

August 9, 1967

herald

OF HOLINESS

Church of the Nazarene

The Problem of Temple-Hopping

(See page 3.)





General Superintendent Benner

The Divine Interpreter

The parable of the sower makes clear the fact that mere sowing of seed does not guarantee a harvest, that the mere coming of gospel truth to a mind and heart does not guarantee spiritual fruitage. There must be a certain condition of response in that mind and heart if there is to be any effective and permanent result.

Such an adequate condition is experienced only by the ministry of the Holy Spirit. Without Him we cannot sense our need or grasp spiritual truth, but when a heart is open to His help, the truth becomes vital and powerful.

The Holy Spirit is the Divine Interpreter. Said Jesus Christ, "When he, the Spirit of truth, is come, he will guide you into all truth . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you." Paul, speaking of spiritual truths, declared, "God hath revealed them unto us by his Spirit," and, "The things of God knoweth no man, but the Spirit of God."

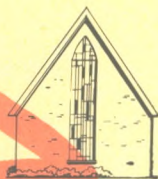
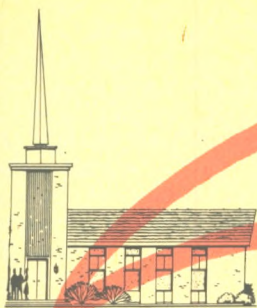
Here then is the reason why the mere preaching of the truth will not necessarily result in the salvation of souls, for the truth can be effective only as the Holy Spirit moves in anointing upon the speaker and conviction

of the hearer, thus vitalizing the truth and bringing about a condition conducive to the germination and development of "the seed [which] is the word of God."

Only the Holy Spirit can make God's Word meaningful. This explains why so many find the Bible a closed Book spiritually. When they read it they are as one who travels in a foreign country without knowing the language and without an interpreter: the signs, the guideposts, the bulletins of information, the directions and conversation of a resident, mean nothing to him. But by the aid of an interpreter, all becomes meaningful.

So it is with the Holy Scriptures: by the help of the Holy Spirit, the law, will, purposes, provisions, promises, and personality of God are revealed in all their power and beauty. Thus the Word becomes veritably *a lamp unto their feet, and a light unto their path.*

This is our only hope of reaching the hearts of the unsaved and unsanctified. This basic fact of human heart experience, and of God's plan, should cause us to seek more earnestly the help and anointing of the Holy Spirit in all our attempts to win souls, for only through His blessed presence and ministry will souls become "good ground."



THE PROBLEM OF

TEMPLE-HOPPING

• By L. Wayne Sears
Lombard, Illinois

Who isn't thrilled when a new family come to church? Especially when they come with an enthusiastic expectancy that transforms a service. A good, ringing testimony, perhaps some tears, and a generous offering never fail to impress. The trouble is, after a few weeks or perhaps a year, when they leave, the letdown is even more severe. It leaves a concerned person feeling as empty as a posthole.

Once in a large urban area a group of pastors gathered for a time of fellowship. The conversation, in one of its many turns, concerned the people who were referred to as "floaters." They are the ones who drift periodically from one church to another. They do not change their address, only their membership. Over the course of a lifetime they will have joined and rejoined several churches.

One particular brother was mentioned who had been a member of every one of our churches within a thirty-mile radius. He had never moved his home, but was always changing churches.

Since at the time I was the youngest and newest pastor, he was attending our services.

I asked which one of them still had his membership, and four answered that he was still on their rolls. He went from church to church and just "joined." He didn't worry about the mechanics of transfer. He would just arise in a service, give a good testimony, and announce his intention of joining that church. He would walk down to the front and expect to be received. What pastor, knowing his eccentricities, would want to embarrass him? Further, he always insisted on getting his transfer himself, but somehow he usually forgot to do so.

We laughingly discussed the situation and I finally suggested that we write him a letter of transfer, all of the pastors sign it, and he could just carry it from place to place, Sunday to Sunday, wherever his whims led him.

Though that is an extreme case, and it did happen long ago, there are still among us those who flit from place to place with discouraging fre-

quency. Whether the "grass is greener" or the excitement is newer, or there is some logical reason, it is not always possible to say.

These people can be depended on to show up in many places during the years. When an exciting meeting is being held, they know and attend. They can be attracted to a rally. They will show up with enthusiasm and goodwill; they will boost the service like

About the Cover . . .

Caney, Kansas, is a small town in southern Kansas, a few miles from the Oklahoma border. Here William Jennings Bryan once whistle-stopped.

Now, a half century later, among the 2,682 residents of Caney lives a pleasant middle-aged couple, Mr. and Mrs. Albert S. Carr.

Mr. Carr is a Phillips Petroleum Company employe; and his wife, Bertha, is a housewife and an amateur painter.

It was her painting that recently attracted Dr. Dean Wessels, executive secretary of the General Stewardship Committee, and ultimately led to one of her paintings appearing on this week's cover.

Mrs. Carr paints inspirationally. Her pictures are a composite of what she observes in travel with her husband.

It was in 1943 that Mrs. Carr was converted. "I promised Him my life, my all. A few years later I wanted to do something a little different than just my church work, and in late 1959 I picked up a brush and began to paint."

Since then her work has been exhibited in various art fairs, resulting in a variety of awards. More important, she feels, is that her paintings hang in homes from coast to coast.

"My efforts in other arts have met with failure," Mrs. Carr said, but she has gotten a great deal of satisfaction in painting "the beauty of nature as evidence of God's handiwork."

—Managing Editor

the most faithful, and sometimes outshine the saints! They will leave with a flourish, and the young and uninitiated will feel an awful letdown when they do not return.

Just when you begin to depend on them, when they have commented loudly and volubly on the value of faithfulness, and have been chosen for a place of responsibility, they are gone. They have attained their objective, reached the goal, scaled the summit of their expectations for that place, and are off to conquer new territory.

Who wants to be rid of these drifters? No one. Our aim is not blind loyalty but responsible laity. (After all, they may not move any more often than their pastors!) But the foundation of the church is that group of dedicated and faithful laymen who stay by the stuff when the going is rough; who stick to the job like corn on the cob; who are dependable through the years in spite of the tears; who are faithful to duty and in that is their beauty!

Why do these Gadarenes gad? Perhaps some of the time they are running from memories. There may be unpaid pledges, unkept promises, or undone duties. They may be running from burdens. They may not relish the idea of a long financial pull.

They may run from the result of their own gossip. Sometimes one may have said so much about others that the only way to keep from embarrassment is not to face them! Then there is always the attraction of the novel and the new. It is easy to work up the steam of anticipation before the sweat of perspiration tests the consecration.

It should be mentioned that there are those who are led of the Spirit. Many of our laymen have gone from places of service only because of a burden for a new work in a new place, and they have contributed nobly in that area. They go from none of the

inferior motives listed above, but only from a deep sense of loyalty to the whole Kingdom and the church in general. They have a definite, God-given concern for the lost everywhere. But I wasn't talking about them, anyway.

May God give us more of those who keep the lights burning, the bills paid, the doors open, revivals held, Sunday school classes taught, and pastors encouraged. Theirs will be the welcome applause: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34).

Point of Reference

A small church on the coast of England was ruined some years ago in a hurricane. The congregation felt unable to rebuild it. When a representative of the British Admiralty came to the clergyman to ask if the people intended to reconstruct the church, the clergyman explained why they could not do it.

"Well," said the representative of the British Navy, "if you do not rebuild the church, we will. That spire is on all our charts and maps. It is the landmark by which the ships of the seven seas steer their course."

Society still steers its ship by the stars set by the Church. And whether it be the ship of state as the nation is sometimes called, or the tiny barque of self, the Church still sets the course.

Such responsibility still rests upon the Church. And whatever variety or difference it may assume, it must accept the awesome charge of determining the destiny of men.—*Clifford F. Church.*

"I Know Another Way and I Must Give It a Try"

Her name is Bonnie. She's a pretty girl with soft brown hair, big blue eyes, and upcurled lashes. She's nineteen and making some momentous decisions at the crossroads of her life.

When my pastor-husband and I came here to shepherd the flock in this city on the "Sun-coast," along with other wonderful folk, Bonnie, her mother, and her three sisters were introduced to us. Her father didn't attend church at the time. (Since then he has become a Christian and he comes to every service.)

