

Herald of Holiness

CHURCH OF THE NAZARENE

AUGUST 19, 1970

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WILL IT STOP AT WOODSTOCK?

(See page 3.)

Report on International Institute

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"I am come that they might have life . . . more abundantly."

John 10:10



General Superintendent Stowe

Don't Join the Church

THAT sounds strange in the "Year of Evangelism," when the Church of the Nazarene is involved in an all-out effort to gain 50,000 new members by profession of faith. Paradoxical, too, that just one year ago this same pen challenged some larger districts to receive 1,000 new Nazarenes during the assembly year (one did report 960!) and some churches to accept 100 (one did report more than 100!).

But membership must be meaningful. Pastors are obligated to acquaint new converts with the *Manual* statements on belief and practice before opening the doors of membership to them. Catechism classes should instruct children in the doctrines and ethical standards of our church. No one should unite with us under false pretenses.

Therefore, *don't join the church...*

...unless Jesus is Lord of your life. The fellowship of the church is open to sinners. The membership of the church is open only to saints. It is "For Believers Only." This is the clear teaching of the New Testament—"And there were added to the church daily such as were being saved" (Acts 2:47, literal).

...unless you are a candidate for the baptism with the Holy Spirit. The Scriptures plainly teach that after Christians have been born of the Spirit they are to be filled with the Spirit. After Calvary there is Pentecost. The cleansing and empower-

ing of this second work of divine grace provides full salvation from all sin. You must not settle for less.

...unless you are willing to be different. The Church marches to a different drum-beat than the world. Our standards of holiness and righteousness do not allow us to conform to the sinful practices which are indulged by so many. That means allowing yourself a "moral margin" just to be on the safe side.

...unless the church is at the center. In flying over Mexico one notices that the church is usually the largest building in town, is in the very center of the city. This is the proper place for the church in our lives. It is not just another club. It must have prior claim on both time and tithe. If you "belong to the church," act like it!

...unless you are willing to be an evangelist. The church used to be called a "soul-saving station." It still must be just that. For a few that means public, preaching evangelism. For all it means private, personal evangelism. Both in and out of the church, *soul winning must be a way of life.* Fifty-thousand new Nazarenes each winning a soul to Christ and the church each year during the decade would double the membership of our church by 1980!

Don't join the church? Oh, please do, new Christian. Become one of those who just *have to get into it because you can't get out of it!* □

■ By Edythe Feazel

Columbus, Ohio

WILL IT STOP AT WOODSTOCK?

LAST fall, three days of rock music and a taste of agrarian life were advertised in terms meant to attract members of our “turned-on” generation.

In response, nearly one-half million American young people packed Max Yasgur’s dairy farm in the Catskill Mountains. The Woodstock Rock Festival swung into action.

The enthusiastic music lovers crowded themselves into the arena—a 35-acre field sloping down to a platform at one end. The performers poured their music through two gigantic speakers mounted on 80-foot scaffolds. The person farthest away had no trouble discerning the vibrations.

With so many unexpected campers present, the problems of water supply, food, and sanitation would have been frightening enough. To add to the melee, the majority were on drugs. It was quite a feat to keep the supply ahead of the demand.

Most of the revelers had brought only sleeping bags. After two days of rain, they slept on top of the bags rather than in them. At that point, it didn’t make any difference.

An article by one of the editors of *Life* magazine pinpoints the religious significance of the event:

“Until that moment, I would have stopped short of calling rock-dope an American religion. Now I am struggling to think of another religion that could summon such a mass of believers whose life-style and social ethic has so much in common. Many minds seized upon the metaphor of religion that day: the people were seekers, the rock stars their prophets, drugs pretty nearly their staff of life. As



Photo by Schrock

one might expect of such an electro-chemical church, the prophets had little to say by way of guidance.”

Yes, the festival confronts Christianity with a challenge. “The people were the seekers.” What were these young Americans seeking? Music, a new vibration, a good time, fellowship, a taste of the country and feeling close to nature, a happening, happiness, a message? Life?

Whatever it was, they got no answer. When it was

all over, they left behind a muddy slick buried under unwanted trash and garbage.

Much was made of the fact that not even so much as a fistfight developed. Was this the result of real love as loudly proclaimed, or just a drug-induced somnambulism?

