

GOD'S REVIVALIST

December 2008

and Bible Advocate

*Merry
Christmas*



the editor's view



LARRY D. SMITH

CHRISTMAS JOYS AND CHRISTMAS SORROWS

M“My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour...,” declared Mary the Virgin. “For he that is mighty hath done great things for me, and holy is his name.” We think of her especially now that it is Christmas, since it was through her womb that Jesus came to us. Gladly we repeat the greeting brought to her from heaven: “Hail, thou that art highly favored, the Lord is with thee. Blessed art thou among women!”

Mary’s joy was boundless; and so is our own, for He who did great things for her has also done great things for us. “Who for us and for our salvation came down from heaven...and was made man. And was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day he rose again according to the Scriptures....” We adore Him lying on His manger bed, while the angel band cries out above us, “Great tidings of great joy! Glory to God in the highest!”

“Yes!” we gladly answer. “Great tidings of great joy!” For to us “is born this day in the city of David a Saviour who is Christ the Lord!” Alleluia! For it is joy—blessed, pure, and boundless joy—that pours exuberantly from our hearts to encompass all this holy season, sending us caroling, laughing, and feasting—embracing our friends, wrapping our gifts, and bedecking our trees. Alleluia! Merry Christmas!

But joy is also the theme of Easter and of Pentecost, as well as Christmas—these three great festivals of the Christian Year—as well as of every other day in which we live. Even the solemnities of Holy Week, climaxing on Good Friday, echo the joy of our salvation, purchased though it was at such tremendous cost. So for Christians, joy is the glittering thread that binds all our lives together in the fellowship we share with Jesus in His Church.

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the president's page



IT'S A WONDERFUL LIFE

by Michael R. Avery, President

The *Greatest Gift*, written by Philip Van Doren Stern, is a story about a man who wants to accomplish something in his own life but is so busy helping others that life seems to pass him by. Despondent over what appears to be a very ordinary—if not a wasted—life, he wishes he had never been born. He gets his wish, and through the help of a guardian angel he sees the world as it would have been had he never lived. After viewing life from such a unique perspective, he concludes that life is indeed a wonderful gift. Though Stern never found anyone willing to publish the story, it finally found its way into the hands of filmmaker Frank Capra, who turned it into the all-time Christmas classic *It's a Wonderful Life*.

I have not had any life-changing visits from a guardian angel, but I have had my perspective on this

life altered in recent months. I am one of those Christians who truly believes the best is yet to come! It has not been tempting for me to spend any time or money collecting the trinkets and toys of this present world. I have not craved houses and lands. I have had a good life, a happy marriage, and wonderful children, who are now grown and established; and so any time God is ready for me to go, I am ready. There are no sad stories, no regrets about leaving, and no struggle to grasp a few more fleeting moments of time here on earth.

It's been a great journey! (For those who are shocked by this, no, I am not depressed; and, yes, I would like to know my grandchildren.) After all, earnest Christians live with a very loose grip on this present world. Right? Right! We are only pilgrims passing through the temporal headed for the eternal. Right? Right! This life is inferior at best, and the sooner we slip the bonds of mortal existence and are clothed with the eternal, the better. Right? Not quite!

Some months ago God began to speak to me about the wonderful gift He has given us in our earthly physical life. It should not be minimized or demeaned because it is not as blissful a state as the life to come, nor should one just endure it until liberated by heaven. Rather, it should be lived with deep gratitude and respect as a wonderful gift from God. It is good, not because I make it so, but because He has made it so.

God created life and declared it good. God gave Adam and Eve each other and the created world around them to enjoy richly. He considers this physical life sacred and reserves the severest penalties for those who destroy it. The first promise attached to a commandment was the promise of a long life. God often promised length of days as a way of honoring His faithful servants in the Old Testament. All of this is still true, despite the fall of man and the curse of sin. Obviously, God sees the life He gives us as very good!

Don't confuse God's gift of life that is good with what the world calls the "good life." The two are polar opposites. The citizens of this present world chase after the "good life," grabbing all they can get and holding it as tightly-fisted as possible. They generally succeed in keeping it long enough to make themselves thoroughly miserable before losing it all. Christians, however, have given up the "good life" so that they may enjoy a life that is truly good. They do not grab for what they can get but rather hold everything they possess in an open palm. They clutch nothing to themselves but God. Thereby they can enjoy all things without those things affecting their joy.

If God views our earthly life as good, then His perspective ought to become our perspective. We should see every moment of our life here as a blessed gift to be richly enjoyed, life as a glorious journey marked by His grace. (p9)➡

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of *God's Revivalist* nor those of the administration of God's Bible School. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense.

ON PASTORING

I just now got to read the "President's Page" [October 2008]. Dr. Avery's statement that "replenishing them [pastors] requires a time of solitude where one can engage the means of grace in an unhurried way with God. A life without such a time easily becomes destructive," I found to be the key to my own life as a pastor. I learned from my own father that my mornings were to be given to my study and the afternoons and evening to calling and family.

It was the practice of my ministry to begin each day in my study with a season of prayer, and I found that three things happened during this time of prayer that would last anywhere from thirty minutes to an hour-and-a-half. First, it renewed my own soul and gave me a rest in spirit. I usually prayed every day for my people, and found that often the Holy Spirit would zero in on those that had special needs. Third, I also found that in praying for my people, God would often give me leadings about messages (not just sermons) to preach. After my prayer time, I gave myself to Bible reading and study. Yes, there were times when this schedule was interrupted, but that was the pattern.

H.C. EMMERT
Email

I have enjoyed the *Revivalist*, especially your write-up, "Pastor, Remember Your Sabbath Day!" (*God's Revivalist*, October 2008), and also Larry D. Smith's "The Editor's View." I am praying for the school and college every day.

NANCY WAYMAN
Susquehanna, Pennsylvania

(continued on page 21) ➡



the world to win

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

BRAZIL. "In Lake Cana, God has saved many, and His presence has been constantly realized in the services. Last month I was with the brethren there, [and] you could see the shine of God on the new converts and their testimony, saying, 'Jesus saved me.' Oh, how happy I am seeing people freed from the shackles and chains of the power of the devil. Alleluia." —Pastor Manuel (from Menaus), *The Immanuel Missionary*

CAYMAN ISLANDS. "Education is a valuable tool in many areas. Cayman children have access to good schools with a wide variety of subjects. Thankfully, many of the schools have strong religious leanings and promote the Bible and its philosophies in practice, not just theory. Several of our youth at Red Bay Church received honor in their school-leaving ceremonies this year. [But graduating] from high school or college does not have to be the end of our learning. Red Bay has implemented classes through Caribbean Bible Institute...[which] can be taken as a credit with studies from Evangelical Training Association out of Wheaton Illinois." —*Church Herald and Holiness Banner*

MYANMAR. "Cyclone Nargis, a category-3 storm that lasted more than 10 hours, hit Myanmar May 2, 2008, with winds up to 120 miles per hour. Seawater surged as high as 12 feet. Two of Myanmar's seven FM [Free Methodist] churches were impacted along with a boarding school and International Child Care Ministries kindergarten. Thousands of people lost their lives. Buildings were damaged. Survivors were left without food, shelter or drinking water. Free Methodists in North America, Hong Kong and Taiwan sent more than \$26,000 for Myanmar (p19) ➡



Every Day Shall Be Christmas Then!

BY REV. JOHN L. BRASHER

It is well to observe the great feast days of the church, one of the most important of which is Christmas. The birth of Jesus Christ was ordered in the calendar of God, but the day of the month and year have been appointed in the calendar of men. Bypassing the question of whether it was in December, April, or some other time, we celebrate the glorious fact that He was born—born of a Virgin, as predicted; in Bethlehem, as predicted; and of the line of Abraham, Isaac, Jacob, Judah, Jesse, and David, as predicted. He also fulfilled many other prophecies which had been given centuries before.

What a word is *Christmas!* What memories come thronging the halls of our being as we repeat it. We recall the thrill of Christmas Eve, the inexpressible excitement of Christmas dawn, the eager feet upon the stairs, and the eager faces lifted above the bed covers. When will everybody be astir so that we may see what kind hearts and hands have placed for our surprise? So Christmas morning comes, perhaps with frost in the air, with crystals of snow gleaming under the retiring moon, or sparkling under the touch of the kingly sun.

What memories come of rustic decorations of cedar, pine and holly, and of great logs glowing and crackling in the old chimney. And what is that which bulges the stocking, hung by the mantel, and what is that package under the tree in the corner? Memories come flooding back of loved ones coming home, or of dearest friends mingling their gladness with ours. And how short the day! Why does the sun hasten toward his western pillow to put my world to sleep? And will it ever come again? How long it seems till then.

In spite of the selfishness, greed, and the horrid tread of war that brings sorrow to our world, let us remember the joys of Christmas, and the words of Him whose birth we celebrate: *"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."* (p9)➡

God's Gift Through You at Christmas

by Hubert Hotchkiss

Some years ago the *New York Recorder* published the following incident:

On Christmas night I stepped into a cheap restaurant in Park Row for a cup of hot coffee. As I took my seat at one of the tables, a ragged little boy planted himself on the stool opposite. There was a wolfish glare in the boy's eyes as he fumbled a nickel and said, "A plate of beans."