As time went by, we were disappointed that Bonnie was not spiritually established. In fact she seemed discouraged, mixed-up, and perhaps even a little bitter.

I was soon given the assignment of teaching the high school seniors and college Sunday school class. Bonnie's name was on the roll. I tried to arouse her interest and contacted her frequently. She was spasmodic in her attendance, but when she did come, she was courteous and friendly. How I wanted to see this girl with so much potential find the Lord!

Bonnie's mother has been a beautiful Christian for years, and she has taught her children "in the way of wisdom" and led them "in the right paths." And now the father's greatest desire is to see his four teen-age daughters "all out" for Christ. Two of the younger girls have felt the call to become missionaries.

Shortly before Bonnie graduated from high school, she came to the parsonage one night and poured her heart out, telling us how unhappy she was. She was going to a distant

state, get a job, room with a girl friend, and try to make a new life for herself. There was also a boyfriend in the picture. He was there and she thought maybe things would "work out" for them. We counseled with her, reminding her that God's way was the safest and surest way wherever she decided to go.

Almost two years have passed and Bonnie has tasted and tried a different city, romance, new friends, and a good job. She has been located near a secular college and has associated with several of the students. She has thought about attending. But she isn't satisfied. Something is missing and she knows what that something is.

Recently I received an interesting and gratifying letter from my teen-age friend. I have it before me now. She says God has been speaking to her and she believes He has a better plan for her life. She has never gotten away from those ideals which have been instilled into her training down through the years. She is amazed at the way God has kept His hand upon her, although she hasn't followed close beside Him.

She has decided to enroll in one of our Nazarene colleges this fall. But the part of that letter that keeps going through my mind is this, "I know another way and I must give it a try."

No, Bonnie hasn't completed her transaction with the Lord so far as I know, but she's now on the right road. And I believe she's going to find a peace and happiness and joy she's never experienced before.

May it be so!

He Died This Week!

• **By G. Franklin Allee**

Moses Lake, Washington

IMAGINE MY SURPRISE! There in the morning newspaper, staring at me in bold headlines from the obituary page, was the name of a man, only slightly older than I, who had been my close friend back when we were both in the late teens. In fact he and I had camped out together all one summer while working on a land-clearing job in northern Minnesota.

And now he is dead. The newspaper tells me his funeral service is to be conducted this forenoon, in fact right at the very time I am typing these lines—too far away for me to be able to attend.

Long ago our paths took different turns, after which we met but once. Then mine took a sharper turn still when Christ came into my life, later calling me to the ministry. Eventually we came to the city where Harry had taken up residence, although we didn't remain there permanently.

* * *

I THOUGHT OF Harry many times when I was in that area, and promised myself I was going to look him up. Maybe I could persuade him to accept Christ.

But always there was something else to do, some other person to see, another interest more demanding. And so the years passed swiftly. I traveled much, lived in other places, was in and out of Harry's city. And with each passing year the urge to see him became less insistent, until finally it was no more than a faint whisper.

Now he is gone, and I will never see him. I cannot go to him and tell him how much Christ means to me. I had that opportunity but I passed it by. And I do not feel comfortable this morning.

Perhaps I could not have influenced him to become a Christian. His nephew—and mine—suggested the uselessness of trying. But I could have made the effort.

* * *

THIS MORNING I see his face, a ruggedly youthful one, through the drifting smoke of our campfire. I hear again the crunch of his boots on the trail behind me. I see him as a badly wounded war veteran back from the front, as I said good-bye to him for the last time and rode away to school, to a life in which he had no part.

I let Harry die without making an effort to bring about his salvation. Perhaps I couldn't have accomplished it if I had put forth every effort. But I could have tried. And if I had tried, my conscience wouldn't be scolding me as it is this morning, this day of his funeral.

Life Is Too Brief

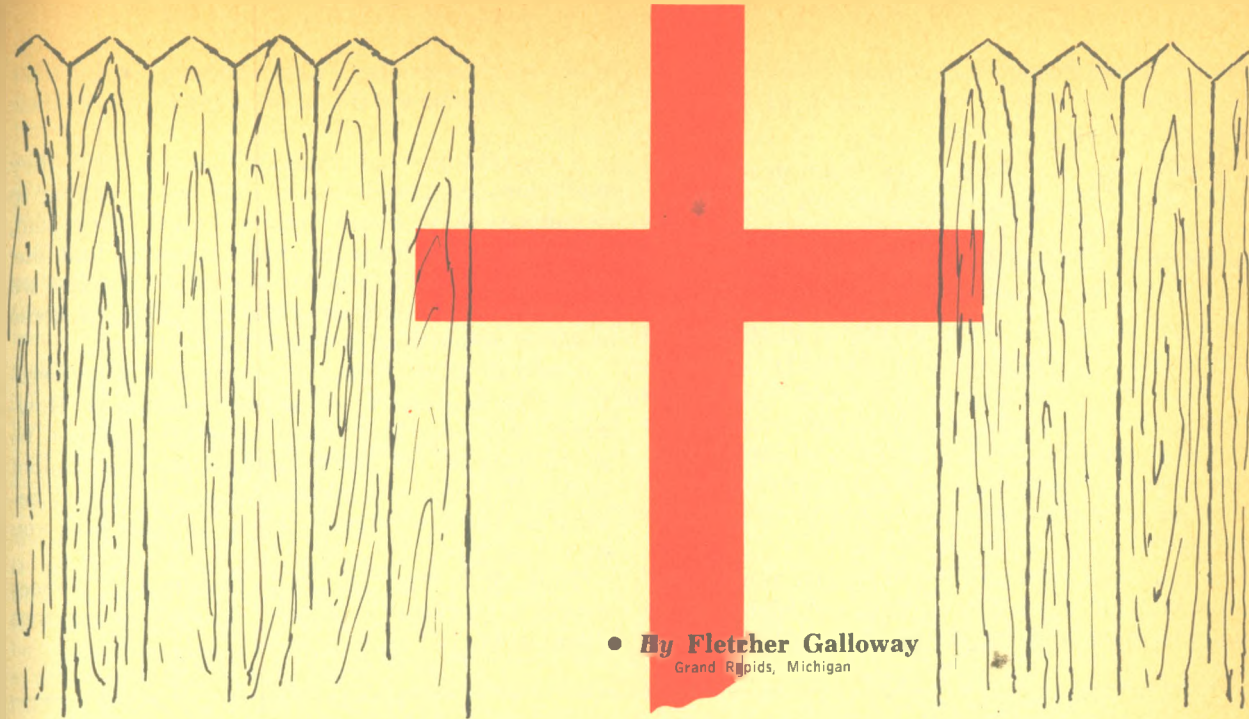
• **By Kathryn Blackburn Peck**

Life is too brief for holding bitterness
Within us, for complaints—demanding why
The clouds of sorrow poured their heavy rains
Often upon us, passing others by.

Life is too fleeting to let hate and spite
Possess our souls—oh, even for an hour!
The understanding word, the kindly smile
Can clear the way for love, and love is power.

Life is too great for letting petty things
Encumber us. Soon earthbound eyes shall see,
And feet so stumbling here shall walk with grace
Through endless vistas of eternity.

Then look above the turbulence of now.
Press on to that fair haven of relief.
Center thy trust in loving Providence,
And give no place to doubt—life is too brief!



• **By Fletcher Galloway**
Grand Rapids, Michigan

NO FENCES AROUND CALVARY

Men have built fences ever since the first recognition of property rights. They may be made of wire, rails, boards, pickets, stones, or wrought iron. Sometimes they are simple and crude. Sometimes they are ornamental and expensive.

But whatever material is used, and whatever function is primarily involved, a fence is constructed to prevent free entrance or exit.

Peter once thought that there had to be a fence around the Cross. It took the Holy Spirit to show him his mistake.

It is true that access to the Cross is by only one road. That road is faith. It is not a toll road or limited access road. The only requirement is that a sinner change direction, "turn from the error of his ways."

We call that act repentance, and its result conversion. It usually involves some restitution and always requires "a godly sorrow for sin." The motivation for all who travel the road is "hunger and thirst after righteousness." There is only one road.

But there is no fence around Calvary! In fact, the great purpose of the Cross was to tear down every fence and remove every barricade that would keep a soul from God and heaven. Even while dying, Jesus could turn to the penitent thief on the cross beside Him and say, "To day shalt thou be with me in paradise."

