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God's Revivalist

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October 1999

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For years, the lonely lighthouse—sending its beam out into the night—has been an inspiring symbol to evangelical Christians. So it is on this month's cover, especially with President Avery's focus on "Guardians" and the two additional articles geared to the October observance of Clergy Appreciation Month. Thank God for His light and for those who spread it everywhere!

GUARDIANS AND GARDENERS*by Michael Avery, president*

To prepare my mind for a sermon I was to preach on Freshman Sunday, I decided to walk with the Apostle Paul on his last earthly journey. I joined Paul as he gave his farewell to the Ephesian elders and started for Jerusalem. I left him in chains at Rome. As I traveled with him, I listened very closely to what would be his final words. Emotion filled his exhortations to faithfulness as well as his warnings against false teachers and moral perversity. Yet one theme kept surfacing. Paul again and again reminded young Timothy of his responsibility to “guard” that which had been committed to him. Paul left Timothy and me with a clear understanding that we have been entrusted with a guardianship—guardianship which demands that we must be willing to lay down our life for the truths of the gospel and spiritual reality. However, as I read closer, I saw that Paul meant more than just standing like a sentry over scriptural revelation and doctrinal truth. He meant more than just being a watchdog agency over orthodoxy. To Paul our “guardianship” would also include a “gardenship.”

Dr. Theodore Kalsbeek, a prominent Cincinnati minister, helped me to see this in a story he recently told of a Russian Czar who came upon a sentry standing at attention in a secluded portion of his palace garden. Seeing no particular reason for having a sentry stationed at that particular place in the garden, he asked the sentry what he was guarding. The young man replied, “I don’t know, sir. I was ordered to my post by the Captain of the Guard.” When the Czar asked the Captain of the Guard, he could give no other reason than the simple fact that the regulations called for it. The Czar went to the archives and searched for the origin of the command. He discovered that many years earlier Catherine the Great had planted a rose bush at that place in the garden and ordered a sentry to be posted beside it to protect it from being trampled. The rose bush has been dead for over 100 years but the regulation to guard it remained.

This colorful story out of Russian history makes a forceful point for the church today. Like Catherine’s rose bush, the church could die despite the presence of a sentry. It is certainly true that the church needs guardians. It is equally true that the church must have gardeners. Watching is not enough. There must be workers that nurture and build the church. It is also equally true that the church needs guardians who know clearly what they are watching over.

Finding this balance has been difficult for the church. Historically, every time the church has made the preservation of orthodoxy its focus, it has become scrutinizing, loveless, divisive, intolerant and legalistic. In its effort to defend and purify itself it has usually only succeeded in destroying itself.

On the other hand, when the church has neglected its role as guardian for the sake of outreach, it has often become accommodating, compromising, worldly, and shallow—characteristics which have been the breeding ground for all forms of heresy.

John R. W. Stott, commenting on this problem, said, “It is easy to be faithful if you don’t care about being contemporary. It is also easy to be contemporary if you don’t care about being faithful.” The church must find the balance. It must be both a guardian and a gardener. ■



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 45210, 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.

COURAGE AND INSIGHT

For quite some time I have wanted to write to commend you for your editorials, and for the general content and appearance of the *Revivalist*... You seem to have a keen insight into the current religious scene, and complementing that insight is the courage to speak out...

GRACE KELLAWAY
Irwin, Pennsylvania

DEEP, SPIRITUAL READING

We wish to express our appreciation to you and to all involved in publishing such a wonderful periodical as *God's Revivalist*. We enjoy the deep, spiritual reading more than ever.

FRANK AND FERNE BEANEY
Charlestown, Rhode Island

A GREAT MAGAZINE

We don't want to miss a single issue. The *Revivalist* is a great magazine. Keep up the good work!

REV. BERLIN H. WILHELM,
Retired United Methodist Minister
Terra Alta, West Virginia

A FAMINE OF THE WORD

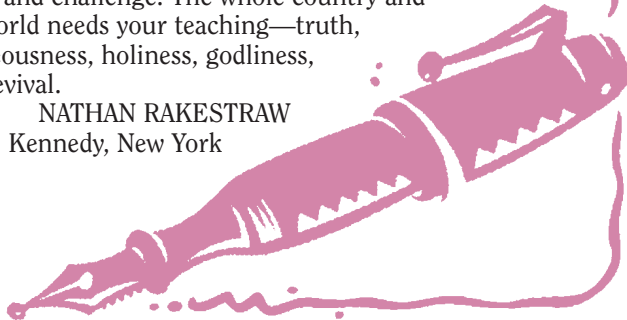
I have received the *Revivalist* for several years and enjoy this publication very much, especially the articles on holiness. It is my sincere belief that we in America are experiencing the famine of Amos 8: "Behold the days come, saith the Lord God, that will send a famine in the land...of hearing the words of the Lord."

JOHN E. WORKMAN
New Castle, Pennsylvania

THE WHOLE WORLD NEEDS YOUR TEACHING

I greatly enjoy your Christian magazine and receive great blessing, encouragement, spiritual enlightenment, edification, and conviction. [It contains] wonderful exposition and challenge. The whole country and the world needs your teaching—truth, righteousness, holiness, godliness, and revival.

NATHAN RAKESTRAW
Kennedy, New York



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

The Rev. Steven Klotz (GBS '88) has been appointed administrator of the holiness Bible college located in Ghana. Classes began August 17, in spite of a lack of faculty and other problems. "There is so much more to be done," Mr. Klotz reports. "Just to see the mighty hand of God touching lives and working out His will in them and to see them searching for truth spurs us on."

"The work of Nazarene Compassionate Ministries was broadcast on a local radio station in Johannesburg on July 6 through an interview of Joerg Eich, Africa Region NCM coordinator. NCM operates in 29 countries on this continent. Through this opportunity, Eich highlighted the region's ministry to street kids in Madagascar, where 200 children come each day from garbage dumps and city streets to receive a meal, Bible training, and lessons in reading at a Nazarene center in Antananarivo." —*Holiness Today*.

ERITREA

"The attendance was very good" at the summer conference and convention of the EFM work, "and God met with His people in a special way." Moreover, "the report from Sorona was especially encouraging. The people of the Sorona area were moved to a new area due to the war" with Ethiopia.

GUATEMALA

"A program of advanced theological studies was started in May...for the training of Bible School teachers and church leaders," according to Dr. Glen Reiff. "This program will enable us to offer an accredited Bachelor of Theology degree in Spanish to the Hispanic students who will qualify for advanced fields of service without bringing them to the U. S. A."

RUSSIA

Strong opposition has risen against the establishment of an evangelical church in the city of Yoshkar-Oka. Missionary Bill Saxton (FEA) reports "that the city had donated the property, (p20)➡"

FOREVER HIS; FOREVER OURS*by Larry D. Smith, editor*

In this two-part discussion, your editor explores the traditional doctrine of the Christian Church and its significance to us.

Part I

It's no surprise that non-believers don't really know much about the church's identity," writes Charles Colson. "But when Christians themselves are undergoing a widespread identity crisis, then we are in big trouble." This crisis he describes in his eloquent book, *The Body*, published in 1992. "Our *raison d'être* is confused, our mission obscured, and our existence as a people in jeopardy." Renewal is desperately needed in our degraded, secular cul-

ture; but it cannot be expected until first there is renewal in the Church. This, in turn, must begin with a "high view of our corporate identity as the body of Christ."

Seriously "infected with the most virulent virus of modern American life, what sociologist Robert Bellah calls 'radical individualism,'" we have turned Christianity into a narrow, inward-looking, privatized religion, centered on just

IN OUR
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"Jesus and me." In this fixation with "personal relationship," we have rejected the biblical demands for covenant, obedience, and accountability within the structured and responsible life of the Church in which that relationship must be lived out. For many of us, the Church has become just another "take it or leave it" option—pleasant enough, but not necessary at all. This, however, is to miss the very nature of the Christian faith.

For as this well-known evangelical leader reminds us, "Christianity is not a solitary belief system. Any genuine resurgence of Christianity, as history demonstrates, depends on a reawakening and renewal of

that which is the essence of the faith—that is, the people of God, the new society, the body of Christ, which is made manifest in the world—the Church." How, indeed, can Christianity be revived unless the Church, too, is revived? For ordinarily, at least, there is no Christianity at all without the Church. Jesus is inseparably united with His Church, and all who follow Him are also inseparably united with it. Thus Colson quotes the famous words of St. Augustine, "He cannot have God for his father who does not have the church for his mother."

Such words can be misunderstood, of course; but for neither Augustine nor Colson do they mean blind submission to oppressive denomi- (p26)➡

IT LOOKS EASY

*Prepared especially
for Pastor Appreciation
Month, this article is
written anonymously by
a Revivalist contributor
deeply concerned for the
Christian ministry.*



As my dear old dad plied the skills of his long-practiced trade, a man for whom he was working watched. “That looks pretty easy to me,” the man said after observing for awhile. I’m sure behind his remark was the unspoken thought, “For all I’m paying you to do this, I might just do it myself!” “It is,” my dad responded, “There’s nothin’ to it!” and he handed over the tools of the trade. The foolhardy man took the tools in hand and soon discovered why my father was being paid so well to do this “easy” job! “It’s NOT as easy as it looks, is it?” Dad commented as his employer walked away.

We could all learn that lesson as it relates to the many roles of those who serve the needs of our daily lives—especially pastors! So often good pastors are being taken for granted. Consequently, many of them are discouraged and are giving up the pastorate to find less stressful fields of Christian ministry. There is a general attitude among many of us that “there’s not much to being a pastor; all you have to do is be able to “talk” and make a few visits.

We too might learn a humiliating lesson if we had to fill our pastor’s shoes awhile. I don’t mean just filling the pulpit, and tending to the most evident “duties” of the pastor. Those are the easy parts of his responsibilities. To understand, we must lay aside our private lives, and take his heart for awhile. It will mean lying awake at night because you are burdened for that dear couple in the church who are evidencing all the symptoms of a marriage on the rocks. And then the phone rings and it’s a weeping parent whose child is “out there” somewhere astray. Or worse yet, the parent doesn’t call or even seem to notice a spirit in the child that points toward the “far country” and a harvest of sorrows. These are the unknown and unseen responsibilities of a good shepherd.

The “principalities and powers, the rulers of the darkness of this world...the spiritual wickedness in high places...” (Ep. 6:12) with which the pastor wrestles—often unseen and unknown to the layman—are the real issues of the pastorate. Sermons and visitations, board meetings and ceremonies are the visible issues. Maintaining a Biblical balance when tremendous forces are being exerted to press him and his flock into the “molds of men” requires a fortitude and faith that is little recognized. Combating the enemies of the church without becoming combative and rancorous calls for commitment to intensive study and preparation of mind and heart. Striving against the odds of a culture that worships “pleasure” as its God, and honors the icons of entertainment, sports, and beauty as its heroes, requires a special measure of grace. Struggling to stay upbeat and encouraged when commitment to the Kingdom of God seems at best secondary to many within his flock demands an eye of faith. Presenting a gospel of hope in the face of the (p20)➡

How To Demoralize Your Pastor

By Daniel Glick

Pastors are leaving the pastoral field in droves. Recently the report was released that dozens of pastors are leaving every week from churches in the U.S. There are, of course, reasons for this. Pastors feel demoralized and discouraged.

Some people are experts at making pastors feel this way. If you would like to be one of them, here is a list of effective ways to do it.

1 Expect your pastor to be a great leader without giving him the freedom to lead. Make him responsible for the state of affairs without giving him the power to change anything.

2 Excuse no faults or failures on his part while overlooking your own. Highlight every mistake he makes and impute as much evil to his motives as you possibly can. Consider him half divine and yourself wholly human.

3 Never give him a pay raise unless he asks. In this way you gain some leverage. You can always accuse him of being discontent or a beggar. Anyway, he should not be at this job for the money, and with this policy you can do your part to discourage charlatans.

4 Expect better behavior from his children than from your own children or grandchildren. Remember to forget the way you acted as a child and teenager. The gene pool of pastors should be better stocked than the average family.

5 Talk about him more than you pray for him (negatively of course).

6 Expect his messages to reflect your interpretation of every issue, and then pray that your church grows to be a large-sized congregation.