I sipped my coffee and watched the boy ravenously devour the beans. Whispering to the waiter, I told him to bring a plate of corned beef, some bread and butter, and a bowl of coffee for the boy.

The little fellow stared for a moment and began his meal. In a few minutes the beef, bread, and coffee had disappeared; yet the boy's appetite was not satisfied.

"What kind of pie do you like?" I asked.

"Most any kind; they are all good," replied the boy.

"Bring some mince pie and pumpkin pie," I said to the waiter.

The boy gazed at the two pieces of pie in wonderment and then looked up shyly and pushed his nickel toward me.

"What's that for?" I asked.

"To pay for the spread; it is all I have got," he said.

Taking a quarter from my pocket, I laid it on the boy's coin and pushed them both across the table.

"Is them for me?" said the boy, with his mouth full of pie. "Am I to have all that?"

"Yes; this is Christmas night, you know."

"Yes, I remember; but I had no money for my lodging, so I did not get any of the dinner down at the Newsboy Lodging House. Thank you, mister; you is good to me."

Months passed. One day a boy stopped me near the Brooklyn Bridge. "Say mister," said he, "I owe you a quarter. Here it is." Recognizing my Christmas guest, I gently refused the money, telling him that he had better keep it.

"No, you take it," he persisted. "That supper and the quarter you gave me brought me good success and I have not been so hungry since. You was so good that night, and I want you to give some other boy a Christmas supper."

Think of the Christmas night so long ago when the greatest and most valuable Gift ever given to poor lost sinners was bestowed—the Gift of God's dear and only Son. The message came from God's heart and the

angels brought it. It is a message to "all people" and a personal message "unto you" (Luke 2:10,11).

Jesus was born to die. He was born to die for wicked men. He was not selective about whom He came to die for—the rich and poor, the learned and unlearned, the young and old. All races and all societies have experienced the saving power of Jesus' atonement. Because Jesus came to die for each and every person, it is possible for all people to rejoice during Christmas.

Christmas is the excitement, glow and joy produced by mixing human need with the fulfillment of divine promise. Jesus was born to die. He came as a gift of love to meet the great need of mankind.

Many of the gifts we give today are not needed. They often are not even gifts of love but rather gifts of obligation. The glow and joy of Christmas is lost as we lose our vision of giving to help mankind and meet the needs they have.

The glow of Christmas will return as we bring together the action of giving for a real human need and the fulfilled promise of God. It will be Christmas when you let God love and give to others in need through you. ■

Hubert Hotchkiss was editor of *God's Revivalist* from 1985–1988.



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Report from Aldersgate Forum

by Edsel Trouten

In Session October 21–23

Higher Ground Conference and Retreat Center in the beautiful wooded hill country of eastern Indiana was the setting for the Aldersgate Forum, October 21–23. This was one of the most exciting events that I have participated in for many years. Over forty students, faculty, scholars, and pastors spent the better part of three days listening to carefully-researched papers on “Divorce, Remarriage, and the Church.”

Presenters included Wally Thornton, pastor and historian; Larry D. Smith, editor of *God’s Revivalist*; Allan Brown and Phillip Brown, both professors at God’s Bible School and College; Randy Huff, professor at Kentucky Mountain Bible College; and Steven Smith, a graduate student at Trinity Evangelical Divinity School.

As the papers were presented, then discussed, one could sense the tension between “Understanding the Issues” and “Ministry to the People,” both of which were specifically embraced in the forum’s call published in the October *Revivalist*. Fidelity to the teaching of Scripture and, at the same time, ministry to the hurting was the continual burden heard and felt in the sessions.

GBS President Michael Avery led the two evening sessions, which were focused on “the strengths and weaknesses of the Conservative Holiness Movement.” We zeroed in on our “core values”—what they were at our beginning, what they are now, and what they should be. Having been part of the CHM from its earliest days, I was encouraged to see that despite different emphases, our actual core values remain the same. Although we can still articulate these, we concluded that we are not doing a very good job of conveying them to a lost and hurting world. ■

“From a local pastor’s perspective, the Aldersgate Forum provided an excellent opportunity for collaboration and counsel. I sensed a real commitment to strengthening our movement and finding consensus on the important issues confronting us. My thanks to GBS for realizing the need for stimulating and scholarly discussion of important biblical truths.” —P.D. Wolfe

“It was a privilege to sit in as a lay person and hear what the alternating perspectives were. I was amazed by the benefit of hearing the issues from an original textual and historical perspective. Once again it proved to me that labels and polarizing statements are not justified when we cannot understand the underlying concepts. That is not to say there are not erroneous positions that need to be repudiated, but it does show we need to understand the basis before determining our course of action or belief.” —David Gumbiner

EDITOR’S NOTE: Sponsored by GBS and coordinated by its ministerial education faculty, Aldersgate Forum is not designed to take formal “positions” on pressing issues among us, but to bring scriptural, scholarly, and practical insights to those issues. The papers at the Forum are being edited and eventually will be made available to the public.





— Called Unto Holiness —

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

PREACH HOLINESS!

by the Rev. H.M. Couchenour

Holiness preaching is essential. The apostle Paul states in his letter to the Ephesians that one object of the Christian minister was “for the perfecting of the saints” (Eph. 4:12). We must recognize this and give the doctrine of holiness prominence. For holiness preaching is definitely scriptural preaching, and there are several things that characterize it.

Holiness preaching recognizes the Bible terms to describe the various works of grace. The Bible is for all ages and for all people. We hear a great deal about changing our phraseology and adjusting our approach to accommodate various schools of theology. How dare we claim to be truly scriptural in our message if we discard the scriptural terms which describe the experience of holiness, such as *entire sanctification, perfection, dead to sin, baptism with the Holy Spirit, and perfect love?*

Holiness preaching is doctrinal preaching. We need to be reminded of the apostle’s exhortation to reject anything “that is contrary to sound doctrine” (I Tim. 1:10) and to speak only the things that “become sound doctrine” (Titus 2:1). Thus we are exhorted to “preach the word, be instant in season, out of season, reprove, rebuke, exhort with long-suffering and doctrine” (II Tim. 4:2, 3). It was when the Romans “obeyed from the heart that form of doctrine which was declared” unto them that they were “made free from sin” and “became servants of righteousness (Rom. 6:17–18).

Holiness preaching is definite preaching. “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (II Cor. 14:8). There was no uncertain sound in Peter’s preaching on the Day of Pentecost. It was clear and definite; and the people, being pricked in their hearts, cried, “What must we do?” Definite preaching is heart-pricking preaching. It is definite on the twofold nature of sin and the twofold deliverance from sin. There can be no question or evading the scriptural teaching of two definite works of grace. It

is this that distinguishes us from all others and brings light and deliverance to needy hearts.

We cannot be guilty of the practice of a certain pastor who, when explaining his method of preaching, said: “I preach holiness in such a manner that my people do not know what I am talking about; and since they do not know what I am talking about, there is no offense in my message.” No offense and no victory! A layman, expressing his appreciation for the ministry of a certain evangelist, said, “I like that man and his preaching because you can understand his message. When he preaches, his congregation sees their needs, and many seek and find victory. Definite preaching results in definite victory.

Holiness preaching is anointed preaching. “And my speech and my preaching was not with enticing words of men’s wisdom, but in demonstration of the Spirit and of power” (I Cor. 2:4). To preach with the anointing and power of the Holy Spirit is the privilege of every holiness preacher, for there is a fullness of power that only sanctified preachers know.

Holiness is the message that God has entrusted with us. We must declare it. “Holiness,” declared Bishop Foster, “is definitely a Bible doctrine. It breathes in the prophecies; it thunders in the law; it murmurs in the narratives; it whispers in the promises; it supplicates in the prayers, it sparkles in the poetry; it resounds in the Psalms; it speaks in the types; it glows in the imagery; it voices in the language; and it burns in the spirit of the whole scheme from Alpha to Omega—from the beginning to the end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment!

Yes, preach holiness! ■

The Rev. H.M. Couchenour, Methodist author, evangelist, and educator, was once president of the National Association for the Promotion of Holiness. This article is reprinted by permission from the Convention Herald, April 1982.

➡(p3) I don't need health or wealth or popularity or beauty or anything else to make my life good. All I need is to walk with Him and remain in Him moment by moment. Such a view of life is neither a shallow optimism nor a refusal to acknowledge the deep darkness that life can bring. It isn't ignoring the curse of sin and its awful physical consequences. But it is refusing to let those things blind us to the ultimate goodness of this life. It is acknowledging that every day is a gift from God—a gift that when received gratefully can transform the most common and ordinary moment into joyful living. It is a statement of faith that says pain, sorrow and trouble do not define my existence, determine my happiness or have the last word!

