherited patterns as a sort of grim and gritty duty, deter-

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mined to “preserve our heritage” as a sort of “living history” re-enactment. But this soon becomes a brittle shell with a rotten core; and in time it will crumble under the crosscurrents of intellectual challenge and contemporary pressures.

Laments are heard increasingly now among us that our people—and especially our youngsters—are no longer committed to the lifestyle issues which the holiness movement has embraced from its beginning. Frankly, there is cause for these concerns. Laxity in the use of music and entertainment, decreasing respect for the Sabbath, and increasing worldliness in dress must be identified

and confronted. For they are all symptoms of the same disease which has brought havoc to great spiritual movements.

But treating the symptoms without healing the cause is as futile as dowsing malignant infection with Dr. Hokum’s Snake Oil. Too often we have done that, trying to shore up the tottering timbers of our spiritual subculture by fiery exhortations and enacted decrees rather than by sound Biblical application and renewed emphasis upon “the filial awe” and “the tender conscience” which is the basic motivation for all holy living.

This appeal comes from a deeply-committed conserv-

ative who is as distressed as anyone in our movement by the erosion of our landmarks of Christian lifestyle. But we will continue to see them topple unless we see a revival of a thorough-going and authentic Christianity which will reconnect holy conduct with holy character and the outer life with the “inner principle.” *“If to the right or left I stray,/ That moment, Lord, reprove,/ And let me weep my life away/ For having grieved Thy love;/ O may the least omission pain/ My well-instructed soul,/ And drive me to the blood again/ which makes the wounded whole.”*

We, too, are in mortal combat for our soul. Around us everywhere is the brutal evil that would destroy us, and Joseph’s shield is the one defense that will deliver us. Used by all the saints in their bitter conflict, it is a protection sure and sound, forged in that principled allegiance to God which underlies all holy character. So we lift up Joseph’s shield—carefully, courageously, and confidently—when we, like him, are solicited to sin. “How can I do this great wickedness and sin against God?” ■



**By Anita K. Brechbill**

*“To obey is better than sacrifice...” (1 Samuel 15:22).*

**O**ur obedience is crucial to God’s economy. How often He has said, “If you will...I will.” Obedience has been relegated to one of the back rows, while faith is promoted to a higher and higher position, thus being given the dangerous and unscriptural reputation that it can operate on its own. Faith is not an abstract. It is not an intellectual exercise. Faith is the result of standing in perfect agreement with God. “Without faith it is impossible to please God,” but without obedience faith is impossible. ■

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



# Interchurch Holiness Convention

April 22–24, 2003

Dayton Convention Center, Dayton, Ohio

“A Heritage to Keep, A Heritage to Share”



DON DAVISON  
Tour Director



GAREN L. WOLF I  
SWSE Director



DEANNA WOLF  
Assistant Director



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God's Bible School & College  
Cincinnati, Ohio*

**SPRING TOUR**  
**March/April 2003**

**March 23** Sunday 10:00 AM  
Bible Holiness Church, Frankfort, IN  
Rev. Mark Mowery (765) 654-7901 (Ch)  
(765) 654-8170 (H)

**March 23** Sunday 5:00 PM  
Wesleyan Bible Holiness Church,  
Summitville, IN  
Rev. Duane Quesenberry  
(765) 536-4236 (Ch) (765) 536-2349 (H)

**April 4** Friday 7:30 PM  
Northwestern PA GBS Rally  
Held at: Crawford Center, Emlenton, PA  
I-80 Exit 5, Rte. 38 N into town  
Rev. Gary Warinner (724) 735-2369

**April 5** Saturday 7:00 PM  
Beavertown God's Missionary Ch.,  
Beavertown, PA  
Rev. James Plank (570) 837-7813

**April 6** Sunday 10:00 AM  
combined service  
Evangelical Brethren Church,  
Hanover, PA  
Rev. John Whitaker (717) 637-6827

**April 6** Sunday 6:00 PM  
Cross Pointe Church of the Nazarene,  
Salisbury, MD  
Contact: Rev. Joel Bieler (410) 742-3840

**April 7** Monday 7:00 PM  
Schenectady Pilgrim Holiness Ch.,  
Schenectady, NY  
Rev. Tim Forsee (518) 355-2295

**April 8** Tuesday 7:30 PM  
Emmanuel Wesleyan Church, Gratz, PA  
Rev. Tim Dotson (717) 365-3589

**April 9** Wednesday 7:00 PM  
Danville Holiness Church, Danville, OH  
Rev. Gary Jackson (740) 742-2485