7 Tell him other pastors did not do it this way.

8 If you have a bad attitude toward him and decide to apologize for it, do not tell him what caused the attitude problem. Leave him in the dark. In this way suspicion and questions can flourish, and he will not know what behavior of his was offensive. He will thus be able to worry about everything he is doing.

9 Look for him to hold the church together, while you do things to break it apart.

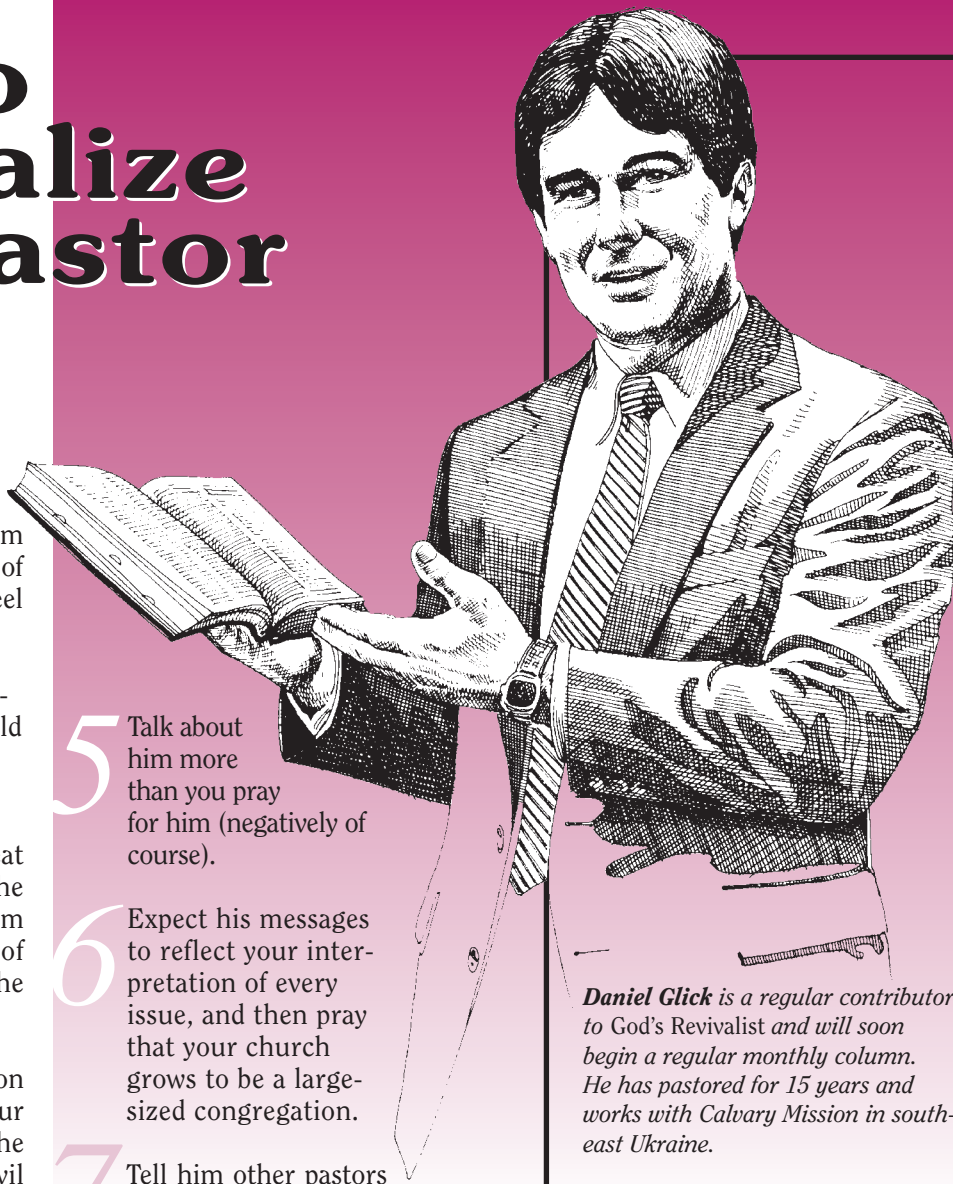
10 Give him little time off. After all, with such a good church why would he need a change of scenery?

11 Never talk about his achievements before the governing board of the congregation. Discourage inflated egos.

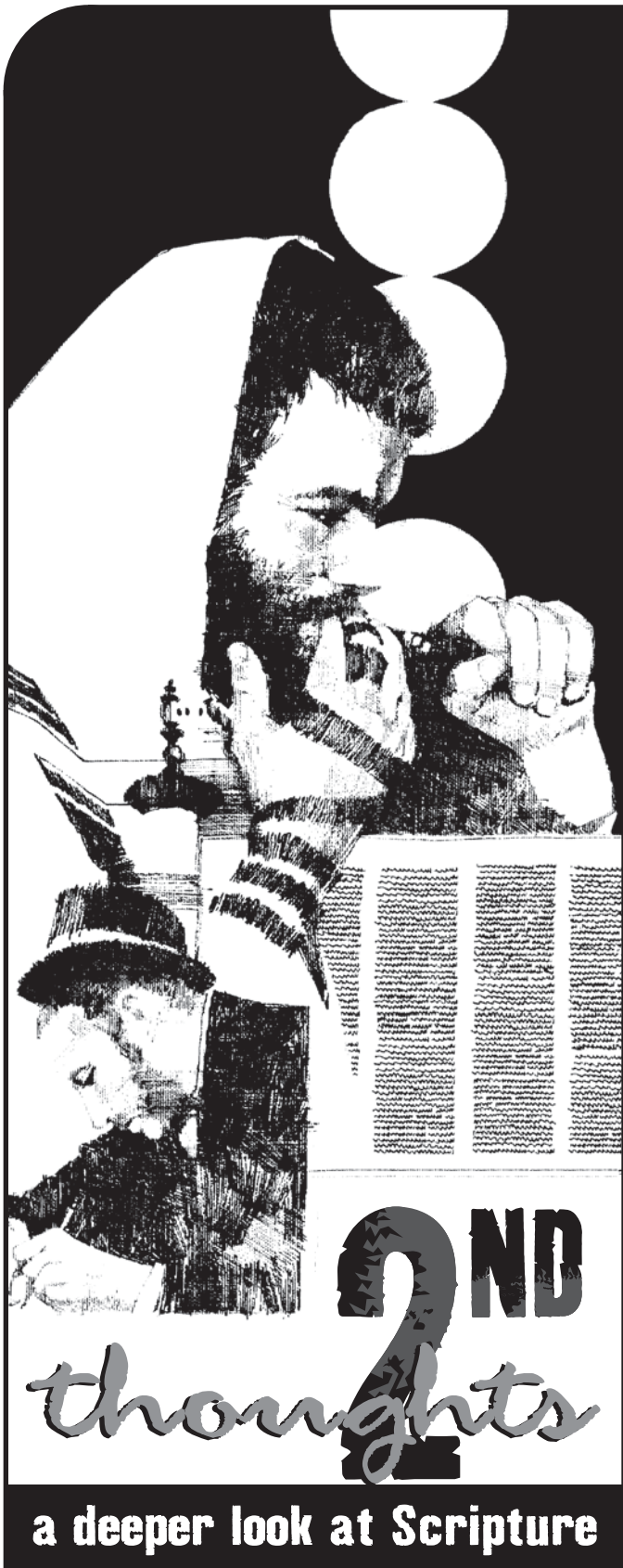
12 Do not listen to him. He might think you take him serious.

If you follow this advice and your pastor is not sufficiently demoralized and will not resign his post, fire him for being insensitive.

Or, on the other hand, if you are a godly and responsible church member, and since October is Pastor Appreciation Month, you might want to consider encouraging your pastor by doing the opposite of what you found in this article. ■



Daniel Glick is a regular contributor to God's Revivalist and will soon begin a regular monthly column. He has pastored for 15 years and works with Calvary Mission in southeast Ukraine.



by Ben Durr Jr.

“God is departed from me, and answereth me no more...” I Samuel 28:15

Had Saul crossed the proverbial “deadline?” Had he sinned beyond the reach of God’s mercy?

Last month’s article broached the fearful subject of the “unpardonable sin.” Examining Jesus’ warning in Matthew 12:31, we very narrowly defined this act as **knowingly** attributing the work of the Holy Spirit to Satan.* We further lamented that our “working definition” of the unforgivable sin has often been broadened to include more than Jesus said. Unfortunately, the sins of grieving or quenching the Spirit (of which most of us have been at some time guilty) are at times confused with the unpardonable sin about which Jesus spoke so sternly. The sad result is that sensitive people are sometimes oppressed by the terrifying thought that they may have crossed the line of God’s mercy when such is not the case at all with them.

This burdensome fear may be more prevalent than we realize. A few years ago while speaking to a fine group of about fifty young people, I asked for a show of hands from those who had at some point been troubled by the thought that they may have crossed the so-called “deadline.” I was shocked when well over half responded in the affirmative! Since then, I have revisited the question in other settings with varying results, but never without at least a sizable minority indicating that they have felt the harsh yoke of depression and misery that attends the question, “Have I committed the unpardonable sin?” Since the writing of last month’s column I was even informed of one exemplary Christian man who imagined when he was but a child of five years that the Spirit had abandoned him for good!

If Jesus’ definition of the unforgivable transgression describes a narrow, specific act (which is rarely, if ever, committed), then the question arises, “Are there other scriptures which establish further conditions which might also result in God summarily forsaking a soul?” In other words, do other scriptures broaden the definition of the unpardonable sin? This is where Saul’s lament is of interest. Had Saul sinned beyond the point of no return?

A careful reading of the fuller text finds the king complaining to the exorcised spirit of Samuel that he was “sore distressed.” But notice **the cause** of Saul’s anxiety: “the Philistines make war against me.” *This man is not distressed over his sin!* He simply wants to retain control of his kingdom and do so on his terms. And God will have none of it.

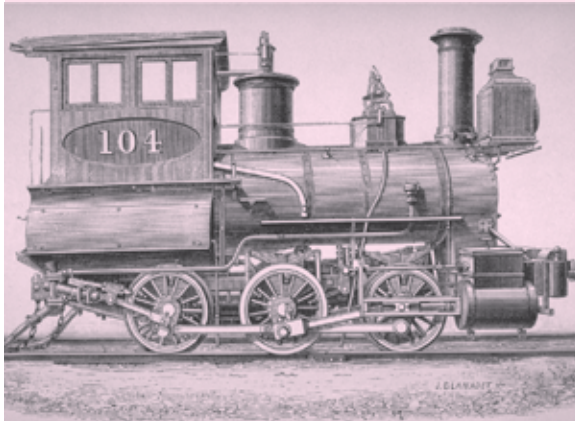
Much more could be said on this subject, but let this much be observed: God had not abandoned Saul because the limits of His mercy had been exceeded. Rather, God’s stony silence was being experienced by a self-willed man who was trying to force God’s blessing on his own selfish ways. Such a one will always encounter a silent God. Let those of a broken and contrite heart rejoice; let those who harbor selfish ambition tremble! ■

*See Wesley’s notes on Matthew 12:31

SATAN'S SIDE-TRACKS FOR HOLINESS PEOPLE

by the Rev. Dr. W. B. Godbey

Edited by Wallace Thornton, Jr., Archivist,
God's Bible School and College



over the people; that is, the predilection for supremacy; as Paul says, "Diotrophes loved the pre-eminence." Ambition to work in the lead is one of

Around the turn-of-the-century, former GBS faculty member Dr. Godbey expressed concern over various trends that he observed among Holiness Movement adherents. Several of these concerns remain vitally applicable to the Holiness Movement as it prepares to enter a new millennium. May each of our readers appropriate the principles incorporated here so as to avoid any "side-tracks" from scriptural holiness.

There are many side-tracks for the holiness people. We are fighting for the same victory over the whole world which we already enjoy in our own hearts and lives. Satan understands the situation, and knows he never can, with the combined powers of earth and hell, conquer the Holiness people. Consequently his only alternative is to side-track them.