It seems exceedingly strange to us now that Peter, so recently and gloriously filled with the Holy Ghost, should still have had so much preju-

dice in his thinking. But we should not be too surprised. We still see people with holy hearts who sometimes have funny ideas. (Dr. H. Orton Wiley called them "notions!")

We should be fair with Peter. He had a great adjustment to make in his thinking. He had to give up religious traditions that had been in effect for centuries. The Jews were under a covenant and that covenant had a seal. The only way that a Gentile could come under the covenant was to accept the seal of the covenant. It was hard for Peter to give up something so sacred and so long-standing.

But the Holy Spirit is infinitely resourceful. While Peter prayed on the housetop of Simon the tanner, the Holy Spirit gave him a vision—thrice repeated so there could be no mistake. Just in time, Peter was ready to receive the messengers from Cornelius, and to go with the conviction that Gentiles too could be saved. There was a revival at Caesarea, a mighty revival: "The Holy Ghost fell on all them which heard the word."

But that was not all! A great issue was developing that could have torn the young Christian Church to shreds. When Saul of Tarsus was converted, a man with fire in his soul was brought into the Church.

With unerring insight Paul knew that Christianity was not meant to be held in a little corner. It is a world gospel! Christ must be given to the nations. Unborn generations must hear. Oceans must be navigated; continents must be crossed; boundaries and language barriers must be bro-

ken! It is not strange that soon, in Paul's revivals, Gentiles were coming to the Light, as Isaiah so long before had prophesied.

There were rumblings of criticism in the home church at Jerusalem. The issue had to be faced, so a great council was called. Strong arguments were given. It looked like a time of crisis, but the Holy Spirit had His man ready.

Peter arose and testified as to what he had witnessed at Caesarea (Acts 15:7-11). "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." The fence was down! Millions upon millions, across the intervening centuries, have found their way through to Calvary and to peace.

A man and his wife and their two small children knelt at my altar one Sunday night, all of them weeping and praying. But I found that they

had a serious problem. Like so many, during their sinful years the devil had entangled them in their lives.

They told me that someone had told them they could not be saved unless they were willing to break up their home and separate. They said, "We are sorry for what has happened, but our children are not to blame. We love them and we can see no way that we could break up our home without doing them a tragic injustice."

I said to them, "Jesus gave us some clear directives that we have to recognize realistically. However, this does not mean that you cannot be saved because there are things which you cannot undo. If you really repent of your sins and believe on the Lord Jesus Christ, He will save you now—tonight!"

They did! And He did! Gloriously! Fences between you and Calvary? Never! Jesus tore them down!

Be Ye Perfect

• *By Percival A. Wesche*

Nampa, Idaho

Be perfect! No one is perfect! In a sense this is true.

Yet the term "Christian perfection" was one frequently used by the Wesleys and their followers. It has been used in the holiness movement for years, but frequently questions are raised relative to professing a standard which is so often challenged.

Perhaps we could dismiss the term and the idea if only the Wesleys or holiness preachers had used it. But we find that Christ said to His disciples, "Be ye therefore perfect, even as your Father

which is in heaven is perfect" (Matthew 5:48). If Jesus really said this, as the Scriptures record, then He is either mocking us by asking that we attempt the impossible, or else He meant what He said and there must be some way in which to achieve the standard that He set.

The fact that the same standard is suggested in other passages of the Bible leads one to believe that God really holds this as a standard to be reached. Consider what the Lord said to Abraham: "I am the Almighty God; walk before me, and be thou perfect" (Genesis 17:

1). Or read in Deuteronomy, "Thou shalt be perfect with the Lord thy God" (18:13).

We are encouraged, however, when we learn that, in whatever sense God means "perfection," He has appraised some men as having reached it. Noah was described as "a just man and perfect in his generation" (Genesis 6:9). I am sure that in the judgment of my family and my associates there are so many glaring inconsistencies and weaknesses in my life that I would never be described as perfect. My hope is that God in His infinite love may give me grace to

meet His standard of perfection as a Christian. I do believe Jesus meant what He said when He admonished His disciples to "be . . . perfect, even as your Father which is in heaven is perfect."

Comfort and encouragement come to me when I realize that there are different kinds of perfection as well as differences of degree. As an example, I am writing with a pen and at the same time I am looking at my watch in order to be on time for an appointment. A perfect pen would be one that writes well, never skips, and never blots. A perfect watch is one that always tells the correct time. A perfect pen is very imperfect as a timekeeper, and it would be difficult to write a letter with a watch. Each may be perfect in its own realm, but very imperfect when evaluated by a different standard of perfection. May this not be true in areas of spiritual perfection as well?

Jesus said that we are to be perfect, *even as* our Father who is in heaven is perfect. He did not ask us to be perfect gods! We are human beings, not gods. We will never be all-wise, all-knowing, and all-powerful, as God is.

Jesus did not ask us to be perfect gods. Neither did He ask us to be perfect angels. I have never been accused of being an angel, nor do I ever expect to be one.

When God finished His creation He pronounced it good. This would imply that Adam and Eve had perfect bodies without the physical, mental, and emotional limitations that we suffer as the result of the Fall and of sin.

God's command surely does not expect that we shall become gods, angels, or even attain the perfection of Adam and Eve. Those *kinds* of perfection shall never be ours here upon earth.

What do you think God is asking? May it not be that He is asking us to be perfect Christians? Since our bodies and minds are limited by many imperfections, it can be only in the areas of motive,

of desire, of love that we may be perfect.

Through God's grace we may become perfect as Christians, even as God is perfect as God. This means that we may, by God's grace, become completely submissive to His will. There can be a consecration so complete that there is no antagonism, no rebellion against doing the will of God. There may at times be difficulty in knowing just what God's will may be, but once known there is no rebellion or question, but only a glad willingness to follow His plan.

What a joy to thus live in the will of God! Yes, by His grace one can live in the experience of Christian perfection. My delay in becoming sure of God's plan for me and my human weakness in activating my motives may be distressing to both myself and my friends. Because of lack of knowledge and ability, my actions are often far from perfect. When in my distress over these disappointments I come to God, He once again assures me that He looks not upon the outward man but upon the heart. The Holy Spirit can and will cleanse and keep my heart pure. I can live pleasing to God. What comfort! What joy!

I once heard an evangelist illustrate the type of inner perfection we are talking about. When he was a small boy, his mother dressed him to attend an afternoon missionary meeting. While she was getting herself dressed for the meeting, the boy noticed that the woodbox was empty. To help his mother he decided to get some wood.

It had rained and he slipped and fell in a mud puddle. He dropped the muddy sticks of wood on the clean back porch. He tracked his muddy shoes across the clean kitchen floor.

As he dropped the dirty, wet wood into the box, his mother appeared. After taking in the whole situation she clasped her little son to her breast and said, "My little boy is trying to help Mother."

We may live to please God! It was Jesus who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

A Prescription For Insomnia

When by cares perplexed,
Sleep its balm denies,
You will not get vexed
If you're truly wise;

Nor count one by one
A herd of sheep,
Hoping ere you are done
For the gift of sleep;

Nor seek some drugstore soporific,
With sleep-inducing power terrific.
But here's a truly prize suggestion
To help resolve this knotty question:

For something better than sleep,
Just get your heart in tune—
Don't count the sheep;
With the Shepherd commune!

And you'll not despise
This lowly rhyme,
But will learn to prize
The blessed "quiet time"!

• By Edward G. Wyman



Editorially Speaking

Any at All Is Too Much

A young woman asked the question, "How much sin can one commit, and still get by?" She had been confused by a brand of teaching that talks of "sinning sainthood" and that regards the norm of "Christian" life as sinning every day in word, thought, and deed.

With all due allowance for broad and unscriptural definitions of "sin," the answer of the New Testament is clear and unambiguous. "These things write I unto you, that ye sin not. . . . He that committeth sin is of the devil . . . Whosoever is born of God doth not commit sin" (I John 2:1—3:9).

When sin is understood as it must be in terms of John's usage, any at all is too much. God's standard is sufficient grace to overcome the power of sin in human life.

This means that our spiritual status can never be defined simply in terms of more or less. In jumping a ditch six feet wide, the one who jumps five and one-half feet winds up in just the same fix as the person who can jump only three feet.