If God sees life as good, then His perspective should be reflected in the way we live it. God has given me some real-life object lessons to illustrate this point. Oscar Johnson, a dear friend, died recently after battling cancer for several years. Oscar's life taught me so much about how one should truly enjoy each and every day. Oscar knew for over two years that he was dying. The joy and optimism with which he lived those years was a powerful witness to hundreds of people. During his last hospitalization, I was alone with him and took the opportunity to tell him how much he meant to my family and me and to say goodbye. That opened the door to talk about dying. He said to me, "Brother Avery, I have never walked this way before. I don't know what you're supposed to do when you're dying." And then with a big smile he said, "So I'm just going to enjoy my family, witness to my doctor, and take a nap." Oscar was holding life in an open palm. He was rejoicing in every moment he had, and others were incredibly impacted by that joy.

A few weeks ago I attended the funeral of alumnus John Case, Jr. John died suddenly from a rare form of cancer at the age of forty-two. Hundreds came to the viewing and the funeral. His life had impacted so many people for what appears to be one primary reason—he loved life, and it showed! From the twinkle in his eye, to the lilt in his voice, to the humor in his words, John left those around him with the feeling that life is good and that he was enjoying it! A simple phone call from John could be the bright spot in a person's day. What a great way to live! It is doubtful that anyone was ever influenced toward the life to come by someone who despised the one he or she was living now. Life is good, and as Christians we should demonstrate that goodness to those with whom we interact.

As we celebrate God's unspeakable gift in Christ this Christmas season, it would be good also to celebrate another of His wonderful gifts—the gift of life. Important celebrations require planning and thought. Last year on Christmas morning, before my family and I opened our gifts, we read the Christmas story, prayed together, and then I read some prepared remarks about how good God had been to our family and how grateful I was for each of them. I then mentioned some specific things about each one that I deeply appreciated. After I finished, each family member did the same. At times we were so overcome with emotion we couldn't speak. When it was over, we embraced each other and realized anew how wonderful life really is! If you're alone, read a prepared letter to God and thank Him for the life He has given you. You will not be alone for long! Whatever your circumstance, don't miss an opportunity this year to celebrate all of life. Because it really is wonderful! ■

This article, which first appeared in this publication December 2007, has received such wide and appreciative interest that it is reprinted at President Avery's special request. In the midst of economic troubles and political uncertainty, it is reassuring to know that, indeed, "It's a Wonderful Life," as we live triumphantly in Christ. —LDS

➡(p5) *"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless: I will come to you." "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."*

In spite of all that is wrong and threatening, remember that God is not dead—that Christ lives forevermore! As the poet has written, it seems that "Right is always on the scaffold, and wrong forever on the throne." But remember, as the same poet has added, "That scaffold sways the future, and behind the dim unknown standeth God amid shadows, keeping watch above His own." This Christmas let us also remember these lines: *The cross that He gave may be heavy, / But it ne'er outweighs His grace; / The storms that I feared may surround me, / But it ne'er excludes His face.*

So we will rejoice in Him! Men and women have failed, but Christ has not. *His day of triumph hastens. He will not fail nor be discouraged. "The government shall be upon his shoulder and...of the increase of his government and peace there shall be no end...to order it, and to establish it."* As we celebrate His birth, let us also remember that the day of all days draws near when peace under His reign shall spread her dove-like wings over the whole world, and every day shall be Christmas day. ■

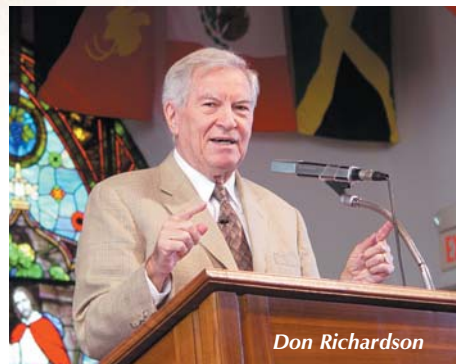
John L. Brasher (1868–1971), a well-known Methodist minister, educator, and evangelist, served on the GBS faculty (1943–1944; 1950). This article first appeared in *God's Revivalist*, December 21, 1944, while Americans grieved the ravages of World War II.



DON RICHARDSON ADDRESSES MISSIONARY CONVENTION OCTOBER 19-21

Don Richardson, renowned mis-
siologist and author, was the main
speaker at this year's GBS Missionary
Convention, held on campus,
October 19-21. He opened the con-
vention at the Sunday evening ser-
vice with an inspiring message detail-
ing how God has used cultural clues
or "redemptive analogies" to prepare
the peoples of the world for the
Gospel message.

As previously an-
nounced, the convention
focus was on "the Islamic
world and reaching Muslims
for Christ." Thus Dr.
Richardson's two additional
messages dealt with the his-
tory of Mohammed and Islam
and the current conflicts be-
tween Islamic and Western civ-
ilization. His books, *Secrets of
the Koran*, *Peace Child*, *Lords of
the Earth*, and *Eternity in Their
Hearts*, were available and sold in
abundance at the convention.



Another delightful presentation
was given by Andrea Whiteman Col-
son. Andrea, a GBS college graduate,
shared many lessons that she learned
from her 14 years of missionary experi-
ence in Romania. The DVD entitled
"More Than Dreams" was also shown
during the morning sessions. This film
documents the story of Muslims who
have converted to Christianity
through visions and dreams of Christ.

Music was provided by several
GBS international student music
groups. International students also
prepared food from their various
countries for the Sunday evening
meal of the convention. Convention
attendance was gratifying and
impressive. —*Dr. Dan Glick, Chair,
GBS Division of International Studies
and World Missions*

STUDENTS PARTICIPATE IN OPEN-AIR OUTREACH

Open-Air Campaigners made
their annual stop at the GBS campus

REVIVALIST FAMILY

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

MARRIAGES



**Alicia Durham (GBS HS '05)
to Paul (GBS HS '02)
McIntyre**, July 19, 2008,
Loveland, OH, the Rev. Ray
Campbell and the Rev.
Wesley Holden officiating.

The bride is currently a GBS college stu-
dent in the Division of Teacher Education.

BIRTHS

To **Brant and Merrilee (Stetler)
Luther**, Alliance, Ohio, a son, **Brett Allan
Luther**, born July 24. Both parents are
GBS alumni.

To **Dr. Steven (GBS 1990-91) and
Melissa Miller**, Greenfield, IN, a son,
Ethan Reagan Miller born September 27.



Ethan has a sister Kaitlin, 5
years old. Steven practices In-
ternal Medicine at the Rouse-
bush VA Medical Center in
Indianapolis, IN, and is Med-
ical Director and CEO of Ad-
vanced Wound Care Solutions. He is also a
member of the GBS Board of Trustees.

DEATHS

Walter Wilbur Forrester, 85, of
Grove City, OH, died September 25,
2008. He served in the US Army during
World War II and later attended GBS
from 1945-1949, taking both high school
and college classes. While there, he
helped prepare the great Thanksgiving
Dinners and also managed the lunch
room. For 20 years he served as a pastor



October 13–16, conducting training sessions and coordinating students and staff members in public Christian witnessing. Under the general direction of Dr. Mark Bird, head of GBS’s growing ADEP program, the fall 2008 Open-Air Outreach Seminar included sketch board training and sessions on how to present the gospel in open-air meetings. GBS students, augmented by students from Union Bible College, participated in open-air witnessing at Cincinnati’s downtown Fountain Square, which included

preaching, music, counseling, and a prayer station. Students also held “kids meetings,” including one in a park near GBS.

“I am very thankful to God for giving us great weather,” remarked Dr. Bird, who emphasized the following “benefits of our time out on the streets”: (1) students put to practice what they had learned; (2) students were inspired to do even more evangelism; (3) people were given the light of the gospel and drawn closer to God; (4) greater visibility

was given to the school. He added, “We found Open-Air Outreach meetings to be a great way for us as kingdom people to focus on reaching out to the marginalized and the lost.”

TEACHER EDUCATION CLASSROOM NAMED FOR ALMINA AND ERSKINE HUGHES

The Division of Teacher Education has finally found a place to call home—a classroom of its very own, located on the (p16) ➡



and was most recently a member of Grove City Church of the Nazarene. He was also a carpenter and spent 30 years as a self-employed home remodeler. He is survived by his wife Opal, to whom he was married 60 years; his children, Glenn, Ann, Ken, and Paul; five grandchildren, and five great-grandchildren. Funeral services were held in Grove City with burial at Concord Cemetery.

Barbara Jeanette Ritchie, 68, of Robbins, TN, died September 29, 2008. She and her husband, the Rev. Larry Lee Ritchie, pastored Nazarene churches for over 25 years in Iowa, Indiana, Tennessee, and Kentucky. After his death in 1987, she moved back to Tennessee to help care for her aging parents. She worked as an accountant at Historic Ruby, Inc., and was a member of Pleasant View Church of the Nazarene, Allardt, TN. Services were held in Oneida, TN, with interment in Barterville, KY.



MISCELLANY

Melvin and Joy Schaper, Ochelata, OK, celebrated their 60th wedding anniversary, November 11, 2008.

Both Rev. and Mrs. Schaper are former GBS faculty members, and he is an alumnus of the college and member of the Board of the Trustees. ■



I remember GBS...