POPULAR HOLINESS

I doubt that all the genius of hell has ever succeeded in inventing a side-track more prolific in wreckage, desolation, and damnation than popular holiness. Jesus says, "The world hates me." James says, "The friendship of the world is enmity to God." You cannot be holy and not be sufficiently like Jesus to provoke the animosity of wicked people, and incur the disgust, criticism, and persecution of carnal professors.

Hear the warning, O ye pilgrims, and govern yourselves accordingly! When the Holiness Movement becomes popular, her grave is dug and her shroud prepared. She is no longer a living thing of fire, blood, war, battle, and conquest for King Jesus, but, like a tale that is told, a matter of forlorn and dreary past.

NICOLAITANISM

While theologians have generally been variant in the exegesis of this heresy, thus leaving Bible readers much at sea in reference to its real meaning, we have the unmistakable verdict of God, in His most withering denunciation and condemnation of the Nicolaitans, in His positive statement that He hated them. The best we can do by way of solution is a simple analysis of the word by which the Holy Ghost designates these heretics. Nicolaitan is a compound word, from *nikao*, to conquer, and *laos*, the people. Hence, it literally means, dominion



the last vestiges of the carnal mind to be eliminated. Otherwise the Spirit is grieved away, and fatal collapse is the inevitable consequence. The apostles predicted the rise of ambitious leaders from the rank and file of the Church, and terrible calamities following, as they always do, in the track of human leadership. The Holiness Movement is this day seriously imperiled by human leadership. Parties are rising, east, west, north, and south, led by bold spirits, and, as we seriously fear, to the danger and detriment of the Holiness Movement.

If we cannot, as a people, keep our eye on Jesus, and be content with the sovereign leadership of the Holy Ghost, the Spirit will be grieved away, the power turned to human weakness, the clear light of full salvation testimony dwindle into mere fanaticism. Meanwhile the world will see Ichabod (the glory is departed) superscribed on our escutcheon. Oh, what incorrigible predilection in the human heart for a visible leader! This temptation has two hemispheres about equally potent: on the one hand, prominent preachers are powerfully tempted to become leaders, while the rank and file of the Holiness people are ready to turn away their eyes from the Invisible One, and concentrate their vision on some mortal, moving among them.

FANATICISM

Satan always does his best to run sanctified people into wild fanaticism. At first he presents good and plausible things and laudable motives, but in some way out of harmony with the will of God as to time, place, and environments, thus, by little and insignificant beginnings, superinducing a deflection from the cloudless noonday of the Word, Spirit, and Providence, until you ultimately get radically revolutionized and fatally turned out of the straight and narrow way of holiness to the Lord, till, right-about faced, you are now travelling down to hell instead of up to heaven, still retaining your profession of holiness, but contradicting it by your life.

I have known people, making a loud profession of sanctification, going so far into fanaticism as to become utterly unteachable. In that case they are so completely side-tracked by Satan that our only possible resort to save them is by prayer, as in the case of an infidel or a haughty reprobate.

True Christians are always open to light, truth, and conviction. This is preeminently true of the sanctified experience. There is but one effectual guaranty against fanaticism, and that is the triple leadership of the infallible One. The Word is for the enlightenment and edification of the intellect; the Spirit is for the illumination, sanctification, and guidance of your (p17)➡

NEWS FROM THE HILLTOP

REVIVAL SERVICES OPEN NEW ACADEMIC YEAR

Presenting the holiness message with candor, wit, and effectiveness, the Rev. Rob Hartman of Westfield, Indiana, served as evangelist for the opening school revival, August 31-September 5. Vigorously he reminded students of the power of God's grace and His call to service. Especially in the morning services, he addressed specific issues relating to success in ministry, often drawing from Old Testament narratives. The Spirit blessed Mr. Hartman's appeals to young people, his evident love for them, and his identification with their concerns; and many students found strength and help at the public altars.

Students praying for revival



FALL ENROLLMENT STATISTICS "ENCOURAGING"

As GBS enters its 100th year, enrollment statistics remain strong and encouraging. According to first semester statistics released by the Office of Admissions, a total of 405 students enrolled in all divisions of the school's academic ministries, including 115 in the K-8 academy; 69 in high school; and 221 in college.

As last year, 70 students were registered from Ohio, more than from any other state. Other states with strong statistical representation included Indiana, 26; Michigan, 18; Pennsylvania, 13; New York, 7; Kentucky, 7; Kansas, 5; Illinois, 5. Thirty-four international students are enrolled from 18 countries, as follows: Papua New Guinea, 5; Bahamas, 5; Haiti, 3; Cayman Islands, Liberia, Korea, Taiwan, Kenya, and Canada, 2 each; and one each from China, Japan, Antigua, Myanmar, Ukraine, Peru, Romania, Belize, and Guatemala.

Student church affiliations are reported as follows: Bible Methodist, 41; Pilgrim Holiness, 20; Wesleyan, 14; Nazarene, 12; Church of God (Holiness), 9; Bible Holiness, 6; Baptist, 5; Bible Missionary, 5; Free Methodist, 4; United Methodist, Allegheny Wesleyan Methodist, Brethren in Christ, God's Missionary, Friends, and Seventh Day Adventist, one each. Ninety-nine students reported themselves as "independent."

Some of the recent scholarship recipients

1999 SCHOLARSHIPS AWARDED AT OPENING SERVICES

At opening worship services, August 29, Dr. Kenneth Farmer, GBS Vice-President of Academic Affairs, presented the following scholarships for the 1999-2000 school term: (1) *Crawford Family Scholarship*, \$1000, Noah Belcher; (2) *Myrtle Jessup Ministerial Scholarship*, \$300, Tim Wilson; (3) *Marvin Jewell Ministerial Scholarship*, \$300, Scott Olson; (4) *Frank Little Scholarship*, \$1500, David Fry; (5) *David and Clare Martin Scholarship*, \$1,000, Kay Barr; (6) *C. Helen Mooshian Scholarship*, \$1000, Dorie Johnston; (7) *Rhyne Memorial Scholarship*, \$300, Jonna McCaman; (8) *H. E. Schmul, Sr., Scholarship*, \$2000, Ray Campbell; (9) *Vaughn Somers Memorial Scholarship*, \$100, Randy Brown; (10) *Meredith and Florence Vance Scholarship*, \$250, Lisa Towns; (11) *Dr. and Mrs. K. W. Wong Scholarship*, \$1000, Cheri Brownwood.



In addition, Dr. Farmer recognized the following students who had been awarded college divisional scholarships for this term: (1) *Martin Wells Knapp Ministerial Scholarship*, Paul Eckert; (2) *Charles Cowman Missions Scholarship*, Ron Cook; (3) *R. E. McNeil Music Scholarship*, Christina Joslin; (4) *Nettie Peabody Teacher Education Scholarship*, Kristen Anders and Martha Hedstrom.

MESSERSCHMIDT SCHOLARSHIP ESTABLISHED

Edwin and Ruth Messerschmidt, Tuscaloosa, Alabama, are the donors of the EDNA ERLE BROTHERS MESSERSCHMIDT SCHOLARSHIP, available to GBS students in the school's program of child evangelism. Permanently endowed and providing approximately \$1000 per annum, the scholarship is in honor of Mr. Messerschmidt's first wife, after whom it is named. She is remembered as the founder of GBS' child evangelism program (For further information about Edna Erle Messerschmidt, see "Archives," page 16).

In 1961, three years after her death, Edwin Messerschmidt married his present wife, the former Ruth Bergert. They are career missionaries and have served with distinction under OMS. Though now semi-retired, they continue their ministry of Bible teaching and music under the auspices of the Great Commission Foundation. He serves as assistant to the chaplain at Skyland Oaks Retirement Center, Tuscaloosa, where they make their home, and she assists in music. (p17)➡

The Messerschmidts



The Late Edna Messerschmidt

SEVENTY-FIVE YEARS AGO IN THE REVIVALIST, OCTOBER 1924

Our long summer vacation is at an end, and we are at the opening of the twenty-fourth year of the School...The students and workers who remained here on the "Hill" to carry on the necessary work of the summer, got under the burden for the new school year, and at the weekly prayer meeting held on Tuesday night, definite prayer was made that God would send just the students that He would have here, and keep the others away, and we are believing for the best year of all.

Brother and Sister [Charles] Cowman have been passing through a valley of suffering and trial. Brother Cowman has had a stroke of paralysis and has been living on the borderland for weeks. Sister Cowman writes: "Mr. Cowman lies very close to the gates of glory, but his work has been beautifully done; and I can but say to my Master, 'Thy will be done.' God is graciously upholding me."

Regular services are held in God's Bible School Tabernacle, Mt. Auburn, each Sabbath afternoon—testimony meeting at 2:00 o'clock; preaching service at 2:30. There is a large attendance from week to week, and the presence of the Lord is graciously manifested.

Later in October, Mrs. Cowman writes: "My own beloved Brothers and Sisters—The *Revivalist* family: So many loving letters of sympathy have reached me from all parts of the country that I have been quite unable as yet to reply to them; but I wish to express my heartfelt thanks to each one and say, 'God bless you' for your outpoured love which has helped so much in this hour of heartache. On September 24th, shortly after midnight, my beloved companion entered the glory of the Eternal City, the land where no teardrops fall, far from suffering and pain."

TWENTY-FIVE YEARS AGO IN THE REVIVALIST, OCTOBER 1974

R.G. Flexon, Senior Advisor to the President, writes: "While revival is the prerogative of God, He is anxious to use that prerogative and give revival; but the church, His people, will have to prepare the way for His coming. One thing is a must in that preparation, [and] that is to go as far as man can go to bring his life in line with all the Word of God and in holiness of heart and action...Revival will come when we prepare the way." ■

**DOWN
MEMORY
LANE**



Selections From
The *Revivalist* Files

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. Items for inclusion in the "Revivalist Family" should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210.

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OUR FAMILY UPDATE

Stay in touch with GBS! Send an update of the latest activities in your life to the Alumni Office, God's Bible School, 1810 Young Street, Cincinnati, Ohio 45210. Call (513) 721-7944, Extension 267 or e-mail alumni@gbs.edu. We'll do our best to keep an updated data base as a resource for you.

THANK YOU FOR GOD'S REVIVALIST!

By Dr. Robert A. Bickert

Pastor Arturo Mac-eg, an Igorot ministering in the mountains of northern Luzon, Philippines, proudly showed off his collection of past issues of *God's Revivalist*.



He has saved every issue of the magazine since 1973. When I visited him in July 1999, he opened his glass-enclosed bookcase and took out several copies. "I like the sermon outlines and articles on holiness," Pastor Arturo said. "These are so clear and helpful." His wife joined in, saying, "I like the articles for young people and children."

As a child, Arturo followed the pagan teaching of his ancestors, often going with his father to sacrifice to their gods and dead ancestors. He first heard the gospel as a teenager in a youth convention sponsored by the Pilgrim Holiness Church and held at the Mountain Bible College, a school envisioned by the late R. G. Flexon, who raised the first \$500 in 1951 to begin work among the Igorots. Even though Art did not

accept Christ at the convention, during a time of sickness that threatened his life a year later, he reached out to the God of creation, who had expressed His love in Christ. Arturo promised to serve God if He would help him. When Art recovered, he went to the Bible school and asked if he could enroll and learn about the Bible. He graduated and began pastoring in 1977 among his people, the Kankana-ey tribe of 437,000 persons, who live in Benguet Province in northern Luzon. Only two percent of them are Christians.

As Arturo showed me his copies of *God's Revivalist*, he said with concern, "I want to have all my back issues bound to preserve them." I assured him that I would help with this project.

While visiting the Mountain Bible College in July 1999 (it is now called Grace Mountain Academy and Cordillera Wesleyan Bible College) I collected back issues of the *Revivalist* from the school library and took them to Manila for binding. The students will now have a ready resource for holiness sermon outlines. Thank you, Revivalist Family, for your continued support of the *Revivalist*, which has been ministering to Filipino pastors for over 30 years.

—Dr. Robert A. Bickert, a missionary serving with Wesleyan World Missions in the Philippines as educator and consultant, was formerly a missions/evangelism professor at GBS.