In his excellent new book on temptation, Dr. Samuel Young recalls the passage from *The Screwtape Letters* in which C. S. Lewis describes the advice given by Screwtape, the old devil, to Wormwood, the young apprentice. Writing on how to bring about the downfall of the new Christian to whom Wormwood has been "assigned," Screwtape says:

"Like all young tempters you are anxious to be able to report spectacular wickedness, but do remember the only thing that matters is the extent to which you separate the man from his God. It does not matter how small the sins are. . . . Indeed the safest road to Hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts."

The New Testament, of course, is fully aware of the subtlety and power of temptation. It is he who thinks he stands that should take heed lest he fall.

Dr. Young continues: "But what does the Christian do who is overtaken in a sin? He turns to God quickly for forgiveness and help. He doesn't wait for public services or for special revival meetings. Perhaps he looks up some older Christian or his pastor to pray with him. But it

would be even better to pray alone rather than to delay."

Dr. Young quotes I John 2:1, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." It is so important that we keep the immediate remedy constantly in mind.

It is also important that we give full weight to Dr. Young's continuing words: "This is not a provision for a sinning religion; rather, it is a provision for the cure of sin. John points out that Jesus is the atoning Sacrifice for our sins. He also reveals that what he had written he had done so to keep them from sinning. A man cannot sin every day and repent every night. He will either lose his sincerity (for repentance involves a break with sin) or his sanity (for a man cannot play with his own mind in the turnabout on sin). The whole purpose of God is the gift and death of His Son to save us from our sins."

Truth and Error in the Sanctuary

One of the most dangerous delusions of our day is that any faith is better than none, and that there is some kind of magic in believing apart from what is believed.

The late A. W. Tozer once commented on this snare of Satan with the words: "Contrary to popular opinion, the cultivation of a psychology of uncritical belief is not an unqualified good, and if carried too far it may be a positive evil. The whole world has been booby-trapped by the devil, and the deadliest trap of all is the religious one. Error never looks so innocent as when it is found in the sanctuary."

In the face of a vast wave of irreligion and downright atheism, there well may be areas in which religion may make common cause against a common foe.

Yet such common cause against a powerful enemy must never be allowed to drift into the attitude that "it really doesn't matter *what* one believes, just so he has some sort of sincere belief."

Believing is accepting as true what we cannot immediately prove to be so. But the value of the belief is not in the assurance with which it is held. The value of the belief lies in the degree to which it actually corresponds with reality.

Error, firmly believed, is made the more dangerous by the very strength with which it is held.

The two great moral attributes of God are *justice* and *love*. God always *loves the sinner* but always *hates sin*.

On Mount Calvary we witness drama of all the ages. God upholds *justice* in demanding that the penalty for broken law be paid. But He also reveals *love* in that He gave His only Son, Jesus.

Justice and *love* are fused together on the Cross. God cannot tolerate sin but He does love the sinner. These attributes of God are revealed in the most-loved verse in the Bible—John 3:16.—*Russell V. DeLong*.

The vehicle traveling with the greatest speed goes farthest off course if its direction is wrong.

Not all religions are equally good, but all are positively bad if they are permitted to become ends in themselves instead of channels through which the grace and saving power of God may flow into individual lives.

We are saved, Paul tells us, by grace through faith (Ephesians 2:8). The prepositions are important. The faith is ours, an obedient response to what God has said. But it saves because it receives the grace which is not of ourselves, but the gift of God.

All the "faith" in the world would never save apart from the grace and truth to which it relates. And abundant "faith" in seductive error is but the greater delusion and snare.

Philosophers have puzzled for centuries over the "tests of truth" and have come to no sure conclusions. Error in the sanctuary is even more difficult to expose than error in some other areas of life because it wears the guise of innocence and lays claim to the sanctity of its surroundings.

Yet there is a touchstone of truth for the heart that the mind cannot fully fathom. Truth in the sanctuary must be measured by comparison with Him who is in himself "the way, the truth, and the life" (John 14:6).

Nor is He far away and out of reach. He has given us His word through the inspired lips and pens of apostles to whom He said, "He that heareth you heareth me" (Luke 10:16). And He has said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and

I will love him, and will manifest myself to him" (John 14:21).

That manifestation is in saving grace and sanctifying power. It is realized in the abiding presence of the Comforter, "the Spirit of truth," whose purpose is to guide the obedient into all truth (John 16:13).

As one has expressed it, God's answer to man's quest for truth is a Life and a Way. It is a Life and a Way in which the heart finds its home and is at rest. And it is Truth which banishes error from the sanctuary and enables the mind to join heart, soul, and strength in the love of God.

Psychedelic "Religion"

Strange new words are constantly being seen and heard in the public press and on radio. "Hallucinogenic," "psychedelic," "LSD," and more recently "STP," have become part of modern jargon.

All of these terms or abbreviations are related to the peculiar effect upon the human consciousness of certain drugs such as peyote and lysergic acid diethylamide (LSD). Originally known as "hallucinogenic," the more proper word, these drugs have more lately come to be called "psychedelic," consciousness-expanding.

All of this might well be left for the sociologists and public health authorities to wrestle with, but for one development. The whole phenomenon is being presented as a new "religion," combining the worship of color and feeling with Christian forms and terms.

What is called the "League for Spiritual Discovery" is presided over by a former Harvard professor, Dr. Timothy Leary. It places familiar Christian terms and concepts in a strange and perverted setting.

Strictly speaking, it would seem that even the name "psychedelic" is incorrect and misleading. The effect of these hallucinogenic drugs could better be described as consciousness-slowness, or consciousness-distorting.





As far as the religious aspects of this new cult are concerned, they are far more demonic than Christian. There is no Cross in LSD. There are no moral prerequisites or conditions for the "journey" or vision. There is no correction of life or purification of motive as the result of it. It seems more compatible with indiscriminate sex than with sturdiness of moral character.

Yet some poor gullible souls who are seeking an alternative to the offense of the Cross will be drawn in to psychedelic "religion" just as others earlier have been drawn into spiritualism and astrology.

The ingenuity of the devil has no end. But his aim is always the same—the confusion and corruption of human life.

A Story-Note from...
Hi,



"Look at that dirty boy!"
"His  s have holes."
"His  s are so messy."
"He looks so mean in his  ."
"Oh, his hair is not  ed!"
"I wonder who his parents are. They must be messy too."

The truth is—his parents are fine people. They are clean, kind, and loving. But the son "stands for" or "represents" his family, so it makes others think his family is dirty and mean.

You and I belong to a very large family—God's family. Do you try to act like God's child? Others are watching every day.

"I have no greater joy than to hear that my children walk in truth."

III John 4

"He that doeth good is of God"

III John 11

Love,

Gloria

Pro: Keeping in Touch with Servicemen

I was happy for the following paragraph on page 14 of the *Herald of Holiness* for July 12:

"Reactions of servicemen were encouraging. Sp. 4 Robt. Burks, in Korea, said, 'My church does care about me while I'm away from home.'"

But a member of a church from his youth who was recently discharged from service after a year in Vietnam says he never received a letter from his pastor, or even a church bulletin during his service. . . .

I could not help but contrast this with our pastor. He had never met the servicemen or college students of our church, but shortly after taking over this pastorate he made it his business to contact each one by letter.

Needless to say, the first mentioned is not returning to the church where his membership has been for a number of years. . . .

I myself had service in World War I and had a similar experience.

LEWIS MCCLELLAN
Kansas

Pro: Saturday Night Prayer Meetings

I would like to express my concern about Wednesday night prayer meeting and the church. I believe we ought to stop having service on Wednesday night and have it on Saturday night instead. Years ago when most people worked days, it was good. Now many people work nights and school children have so much homework. . . .

I believe by having service on Saturday night more people could attend. After all, it's the people we are concerned about—or is it tradition? . . .

HENRY OTT
Indiana

Church Chuckles by Cartwright



"These new pews are so comfortable, you can repeat last week's sermon and no one will notice it!"

The Book Corner

LIFE IN THE SPIRIT

By Richard S. Taylor. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 221 pages, cloth, \$2.50.

Some of the contemporary books on holiness are both interesting, illuminating, and helpful. Other such books are outstanding because they present needful truth in such a manner that it cannot be forgotten. Dr. Taylor's latest book belongs in this class. He cuts no corners and minces no words in presenting the doctrine, experience, and the life of holiness.