NETTIE PEABODY

QUIET, MODEST, HUMBLE SAINT

BY WESLEY DUEWEL

Nettie Peabody, from Minden, Louisiana, was registrar of the Christian Workers' two-year course sponsored by God's Bible School. She was very quiet, modest, and not very expressive. But she was a real woman of faith, a really humble saint.

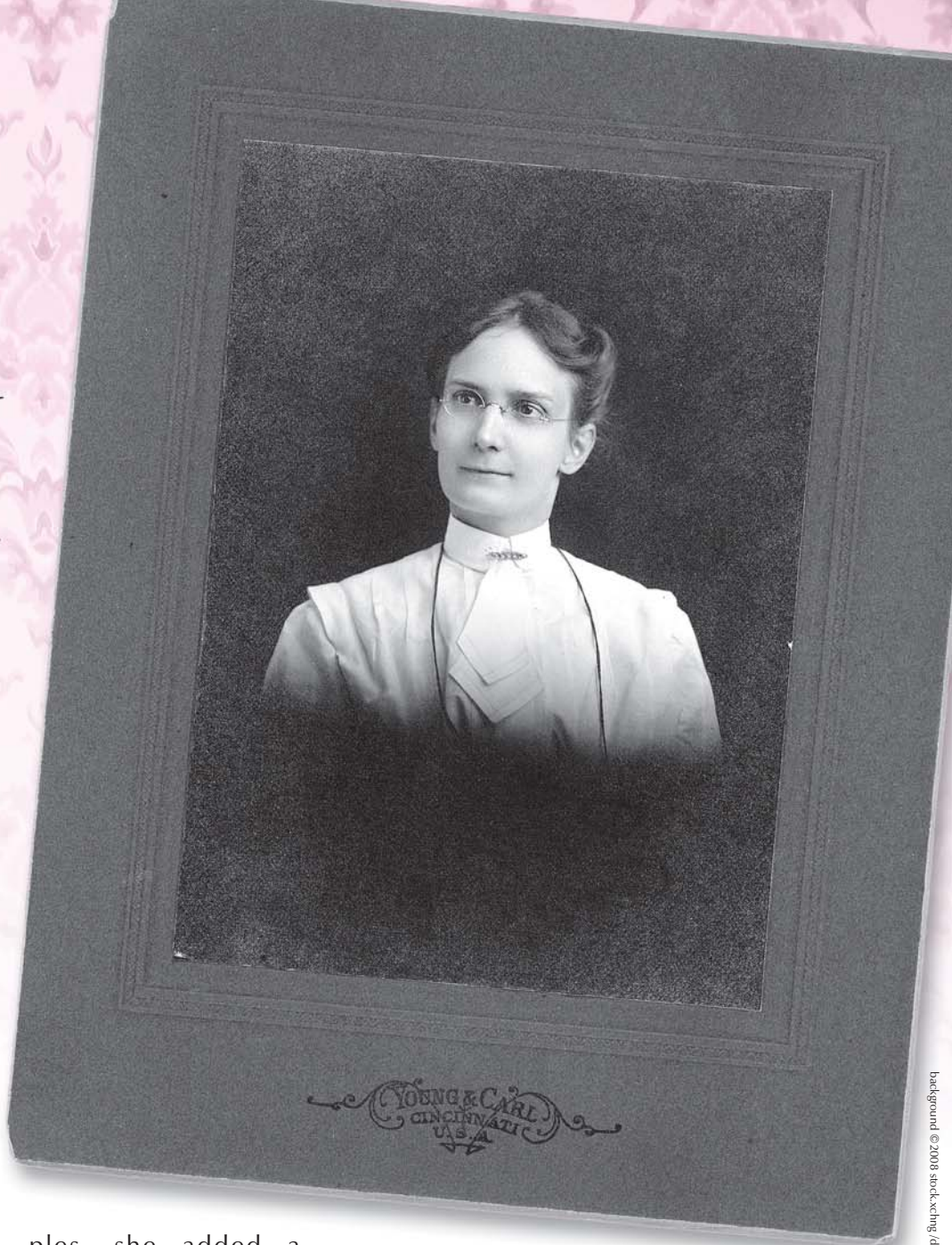
For my first year or two at GBS, Miss Peabody was the one who granted the permissions for "special privileges." Men and women students were kept rather separate. If a couple were engaged at the beginning of a school year, she would grant them permission to visit with each other once a month in room No. 13, located on the main floor of the "Christian Workers Building," over the engine room that contained the furnace which provided hot water and heat for the campus buildings.

As dating increased, and there were more than four engaged cou-

ples, she added a sewing room located next to her bedroom, so that eight couples could be provided for. One night a slightly-older couple had been assigned to her sewing room from 7:30–9:30 pm. About 10:30 that night, Miss Peabody, dressed in her nightgown, opened the door into the sewing room, and seeing the couple there, threw up her hands. "Oh, Brother M," she said, "Are you still here?" He responded, "What time is it?" "Why, it's 10:30," she said. "My! How time flies!" Brother M exclaimed. How do I know this?

Because the next month, when it came time to for his dating privileges, he came and asked me if he could borrow my watch since he did not have one.

Students felt Miss Peabody was very strict in regulating the "social privileges." The rumor was that she had been jilted in her younger years. Still later I heard that she had felt a special friendship with Oswald Chambers, who once taught at GBS. I cannot verify this, but I have often been so thankful



to God that she did not become Mrs. Oswald Chambers. As far as I know, Sister Peabody could neither take shorthand nor type. The real Mrs. Oswald Chambers was God's resource to give Oswald Chambers to the world, for she took down all his messages and class sermons in shorthand and later typed them. That is how we came to know Oswald Chambers, whose writings have been such blessings to the world.

One story I heard at GBS about Sister Peabody was told me, I believe, by her niece, Sara Wade Ratcliff, my fellow student who did a lot of office work for Miss Peabody and who later may have taught a few classes in the Christian Workers' Course, a two-year Bible study program available for people who felt called to God's work but were either unwilling or unable to take the full Bible college course of study.

Miss Peabody had a nephew whom I never knew. He had been a student at GBS, but apparently found it difficult to keep the school rules, so dropped out. But, as I was told, he did drive up from Louisiana occasionally to take Miss Peabody home. On one occasion, this nephew was driving her and Sara home for Christmas. Unfortunately he was coming down a hill too fast and came to a narrow, one-lane bridge.

Just then a car came from the other side and entered the bridge. Sara did not know how they avoided hitting the other car when there was no room to pass, but she said the next thing she knew was that they were driving safely on the highway beyond the bridge! I immediately felt this was an answer to Miss Peabody's sudden prayer and faith. It had to be God's mercy and miracle.

Sister Peabody was a great blessing to me personally. How I

respected her walk with the Lord! When I first went to GBS, I had no desire for a college degree, because I thought this was just to get the attention of people. So I enrolled in the Christian Workers' two-year course; and when I came back the second year, I did the same. But I began to get such a heaviness of soul and spent time walking the floor and praying. One day when I was doing this in the Dean's office, he looked at me and said, "I believe you had better go and see Sister Peabody."

I went. I said, "Sister Peabody, I don't know what is wrong with me. I keep feeling I should change courses and take the college course." I had thought to myself, "She will say, 'Brother Duewel, I'm surprised at you!'" That could settle me down. But instead she said, "Brother Duewel, when you signed up for the second year of the Christian Workers' Course (p19)➡

ONE HUNDRED YEARS AGO

CHRISTMAS AT THE GBS ORPHANAGE. "Although the Lord wonderfully blessed at the orphanage Thanksgiving, the little folks are now looking forward and praying in reference to Christmas. There are many things that they need—wearing apparel, shoes and stockings, etc.; but besides these things, we feel that the little ones should have their hearts' desire granted in the gift of some playthings. Remember, anything is acceptable—dolls, wagons, balls, sleds, books, or anything that the Lord may put on your heart to send.

"It means something to amuse these little folks, and there are playthings needed to do it. If you are going to send anything, whether money, or clothing, or playthings, or fruits, or whatever it may be, will you not try to send it immediately? The rush on the trains during the Christmas holidays is great, and if not sent early, your package may be late." —*God's Revivalist*, December 3, 1908. ■

FIFTY YEARS AGO

ON MISSIONARY TOUR. "When we arrived in the USA in July, we had completed five and a half years of missionary work in Taiwan, Korea, and Japan. Now additional places are calling. Time is not too long for us, but we want to give of our best to the Master. Will you pray for us in our plans and journey on this missionary tour? The easy thing for us would be to stay at home, but when two pastors in Korea came to us with the plea, 'Please come over to Korea and preach holiness to us for one year,' how could we stay away? Please do pray! —Dr. and Mrs. C.B. Widmeyer, *God's Revivalist*, December 25, 1958

Editor's Note. Dr. Widmeyer, a GBS alumnus and faculty member, was a well-known Nazarene missionary and educator who wrote the gospel song, "Come and Dine." ■

Down Memory Lane



Selections From
The *Revivalist* Files

Dear Phil

know that's bothering me." Jesus taught in John 7:17 that the only way to know God's will is to be willing to do His will. If you aren't doing what you already know is God's will, you are in no position to learn God's will about what you don't know. If you aren't obeying God right now, all your pleas for God to reveal His will to you are empty. Start obeying, and God will provide guidance by His Spirit (Rom. 8:14).