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CORRESPONDENCE

"Under the direction of Evangelistic Faith Missions (EFM), 37 houses are being built to help the victims of last year's Hurricane Mitch in Sonquera, Honduras. Also being constructed in this community is a church where the holiness, gospel message will soon be proclaimed. We praise the Lord for the generous giving of the people who have made this project a reality. God's blessings to all our fellow laborers at GBS! —Tom McKnight (GBS '97), EFM Missionary to Honduras

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SPECIAL INTEREST

"Little **Ashley Holliday** stopped through the GBS Camp this summer; and

REVIVALIST FAMILY

we prayed for her, for her healing, and for God's will to be done," according to Don Davison, GBS director of public relations. "It appears that His will involved taking her home to Heaven. She died August 21 at the age of 11 years. Her parents are Gary and Renee Holliday, 10771 SR 554, Bidwell, Ohio. 45614." To them we extend the deepest sympathies of the Revivalist Family.

In the August 22 issue of the *Greensboro News and Record*, the **Rev. David Marcum's** comments on the importance of regular public worship were published in the weekly clergy column. "Each Lord's Day or Sabbath Day is a time that God has set apart for us to worship in his house," he wrote. "Each of these days I do not go, I am not remembering God and am forgetting him. Forgetting him is a wicked act." Mr. Marcum is pastor of the Aiken Summit Wesleyan Church, Axton, Virginia.

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MARRIAGES

David Bittenger to Crystal Budy, at Fort Scott, Kansas, March 20.

Brian Jason Harvey to Emily Marie Gibson, at Dayton, Ohio, September 3.

Kevin Tan to Tammy Yu (GBS '97), at Cincinnati, Ohio, August 28.

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DEATHS

Quentin H. Kiesewetter made his long anticipated journey home to be

with his Lord and Saviour on July 23, 1999. His relationship with Christ began as a teenager and continued all his life.

"Kiese," as he was known by all his friends, received his high school education at God's Bible School, graduating in 1939, and went on to graduate from the college with his Bachelor of Arts degree in 1944. During these years, Kiese witnessed for the Lord in downtown Cincinnati on street corners, in store-front missions, and through door-to-door visitation. He also served in the army in World War II.

In 1950 he earned a Bachelor of Science in Education degree from the University of Cincinnati, followed by a Bachelor of Philosophy degree. He worked for the Welfare Department of Clermont County, where he continued to express his love and Christian concern for others.

In Cincinnati Kiese and his wife, Blanche Ferrington, whom he met at GBS, were active in Wesley Chapel Methodist Church. For 25 years he worked as a pressman at the Revivalist Press. The Kiesewetters moved to West Monroe, Louisiana, Blanche's home city, in 1989.

Alma H. (Ova) Kinzler, age 98, died September 1, 1999, at Nampa, Idaho. She was converted in a camp meeting at Jamestown, North Dakota, and later entered into the experience of entire sanctification, and was called to preach. In 1919, she enrolled at God's Bible School and College, where she attended until her graduation with the degree Bachelor of Theology in 1923.

She served as pastor of the Tuttle, N. D., Church of the Nazarene in 1929, and in 1932 was ordained to the Christian ministry in that denomination.



In 1930 she was married to Carl Kinzler. She taught school, while he pastored the church. In 1955, she joined the Bible Missionary Church; and at the time of her death was the oldest ordained elder in that denomination. She was faithful until the Lord took her. Funeral services were held at the Midway Bible Missionary Church, Caldwell, Idaho, with burial in the same city.

The Rev. Jarrette D. Young, age 67, died August 29, 1999, in Salisbury, N. C. He was born August 12, 1932 to Oscar F. and Louise (Lovell) Young; graduated from Kernersville High School in 1951; married Joan A. Hyde in 1956; and graduated from Marion College in 1957. He also graduated from Trinity Theological College with a bachelor of science and a master's degree in ministry. In 1981, he received the degree Doctor of Divinity from the International Bible Institute and Seminary.

His career in the Christian ministry covered a period of 45 years. He served as pastor in the states of Indiana, Ohio, North Carolina, and Oklahoma; and for sixteen years, he was president of the Ohio Conference of the Bible Methodist Connection of Churches, of which he was also a charter member. At various times, he served as chairman of the Bible Methodist General Conference, chairman of the board of Hobe Sound Bible College, and chairman of the board for the Inter-Church Holiness Convention (IHC). Along with his pastoral duties, he served as chaplain to the police department, Duncan, Oklahoma, and was also president of the Oklahoma State Chaplains' Association.

He is survived by his wife, Joan; three sons, Raymond F., Duncan, Oklahoma; Kenneth D., Franklin, Ohio; and Stephen A. Middletown, Ohio; a



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sister, Margie Y. Zornes, Akron, Ohio; two brothers: Cecil, Doylestown, Ohio, and Ted, Akron, Ohio; ten grandchildren, and four great-grandchildren. Funeral services were held at the Bible Methodist Church, Franklin Ohio, with the following ministers participating: Marc Sankey, Wes Humble, E. R. Trouten, Tom Reed, Ed Arthur, and Mark Cravens. Burial was in Springboro, Ohio.

In a tribute at the funeral, the Rev. E. R. Trouten, compared his deceased friend to the giant "sentinel" Sequoia trees in California, "scarred by lightning strikes but always unmovable, grand and beautiful and magnificent...there was something about J. D.'s inner self that was strong and indomitable like a Sequoia sentinental... What a wonderful memory!"

Ella Viola (Simon) Zuch, age 105, the oldest living graduate of God's Bible School and College, died April 17, 1999. She came to GBS in 1927 to enroll in the two-year Christian Workers' Course, and while there she met James C. Zuch, to whom she was married on July 24, 1929.



Both were ordained in the Wesleyan Methodist Church. They pastored several churches, the most prominent of which was the Vine Street Wesleyan Methodist Church in Cincinnati. In 1943, they moved to West Palm Beach, Florida, due to James' problems with asthma.

In Florida, they became associated with the Rev. H. Robb and Geraldine French and Francis French, with whom they served as the original trustees of the Florida Evangelistic Association (FEA). In the tiny community of Hobe Sound, they acquired 14 primitive acres along the intracoastal waterway which they developed as the site of a camp meeting and housing for Christian people spending their winters in Florida. With the Rev. & Mrs. French, Ella and James worked diligently and sacrificially in this project. Their contribution in helping establish the ministry of FEA, which is now worldwide, as well as that of Sea Breeze Camp, is one of great distinction, yet little acclaim. Hobe Sound would not be what it is today had it not been for the dedication and untiring labor of these precious saints.

The Rev. James C. Zuch died April 27, 1958. In later years, Ella made her home

at the Sea Breeze Manor, Hobe Sound, Florida. Her funeral services were conducted by the Rev. G. R. French, President of FEA Ministries, at Hobe Sound, with burial in West Palm Beach.

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CLASSIFIED ADVERTISING

We will accept only items appropriate to our purpose and mission. Cost is fifty cents per word for each inclusion. We reserve all rights to accept or reject materials submitted to us.

HELP GBS BUILD ITS ARCHIVES! We need copies of *Electric Shocks from Pentecostal Batteries* (a series of reports on the annual GBS camp meetings) and volumes from the *Pentecostal Holiness Library* and the *Full Salvation Quarterly* (two series of booklets published early in this century by the *Revivalist*). Contact Editorial Office, 1810 Young St., Cincinnati, OH 45210.

Just published! Kenneth O. Brown. **INSKIP, McDONALD, FOWLER, "WHOLLY AND FOREVER THINE," EARLY LEADERSHIP IN THE NATIONAL CAMP MEETING ASSOCIATION FOR THE PROMOTION OF HOLINESS.** Hazleton: Holiness Archives, 1999. Profusely illustrated history of the first fifty years of the National Camp Meetings and their fiery leaders. Retail at \$30; introductory discount, \$24 ppd.

Also by Kenneth O. Brown. **HOLY GROUND, TOO, THE CAMP MEETING FAMILY TREE.** Hazleton: Holiness Archives, 1998. Camp meeting history, huge bibliography, and over 3,000 sites listed. Retail at \$30; discount \$24 ppd. Send check to: Holiness Archives, 243 South Pine Street, Hazleton, PA 18201. Email: cmbooks@ptdprolog.net

LOOKING FOR A PASTOR: The Kelley's Chapel Church of God (Holiness) at Burlison, Tennessee is looking for a pastor. For information contact Hugh Hanson Ph. 901-476-8358 or Sue Erskine, Secretary Ph. 901-476-2630.

O. CHAMBERS BOOKS: Wanting to buy hard bound books by Oswald Chambers. (other than "My Utmost...") Please call Rev. Richard D. Lupton, (540) 563-4481 or (540) 966-5141 (HM).

WINTER BIBLE CONFERENCE AND CAMP MEETING. WINTER IN THE WORD — January 9-16. SOUTHEAST COAST REGIONAL CAMP MEETING — FEBRUARY 22-27. (*February 21, God's Bible School Symphonic Wind and String Ensemble evening concert.*) Orange Blossom Fellowship Community and Community Bible Church, 1400 County Road 17A North, Avon Park, FL 33825. For information phone (941) 453-6052. **MOBILE HOMES & RV'S FOR SALE/RENT FOR ACCOMMODATIONS. MOBILE HOME AND RV LOT AVAILABLE.**

REVIVALIST FAMILY



HITHER AND THITHER AMONG US

News Among Christians
of Wesleyan Heritage

“Refugees who have been attending Nazarene churches in Albania for several months, including some who have become Christians, are returning home to salvage personal possessions and look for missing loved ones. Nazarenes are giving each returning family a Bible and study tools they can continue by correspondence with a travel box of food and items for the children.”—*Holiness Today*

Three new Free Methodist bishops were commissioned July 7, 1998, after their election at the quadrennial General Conference meeting in Anderson, Indiana. These include Richard Snyder, Joe James, and Les Krober, who join Gerald Bates as bishops serving the North American church. In other action, the conference reorganized the denominational board of administration, added alternative procedures leading to ordination, and gave attention to women’s ministries in the church.

“Generation to Generation,” a conference on Christian higher education, especially focusing on the relationship between The Wesleyan Church and its colleges, was held on the campus of Indiana Wesleyan University, Marion, Indiana, May 31-June 2. Concerned with the “trend toward secularization and liberalization,” members of the conference “explored this threat to The Wesleyan Church and Wesleyan higher education and considered constructive steps to preserve our heritage and the tremendous contribution that our schools and churches make toward one another.” ■

An Important Message to Alumni and Friends of GBS—

HELP US RECORD THE HISTORY OF GOD’S BIBLE SCHOOL!

As you know, our 100th Anniversary is just around the corner. Part of that celebration will be the release of a large, colorful, hard-bound, coffee-table-style pictorial history of the school you love. This book of approximately 400 pages will be designed by Kevin Moser and edited by Larry D. Smith.

But we need your help immediately! You can give valuable service in the creation of this memorable volume by sending us the following:

***Old Photographs, postcards, or letters detailing events or people from GBS’s past.** Donated photos should include accompanying information describing places, dates and events. You should also identify as many of the persons pictured as you can.

Alternatives to Donation. We recognize that you may not wish to part with treasured keepsakes, so we suggest these alternatives: (1) have high quality reproductions made and donate the copy to the school; (2) make arrangements to bring photographs or other materials to the Revivalist office, where they can be digitally scanned and returned to you within a few minutes; (3) send photos by registered mail with a check to cover the cost of return by registered mail. (Please note: if you want photographs, postcards, letters, etc., returned, you must include a check to cover the cost of return. All items sent to us with the intent of having them returned must be sent via registered mail.)