This is a book whose message is sorely needed. It comes directly from the heart of a scholarly theologian to the heart of those who seek the truth in the areas herein treated. The book is Bible-centered, and written in simple, nontechnical language. It is commendably practical in its approach, development, and application of the subjects which it treats. The chapters are well-organized in relation to each other. Each chapter has a list of suggested scriptures to be studied as a basis for that particular subject, a summary of the truth so presented, and a list of practical problems and questions for discussion.

This volume so blends the emphases on doctrine, experience, and life that if followed they will produce scriptural saints. The illustrations really

illuminate and clench the application of the particular truth under consideration. The footnotes, while not unnecessarily copious or unduly tedious, are pertinent and shed light on needful points.

The arrangement of this book lends itself to group study. If a group found it impracticable to devote twelve consecutive weeks (or other periods of time) to this book, it could devote time to one-half of the book (six chapters) majoring on the doctrinal aspects of holiness and later devote another similar period to the study of the remaining six chapters on the practical and the ethical obligations of the sanctified life.

The two chapters which deal with the "Ethics" of holiness are based on Bible principles and deal with practical problems. This is one of the areas most needed by present-day Christians. The chapter which seeks to correct the distorted views of sex which are so characteristic of our day and pose such perils for our young people is one of the most needed and relevant in the book. These chapters and the one on "Temptation" give specific help at points which need immediate and special attention. This book will prove itself worthy of a place among the "classics" in the field of holiness literature. It has been incorporated in the required reading for my course in "Theology of Holiness" at Central Wesleyan College.—Roy S. Nicholson.

GENUINE REVIVAL—NOW!

By Russell V. DeLong, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 32 pages, paper, 50c

Russell V. DeLong is known throughout Nazarene-dom as a successful educator, administrator, radio preacher, and revivalist of sound doctrine and wide experience. One senses that in this book *Genuine Revival—Now!* he has bared his heart's desire for his own people. There is a sense of the prophet crying in the wilderness.

Startling statistics, proving that Christianity is not making as great an impact as it should, cause one to settle back and think more deeply about the present plight and peril of our nation. Lethargy falls off as facts awaken us to the desperate need of our day—a prayer-spawned revival.

Dr. DeLong is relevant to our age. You will not find tired, timeworn clichés in this dynamic book. Rather you will be faced with current trends—up-to-date as tomorrow but sinful as Satan.

This book will cause the Christian to take stock of himself and his witness before a sin-sick society. We need a revival! In this book, geared to the individual Christian, lies the answer.—K. H. Pearsall.

PUSHING INTO THE NEW ERA

The motto for the Twentieth Annual District Assembly of the Japan District Church of the Nazarene was "Pushing On into the New Era."

In recent years many "new" eras have confronted Japan. Perhaps no nation in the world has achieved greater economic growth than this island nation. Rising from the ashes of defeat following the war, she has become a dominant force in Asia. A new sense of nationhood has been achieved. Evidences of economic advance abound on every hand. Tokyo is now the world's largest city with a population approaching the eleven-million mark.

But the motto had special significance for this Twentieth Annual District Assembly to be held at the Japan Nazarene Headquarters at Meguro, Tokyo.

The old Headquarters property at Oyamadai had served the church since the war. With the tremendous upswing in property values it was deemed wise to sell and relocate the Headquarters at Meguro, where the church already owned land. With the proceeds of the sale, Japan Nazarene Junior College was built at Chiba. A number of national workers' homes and missionaries' homes were constructed. Some churches were given help in building or remodeling. Now that final achievement came with the completion of the new Headquarters building.

As Tokyo prepared for the Olympic Games a few years ago, many new freeways had to be built to accommodate the traffic. One of these divided, four-lane freeways runs past the new Headquarters property. Situated on a promontory, the building is visible for miles around. Our prayer is that it may be "a city set on a hill" that will prove to be a landmark for holiness in the years to come.

On Sunday, March 12, 1967, it was my privilege to preach to over 500 people who were present for the dedication exercises. District Superintendent Funagoshi directed the services. Dr. Kida, interpreter par excellence, provided that vital link of communication.

"Let mount Zion rejoice," was the exhortation of the Psalmist, and this was a day for *rejoicing*. But the Psalmist also said, "That ye may tell it to the



DEDICATION DAY for new headquarters in Japan

generation following," and this was a day of *responsibility*. "For this God is our God for ever and ever," and this was a day of *reassurance* for Japan Nazarenes.

Besides housing the local Meguro church, the new auditorium can be expanded to accommodate large district gatherings. Offices for district departments, a radio studio, missionary council offices, some living quarters, and a parking lot on the low level are provided.

One of the implications of the motto, "Pushing On into the New Era," involves the training of ministers and Christian workers. To this end the Japan Nazarene Theological Seminary is dedicated. This year three splendid young people were graduated. Dr. Ross Kida now serves as president. During this past year Dr. Richard Taylor, professor at Nazarene Theological Seminary, spent his sabbatical leave in Japan, where his ministry in preaching and teaching made a most meaningful contribution. The Seminary in Japan shares facilities with the Japan Nazarene Junior College at Chiba. Here over one hundred college young people are being trained. Some are coming in contact with Christian truth for the first time. Missionary Harrison Davis and his corps of teachers, both missionary and national, are doing a work that is most demanding but also most rewarding. Right now the task of building and furnishing a new dormitory to provide housing for new students taxes strength and resources. Only through prayer and the sacrificial response of Nazarenes can these needs be met.

The Japan District is well-organized under the leadership of Brother Funagoshi, who was reelected in the assembly sessions. The district N.Y.P.S. or-



GENERAL SUPERINTENDENT Coulter congratulates Rev. T. Kuboki, district N.Y.P.S. president, among a dozen newly ordained pastors.

ganization under the leadership of President Kuboki received new insights and inspiration as a result of the presence and ministry of Mr. Paul Skiles, who accompanied me.

Perhaps the high moment of inspiration in this Twentieth Annual District Assembly was the ordination of twelve men. In spite of the problems of language involved, the Holy Spirit overshadowed this service in a marvelous way. Twelve young men, most of whom were won to Christ by the labors of the Church of the Nazarene, gave testimony to a vital Christian experience, a burning call to the ministry, and a total commitment to the doctrines and ideals of the church. Missionaries and pastors alike were moved as they saw that their labors were not in vain in the Lord. Here were some of the human instruments who, under God, would be helping the church to push on into the new era.

Missionaries and nationals alike agree that the task of evangelizing Japan becomes more overwhelming. Economic prosperity only adds to the problems. Japan's greatest need is for a Holy Ghost

revival to sweep the nation. Many great cities in Japan are still without a holiness witness. Each of the 123 Nazarene churches and preaching points needs a mighty visitation of the Spirit. The need for God-called, Spirit-filled Japanese workers to evangelize the millions who have not heard of Jesus is serious enough to merit the prevailing prayers of Nazarenes everywhere.

The demands upon our missionaries are tremendous. Fellowship with the McKays, Hellings, Davises, Bennetts, Foresters, Rhodens, Woods, Lindemans, and Dr. Jean Williams, Phyllis Hartley, and Ruth Rawlings was blessed and inspiring.

In assembly sessions as decisions were made in harmony with policies and procedures of the Church of the Nazarene, we were made aware of the potential for Christ of this great land. We are confident that missionaries, national leaders, and pastors and the ever-increasing group of capable laymen in the church in Japan will be "Pushing On into the New Era" with diligence and dedication.—*General Superintendent George Coulter.*

Vital Statistics

DEATHS

MARK S. BEUCHERT, seven, died March 12 in a house fire at Hillside, Maryland. Funeral services were conducted by his pastor, Rev. J. Weston Chambers. He is survived by his parents, Mr. and Mrs. Donald Beuchert, four sisters, and one brother.

MRS. ROBERT RUSHING, seventy-four, died April 24, in Pensacola, Florida. Funeral services were conducted at Bethany, Oklahoma, by Rev. W. R. Donaldson, Rev. L. A. Beasler, Rev. Frank McConnell, Dr. A. S. London, and Dr. Harold Daniels. She is survived by three daughters, Mrs. Quay Weaver, Mrs. Nell Lee, and Mrs. Dott Pietro.

MARRIAGES

Miss Sharon Kay Blevins and Mr. Tommy Wayne Foreman at Nelsonville, Ohio, June 24.