Scripture gives us at least five criteria for discerning God's guidance in our lives:

1. God never guides us contrary to His word. Divine guidance is always in harmony with Scripture (Isa. 8:20; Deut. 13:1–4).

2. God has placed spiritual authorities, particularly pastors, in our lives to guide us. Hebrews 13:17 tells us to obey those who have the authority over us for they watch for our souls.

3. God has given us parents as counselors. We should honor them by seeking and carefully considering their advice (Exod. 20:12).

4. God uses circumstances to "open doors" and "close doors" of opportunity (2 Cor. 2:12). If a path is God's will, He will open a way for us to tread it. Closed doors may indicate that it is not the right time or that it is not the right path.

5. The peace of Christ acts as the umpire in our hearts (Col. 3:15). When something disturbs our inner peace, we should avoid acting until we can act in full faith (Rom. 14:22).

In my next column I'll address the role our spiritual gifts play in discerning God's will.

Blessings,
Philip ■

Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God's Bible School and College.

KNOWING GOD'S WILL

How do I discover God's will? —Jay

Dear Jay,

Many young people experience mental anguish and soul torment because they fear "missing" God's will, accidentally getting "out" of God's will, or otherwise unintentionally failing to do God's will. However, if you understand God's nature, such anxiety is groundless.

1. God is more concerned about your knowing His will than you are. If you are in a dither over figuring out God's will for your life, you should relax. The omniscient, sovereign, omnipotent God, who created you and brought you into the world for a specific purpose (Eph. 2:10) is far more interested in helping you fulfill His purpose than you ever could be.

2. God doesn't play games with us. God doesn't hide in the bushes alongside life's dangerous path, whispering so quietly that you will miss His warning and wreck your life at the bottom of some ravine. The God revealed in Scripture sends warnings, red flags, prophets, dreams, and even talking donkeys to get the attention of His people. He is the Good Shepherd who goes in front of His sheep so they know exactly where to go (John 10:4).

3. It is God's job to shepherd you into His will. It is not your responsibility to "find" God's will. Think about John 10:1–5 and Psalm 23. Are the sheep responsible to find their pasture? Are the sheep responsible to figure out where the shepherd wants them to go? On the contrary! It is the shepherd's responsibility to lead us to right paths and green pastures and beside still waters.

4. It is your responsibility to do God's will. Here is your part: *to follow the Good Shepherd.* God doesn't need you to know the future or to be a good spiritual forecaster. All God requires of you is to do what He has told you to do. Now stop and think a moment before you protest, "But that's exactly the problem! I don't know what God wants me to do." Isn't the Bible God's revelation of what He likes and doesn't like? Isn't there an amazing amount of information about God's will already given to us in Scripture? For example, "Children obey your parents." "Let no corrupt communication proceed out of your mouth." "Be kind, tenderhearted, forgiving one another."

You may be thinking, "Yes, I know all that. But it's what I don't



mediaminute

Resources for the Christian Family

Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.

Family Christmas Resources

Christ in Christmas – A Family Advent Celebration by James C. Dobson,

Charles R. Swindoll, James Montgomery Boice, and R.C. Sproul
This informative book has scripture readings, songs, and vignettes for each day of the Advent season.

Creating Christmas Memories

by Cheri Fuller

From ideas for Christmas traditions to recipes, homemade gifts, and ways to reach out to others, this wonderful resource will help you to enjoy a meaningful, Christ-filled Christmas!

Our Favorite Christmas Children's books:

Mary's First Christmas

by Walter Wangerin, Jr.

The First Christmas by Carol Heyer

The Christmas Miracle of Jonathan Toomey by Susan Wojciechowski

The Crippled Lamb by Max Lucado

Christmas Music

A Wonderful Time of the Year by Dino

The incredible piano artistry on this CD makes it one of our all-time favorite Christmas recordings. The music captures the wonder and majesty of this most delightful season and is a must-have for your Christmas library!

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to robnrach@paonline.com.

"The Word became flesh and blood, and moved into the neighborhood."

—John 1:14a (The Message)

CATHOLIC LEADERS STRONGLY OPPOSE ABORTION

"Abortion is not a 'Catholic' issue. It is a matter of fundamental human rights. In fact, I believe it is the foundational issue of our time.... A Catholic is duty-bound to ask: Is a candidate fit to hold office if he or she believes it should be legal to kill even a fully developed child in the last weeks of a pregnancy for undefined 'health' reasons?"

These words of Archbishop Jose Gomez of San Antonio underscore the outspoken opposition of Roman Catholic leaders to abortion during the recent US presidential election. Specifically they used strong language to oppose candidates who were known to support legalized abortion rights. Bishop Larry Silva of Honolulu registered the opinion of many Catholics—and of many Americans—that this "one issue alone far outweighs all others: the right to life."

US VOTERS FACE MORAL CHOICES

"This is a great day for marriage," commented Ron Prentice, chairman of ProtectMarriage.com, after the November elections in which California voters approved Proposition 8, which banned gay marriage. "We are gratified that voters chose to protect traditional marriage and to enshrine its importance in the state constitution," he said. Voters in Arizona and Florida also adopted prohibitions of gay

marriage, and in Arkansas a measure was passed that would prevent unmarried couples from adopting children. Bans on abortion failed to pass in Colorado and South Dakota, and voters in Washington approved legislation allowing assisted suicide for the terminally ill.

STUDY SUGGESTS LINK BETWEEN TEEN PREGNANCY AND TV SEX CONTENT

According to an article by Greg Toppo published in *USA Today*, a recent study in *Today's Pediatrics* suggests that there is a direct relationship between "sexual content on TV and the likelihood that teens who watch it will become parents." The study analyzed survey data from about 2,000 teens who answered questions about their responses to 23 popular shows. They found that by "age 16, teens who watched a lot of sexually charged TV were more than twice as likely to be pregnant or father an out-of-wedlock baby as teens who watched very little."

SCIENTISTS REPORT CLONING MICE FROM FROZEN BODIES

Scientists in Japan say they have successfully cloned a mouse from a body that had been frozen for 16 years, theoretically opening the door to a range of possibilities. Controversy continues over the moral and ethical dimensions of cloning animals and human beings. ■

DECEMBER 2008



JOHN JUNG-YUP JI (1994)

"I graduated from GBS in 1994. After graduating from GBS, I entered Azusa Pacific University in L.A. for the MDiv. Then I went back to Korea, where I became a professor at Central Theological College, my mother school. I also established a holiness church in Seoul where I have ministered until now.



"I miss the GBS life even though it is 15 years after graduating. I miss the professors who had such holy faith, the students who gave their kindness to foreign students, and especially the chapel that was full with God's grace and spiritual song. At that time my roommate was Jim Bender. I also miss him. He used to be a good student and a kind roommate.

"Now I am going to send my first daughter, Eun-hae to GBS. I hope that she learns good faith and spiritual music of GBS. This is not only my will, but also her will. She desires eagerly to study at the college where her father studied. I pray for God's grace and blessing always to be with GBS."

EUGENE F. REDDING (1947-1949)

"I was a high school student at GBS 1947-49. At the time I lived in Michigan. That was 61 years ago!! God has been good, and He blesses us beyond measure. I have had an excellent wife for 56 years and also

have four children, fine health, and all that [is] good with life."

"Those days at Cincinnati were real learning years for me. My academic work could have been better. Yet the street experiences have proved to be invaluable. I retired in 1991 from Hallmark Cards, Inc., traveled the route for 15 years, and now lead an active life in Lawrence, Kansas, our home for 50 years. Hard work, personal management, God's providence, and spiritual guidance find us very blessed."

TED HOLSTEIN (1945)

"GBS has meant so much to me and my family. Out of a family of eight kids, seven of us attended GBS. Also, my Aunt Billie Holstein was a missionary to India for around 40 years. Also Uncle C.V. Holstein was a great holiness preacher. We all owe so much to the school. I will soon be 82 after 60 years as a pastor, evangelist, and district superintendent in the Church of the Nazarene. Keep up the good work. I graduated from high school there in 1945.

"I still get the *Revivalist*. What a great blessing it is! I used to have

the job of hauling it to the post office. I love to read it all, but especially the editorials by Smith and Avery. The others who contribute are very good also."

MARY JOBE WALLACE (1958 and 1964)

"Greetings from Rose Hill, North Carolina. I was a student at GBS in 1954, and in 1958 I graduated from high school, then I went on to college (BA '64) and worked in the cashier's office as assistant to Mrs. Freda Elliott. I also sang in a trio with Evelyn Ware and Freda Elliott. Mary Jobe was my name then. The last time I was there at the school was for the 100th anniversary. There had been a lot of changes and improvements. In the last *Revivalist* I saw a lot of students that I went to school with, since I graduated in 1958. I enjoyed my time there in school." ■



We invite our alumni to keep us informed about their lives and ministries.