***Biographies, autobiographies, or personal memoirs by or about former students if such documents make specific mention of God’s Bible School.**

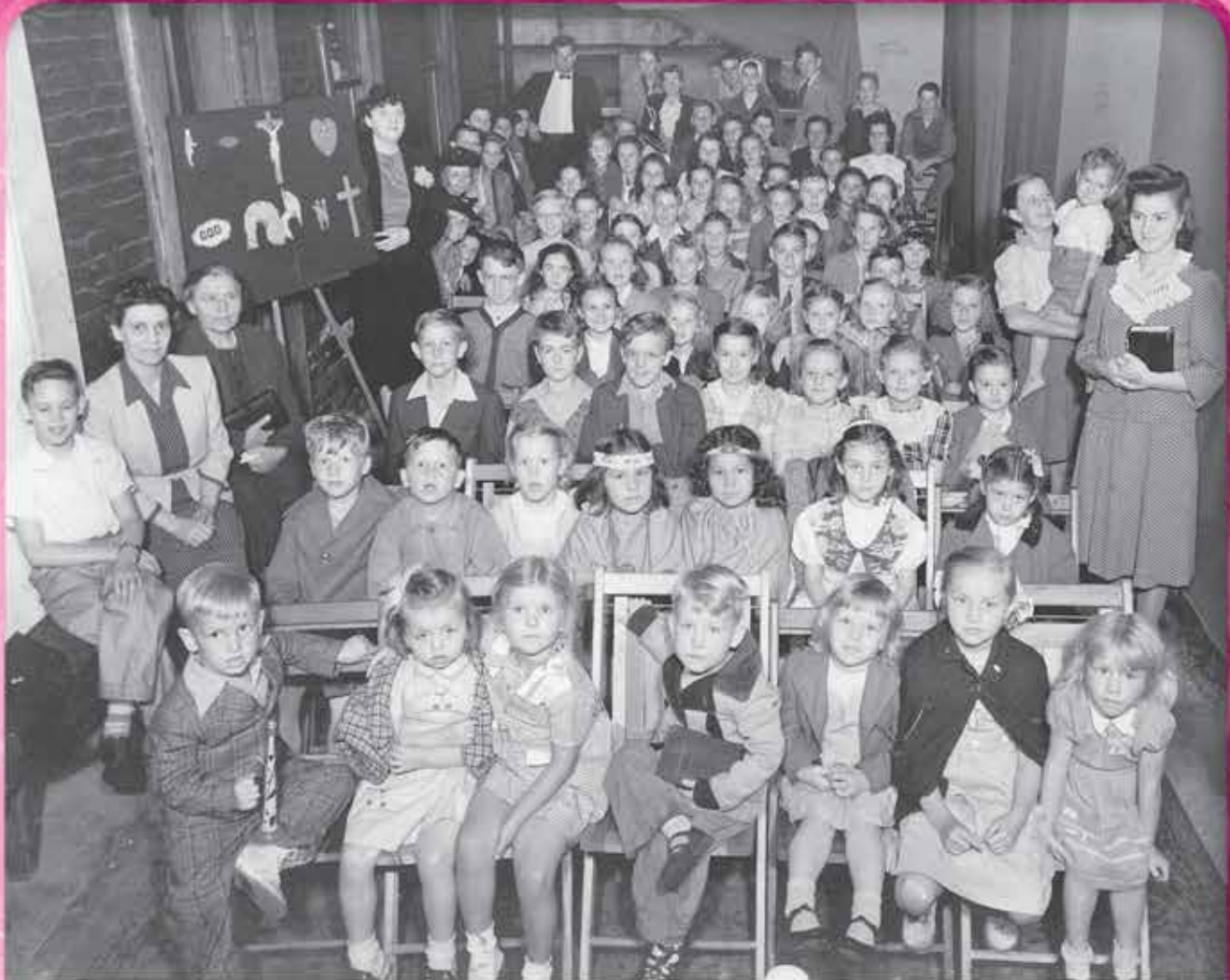
***Any old 16mm movie film sequences of campus events.**

***Recordings made of GBS services prior to the 1970’s.**

***Anecdotal Information.** We need written memories from former students, faculty, and staff, as well as those who have attended GBS camp meetings or who have otherwise been associated with the school. They should include as much detail as possible, as we can always remove what we don’t need. The following are some ideas for subject matter: *memories of GBS people who have most influenced your life; unusual or impressive occurrences; significant spiritual experiences; humorous events; dorm life; the food served; work details; classroom studies, experiences, and requirements; quartet, choir, or instrumental group travels; chapel services, revivals, camp meetings; holiday observances; picnics or other campus life events; witnessing and personal work; significant events in one’s life after leaving the school; building and renovating the campus; the circumstances surrounding your being at GBS.*

Please contact us immediately if you have any of the above contributions to make. Unless other arrangements are made, all materials sent to us become property of God’s Bible School. Not all entries will be included in the centenary pictorial book, but they will all be preserved in the school’s permanent archives collection.

**God’s Bible School and College
ATTN: Kevin Moser, Editorial Office
1810 Young Street, Cincinnati, Ohio 45210**



“JESUS LOVES THE LITTLE CHILDREN!” Pictured here is the early GBS children’s “Happy Hour,” complete with children perched on wooden, folding chairs; their adult workers; and the visual aids which were employed. Founder and director of the “Happy Hour” was Edna Erle (Brothers) Messerschmidt, GBS professor of children’s ministries. Mrs Messerschmidt, who died in 1958, is thus remembered as the originator of GBS’s child evangelism program.

Her husband, the Rev. Edwin Messerschmidt, a GBS graduate and former faculty member, now semi-retired and living in Tuscaloosa, Alabama, notes that “some of the missionaries from GBS took the inspiration with them to their fields, so for many years, boys and girls were receiving the gospel through this special ministry. During the 1930’s and 1940’s, Edna Erle, along with Mrs. E. E. Shelhamer, conducted children’s meetings during the camp meetings for adults.”

For information about the newly-established EDNA ERLE BROTHERS MESSERSCHMIDT SCHOLARSHIP, see “News From The Hilltop,” page 10. ■

NEWS FROM THE HILLTOP CONTINUED...

(continued from page 11)

TRAVELING SUMMER GROUPS REPRESENT GBS

"They were a boost for us, as they took on leadership, helped in every way possible, showed their love for God, and really fitted in well with our crowd." These words from a camp director demonstrate the warm response to the two traveling teams representing GBS during the past summer.

The Summer Youth Camp Team's ministry included five entire youth camps, in addition to twelve briefer stops at camp meetings, local churches, and other youth camps. Members consisted of the following: (1) *Elizabeth Schenck*, accompanist and lead singer. She is a sophomore, majoring in music education; (2) *Donna Downing*, who sang alto and directed youth choirs. She is a senior, graduating next spring with a degree in Christian teacher education; (3) *David Fry*, who sang tenor and who served as devotional leader and as school representative. He is a sophomore ministerial student and president of the student council.

Also representing GBS with great effectiveness was "Assurance," the college men's quartet, who visited twenty-four camp meetings, four youth camps, and fifteen churches in thirteen states. Members included *Keith Wagonner*, tenor, present GBS student recruiter; *Darrell Stetler*, lead, sophomore ministerial student; *Nick Pop*, baritone, senior music major from Romania; and *Seth Wetherald*, bass, sophomore ministerial student. Accompanist was Phil Bishop, senior music major.

BRIEFLY NOTED: The Rev. Clair Sams, Cedar Springs, Michigan, has notified us that "Let's Pray," the annual prayer conference which he directs, will be held at GBS, January 25-26, 2000...**Rodney Loper, GBS ministerial student, was united in marriage to Melissa Arender, at Fordland, Missouri, September 4, 1999.** ■



Summer Youth Camp Team

➡(p9) own spirit; while God's Providence environs, cares for, and leads your body. If you follow the Word to the exclusion of the Spirit and Providence, you will degenerate into dead formality. If you follow Providence without due appreciation of the Word and Spirit, to the exclusion of the Word and Providence, you thereby open the door for a demon arrayed as an angel of light, and passing himself for the Holy Ghost, to creep in and fatally delude you.

COME-OUTISM

If God leads you to change your church relationship, joyfully say, Amen. If the people burlesque you as a "come-

outer," hail the reproach of Christ with a glad heart, and be not discouraged nor jostled in your undeviating, heaven-bound journey. In all this you are really no come-outer. The mistake of come-outism is not withdrawal from all religious organizations, but antagonism to the same. This is a great mistake, and a fatal maneuver of Satan. He knows there is strength in union, and utter weakness, with perpetual defeat, in disharmony.

The great trouble with come-outism is, it closes all doors against us. God wants them open, so we can go in and preach the everlasting gospel. Many holiness people close themselves out, and thus lose their usefulness. We must do

our utmost to keep every door open, that we may save some. I do not mean that we shall compromise with sin and error. We should adopt the motto, "Sweetly in manner, and bravely in fact," i.e., we give them soft words, but hard truths.

STARVATION

You must read Holiness literature, otherwise you will become weak and feeble, like carnal people. You may have a fine education, and be a great reader, yet if you do not make the Bible your constant text-book, you will starve to death. The sanctified people who do not become assiduous Bible students never amount to much; as a rule, (p19)➡

God's Bible School & College Annual Giving Campaign

Annual giving occurs when a donor makes a pledge of support for our current fiscal year. One of the major efforts in the Annual Giving Campaign is the **student phone-a-thon** held from late October through early November.

We hope to reach over 8,000 friends during the three weeks of outreach while raising \$130,000 for the financial needs of the school. This goal can only be accomplished with your help.

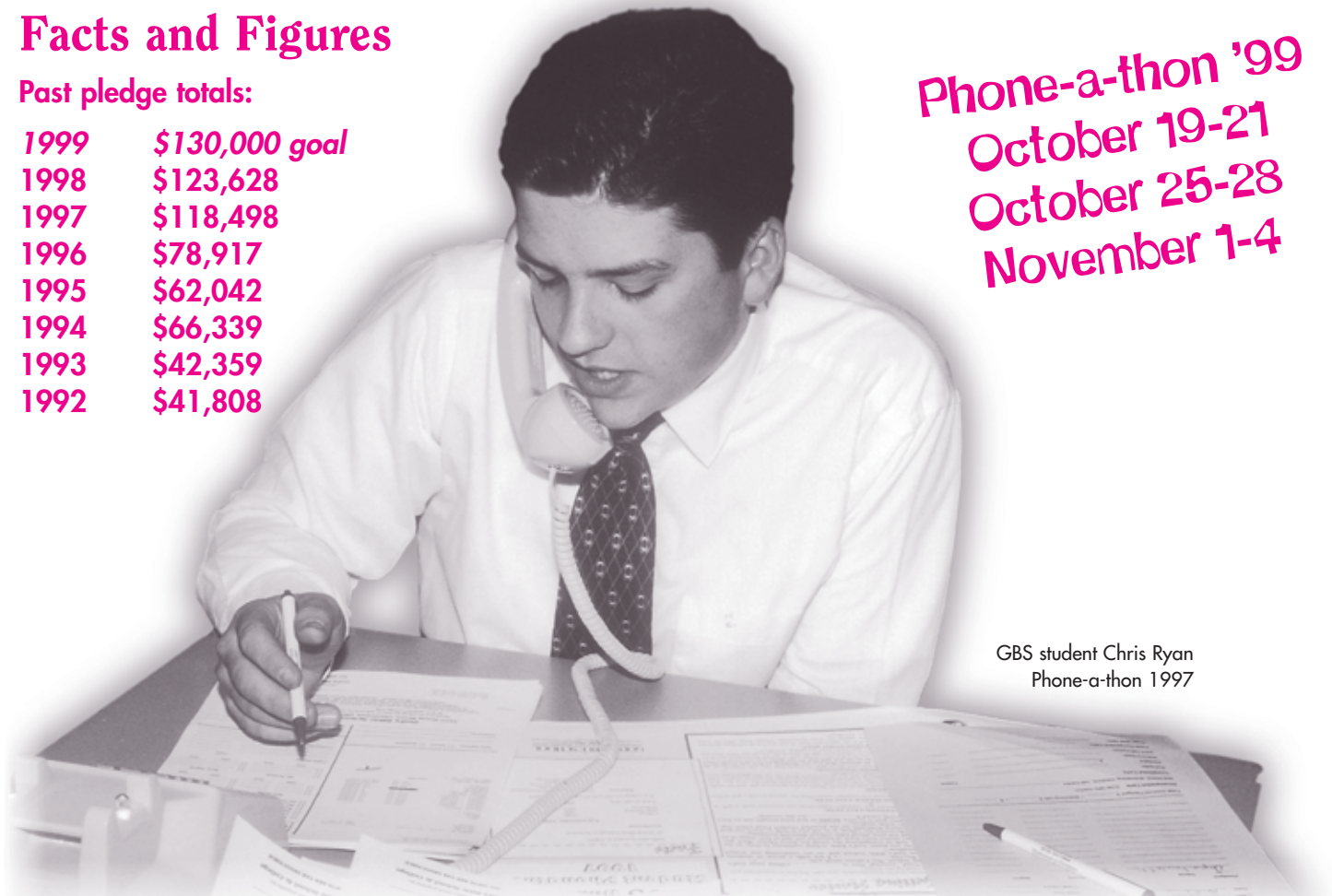
As in past years, we are planning to incorporate thanksgiving into our Annual Giving Campaign. We want to stay in touch by calling and thanking those of you our friends who have already given financial support.