BORN

—to Spec/4 and Mrs. Robert Dunn of Glendora, California, a son, Robert Kenneth, June 30.

—to Harold K. and Jo (Reynolds) Stover of Columbia, South Carolina, a daughter, Kimberly Ann, June 8.

Announcements

RECOMMENDATIONS

Rev. Stanley Ledbetter, a successful pastor on the Washington Pacific District, is entering the field of full-time evangelism. Brother Ledbetter is a good preacher, and God has used him in revivals. I am happy to recommend him. His address: Route 2, Box 302, Enumclaw, Washington 98022.—M. Bert Daniels, Superintendent of Washington Pacific District.

SPECIAL PRAYER IS REQUESTED

—by a Christian in Indiana for her healing, for the salvation of her son and other loved ones, and for a problem in regard to work.

—by a lady in California that the Lord will open an opportunity for her to witness to someone He has laid on her heart.

—by a Christian lady in New York for the salvation of her two brothers.

—by a Christian lady in Maryland for the salvation of her husband.

District Assembly Information

LOUISIANA, August 16 and 17, First Church, 1705 Henry St., Pineville, Louisiana. Pastor Donald V. Peal. General Superintendent Powers. (N.W.M.S. convention, August 15; Sunday school convention, August 14.)

MINNESOTA, August 17 and 18, Lake Koronis Assembly Grounds, Paynesville, Minnesota. Host, Rev. Norman Bloom. General Superintendent Williamson. (N.W.M.S. convention, August 14 and 15; N.Y.P.S. convention, August 19; Sunday school convention, August 16.)

NORTHWEST INDIANA, August 17 and 18, Gary Glen Park Church of the Nazarene, 134 East 43rd Avenue, Gary, Indiana. Pastor Harold Latham. General Superintendent Coulter. (N.W.M.S. convention,

August 16; N.Y.P.S. convention, August 15; Sunday school convention, August 14.)

NORTHWESTERN ILLINOIS, August 17 and 18, Manville Camp, Manville, Illinois. Pastor Ray Gibson. General Superintendent Benner. (N.W.M.S. convention, August 15; N.Y.P.S. convention, August 14; Sunday school convention, August 16.)

SOUTH CAROLINA, August 17 and 18, First Church, 401 Catawba Ave., Columbia, South Carolina. Pastor W. E. Latham. General Superintendent Lewis. (N.W.M.S. convention, August 16-19; N.Y.P.S. convention, August 15.)

Directories

BOARD OF GENERAL SUPERINTENDENTS

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Kansas City, Missouri 64131

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Iowa	Aug. 9-11
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Southeast Oklahoma	Sept. 6-7

From District Assemblies . . .

NEW WEST VIRGINIA MARKS

Giving among West Virginia Nazarenes reached almost \$1.4 million, more than a \$100,000 increase over last year's record amount, and 563 persons became church members by profession of faith, according to Dr. H. Harvey Hendershot, district superintendent.

General Superintendent Samuel

Young presided over the twenty-eighth assembly, held July 6-7 at Summersville, West Virginia.

The district gave 9.9 percent for world evangelism, and evangelistic honor roll certificates went to twenty-three churches.

Dr. Hendershot established goals of 1,000 new members by profession of faith, \$1.5 million for all purposes, 10 percent to world evangelism, \$45,000 in the Thanksgiving Offering, and \$40,000 in the Easter Offering. His report was received by a standing ovation.

Sunday school average attendance grew 426 (11,485), and enrollment 1,165 (22,153).

Newly elected as members of the district advisory board were Rev. John Hancock, Rev. James Boshell, and E. B. Casto and Dallas Moore, laymen.

Mrs. Harvey Hendershot was elected N.W.M.S. president.

Ordained were Rev. Mark Barnes, Rev. James Bearden, Rev. Harold Eaton, and Rev. Paul LaChance.

Delegates elected to the General Assembly are Dr. Hendershot, Rev. John Hancock, Rev. James Boshell, Rev. John Hay, Rev. Merlin Provance, Rev. Bill Crane, and Rev. Lewis Legg (ministerial); Mrs. Hendershot, Edward Young, Norma Anderson, Katherine Booth, John Jenkins, Elton Slusser, and Elmer Snodgrass (lay).

INDIAN ENROLLMENT UP

Superintendent G. H. Pearson of the North American Indian District told delegates to the annual assembly that Sunday school enrollment had gained more than 500 during the recent year to a total of 3,543.

His report, which showed advances in every department, was given June 8 at the C. Warren Jones Indian Bible and Training School in Albuquerque,

Solo and Duet Collections

For low or high voice solos, see selections under Low Voice or High Voice Solo Collections.

THE SINGING EVANGEL 75¢

29 selections compiled by Paul McNutt especially for choirs for evangelistic services, for mixed quartets or soloists. Includes selected favorites, such as "Hark! I Hear My Name," "I Sing of Thee," "The Song of the Soul Set Free," as well as a number of sparkling new songs.

SPECIAL VOICES No. 1 75¢

Initial release of this well-known series of special collections for solo and duet voices. 62 songs compiled by R. W. Stringfield, including "For All My Sin," "In Times like These," "What God Hath Promised."

SPECIAL VOICES No. 2 75¢

59 songs of testimony and praise which will warm the heart of those who listen. Includes "A Heart like Thine," "My Father Knows," "In Tenderness He Sought Me."

SPECIAL VOICES No. 3 75¢

Soul-stirring specials proven to be favorites with so many singers and audiences! 61 numbers, including "I Never Walk Alone," "The Love of God," "So Send I You."

SPECIAL VOICES No. 4 75¢

Carefully selected favorites combined with new titles—61 assorted solos, duets and mixed quartets in all! Includes "Then I Met Jesus," "Who at My Door Is Standing," "His Eye Is on the Sparrow," "What Shall I Give Thee, Master?"

SPECIAL VOICES No. 5 75¢

"When He Shall Come," "Breath of Calvary," "Heaven Came Down and Glory Filled My Soul" are only three of the 56 songs in this volume specially selected for solos, duets and mixed quartets.



Prices slightly higher
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Nazarene Publishing House

New Mexico. Dr. E. S. Phillips, executive secretary of the Department of World Missions, presided over sessions.

The number of Christian Service Training credits given during the last quarter reached 420.

The district N.W.M.S. achieved a "star" rating.

Elected as delegate to the General Assembly was Rev. Samuel Mackety.

INCREASE IN ALBANY

Albany District Nazarenes contributed more than \$769,000 during the recent assembly year, and the Sunday school enrollment showed an increase of 601 students.

Rev. Kenneth Pearsall, district superintendent, announced these gains during the thirteenth annual assembly, held June 29-30 at the Brooktondale, New York, district center. General Superintendent G. B. Williamson presided.

The district exceeded the 10 percent mark in giving for world evangelism, and paid more than 90 percent of its N.M.B.F. budget.

The district superintendent challenged pastors to receive "into membership at least 350 new Nazarenes." He announced the hopes of establishing "3 new churches in our thirtieth anniversary year."

Rev. Raymond Sharpes, appointed during the year as district N.Y.P.S. president, was elected to his first full term.

Rev. Merle Fetter was ordained.

Delegates to the General Assembly are Rev. Kenneth Pearsall, Rev. Morris Wilson, and Rev. Glenn Tyner (ministerial); John Christensen, John Tice, and Bud Woodcock (lay).

GROWTH PATTERNS STUDIED

One new church has been organized and three more planned, based on information gleaned from a comprehensive study of the entire Chicago and northeast Illinois area showing population totals and trends among various ethnic groups.

District Superintendent Mark R. Moore, completing his fifteenth year as superintendent of the Chicago Central District, explained the progress in church planning in his report to the sixty-third annual assembly.

Sessions were held July 6-7 at Kankakee (Illinois) College Church. General Superintendent George W. Coulter presided.

The study, Dr. Moore explained, gives an informative view of the work now being done, points out responsibilities for the future, and provides an excellent base for intelligent planning for new areas.

The superintendent's report also revealed that the district contributed 11.2 percent for world evangelism. The district missionary society has been

a "star" district for the entire quadrennium.

Members received by profession of faith totalled 217, and the Sunday school average attendance gained 126.

Delbert Remole, a layman, was newly elected to the district advisory board.