NEWS FROM THE HILLTOP continued

➡(p11) balcony level of the Miller-Deets Student Center. Not only is this classroom electronically-equipped, but it also offers a designated work and storage area for the education division. Another benefit of this division-specific classroom is that it also provides a bulletin board where divisional news and announcements are posted.

Teacher Education Division faculty and students alike have expressed appreciation for their "new home," the Hughes Classroom, named after GBS alumni Almina and Erskine Hughes, who donated specifically to this project. Thanks! —*Dr. Ken Farmer, GBS Vice-President for Academic Affairs* ■



the Spirit wishes to make in the Christian's life. When we exercise faith in His Word—by reckoning ourselves dead unto sin and alive unto God (Rom. 6:11, 13), God cleanses us of the remaining self-centeredness in our lives (1 John 3:3; 2 Cor. 7:1; Acts 15:9).

Why do we need ongoing cleansing after we are entirely sanctified? At this point, it becomes very important to distinguish between God's cleansing our hearts of the principle of self-centeredness at the moment of entire sanctification from the needed ongoing cleansing of the mental and emotional consequences of self-centeredness that occur as we continue to walk in the light after we are entirely sanctified. There are programmed habits, ways of thinking, and responses to stimuli that became part of our personality while living under the tyranny of self-centeredness. These responses are usually acquired by learning how to get one's "own way" as cleverly and craftily as possible while avoiding censure or punishment. After conversion, the Holy Spirit works in the believer's life to transform his thinking (Rom. 12:2), i.e., to renew him "in knowledge" (Col. 3:10) and to bring to his attention changes that need to be made. The Holy Spirit will direct him and empower him to make these changes. This process continues after entire sanctification.

As long as the fully surrendered, entirely sanctified person walks in the light, he is not guilty of conscious or willful self-centeredness for he is being kept cleansed from all sin (1 John 1:7) and from God's point of view is declared "blameless" (1 Thess. 3:13). Further, the image of God has been restored in the believer's life in the sense that his primary motive now is to please Jesus in everything (Col. 1:9) and to love God and others as he should. The manifestations of this love will improve as the Christian continues to walk in the Spirit and continues to make the adjustments that the Holy Spirit indicates need to be made. (He usually reveals these needs through interaction with other people.) The process of sanctification (making the Christian Christlike in every respect) continues after entire sanctification. We shall not be completely like Him until we see Him as He is at His Second Coming (1 John 3:1-3).



—sermon by DR. ALLAN P. BROWN

Next month we will provide an analogy to illustrate the need for our on-going cleansing after we are entirely sanctified and then conclude our sermon.

"COMMITTED TO EXCELLENCE
IN PREACHING"



**ENTIRE
SANCTIFICATION:
CLEANSING AND
ONGOING OBEDIENCE
Part II**

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

Scripture: Psalm 51:5-8; 10

"Create in me a clean heart, O God; and renew a right spirit within me." (Psalm 51:10)

INTRODUCTION

In our last message we described inherited depravity as "the self-centeredness that resulted when Adam severed his relationship with God and forfeited the sanctifying presence of the Holy Spirit from his life through willful sin." We went on to observe that "as a result of Adam's sin, God ceased being the unifying center of his life. Self took the place of God, and Adam became totally depraved—a condition of complete self-centeredness." We also contrasted mankind before the fall and after the fall. In this message, we wish to learn about God's remedy for inherited depravity.

I. THE NEW BIRTH: GOD'S REMEDY FOR INHERITED DEPRAVITY BEGUN

God's remedy for inherited depravity is to restore in mankind the image of God (Col. 3:10). The first stages in this restoration occur at the new birth. When, by the grace of God, a repentant sinner exercises saving faith, God not only pardons his transgressions but actually makes him a new creature in Christ Jesus (Gal. 6:15; 2 Cor. 5:17). Simultaneous with this event many things happen to the new Christian,

including adoption into the family of God (John 1:12; Gal. 4:5), and union with Christ (John 15; Rom. 6). Because of our union with Christ we are declared to be dead to sin and freed from it (Rom. 6:2, 4, 7).

The person we were in our unregenerate state, a person controlled by the “flesh,” is now said to be crucified with Christ (Rom. 6:6; Gal. 2:20). The Christian is no longer under the control of the “flesh.” As a result of his union with Christ, “the flesh with its affections and lusts” is crucified (Gal. 5:24). According to Paul, a Christian is “not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him” (Rom. 8:9). The tyrannizing power of the “flesh,” as described in Romans 7:14–25, is broken. The Christian is to continue no longer in sin (Rom. 6:1–2). At the moment of the new birth, we put off the “old man” and put on the “new man” which is “created in righteousness and true holiness,” and subsequently we are being “renewed in knowledge after the image of him that created” us (Eph. 4:24; Col. 3:10).

Concomitant with and central to the restoration of God’s image in us comes the call to love God with all our heart, soul, and strength and our neighbor as ourselves (Deut. 6:5; Lev. 19:18; Mat. 22:37–40). With the call comes God’s grace that enables us to begin to learn what is involved in a total love for God and a love for our neighbor as we love ourselves. This aspect of the restoration of God’s image coincides with the sanctifying work of the Holy Spirit that begins in the new birth. First Corinthians 1:2, and 6:11 call believers “sanctified” in this sense (see also Acts 20:32; 26:18; Hebrews 10:10). Progressive sanctification follows (Heb. 2:11). We are being sanctified as we continue our walk with Christ. As one walks in the light (1 John 1:7), the Holy Spirit will bring to the Christian’s attention the need to be entirely sanctified (1 Thes. 5:23–24). This involves a deliberate and on-going full consecration to God of one’s new life in Christ (Rom. 6:13; 12:1) wherein God cleanses the believer’s heart of the remaining self-centeredness. For some, the awareness of the need to be entirely sanctified will come through the reading or preaching of Scripture. For others, it will come through an awareness of inward desires and longings that are displeasing to God and hinder one from loving God totally. Dr. Dennis Kinlaw, describing his discovery of remaining self-centeredness in his life, wrote, “I was a believer; I knew Christ. But I kept a finger on a corner of my life and I wanted to do a little bargaining with God about what He did with me.” [See Dennis Kinlaw, *We Live As Christ*, (Nappanee, Indiana: Francis Asbury Press, 2001), 14]. It was through a growing

awareness of not being totally surrendered to God in every respect that Dr. Kinlaw came to see his need for a thorough cleansing from remaining self-centeredness in his life.

Whether one recognizes the problem of self-centeredness (inherited depravity) or not, God’s command that believers be “being filled with the Spirit” (Eph. 5:18) is His solution to this problem. Being filled with the Spirit (i.e., being entirely sanctified) involves the cleansing of one’s inner attitude, disposition and motivation from the principle of self-centeredness through a full surrender to God (Rom. 12:1). This is what I understand Paul to be talking about in 1 Thessalonians 5:23–24 when he prays that God would entirely sanctify His children.

II. ENTIRE SANCTIFICATION: GOD’S PROVISION FOR CLEANSING FROM INHERITED DEPRAVITY

Is Paul implying in 1 Thessalonians 5:23-24 that after entire sanctification there will be no further progress in sanctification? Absolutely not. When he uses the adverb *entire*, he is speaking of a work of God’s sanctifying grace that encompasses every part of man: “spirit, soul, and body.” The word *spirit*, in this context, refers to the inner chamber of your being (i.e., your heart), the control panel out of which your thoughts and motives proceed. The word *soul* includes your mind, will, and emotions. These must be cleansed of self-centeredness and consecrated for God’s glory. The word *body* refers to the physical, material, fleshly part of man that is to be used only for His honor and glory, in harmony with His Word. The term *entire* does not mean you become as sanctified (Christlike) as it is possible for a human to be (intensively sanctified). Rather it means every part of you is sanctified (extensively sanctified), spirit, soul, and body. No aspect of your being is excluded from God’s work of entire sanctification.