Facts and Figures

Past pledge totals:

1999	\$130,000 goal
1998	\$123,628
1997	\$118,498
1996	\$78,917
1995	\$62,042
1994	\$66,339
1993	\$42,359
1992	\$41,808

Phone-a-thon '99
October 19-21
October 25-28
November 1-4



GBS student Chris Ryan
Phone-a-thon 1997

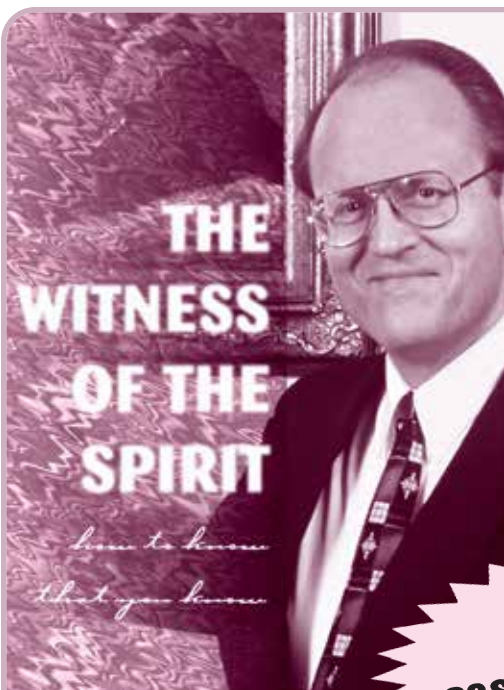
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THE WITNESS OF THE SPIRIT:

How To Know That You Know

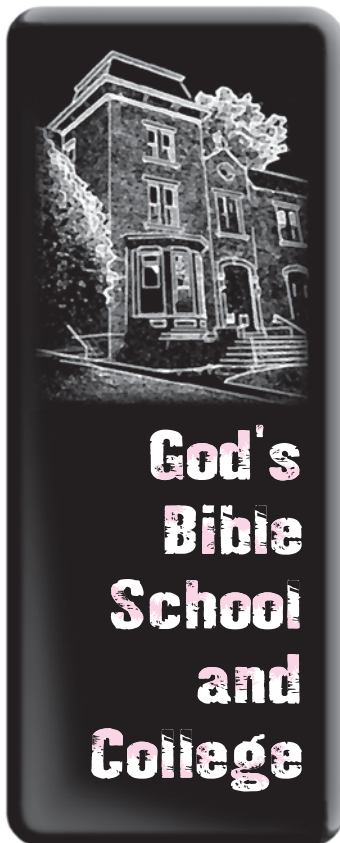
This is the latest four-cassette series by **Dr. Allan Brown**. Individual cassette titles are (1) The Necessity and Nature of Biblical Faith; (2) The Epistle of John on Assurance; (3) The Witness of the Spirit; (4) The Security of the Believer

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➡(p17) they leak, and their experiences evanesce. It is only a question of time; they are destined to starve to death.

You must avail yourself of every opportunity to lay in a supply of soul-food. You are living for eternity, and have no time to waste on transitory trash. Remember that Satan is determined to starve you to death. Beware of his devices. He will persuade that intellectual food will suffice. This is his climacterical lie. You are not an intellect, but an immortal soul; hence you can only subsist on the Bible and Holiness literature.

STAGNATION

You must be a bundle of industry, enterprise, and aggressiveness for God and souls, everlastingly either pulling or pushing the salvation wagon, at the same time inviting all to mount and take a ride for glory. Rest assured that if you stand still, you will stagnate, your experience evanesce, the fires on the altars go out, darkness supervene, and damnation throw over you its awful pall, maturing you for an eternity of woe.

CONCLUSION

Satan is not much concerned about wicked sinners and dead church-members, but when people take God for their portion for time and eternity, consecrating all to Him, and ring out the battle-cry, "You may have all this world, but give me Jesus!" then old Apollyon stirs earth and hell to side-track them, and lays under embargo the gigantic intellect which he enjoyed while a bright archangel before he fell, and still retains and utilizes for the damnation of the world. His side-tracks are innumerable. These are among the most prominent and fatal at the present day. If you will study them prayerfully, the Holy Spirit will designate them, qualifying you to recognize and avoid them. The grand problem for you to solve each revolving day is to keep steadfast on the King's highway of holiness to the Lord. The triple guidance of your heavenly Father by His precious Word, Spirit, and Providence, will amply and constantly fortify you against all the side-tracks of Satan, enabling you to be true to God and holiness at every cost. ■

A Word on Worship—

UNDERSTANDING AND EMOTION IN WORSHIP

By Rodney Sones

Scriptural appeals are to both mind and heart. The Bible says, “Come, let us reason together;” and that is addressed to the mind. But the Bible also appeals to the heart by offering joy, peace, and rest—words which are full of emotional implication. When the whole of Scripture is considered, one can see that the central call of Scripture is to the will and are based upon the reason, but that human emotion is a valuable byproduct of our understanding and obedience. These provide a stable foundation.

Our music for worship should follow the pattern of Scripture, offering the following:

1. *Information for the Mind.* We cannot respond to that which we do not know.

2. *Appeals to the Will for right response to the truth.* After illumination comes responsibility.

3. *Satisfaction for the Soul.* This certainly includes the emotional element in worship. God does promise joy, rest, and peace as the outflow of a right response to His truth. ■

—Rodney Sones is a member of the faculty of the Division of Music at God's Bible School and College. He holds the degrees Bachelor of Arts in Music from GBS ('89) and Master of Music Education from Miami University.



➡(p4) approved the blueprints, approved all permits to build, and connected electricity to the property . . . Two times articles have appeared in the local newspapers saying that our church group preys on children, along with other complaints...We received a ‘Stop Work Order,’ and a mob appeared and tore down the fencing around the property...”

SIBERIA

“Pray for Goerge and Sandy Kolva (FMA) as they labor among the prisons of the dark, frozen North... pray for physical health and endurance...Pray for emotional strength in the long Arctic night, for spiritual renewing as they battle on several fronts...Pray for the prisons to remain open—thosands of souls are being reached in these terrible places...” —*Ropeholders* ■

➡(p6) pessimism of those who are constantly reminding him of the “good old days” and the certainty of the dreaded “great falling away” of the “end times” means an eternal optimism.

The Apostle Paul wrote, “...I am made all things to all men, that I might by all means save some.” (I Corinthians 9:22) Jesus said, “The Good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine.” (John 10:11-14) Being a hireling who “careth not for the sheep” may be easy. But a true pastor is called to follow in the footsteps of the Great Shepherd Himself, and that is not easy! ■

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"COMMITTED TO EXCELLENCE
IN PREACHING"



A FORGOTTEN
COMMANDMENT

Scripture: Matthew 28:16-20

a believer to the command of his Savior. It serves as a visible sign of regeneration (Tit. 3:5) as well as of the believer's submission to the Lordship of Christ.

III. The SPECIFIC MODE of Christian water baptism

The early church recognized and practiced three modes: immersion, pouring, and sprinkling. Of these three, the preferred mode was immersion. The imagery evoked by Paul when he speaks of being "buried" with Christ in baptism into His death (Rom. 6:4; Col. 2:12), and his statement that all the people of Israel were "baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2), a picture of a mystic cloud covering the people, strongly lends itself to the idea of immersion.

The earliest non-biblical account of the mode of baptizing occurs in the *Teaching of the Twelve Apostles (The Didache)*, dating possibly as early as 125-150 AD. It says,

"Now concerning Baptism, thus baptize ye: having first uttered all these things, baptize in the name of the Father, and of the Son and of the Holy Ghost, in living water. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice in the name of the Father, and Son, and Holy Ghost" (International Standard Bible Encyclopedia, I, 388).

This seems to say that immersion was the recommended practice, but that the mode of pouring (affusion) was also valid and could be used if necessary. Sprinkling (aspersion) seems to have been reserved for the sick as well as for infirm persons too weak to submit to immersion or pouring. Sprinkling did not gain wide use in the church until the 13th century (*ISBE*, I, 389-90).

Conclusion:

As the Hebrew writer indicates, the doctrine of baptism forms a foundational principle of the Christian faith—one which ought to be in place in every believer's life so that he may go on "unto perfection" (Heb. 6:1-2). Paul places it among the cardinal elements of the gospel around which all believers should unite. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all..." (Eph. 4:4-6). The early church understood the phrase, "one baptism" to be a reference to Christian water baptism, not Spirit baptism.

In conclusion, I would like to ask my readers two questions. First, dear reader, have you been baptized? Perhaps you were not aware of the Biblical requirement of baptism before the present, but now that you have learned of this truth, you should walk in its light. It may be that many long years have past since you first trusted Christ as your Savior. You may even be a Christian leader, but you haven't been baptized. Your obedience to this command of our Lord will provide the proper example for others to follow. Second, to those who are making disciples, are you baptizing them in the name of the Father, Son and Holy Ghost, as Christ commanded? If not, hear Jesus commanding you, "Go and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Will you heed His command?



—Sermon outline by Dr. Allan P. Brown

Introduction:

J. Wesley Adcock once asked, "What is God going to do with all these holiness people who have not obeyed the Scriptural command to be baptized?"

Recently, while speaking at a large interdenominational group of Christians, I asked how many of them had been saved over two years but had not yet been baptized. The great number of raised hands makes me wonder if pastors have forgotten that baptizing converts in the Triune name of God is a requirement of the Great Commission. I'm afraid that Rob Staples' lament over the "near-silence from the Wesleyan/holiness pulpit regarding baptism" is valid (*Outward Sign and Inward Grace*, 119).

It seems that fear of a formal, lifeless, sacramental liturgy has driven many good people to adopt a very casual attitude toward baptism. A "take it or leave it" attitude prevails.

Granted, to have the husk of Christianity without the heart-changing kernel is to substitute liturgical rites for eternal realities. Paul warns us about people who have a form of godliness, but deny the power thereof (2 Tim. 3:5).

I once met a person who expressed the opinion that baptism can be "a slippery slope to hell." My response was one of basic agreement. If a person trusts in anything besides the finished work of Jesus for his salvation, the object of his trust becomes "a slippery slope to hell."

John Wesley warns of this problem in his sermon, "The Means of Grace." He gives practical ways to differentiate between the *proper use* and *possible abuse* of what he calls, "the means of grace." Obedience to any Biblical practice, if trusted in as the ground of one's salvation, can become a "slippery slope to hell." This includes such fundamental Christian practices as prayer, Bible reading, receiving the Lord's Supper and water baptism. Trust in any external practice as the meritorious ground of salvation, Wesley asserts, is to God an abomination and "a stink in His nostrils" (*Works*, I, 381).

Not long ago I was shocked at my own lack of knowledge of how central water baptism was to the early church. As part of my devotional time, I was reading the first volume of Thomas Oden's systematic theology, *The Living God*. To my surprise I discovered that the early creedal confessions, such as the Apostle's Creed, were organized in a three-part way to teach inquirers and the faithful the significance of baptism in the name of God the Father, God the Son, and God the Holy Spirit. I also learned that "the earliest summaries of Christian teaching were lectures to prepare people for baptism" (p. 13).

What does the Bible teach about baptism? Let's open our Bibles and examine the *Scriptural mandate* for Christian water baptism, the *symbolical meaning* of baptism, and the *specific mode* of baptism.