Ordained were Rev. William A. Kelly, Rev. Roy Quanstrom, Rev. Larry Reinhart, and Rev. Lynn Smith. The elder's orders of Rev. John C. Friske from the Wesleyan Methodist church were received.

Elected delegates to the General Assembly were Dr. Moore, Rev. Forrest Nash, Rev. Milton Bunker, Rev. Byron Carmony, and Rev. Samuel Smith (ministerial); Leonard Anderson, W. T. Hodges, Myron Walker, Carl McClain, and Delbert Remole (lay).

EMSLIE ELECTED

Rev. R. H. Emslie was elected supervisor of the South African Coloured and Indian region at the sixth annual regional council meeting held recently in Pretoria.

Total membership now is 966, a gain of 218, and giving was \$19,496, a gain of 36 percent.

WOODS REPORTS GAINS

Rev. R. F. Woods, superintendent of the Canada Atlantic District, reported an increase in membership and finances, and the organization of one new church during the assembly year.

His report came during the twenty-fourth district assembly, held June 8-9 at Moncton, New Brunswick. Dr. G. B. Williamson was the presiding general superintendent.

OF PEOPLE AND PLACES

LAVAUN TOMBAUGH SHELTON, who has been with the Department of Church Schools since 1944, will move with her husband, Rev. Malcolm W. Shelton, to Bethany Nazarene College this fall, where he will teach in the department of religion. Mrs. Shelton will continue as writer of junior Sunday school curriculum materials. LeBron Fairbanks, a graduate of Trevecca Nazarene College and Scarritt College with a master's degree in religious education, will direct the junior curriculum. Mr. Fairbanks will attend part-time at Nazarene Theological Seminary. He is currently pastor at Nashville (Tennessee) Grace Church.

O. JOE OLSON, director of the Nazarene Information Service, and Mrs. Dorothy Newell, a Nazarene minister's wife who is church news editor of the *Patriot-Ledger*, Quincy, Massachusetts, were among journalists attending the Religious News-writers Association annual meeting recently in New York. Highlights included luncheons at the Associated Press and the Time-Life building, and a dinner at the New York Times

when Managing Editor Clifton Daniel served as host.

MR. AND MRS. ROBERT T. Goodson, Wichita, Kansas recently celebrated their fiftieth wedding anniversary with their eight children.

REGISTRATION for the summer session at Trevecca Nazarene College reached 250 students, a college record.

OLIVET NAZARENE COLLEGE shared with thirty-four higher learning institutions in Illinois a total of \$218,700 extended by the Babcock and Wilcox Co., of Rockford, Illinois.

ONE OF THE larger Christian day schools in the denomination, Highland Christian School, sponsored by First Church of the Nazarene in Chicago, had an enrollment of 248 pupils last semester and graduated 23 in June. Two kindergartens and eight elementary grades are in operation during the school year. Pastor Bill Varian reports openings for elementary teachers for the next year, with base salary of \$4,400 to qualified persons.

ENROLLMENT AT Bethany Nazarene College's summer session reached a record high of 476, a gain of 115 students. Sixty-five ministers are registered for an annual two-week workshop and seminar directed by Dr. Oscar F. Reed, head of the religion department.

FALL ENROLLMENT at Bethany Nazarene College could reach 1,850. If it does, this would be about 100 higher than in 1966.

MORE THAN 400 public school teachers are attending workshops this summer at Trevecca Nazarene College. Areas of study are phonics, modern math, and classroom science methods.

MR. AND MRS. William Neave, Alameda, California, celebrated their fiftieth wedding anniversary June 18 with children from Florida, Georgia, and Illinois.

DAVID AND BILL Jackson, sons of Rev. and Mrs. Dick Jackson, Littleton, Colorado, became fathers within two hours of each other when their wives gave birth to infant girls. David and Patty are the parents of Tiffany Michelle, born at 1:16 p.m., July 1; and Bill and Marilyn are the parents of Jolynn Kay, born at 3:16 p.m., the same day.

NEWS OF RELIGION . . .

You Should Know About . . .

SOME INTERESTING developments in the radio-TV ministry of Latin-based evangelical church groups could occur at the Congress on Evangelical Communications at Huampani, Peru, next September.

Evangelically oriented DIA (an inter-American broadcasting agency), which reproduces taped religious programs and records for distribution in Latin America (DIA handles Nazarene tapes for 300 stations), has been considered the leading Protestant voice there.

Yet lack of funds has hampered its ministry. As a result a National Council of Churches group (Radio, Visual, Education, and Mass Communications Committee, REVEMCCO) seems to be organizing a framework which appears to be in direct competition with DIA.

The Congress, which draws missions representatives from denominations throughout Latin America, hopes to keep DIA as an outlet for denominational programs rather than see it becoming a fund-raising organization. If the latter would happen, observers say, it would lose its position as a representative for denominations.

MEXICAN YOUNG PEOPLE are gearing themselves for evangelistic activity during the 1968 Olympics to be held in Mexico City in September, 1968. The influx of athletes, trainers, medical specialists, and sports fans which will flood the ancient Aztec center (which already has a population of more than six million) offers a significant opportunity for evangelical Christianity.

MORE THAN A million persons heard Billy Graham in a 25-city, closed-circuit television linkup throughout the British Isles during 9 days of gospel preaching in late June. A total of 35,500 were converts. In a farewell appearance at famed "Speakers' Corner" in West London's Hyde Park, Graham spoke to 12,000 persons, the largest crowd ever assembled there.



SPEAKERS' CORNER—Billy was back in Britain!

A TWENTY-EIGHT-year-old British missionary died when Congolese raiders shot through a window in his home at 3:00 a.m. as he was telephoning police. The widow and two children of David Allen Claxton fled to London by air. He was in his third year of service with the Baptist Missionary Society of London.

JERUSALEM'S MAYOR, Teddy Kollek, invited the United Nations to make its headquarters in his city, and said that "after the breaking down of physical barriers, the hearts of Jews and Arabs went out to each other in spite of the difficulty of the immediate past.

Meanwhile, Foreign Minister Abba Eban of Israel said, "This is the first war in history that on the morrow the victors sued for peace and the vanquished called for unconditional surrender."

The Saudi Arabian ambassador, Jamil Baroody, commented that, if the Jews are the chosen people, then God "discriminates, and there is something wrong with the deity."

In the U.S., Christian Church (Disciples of Christ) ministers received letters from a church leader saying that taking sides in the Arab-Israeli conflict can cause problems, and urged Disciples to contribute to the Church World Service fund, which would be used to help persons on both sides.

But the Disciples' stand was uncommon in the U.S. Most churchmen, both Protestant and Catholic, identified with the Israeli position.



REV. AND MRS. E. R. FERGUSON, Nazarene evangelists in South Africa, visit with Bob Studt, manager of the Nazarene Publishing House in Florida, North Transvaal. According to various reports, the Fergusons have been effective in singing and preaching the gospel. The picture was taken in the lobby of the Florida publishing house.

TRANSLATION WORK GOES ON

Hoping to achieve self-support by the end of 1968, the Nazarene Publishing House in South Africa has published three books and four tracts in four languages during the first six months of 1967.

The translating and publishing of books and tracts is in addition to the normal program of publishing curriculum materials for Sunday schools and periodicals for the South African church.

Two more books are now in type, and another two books are ready to be set. These will also be published in four languages other than English.

"A near-full production schedule is planned for 1968," said Manager Bob Studt, "and many of the translations are already on hand."

TWO DIE IN VIETNAM

A thirty-two-year-old Army major and a young second lieutenant were added to Nazarenes who have died in the Vietnam conflict.

Major Richard B. Heydt died March 11 in a group of forty Vietnamese soldiers, a U.S. radioman, and another officer when the Viet Cong attacked the group at 2:30 a.m. Only the officer, a lieutenant, survived. The major had been in Vietnam two weeks.

Heydt was a member of the Reading (Pennsylvania) Calvary Church. His grandparents, Mr. and Mrs. William Heydt, are charter members of the church.

Surviving are his wife, Nancy; two sons, Richard and Ronald; his mother; and two brothers.

Second Lieutenant Wayne M. Hayes, a 1965 graduate of Olivet Nazarene College, died July 6 during a battle on Con Thien Hill while

serving with the 3rd Anti-Tank Battalion.

His parents are Mr. and Mrs. Harley Hayes of Menomonie, Wisconsin.