As the editorial in *Life* pointed out, there was the air of a concentration camp about the place. Charming guards supplied free drugs and music to induce a bovine passivity in the hazy minds of the prisoners. Just the freedom to get "stoned" together seemed to be enough to satisfy the Woodstock group.

All this is death to a democratic enterprise, where sharp minds must be free to take initiative and govern themselves. It is also death to Christianity, which requires a free choice of the will to turn to Christ. If minds can be controlled by drugs, Christians cannot hope to penetrate the fog with the Gospel.

Young people today loathe the idea of conformity. They are repulsed by such a bleak picture as painted above. They equally hate the idea of control. How easily they were led into both!

We have a responsibility to warn youth of the dangers of drugs. Yet we must not just say no without giving them a "yes"—an answer to their search for joy and a meaningful life.

The Church needs to present Christ, not a worn-out caricature of Christ, but the living Christ. We need to be preaching a submission to a higher Power that does not repress or erase our individuality, but builds and creates through particular personalities. We need to be prophets who *are* giving guidance.

We must show those youth a Christ who can satisfy their longings completely with no evil side effects. We need to be telling them they don't need to be dropouts to find true fulfillment. The bonds of society are not the chains they must break, but the chains of self and sin.

Are we obeying Christ's commands when we wag our heads and click our tongues? "Thank goodness we had more sense than that." Are we gathering our robes aside as we walk by? Are we pointing proudly to our Christian youth and saying how perfect we are? Are we loving the dropouts into the Kingdom? It is a distasteful subject, for we have not behaved as children of the King.

Yes, we have the answer for them. Why are we keeping it to ourselves? □



Herald of Holiness

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Planned Sainthood

IT IS estimated that more than 9 million new cars will be sold in the United States during 1970, more than 25,000 every day.

This spells great economic success. It also spells further pollution of the atmosphere. And many of these cars will be involved in serious accidents.

Moreover, there is the irksome monotony of what is happening. Every car is just like every other car of its make and model. No Buick is allowed to be better than another Buick and no car can be expected to stand out as an extraordinary achievement.

There is no chance of a better car being produced this year. Perhaps next year—when all of them will be said to be better. A high degree of perfection has eliminated mediocrity, but at the same time it has stifled individual design and craftsmanship.

Today's computerized society has also produced computerized individuals. Mass production for both industry and the professions has created great specialists conforming to pattern. This is perfection at a price.

Religion and the Church are not exempt from this tendency. Often the work of the Holy Spirit seems to be programmed to produce uniform saints. This can stultify the craftsmanship of the Spirit and eliminate the expectancy of producing exceptional saints.

There are always plenty of ordinary Christians. There is no need to encourage the mass production of saints. The great need is for spiritual leaders—leaders not only by virtue of elected office, but leaders whom God has thrust out.

It is no disgrace for the Church to have some spiritual eccentrics, or even to have some people who are willing to be fools for Christ's sake. Non-conventional sainthood is to be preferred to the perfect stereotype.—H. BLANEY, *Quincy, Mass.*

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LOVE IS THE GREATEST

ALTHOUGH faith and hope are two of the greatest virtues, St. Paul believed there was a greater: Now abideth faith, hope, and love; but *the greatest of these is love*. Why is love the greatest?

First, love is the greatest because it is the first fruit of the Spirit.

Paul was trying to get through to the closed minds of the people in Galatia. He contrasted the "works of the flesh" with the "fruit of the Spirit."

The self-centered individual is subject to the works of the flesh, which are these: "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do these things shall not inherit the kingdom of God" (Galatians 5:19-21).

If you want to see how these "works of the flesh" manifest themselves today, read tomorrow morning's newspaper.

But those who are open-minded, easy to live with, have a different spirit, which is love: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22-23).

We can have faith and optimism without love, but it is impossible to have love without faith and optimism.

Many persons who have faith and optimism are still self-centered. Faith and hope do not make a man lovable, kind, gentle, peaceful, and joyous. There are people who are very confident about their faith; they know their doctrine and what they believe beyond question, but their closed minds and self-centeredness keep them from being lovable people. Their faith shows its greatest strength in putting down other people in theological debate. Some people are optimistic in a commercial sort of way but do not basically love people.