I. The SCRIPTURAL MANDATE for Christian water baptism (Mat. 28:19, 20; see also Mark 16:15, 16)

After His death and resurrection, Jesus made a special appointment to meet His disciples in Galilee. There He told them, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Mat. 28:19,20). This climactic paragraph in Matthew's Gospel proclaims our Lord's *mandate* for Christian water baptism. Since Jesus' command is universal in its scope, this commission spans all ages and remains a requirement today. The Lord of the church requires all her members, if physically possible, to experience water baptism. "He that believeth and is baptized shall be saved" (Mk. 16:16).

There is a definite sequence to the Great Commission. First, God's children are to go make disciples of all nations. In the phrase, "teach all nations," the word *teach* means "to disciple." Second, Jesus tells His followers to baptize those whom they disciple in the Triune name of God. Third, the new disciples are to be taught to obey all of Christ's teachings.

In Acts, Luke tells us that the early church baptized all Christian converts in water. Peter required it of the three thousand converts on the Day of Pentecost (Acts 2:38, 41). Philip required it of his Samaritan converts (Acts 8:12, 16), and later baptized an Ethiopian official that he led to the Lord in the desert (Act 8:36-38). Upon his conversion, Paul was baptized (Acts 9:18; 22:16). Peter baptized Cornelius and his household (Acts 10:47,48). During his missionary travels, Paul baptized Lydia (Acts 16:4,15), the Philippian jailer and household (Acts 16:33), Crispus and Gaius at Corinth (Acts 18:8), and the Ephesian believers (Acts 19:3-6).

Luke's frequent description of baptism as being "in the name of Jesus" is commonly misunderstood. It is not a contradiction of Jesus' command to use the Trinitarian formula. When John the Baptist baptized people, they were baptized in John's name. In other words, they became disciples of John the Baptist. In the same way, to be baptized "in Jesus' name" refers to becoming Christ's disciple, not to a pronouncement of "in Jesus' name" during baptism. Thus, new converts were baptized in Jesus' name in the sense that they were declaring their allegiance and loyalty to Him. In the actual process of water baptism, however, the early church pronounced the Trinitarian formula as the believers were baptized. Commenting on the fact that our Lord commanded His followers to baptize new converts "in the name of the Father, and of the Son, and of the Holy Ghost," and to teach them "to observe all things whatsoever I have commanded you," Oden says,

"In this way, Jesus forever linked two crucial actions: baptizing and teaching. In subsequent periods of Christian history they have remained intimately interwoven. Implicitly included in the instructions for baptism is the charge to teach its significance. This is why the Christian study of God has been so often organized into these three divisions, for Christian teaching is baptismal teach-

ing, and Christian baptism has required some clarification of itself as faith in God the Father, Son, and Spirit. Christian theology came into being to explain Christian baptism" (p. 12).

II. The SYMBOLIC MEANING of Christian water baptism (1 Cor. 12:13; Rom. 6:3-5; Col. 2:11-12; Tit. 3:5; 1 Pet. 3:20,21)

Paul tells us that baptism symbolizes a believer's identity and union with Christ. In baptism the believer declares his renunciation of his old way of living which was dominated by the world, the flesh (Col. 2:11-12), and the devil (Eph. 2:1-3). He renounces all previous faiths and declares his faith in Christ alone as the sufficient sacrifice for his sin. Baptism is symbolic not only of separation from the old life, but also separation to inclusion within the body of Christ (1 Cor. 12:13). Romans 6 teaches us that when we were baptized in Christ we 1) died with Christ to sin; 2) were buried with Christ to sin, 3) were raised with Christ to walk in newness of life, a life free from bondage to sin, and 4) were given hope of future resurrection (Rom. 6:3-5). Thus going beneath the baptismal waters visibly symbolizes the fact that we have forever turned our back on our life of sin and have embraced Christ and His cross. Rising from the baptismal waters symbolizes our spiritual resurrection to newness of life in Christ. Surely this is what Peter meant when he compared Noah's flood to Christian baptism (1 Pet. 3:20,21). The water of baptism, like the water of the Flood, is symbolic of the end of the old life. "The old life must die, just as the old world had to die, if a new life and a new world are to be born" (Jansen, *The Meaning of Baptism*, 67, as quoted by Stapes, 126).

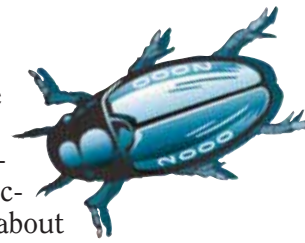
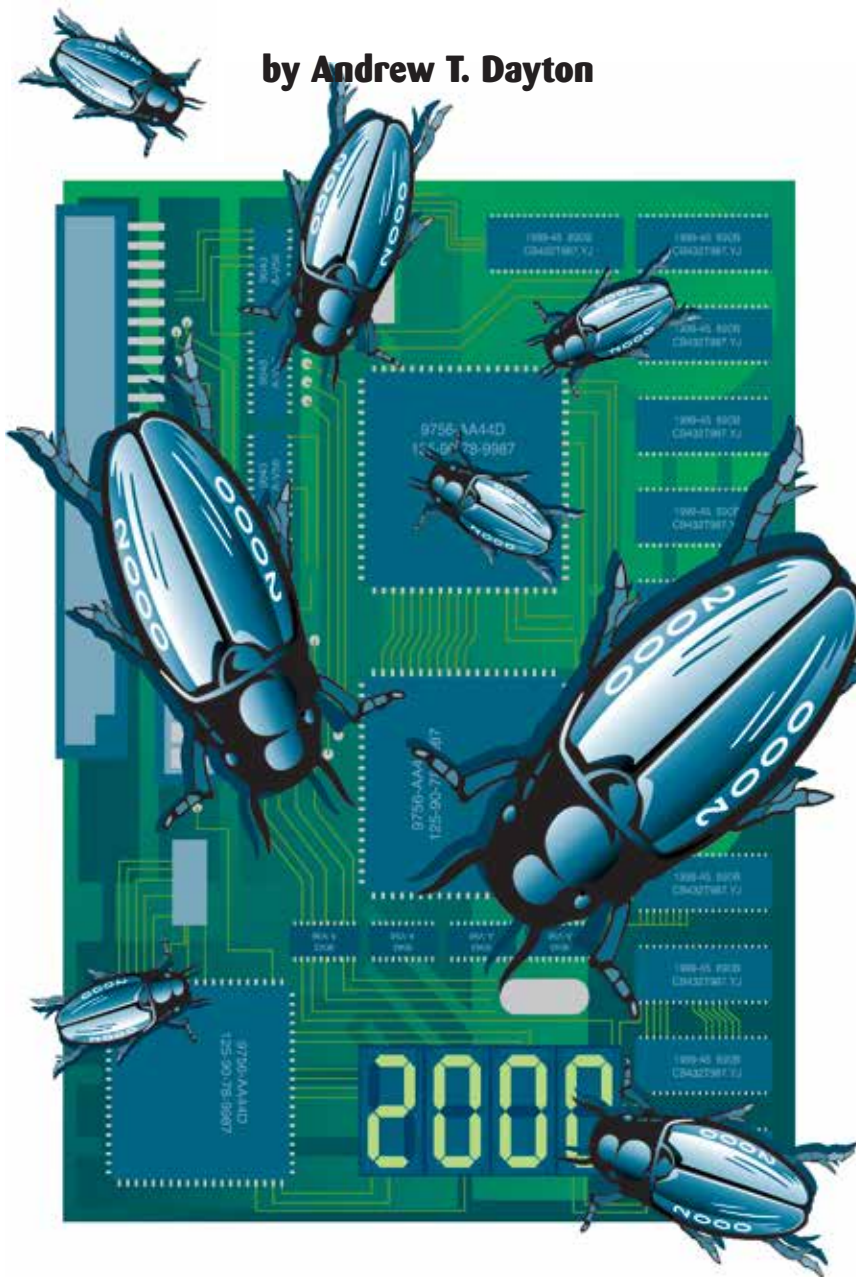
Christian water baptism also speaks of our entrance into the church and into the family of God. The church fathers spoke of a two-fold gate into the church: faith, the *invisible* gate, and water baptism, the *visible* gate. "Water baptism produced outer authentication of one's faith in Christ, even as the coming of the Holy Spirit provided *inner* authentication. A Spirit-less Christian or an unbaptized Christian were equally incongruous in New Testament times" (Richard Howard, *Newness of Life*, 122, italics his). The Hebrew writer classifies water baptism as one of the essential foundational "principles of the doctrine of Christ" (Heb. 6:1-2).

Repentance of sin and faith in Christ must precede water baptism. Baptism is to be administered only *after* one has demonstrated true repentance. This was true of John the Baptist's ministry (Lk. 3:8), as well as Paul's ministry. In fact, Paul deals a death-blow to the idea that conversion occurs in the act of water baptism (baptismal regeneration) when he says to the Corinthian church, "I thank God that I baptized none of you, but Crispus and Gaius... For Christ sent me not to baptize, but to preach the gospel..." (1 Cor. 1:14, 17). If salvation occurred during the rite of water baptism, Paul would be saying, "I'm glad I led none of you to the Lord, but Crispus and Gaius." Further, he would be saying, "For Christ sent me not to convert people, but to preach the gospel." Instead, Paul makes a clear-cut differentiation between water baptism and the gospel itself.

Let no one misunderstand. Water baptism is *not* the means whereby one secures forgiveness of sins. Christ forgave the thief on the cross and joined him in paradise that very day even though the thief was not baptized (Lk. 23:43). Yet, for those who are able, submission to water baptism is the obedient response of

Y2K and YOUR CHURCH

by Andrew T. Dayton



As the clock ticks, the inevitable “Y2K day” approaches. There is no avoiding this iceberg, only questions about its impact—is it a titanic-sinker or an ice cube?—questions about its effects—what will the damage be? To answer these questions, we can only speculate what will happen when the clock strikes 12:00 A.M., January 1, 2000. We can hope for the best, but we must prepare for the worst.

Many “experts” are offering their predictions and plans for preparedness. Some believe the festivities of the new millennium will be uninterrupted; while others urge us to sell our homes, purchase weapons of protection, stockpile food, medicine, and fuel, and prepare for the impending Armageddon. The overwhelming suggestions from each end of the spectrum lead us to only more questions about what should be done.

As we discuss Y2K with our Christian brothers and sisters, another question arises: “What can our church do to prepare for Y2K?” Here are a few suggestions:

Educate

George Barna recently conducted a survey for the Christian Broadcasting Network, in which he asked churches specifically about Y2K. The results showed that 75% of pastors were aware of the Y2K problem, but only 25% had evaluated the impact on their church.

Tap in to some reliable resources on Y2K. Read all the information you can find, and then form a middle-of-the-road target for what you believe may happen in your community. Stay tuned to those sources you can trust. Disregard the “doomsdayers” and lock in to those who uphold biblical standards of preparation.

Inform

Notify the people in your church through your bulletin, newsletter, or special meetings. Many people still believe this will all go away, or be fixed in time. We must inform them of the truth and the possible ramifications; but most of all, we must keep the focus on Christ, not the crisis.

Look After One Another

Make sure everyone in your church, especially the elderly, have a warm place to stay on New Year’s Eve 1999. If your church has facilities and an alternate form of heat, perhaps you could use it as a shelter for those who cannot prepare.