III. THE CLEANSING OF INHERITED DEPRAVITY: DISTINGUISHING THE PRINCIPLE FROM ITS CONSEQUENCES

In entire sanctification, the remaining self-centeredness in the Christian’s life (inherited depravity) is cleansed (Acts 15:9) when we unconditionally surrender ourselves to God as a holy, living sacrifice, thereby yielding ourselves to the indwelling Spirit’s full control. The phrase “full control” is not speaking of the Holy Spirit “making” a Christian do something contrary to his will. There is nothing coercive about the Holy Spirit. Rather, this speaks of a willing, on-going, moment-by-moment surrender and obedience to whatever changes

➡(p4) relief, including home repairs, water purification, and food.” —*Light and Life*

HAITI. “SOS! Haiti was recently hit with two hurricanes, one night after another, then was pounded with 20 inches of rain. It appears that at least thirteen of our churches have been destroyed or severely damaged. Pastor Jules [Boliere] writes: ‘Churches and schools are gone. Thousands of Christians are homeless. No clothes, no food for the days to come, [and] so we are asking for your help to save our Christians in this critical situation. According to the news in Gonaives, there are about 500-plus people who have lost their lives.’ —*Holiness Pilgrim Mission*

NATIVE AMERICAN MINISTRIES. “God certainly honored our combined efforts and gave special help to each [summer outreach] team as they held vacation Bible schools and performed other ministries in Canada (Peguis Reserve), North Dakota, South Dakota, and New Mexico. Many contacts were made with young people we would like to see come to Northwest Indian Bible School. The needs among the Indian youth are great, but we leave the results of the outreach endeavors in God’s hands...” —Ruth Stearns, *The Allegheny Wesleyan Methodist*

UKRAINE. Jason and Joanna Sturtevant have returned to the Ukraine to resume missionary service. “We are working under Arms Around the World, [and] we plan to work with village children and youth, as well as Bible distribution and hope to start a ministry with the street children in Kiev.” —*The Flaming Sword*

“In Nova Odessa is a lively children’s group, attendance ranging from 23–30, with a core of 10–12 coming every week, to take in the Bible lessons, memorize verses, and participate in activities. There’s a beginning youth group for those getting too old for kids’ services. On Sunday and Wednesday are services with an attendance of about 15–20. In Mikhailivka, about an hour from our Ukrainian home town, we have monthly children’s services and yearly VBS’s. We’ve made several inroads with the adult hosts. Several of the children participate in our summer youth camps. In Ulyanivka, another village about an hour away, we have bi-weekly home services and a well-attended VBS.” —Dave and Twila Drummond, *Sharing the Bread* ■

➡(p13) the other day, I said to myself, ‘Brother Duewel is making a mistake!’” In shock I said, “Sister Peabody! I was so trying to avoid anything that would tend to pride. I did not want a degree.”

What Miss Peabody said shocked me into an openness of heart and mind, and as I prayed, I felt that I had to obey my leading. Here I was assisting the dean of the college and was not even taking the college course myself! God showed me He wanted me to get a degree. How little did I think then that later God would guide me to complete a master’s degree and then my doctorate. But for Sister Peabody, I could have missed God’s will for my life!

Shortly before my graduation, Sister Peabody sent for me to come and visit her. She said, “I am going to tell you something I have never before told a human being. When God’s Bible School started, we had tremendous attacks of Satan. Several nights several of us teachers and workers spent the whole night praying for the school and its work. We saw the visible presence of Satan in the room with us. If I would tell this to other people they would say this is just an old woman talking.” Then she continued, “You are going to India to start a Bible school. There is no work that Satan opposes more than Bible schools that train people to oppose his work. I felt I must tell you.”

I did not see the devil personally in India like I thought I might, but we had to oppose him on various occasions. Once a student I was praying with told me, “There is no use of your praying for me. I sold myself to Satan and told him I would do whatever he told me to do.” I tried my best to win him to the Lord, but we had to send him home to his father, who was a minister.

He would attack and beat his wife when moved by Satan, so we sent our dean to escort him home. Dean Khanna was a strong Indian brother. At the railway junction where they had to change trains, our dean put this young man on his one side and the wife on the other, lying between them on the ground as they waited for the next train. When he thought they were both asleep, the dean dropped off to sleep.

But the demon-possessed young man leaped across the dean and attacked his wife like a wild animal. Brother Khanna grabbed him and tore him off from his wife, and had to stay awake to keep them separate. Finally he got them to his minister father. He later entered a Presbyterian seminary; they had problems with him, also. Then he died suddenly and police came to investigate.

Certainly Miss Nettie Peabody—this quiet, modest, and humble saint—had helped prepare me for my work in India. ■

Dr. Wesley Duewel, a 1939 graduate of God’s Bible School and College, served as OMS missionary to India, 1940–1964, and later as OMS president, 1969–1982. He has written such well-known books as Touch the World through Prayer (1986) and Revival Fire (1995).

Is Allah the God of the Bible?

by Greg Hudson

Not long after September 11, I was engaged in a conversation about Islam with a Christian who declared that “Allah” was simply the Arabic name for the God of the Bible. When I challenged this assertion, I was assured that this declaration had to be correct since that person had heard this from a CNN reporter. Sadly, many Americans and even many Christians get their theology not from the Scriptures, but from the media. What is the truth about Islam? Is it compatible with Christianity? Is Allah really just another name for God? Nearly a century ago, the *Revivalist* published a booklet by W.B. Godbey entitled *Mohammedanism*, which challenged the *Revivalist* family to seek the truth about Islam. Let us continue with Godbey’s challenge.

We start with the common assertion that Christians and Muslims worship the same God. As previously explained, many say that Allah is simply the Arabic name for God; therefore Christians and Muslims worship the same God, just using different names. While it is true that Allah is an Arabic word for “god,” that in no way determines that Allah is the same as the God of the Bible. Etymology does not determine meaning. For example, New Age adherents and Christians both use the same word for deity—“God”—but the first are worshiping the creation and the second the Creator. To understand a religion’s god, we must look at its description, not merely the name.

Let us now look at how Islam describes Allah and see if it is the same as the Bible’s description of God. Islam comprehends Allah as a distant sovereign. As former

Sunni Muslims Emir and Ergun Caner state in their book *More Than A Prophet*, “In all of the descriptions of Allah in the Koran... the glaring omission is immanence or divine-human intimacy. Allah is never described as personal.” The Bible describes God as a personal friend. Islam understands Allah as creating a human Jesus who was a Muslim prophet. The Bible teaches that Jesus is not created but the “Son of God” and “very God of very God”! Islam describes Allah as singularly divine, denying the Trinity. The Bible teaches God as the Three-in-One, the Father, Son, and Holy Spirit.

Just these few comparisons show that although the word Allah means “god” in Arabic, this god is in no way the God of the Bible. Also, keep in mind that while the media tries to tell us that the god of Islam and Christianity are the same, a Muslim will quickly tell you that Allah is not the God of Christianity!

As our globe becomes smaller, we as Christians need to know the differences between the two religions, how to defend our Biblical beliefs, and how to reach out to a growing, worldwide Muslim population with the good news of the Biblical Jesus. Nearly one hundred years ago Godbey gave this challenge: “We should all do our best to evangelize...Muslims..., and get all of them saved who can be saved by redeeming grace. They make beautiful Christians....” ■

The Rev. Greg Hudson (GBS '97 BA) is senior pastor of the Church of the Nazarene, Dunbar, West Virginia.

The October issue of *God's Revivalist* "We Salute You, Pastor!" deserves an A+ on every page! I especially thank President Avery for his article "Pastor, Remember Your Sabbath Day!" This is the most comprehensive article I've ever read on this subject. It is excellent...and he is on track! I wish every pastor had the privilege of reading it. My husband and I have been in the pastoral ministry 26 years, district superintendency 13 years, and now retired serving as an associate pastor. We confirm Dr. Avery's advice and pray that pastors will "Give God's plan a try — take a Sabbath!"

OMAJEAN SMITH
email

KING JAMES VERSION

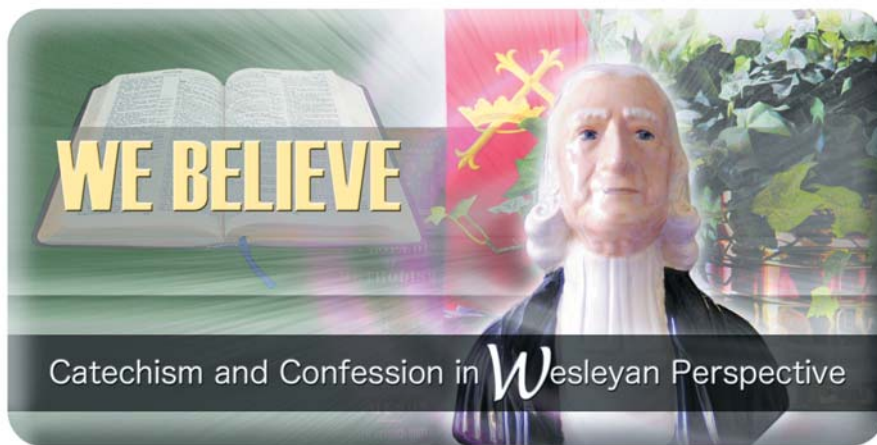
I am enclosing a ten-dollar check to renew the *Revivalist*. I especially enjoy "The Editor's View" and "The President's Page." Please tell Sonja Vernon I enjoy "Thoughts for the Quiet Hour." However, I would much appreciate her using verses from the King James Version, not NASB.

DAVID KERNAL
Sparta, Tennessee

GOD CALLS TO HOLY LIVING

God is still speaking today and calling people to holy living. Fifty years ago next spring I graduated from God's Bible School. By the Lord's help I have stayed true to a Person who will make you holy if you will obey Him. Yes, and I love life! I must obey God as Abraham did, and "it was counted unto Him for righteousness." I am 75 years of age and have completed 51 years of pastoring. You can't love this world and be holy! It takes "Christ in you, the hope of glory."

REV. WILLARD W. METZ
Ashland, Kentucky



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

XXIII. GLORIFICATION

Glorification is the last step in the order of salvation, though we see its beginnings in the earlier stages of our spiritual development. In one sense, glorification happens over time in sanctification as we are transformed into the likeness of Christ—"changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). In another sense, we are glorified at death when we become free from inadvertent transgressions and other spiritual imperfections.