■ By Leslie Parrott

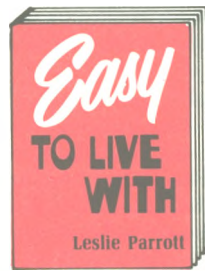
Portland, Ore.

The man who is possessed of Christ has a deep, abiding faith, optimism, and love which are rooted in the inner man.

But of these virtues love is the greatest. It is out of love that meekness comes, and temperance, and every other virtue which Paul includes in this list. Love through the presence of the Holy Spirit is the one fountainhead from which every other virtue flows.

Love permeates every room of the home; it invades working relationships on the job, and attitudes among people in church. Love is the greatest virtue of all because all other admirable characteristics are rooted in love.

Second, love is the greatest because it is the highest virtue in God's system of values.



Peter, the man whom Jesus instructed to forgive his enemies up to 490 times wrote a very short letter to young Christians. Knowing that faith was only the gateway into the lifelong Christian pilgrimage, he urged them toward maturity by saying, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love" (II Peter 1:5-7)!

The Christian life begins with faith. But through the progressive rungs of the spiritual ladder, the highest value is love. This means that love is not only the top priority in God's system of

values; it is also the umbrella which covers and supersedes all other values. This is why the Christian filled with love is easy to live with.

Third, love is the greatest because love is God's greatest gift.

In his explanations on prayer, Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) The gift of God's Spirit is the gift of love. The presence of God in a man's life is the presence of love. Even more than earthly parents enjoy giving good gifts to their children, God enjoys making the greatest gift of all, which is the gift of love.

No man can clench his fist and say, "So help me! I am going to love my wife. I am going to love my pastor, my friends, and even my job." It does not work that way.

Love does not come by willpower. Love comes by a Presence. That Presence cannot be legislated nor legalized. It is the very spirit of Jesus Christ, whose purpose is to fill men's minds with His love.

When this love abounds, the natural result is to love wife, pastor, job, friends, children—even to love life. Optimism toward life and faith in God and ourselves are the natural outgrowth of a heart filled with love.

Unless there is this love in the home, the point is passed where we are going to have very much influence for good on the lives of those with whom we live.

More than groceries, books, bicycles, or discipline, children need love. More than status, bonds, or security, wives need love. More than impeccable housekeepers and superior hostesses, husbands need love. "Now abideth faith, hope . . . [love], these three; but the greatest of these is . . . [love]." □

From *Easy to Live With*, Beacon Hill Press of Kansas City, Kansas City, Mo., 1970. 128 pages, paper, \$1.25.



■ By C. William Fisher

There Are No "Freeways"!

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it . . ." (Isaiah 35:8).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

ALMOST everyone, surely, is familiar with the term "freeway" as meaning a limited-access highway that is not a toll road.

In some areas "parkway" or "turnpike" are more familiar terms, but these superhighways usually require a fee or a toll upon either entering or leaving them.

The vast network of interstate highways in the United States are often referred to as "freeways." But they are not really free, for the cost to build and maintain them is extremely high in toil and taxes.

Actually, there is no such thing as a "freeway"—in traffic, or in life. A way from one place to another, or from one level of life to another, is always expensive. Life is always a toll road.

If it is expensive to go from Los Angeles to New York, for instance, or from London to Tokyo, or from Cape Kennedy to the moon, think of the terrific cost of going from sin to salvation, from darkness to light, from death to life, from pollution to holiness.

The farther one travels, of course, the higher the toll. Who could possibly pay the toll on the incredible distance that separates a sinner from God? There is not enough money in the world to build a highway that would stretch from sin to salvation, from death to life, from hell to heaven.

Only God could build a road that would reach that far—and the good news of the Gospel is that He has done just that! What man in his meager resources could never do, God in His rich grace has done.

There is a way out of despair; there is a way out of guilt; there is a way out of purposeless living; there is a way out of a polluted, divided, frustrated self; there is a way that leads to forgiveness and cleansing and wholeness and fulfillment—and Jesus Christ is that Way!