Stock Up

Start a “Y2K Pantry.” This could be an extension of your church’s current food pantry (p25) ➔

evangelists

Direct all listings and inquiries about slates to Revivalist Press,

1810 Young Street, Cincinnati, Ohio 45210

- Barrow, Elbert**, 2156 Dobbs Farm Rd., Kinston, NC 28504-8921. (252) 527-3987.
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- Bell, Rev. & Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.
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Oct. 24-31 Drumright, OK, Happy Corner Ch. of God
Nov. 2-7Greenfield, IN, Immanuel Holiness
Nov. 12-21Columbus, OH, Calvary Holiness
- Boulson, James** (evangelist), 308 Jewett Rd., Steubenville, OH 43952. (740) 282-8341. OPEN DATES.
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225.
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Oct. 19-24Columbus, OH, A.W.M.
Oct. 25-31Falconer, NY, A.W.M.
Nov. 5-14Millmont, PA, God's Missionary
- Chalfant, Rev. Morris**, 1465 Timber Ridge Court, Kankakee, IL 60901. (815)939-4506.
- Cheatham, Rev. Robert E.** (evangelist), 119 Oliver Ave., Franklin, IN 46131. (317) 736-8063.
- Collingsworth, Phil & Kimberly**, (music evangelism), 1836 Josephine St., Cincinnati, OH 45219 (513) 651-3680.
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Oct. 20-24Sylvis, IL, Bible Holiness
Oct. 29-30West Harrison, IN, Youth Challenge '99
Nov. 3-7Clinton, TN, Clinton Wesleyan
Nov. 14-17New Castle, PA, Arlington Ave. F.M.
- Darnell, H. E.**, 424 E. Alabama, Vivian, LA 71082. (318) 375-2930.
- Dotson, Timothy and Esther**, (song evangelists), 145 Emmanuel Church Rd., Gratz, PA 17030. (717) 365-3358.
- Dunn Family, The M. J.** (youth workers, singers, instruments; house trailer), 6482 W. State Road 252, Edinburgh, IN 46124. (812) 587-5365 or 379-4721.
- Earley, Rev. Robert D.** (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.
- Edwards, Daniel and Angie**, 5672 W. 700 N., Ridgville, IN 47380. (765) 857-2725.
Nov. 2-7Indianapolis, IN, Wesleyan Holiness
Nov. 9-14Carthage, IN, Early Methodist
Nov. 16-21Franklin, IN, Franklin Wesleyan
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Oct. 12-17Hartville, OH, AWMC
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Oct. 26-31Bluefield, WV, AWMC
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Nov. 3-7Brownsville, PA
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Oct. 31-Nov. 4Graham, NC, Wesleyan Church
Oct. 7-11Angler, NC, Baptist
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Nov. 16-21Mexico, MO, Church of God
Nov. 28-Dec. 3Kimmunity, IL, Methodist
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Oct. 26-31Northville, NY, Fox Hill Pilgrim Hol.
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- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.
Oct. 12-17Muncie, IN, Memorial Dr. Wesleyan

➔(p23) or a great reason to begin one. Have every family bring one canned food item to church each week. Stock up on water and non-perishable food, but don't forget the other necessities. People may need alternative forms of heat, light, and bathroom facilities, as well as games, candy, and books, simply to relieve stress.

Organize

Form groups of people who live in close proximity of one another. Organize them as a "Community watch" to meet the needs in their area. If other forms of communication are down, people with battery-powered CBs can still communicate and keep the flow of resources moving and the needs being met. A group of families living close to the church could keep things under control as people come looking for help.

Meet Needs

Pat Robertson wrote, "It is an hour when God's people are called to do the things the Scriptures command us to do: To feed the hungry, clothe the naked, and preach the gospel." When January 1st arrives, whatever the impact, your church will be ready to meet the needs of the congregation and the community.

Plan B

No one knows how the Y2K bug will effect the people in your community, but most experts agree that the effects will be devastating in other under-developed, under-prepared countries. If you find that your community doesn't suffer any major effects of Y2K, you can then use the resources you have in order to execute Plan B: Get those resources to those who need it. Perhaps a truckload of supplies could be delivered to a nearby city or state that is suffering, or shipped overseas as part of a larger relief effort.

Ultimately, Y2K is nothing to panic about. **It is, however, something to prepare for.** Your efforts in preparing will not go to waste. Larry Burkett, founder of Christian Financial Concepts, says "What we cannot do individually, we can do collectively. It is critical that pastors understand that Y2K is real, and that it is essential that their churches prepare to meet the needs."

Your church can make a Kingdom difference in your community by ministering and meeting needs as we plan for handling Y2K. ■

Andrew Dayton serves in the Department of Communications at the International Center of the Wesleyan Church. This article is reprinted by permission of The Wesleyan Advocate (February 1999).

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LOOKING AHEAD AT GBS

OCTOBER

31 Daylight Savings Time Ends

NOVEMBER

9 Registration for Second Semester

11 Veterans' Day

23-29 Thanksgiving Vacation

25 Thanksgiving Day

28 First Sunday in Advent, *beginning the new cycle of the Christian year and the first Sunday in the Church's traditional period of preparation for Christmas.*

DECEMBER

10, 12 College and High School Christmas Program (Tickets Required)

16 Academy Music Program

17 Christmas Vacation begins and continues through Jan. 3, 2000

24 Christmas Eve, *the end of Advent*

25 Christmas Day, *the Nativity of our Lord Jesus Christ*

JANUARY

3 College Registration
Second Semester Begins for High School and Academy

4 College Second Semester Begins
Epiphany, *the commemoration of the coming of the Magi, the first fruits of the Gentiles, to Our Lord*

4-9 Winter Revival

►(p5) national leaders or to confining, unscriptural traditions. It is, rather, due recognition that the Church is the warm, loving, and protective matrix in which the Spirit renews us in life, nourishes us in faith, and advances us in grace. Thus by God's own design and appointment, it is as necessary to spiritual life as mothers are to physical life. "Not that the church provides salvation; God does, as Colson says, "But because the 'saved' one can't fulfill what it means to be a Christian apart from the church, membership becomes the indispensable mark of salvation."

In the days of Augustine—and, indeed, throughout all that heroic age of Christianity's beginnings—believers would have generally accepted this statement without challenge. Those earliest Christians loved the Church almost as much as they loved Jesus; and indeed their love

for Him was the basis of their love for it. For as they believed and as the Scriptures affirm, the Church is not only the indispensable community of grace; but as such, it is also His mystical body, "the fullness of him that filleth all in all" (Ep. 1:23); and He is its living Head, "from whom the whole body" is "fitly joined together and compacted by that which every joint supplieth." (Ep. 4:16).

As the Church's Head, Jesus is its source and life; and by His Holy Spirit, He continually renews it by His sanctifying presence. As Jesus' body, the Church is the corporate fellowship which exists to do His will and to represent the interests of His Kingdom. Never is the Head without the body, nor the body without the Head. Forever Christ is united to His Church; and whoever is united to Christ is united with the Church. "For we are members of His body, of His flesh, and of His bones" (Ep. 5:30).

Inwardly, we are joined to Christ by living faith at our conversion; and at the same time, we are spiritually united with our brothers and our sisters in the fellowship of the Church. Outwardly, this is confirmed in our baptism, which as John Wesley notes, is the "initiatory sacrament, which enters us into covenant with God." As our theologians define the term, a sacrament is "an outward sign of inward grace"; and in baptism, the Spirit uses the sacred water as a powerful covenantal sign of the inward grace which He supplies. "In the ordinary way, there is no other means of entering into the Church...," adds Wesley; for it is in baptism that the Spirit publicly and formally admits believers into its visible communion.

It is true, of course, that the outward sign is sometimes present without the inward grace, as when ungodly persons are mistakenly baptized (I Cor. 8:13-21). Conversely, the inward grace is sometimes present without the outward sign, as when godly persons are not baptized due to their misunderstanding of the sacrament or their inability to receive it. But the normative and definitive practice of orthodox, scriptural Christianity through all ages is both to exalt the grace and to employ the sign.

"For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body... and have been all made to drink into one Spirit" (I Cor. 12:12-13). This is a pivotal passage, although there are different views about it, depending on whether "we interpret Paul here as giving a theology of the Spirit, or a theology of the Church, or a theology of baptism," as Nazarene theologian, Dr. Rob Staples, observes. But "they all amount to the same thing... to be a Christian is to possess the Spirit. It is to be a baptized person. It is to become, in unity with all fellow Christians, the Body of Christ."

In this way, Jesus continually adds new members to His Church, always by the Spirit, who acts in His name and on His behalf. It is by the Spirit, too, that He nurtures them within its robust life by the means of grace which He appoints and by the corrective discipline which

He enjoins. This is powerfully illustrated at the very beginning of Christian history, when on the Day of Pentecost, “about three thousand souls” were converted, baptized, and added to the Church. Theirs was not merely a “personal relationship” with Jesus alone; but it was a relationship with Him by the Spirit in the Church. And in that society of affirmation and accountability, “they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers” (Acts 2:42).

Through all the generations since, millions more have been converted, baptized, and added to the Church. Wherever they have flourished in Christ as He intended, they also have “continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.” The pattern of Pentecost has been the pattern since, and Acts 2:42 still defines the basic rhythm of the Church’s life. Thus Dr. Thomas Oden, magnificent Wesleyan scholar of our own times, has pointed out, “All essential elements of the church are embryonically present in this early description of the church: apostolic doctrine, communion, sacrament, and common worship.”

In youth, in middle life, and in old age, the Spirit embraces us with grace and surrounds us with hope, as within the Church He leads us on to the final goal. Still he nourishes us with the Word which we receive, the brotherhood which we cherish, the Supper which we celebrate, and the worship which we offer. These are corporate actions, which presuppose the common life of the Church and our full participation in that common life. Although modern evangelicals seem to have forgotten it, private relationship with Jesus clearly demands public identification with His body. The love we have for Him leads directly to the love we have for the Church. The vows we make to Him require the vows we make to the Church. The obedience we offer to Him requires the obedience we give to the Church.

Unless there be some misunderstanding, this never means surrendering personal convictions to demands which denominational or congregational officials have no right to make. But it does mean, as my old Free Methodist father once informed me, that in the usual course of affairs, “The voice of the Church is the voice of God for you.” Of course, this statement can be abused; and it flies deliberately in the face of our “radical individualism,” our disregard of authority, and our streak of stubborn “independence.” But it is the command of Holy

Scripture. How else can we interpret Hebrews 13:17: “Obey them that have the rule over you, and submit yourselves; for they watch over your souls, as they that must give account”?

Yes, Charles Colson is right. Renewal in the culture will not come until there is renewal in the Church, and this must be based upon a “high view” of its significance, its mission, and its authority. So once more, we must marvel at the splendor of Our Lord, enthroned in radiance within His Church, which as C. S. Lewis once observed, is “spread throughout all time and space and rooted in eternity, terrible as an army with banners.” Once more we must claim our rightful place within its fellowship, now visibly divided by race, denomination, and tradition, but still invisibly united by “one Lord, one faith, one baptism” (Ep. 4:14). Once more we must pour out our strength, our funds, and our prayers to maintain its purity, guard its peace, and promote its prosperity. Once more we must add our voices to its ancient song of triumph, as it claims all the cosmos for its Lord, who is the Rock of its foundation, and who has promised that the gates of hell shall not prevail against it” (Mat. 16:18).


Forever we are His, and forever He is ours! This means that we are forever members of His body, which is the Church. In Jesus we shall live within its fellowship. In Jesus we shall die beneath its benediction. In Jesus we shall rise again with its saints. For as we confess in the Apostles’ Creed, the Church is the “communion of saints”; and in that communion we shall remain for all eternity. It has its beginning on earth, but it shall have its consummation in Heaven.

Many of us who are Jesus’ friends are already there, and they are in the Church Triumphant above. Many of us still are here, and we remain in the Church Militant below. Others of us at

this very moment are passing from the Church below to the Church above. Yet all of us are members of Christ’s one, holy, and universal Church. And one day, when heaven and earth are one, we shall greet all our brothers and our sisters from every age and from every place; and we shall clasp them in our warm embrace. Forever His; forever ours! ■

*O blest communion, fellowship divine.
We feebly struggle; they in glory shine.
Yet all are one in Thee; for all are Thine.
Alleluia! Alleluia!*

IN THE USUAL
COURSE OF AFFAIRS,
“THE VOICE OF
THE CHURCH IS
THE VOICE OF GOD
FOR YOU.”
OF COURSE, THIS
STATEMENT
CAN BE ABUSED;
AND IT FLIES IN
THE FACE OF
OUR RADICAL
INDIVIDUALISM.
BUT IT IS
THE COMMAND OF
HOLY SCRIPTURE.



**Sing to the Lord of Harvest,
Sing songs of love and praise;
With joyful hearts and voices
Your alleluias raise.**

**By Him the rolling seasons
In fruitful order move.
Sing to the Lord of Harvest,
A joyous song of love.**

**Bring to His sacred altar
The gifts His goodness gave.
The golden sheaves of harvest,
The souls Christ died to save.
Your hearts lay down before Him
When at His feet you fall.
And with your lives adore Him
Who gave His life for all.**

—John S. B. Monsell, 19th century