But in its fullest sense, glorification refers to the completion of the redemptive work when our bodies are transformed into the likeness of Christ's glorious body and we are finally and completely free from the infirmities that have resulted from the Fall. This happens at the resurrection of our bodies, when the positional glorification mentioned in Romans 8 ("whom He has justified, He has also glorified") is fully actualized.

I Corinthians 15:42-43 refers to the resurrection of the body. It is "sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory." This is glorification. That's when we will be fully restored to what God always intended us to be—perfect in spirit and body.

Dying saints don't simply yearn to depart and be with Christ as disembodied spirits; they also look forward to the day their spirits are reunited with their bodies—when they are "raised in glory."

In Philippians 4, Paul looks forward to glorification: "Yet indeed I also count all things loss...that I may...attain to the resurrection from the dead...[We] also eagerly wait for the Savior...who will transform our lowly body that it may be conformed to His glorious body."

In Romans 8, Paul also declared: "[We] are...joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.... The creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God;...we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body."

Full redemption begins with prevenient grace, then follows with grace-enabled repentance and faith, justification (along with regeneration and adoption), progressive and entire sanctification, and finally the transformation of our bodies in glorification. —Mark Bird ■

For joy is God's gift to us—the second of the Spirit's fruit listed by St. Paul in Galatians 5. As Dr. Adam Clarke describes it, this is the "exultation that arises from a sense of God's mercy communicated to the soul in the pardon of its iniquities and the prospect of that eternal glory of which it has the foretaste in the pardon of sin." This is vastly more than gaiety or mirth, which any pagan can enjoy; and it is not the same as happy or pleasant feelings. Granted, it sometimes expresses itself in these, but the "joy of the Lord" which "is our strength" is not constant hilarity or even unbroken uplift, as the saints who have often wandered through the "dark night of the soul" will quickly tell us.

Indeed, as they would add, joy is often mixed with sadness, as it was for Jesus; and sometimes joy even seems to be overwhelmed by it, as we trudge with Him down the "Via Dolorosa"—the way of sorrow. But this is only for a time, for joy always surfaces again, for it never really left us but was only temporarily obscured. Beyond the changing circumstances of our lives and beneath the various fluctuations of our emotions is the abiding sense of God's favor and acceptance as we reverently receive His Word, obediently embrace His will, and confidently trust His promise.

Sometimes our joy is actually to be found in the experience of our suffering—not that we relish the suffering itself, but that we rejoice in what can only be accomplished through that suffering. This was true for Our Lord Jesus Himself, "who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Even at Christmas, the celebration of His birth, we cannot forget the agony of His death. For it was by His tortured body and His bloody cross that He reconciled us to His Father, who in His love for us "laid upon him the iniquity of us all." Never has suffering been so great; never has dereliction been so vast; never has shame been so intense. "Is it nothing to you, all ye that pass by?" we hear Him say. "Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me."

Yet in amazing paradox, His sorrow was the occasion of His joy—for, as He knew, His redemptive mission could only be accomplished by the suffering that brought His sorrow. Even in the darkest moments of His passion, He rejoiced to do His Father's will, submitting to the slashing whip, the piercing thorns, and the tearing nails. Calvary sorrow was thus the issue of Christmas joy, and that is why we shudder as the shadow of the first falls upon the merriment of the second, knowing all the while that for the Saviour the sorrow and the joy could not be separated anymore than Calvary can be divided from Christmas in our theology and in our devotion.

As it was for Jesus, so it was for Mary, as Calvary sorrow also came to her as surely as did Christmas joy—though, of course, her sufferings did not propitiate God's wrath nor expiate our sins, as did His. How gladly she loved her son, who also was her Lord, even as He is ours; and she delighted to do all that a loving mother could on His behalf. Through it all, she continued to magnify the Lord, rejoicing in God her Saviour. Yet as she kept watch—all the way from Jesus' cradle to His cross—her sorrows increasingly intruded upon her joys, until at Calvary, Simeon's prophecy was fulfilled and the sword was plunged deeply into her soul.

"Her double simultaneous life of sorrow and of joy is one of the most striking similitudes between her [heart] and the sacred heart of Jesus," writes that sturdy old English churchman Frederick Faber. "She was the queen of joys, as well as the mother of dolours. Her sorrows... were little less than a transcript of His, proportioned to the measure of her soul." Yet, "her very sorrows were so full of joy that she would not have exchanged them

for the most ravishing sweetness that ever fettered a holy soul in a perfect captivity of delights."

Among our many Christmas carols is a very old one that enumerates the seven "joy[s] our Mary had"—Jesus nursing at her breast; Jesus making "the lame to go"; Jesus causing "the blind to see"; Jesus reading "the Bible o'er"; Jesus bringing "the dead alive"; Jesus wearing "the crucifix"; and Jesus wearing "the crown of heaven." Really, Jesus wearing "the crucifix"—one of the joys that Mary had? Yes, for it was through her tears that she reached out in joy to embrace Him suf-

**"BRING YOUR GRIEFS
AND LAY THEM DOWN
BESIDE HIS CRADLE.
LIKE MARY, REACH
THROUGH YOUR TEARS
TO EMBRACE HIS
CROSS, ASSURED THAT
IN DOING SO, HE WILL
STRENGTHEN YOU TO
BEAR YOUR OWN."**

fering there for us; and soon thereafter, as the reward of that suffering, He who “won the world through shame” was raised to highest glory, where it also was her joy to see Him wearing the “crown of heaven.” She sets the pattern for us all—Mary, queen of joys; Mary, mother of sorrows.

For some who read these lines, Christmas will be difficult, almost impossible, this year. It is not that you doubt the Holy Child nor the love that sent Him to us. But the joy that cheered you once throughout this season is shrouded now in dark eclipse. Your health is ravaged by accident or disease, and your recovery seems uncertain. Or you suffer from devastating financial loss, ugly disappointment in friendship, courtship, or even marriage. Perhaps, death has robbed your home of its dearest treasure, and there is an empty chair beside your table. Sorrow crushes gladness, failure shatters purpose, disappointment replaces hope. God seems far away; and though you do not deny His promise, you have no token of its fulfillment. Yes, the sword has pierced your soul.

Bring your griefs and lay them down beside His cradle. Like Mary, reach through your tears to embrace His cross, assured that in doing so, He will strengthen you to bear your own. “Come unto me ...I will give you rest.” In His love and in His time, He will bring meaning to your suffering, lift the agony of your travail, and sanctify your scars with beauty and with grace. “Weeping may endure for a night, but joy cometh in the morning.”

Joy is always God’s gift to us—even at Christmas when sometimes it is easier to sing our dirges than our carols. But, yes, it is “in the morning” that we shall know its fullest measure—when sorrow and sighing shall fade away, and Jesus shall bid us welcome to His Father’s House. For as Faber reminds us, it will be “into



OBEDIENCE

by Sonja Vernon

“And Mary said, ‘Behold, the bonds slave of the Lord; may it be done to me according to your word.’” (Luke 1:38a NASB)

The Christmas season is upon us. Well-known sights, sounds, and smells assail our senses. Cherished traditions are dusted off and enjoyed for another season, and stories are told just as they have been for centuries. There is comfort in the familiar. We know the Christmas story, its characters and its cadence. We talk about Mary’s tender age and Joseph’s goodness. We discuss the stench of the stable and the earthiness of the shepherds. We wonder if the angels “sang” or if they just “said.” We ponder long journeys and wicked kings, innkeepers and Magi. But in the midst of the familiarity, let us never lose sight of the simple fact that the Christmas story is composed of key people who were ready to obey—even when the tasks were difficult or seemed to defy logic. A young virgin agreed to carry God’s child. A carpenter married her, took her to Bethlehem, and later made a hurried escape to Egypt based on a dream. Shepherds left their sheep to find a newborn in a stable. Wise men searched for a king but worshiped a Child and returned home a different way after God’s warning. Real people did extraordinary things in simple obedience to God’s voice.

Are we living lives of obedience right now? Are our hearts in readiness to respond to God’s voice? This Christmas season may we say with Mary, “Behold the bonds slave of the Lord; may it be done to me according to your word.” ■

Sonja Vernon is Dean of Women at God’s Bible School and College.

these eternal joys that he, by his saving love, will make us enter, when he takes us...and when with a smile like one of those he is smiling now into Mary’s face, he will lay us down in everlasting safety, all faultlessly

redeemed at the Father’s feet.”

There forever we shall magnify the Lord with her, for He who has done great things for her has also done great things for us. Alleluia! Merry Christmas! ■



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Dear Revivalist Family,

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

As you gather with family and friends to celebrate the glory of His birth, Ruth and I, as well as the Trustees, staff, faculty, and student body of God’s Bible School and College pray that you will experience the real joy and wonder of Christmas. We also extend to you and your family our most sincere prayers for a wonderful New Year!

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

Gratefully,

Michael R. Avery

Michael Avery
President

FACULTY & STUDENTS



Merry Christmas
and a
Happy New Year!!
FROM THE GBS FAMILY