Dr. Otho Jennings, a professor at Olivet who knew young Hayes, indicated he had a strong interest in world affairs and that the Young Republicans club was "at one of its most active peaks" while Hayes was its president.

Hayes entered the service in September, 1965, three months after his graduation.

WETMORE TO COLLEGE CHURCH

Rev. Gordon Wetmore, dean of students at Eastern Nazarene College, has accepted the pastorate at Wollaston College Church in Quincy, Massachusetts.

He succeeds Rev. Milton E. Poole, who has accepted a similar position at San Diego (California) First Church.

Mr. Wetmore will assume the pastorate of the church which serves the Eastern Nazarene College student body, August 15.

He was ordained in 1961 while he was pastoring in Wisconsin. He presently serves on the general N.Y.P.S. council.

A successor as dean of students has not yet been named.

Among Growing Churches . . .

IOWA CHURCH BLOSSOMS

It took twenty years, but the struggling Highland Park Church in Des Moines, Iowa, has gained a firm foothold in the community.

Few revivals, a church in sad repair, and unpaid budgets as far back

as the records go were among the debits Rev. Eldon Shields faced when he moved to the church as pastor two years ago. During 1965 the church gave \$5,900, scarcely enough to meet local expenses.

Among early steps to improvement, the church scheduled two revivals and a weekend campaign. As a result of taking a greater interest in others, the people seem encouraged. The revivals resulted in "real victory," Shields said.

Meanwhile the pastor and membership were facing up to the problem of less-than-satisfactory church property. A building fund was started, which at best would result in a new church, and at least repair the old building.

"The Lord led us to a property with some rentals and about four acres," Pastor Shields explained. "We were able to purchase the property and build a lovely new church. The building fund brought in \$2,200; the rentals bring in \$400 each month." The latter supplements what the forty-six-member congregation contributes toward reduction of the debt.

The new church seats 208 persons, has a full basement of Sunday school classrooms, is airconditioned, and has new upholstered pews.

The church also helped in getting a new six-inch water main for the area.

Buying the property and building the church not only provided an adequate place for worship, but also improved the area considerably. The property had formerly been used as a dump, and the neighborhood had steadily deteriorated. The rental property is now attracting a better class of people, the pastor said.

Contributions have nearly doubled. Compared to the \$5,900 the year before, giving reached \$11,400 last year. The church also contributed to the Olivet Nazarene College science building project, and paid all of its district and general budgets.

In view of the Des Moines church's progress, the Department of Home Missions named it among seven to receive the "growing church achievement" award, an appropriate climax to a fruitful year.



HIGHLAND Park's new sanctuary

Next Sunday's Lesson

By A. Elwood Sanner

PARTNERS IN THE GOSPEL

(August 13)

Scripture: Acts 18:1-19:20 (Printed:
Acts 18:18-28)

Golden Text: 1 Corinthians 3:6-7

What factors are essential to teamwork in the gospel? How may we properly combine faith in God with human effort?

SYNOPSIS: Paul is now at the close of the second missionary journey with plans already in mind for a third. Two great cities and churches would be involved: Corinth and Ephesus. But Paul did not accomplish these missionary feats alone. There were other preachers, such as Apollos, and a great many laymen, such as Priscilla and Aquila. All of these worked together, in full dependence upon the Lord, as partners in the gospel.

WORKERS TOGETHER: THE TEAM

In the plan and providence of God preachers and laymen have always collaborated as a team to build the Kingdom. During the course of his ministry in Ephesus, Paul would have occasion to reflect upon this fact at length. The Corinthian church, some two hundred fifty miles across the Aegean, had become sadly divided. In an effort to restore unity, Paul wrote to them at length. His plea: "Is Christ divided?" (1 Corinthians 1:13)

The preachers, Paul and Apollos and Cephas, were like workmen in a field or on a building. The Church was the farm or, to change the figure, the edifice. The members of a team do not compete with each other. The laymen also were to recognize this fact and not pit one leader against another nor separate into sects. We may be sure that Priscilla and Aquila were never a party to such practices.

WORKERS TOGETHER: THE POWER

As important as cooperation is to any partnership, gospel teamwork calls for something more—the power of God permeating the whole. The last verse in our lesson puts it so well: "So mightily grew the word of God and prevailed" (Acts 19:20). In his letter to the Corinthians, Paul said the same thing in another way: "I have planted, Apollos watered; but God gave the increase" (1 Corinthians 3:6).

What a team: Paul, Apollos, Aquila, Priscilla—and God!

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Most preachers say that the people John the Baptist baptized were converted or born again at their baptism, and were filled with the Holy Spirit at Pentecost. I can't find any scripture relating to a work of grace in these people's lives at the time of their baptism.

You actually have two questions involved here.

The baptism of John was "the baptism of repentance for the remission of sins" (Mark 1:4), and the forgiveness of sins is a work of grace. That this baptism was transitional, and did not come up to the full meaning of Christian regeneration, is also quite true (Matthew 11:11; Luke 7:28).

Sometimes, at least, those who had been baptized "unto John's baptism" were rebaptized "in the name of the Lord Jesus" (Acts 19:1-7), and then later received the baptism with the Holy Spirit.

The other question seems to involve the spiritual status of Jesus' disciples before Pentecost, since they were the group that made up the 120 of Acts 1 and 2.

If we just accept the straight biblical evidence, apart from theological cavils, it is pretty conclusive. These men had been sent out to preach; they had power to heal and cast out demons; their names were written in heaven (Luke 10:1-20); they had kept God's word (John 17:6); they belonged to Christ and He was glorified in them (John 17:10); and they were not of the world even as Jesus was not of the world (John 17:14). This is hardly a description of the unconverted.

Even the theological cavil that full regeneration was impossible until after

the Holy Spirit was "given" is obviated by John 14:15-17, in which it is said that, when the Spirit came, He would be as "another" Comforter, whom they knew, and who had been with them. This seems to imply that the presence of Jesus had already been a source of spiritual help to the disciples.

But if you are still not satisfied because of the fact that the experience of the disciples straddled the dispensations of the Son and the Spirit, then consider Acts 8:4-17. Here were those who believed and were baptized in the name of Jesus Christ under the preaching of Philip, and were later filled with the Spirit under the ministry of Peter and John. Both experiences took place in the age of the Spirit.

I'm not entirely ignorant of the logic chopping that some engage in to avoid the clear implications of these and many other facts. Nor am I impressed by it.

Actually, it's wise to be on the safe side. If I'm wrong in my understanding of Scripture and my own experience, and what has come to me has been but the completion of a regeneration experience, at least it has come and it is complete. On the other hand, if those who argue against a second crisis experience of grace are wrong and they miss it, then they have cheated themselves and the kingdom of God out of something of great importance.

What is your opinion of our young men, members of the church, wearing beards? Some of our people think this is a disgrace to the church. Would you please comment on this question in the "Answer Corner"?

I'm not sure it's worth the space, but here goes.

As long as the custom of Bible times adorned most men with beards, it would be pretty difficult to make a moral issue out of the practice.

However, in our society the beard has come to be pretty much the hallmark

of the beatnik and the hippie, and I for one want no identification with either.

Perhaps I should just counsel you to patience. Like so many other fads that sweep the conformity-conscious of our age, this too will pass.

Why should Jesus be called the "son of David"? In Matthew 1, the lineage of Joseph is traced back to David. Since Jesus was not Joseph's child, would He be of the bloodline of David?

If you will check the genealogy of Jesus in Luke 3, you will find that it is quite different from that of Matthew. The handiest explanation, and probably the best, is that Luke presents Mary's family tree (translating the last phrase

of verse 23, "son-in-law of Heli") while Matthew presents Joseph's.

Jesus was then the "son of [or descendant of] David" both legally through Joseph and in point of actual human descent through Mary.

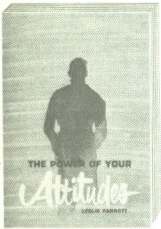
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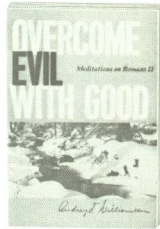
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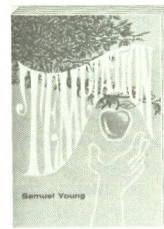
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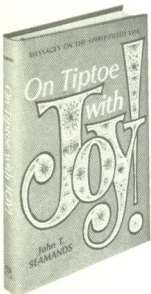
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