Jesus himself said, "I am the way." And while there were those who laughed when He said it, and those who still scoff at His claim, there are other thousands who have found that He was speaking the eternal truth and that He is the Way—the *only* Way—from hatred to love, from uselessness to usefulness, from frustration to fulfillment, from the hell of guilt and emptiness and fragmentation to the heaven of forgiveness and wholeness and happiness.

Men have tried to build their own highways, of course. They have tried good works, making new resolutions, joining a church, giving to charities, and all the other do-it-yourself attempts at salvation. But their resources are so pitiful and their know-how is so limited that their roads always end in a swamp of a dead end

—with the great gulf that separates them from God still yawning on out in front of them.

There is only one Way that spans that gulf and leads all the way home, and that Way is Christ. And no man will ever make it from earth to heaven except he take that Way.

But is *that* way a "freeway"? Never. For the way of love is always costly, and redemptive love is the costliest of all love. And yet, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Who could put a price tag on love like that? There are not enough computers in the world to calculate the price God paid for our redemption.

But while the *provision* of this salvation cost God everything, it costs us nothing. In that sense, it is "free" salvation. But while the *provision* of it cost us nothing, the *acceptance* of it will cost us plenty. God built the highway of holiness, to be sure, but to get on that highway will cost repentance and surrender, and to *stay* on it will require obedience and faith.

But what about the cost of going the other way, the downward way, the way of disobedience and disillusionment and destruction and hell? Is *that* a "freeway"? Indeed not. For of all the ways a man can travel, the road away from God is the roughest—and the toll is the highest.

"The way of transgressors is hard," God says; and, "The wages of sin is death." In other words, the way of disobedience is always a toll road.

Radio Sermon of the Month

The people of Israel found it so; Saul found it so—as did Samson and Jonah and Judas and the “rich young ruler,” and every other man and woman who has taken the road away from God.

The *Los Angeles Times* told recently of a wino living in the weeds under a bridge near the heart of that city. Digging into his pockets, the 51-year-old dropout counted out 44 cents. “I’ve got enough to buy a short jug of wine,” he told the reporters. “That’s all I want out of life now.”

To be a drifter, a dropout, an alcoholic, an addict, sinking to lower and filthier levels of life, may seem to be an easy and cheap way out. But is it? Think of the dissipated potentials, the shattered dreams, the blasted ambitions, the good that will never be accomplished because of those who choose what they think is a “freeway,” but which turns out to be the costliest toll road a man can take.

Life is a toll road, of course, no matter which direction one travels—towards heaven or towards hell. But while it is costly to go with God, it is far more costly *not* to go with Him.

Choose God’s way, then, won’t you? and find that, while His way is not a “freeway,” it is the best and surest and safest way anyone can ever travel.

O God, help us not to be taken in by the cheap attractions of the ways that lead to death, but at whatever cost, may we choose Thy way, which is the only way there is that leads all the way home. This we ask in Jesus’ name. Amen. □

I See God

I see God in the autumn
When the aspen turns to gold.
I see Him in all seasons
As they enter and unfold.
I see God in the mountains,
With majestic peaks reared high.
His presence lingers in the wind
As it sighs and hastens by.
I see God in a rosebud,
With its petals tightly pressed.
In Him dwell all things lovely
That on earth’s broad bosom rest.
I see God in communion
With himself, my closest Friend.
I’ll see God in the future
Where my sight will have no end.

Jessie D. Culbertson

■ By George L. Smith

Stanton, Calif.



WHO'S USING WHOM?

The gist of discipleship is that God uses obedient Christians to fulfill His plans on earth.

Too often we reverse the order. We use God to fulfill our plans on earth.

Perhaps we don’t intend to, but it happens just the same. God gets the “credit” for more foolish ventures on the part of ambitious Christians than He could possibly be accountable for.

Maybe He anticipated our presumption when He inspired the parable of the one building a tower without reflecting on the long-range implications, the consequence of which would be a half-built white elephant. And everybody laughs.

If the world laughs at the church, it is not because the church is spiritual, humble, holy, miraculous, and gets its prayers answered. Very few worldlings scoff at the influence of spiritual people being used by God to do what God wants done. In fact, it is our doing what *God* wants done that makes the greatest impact upon the world. No, it is our earthliness about heavenly business that they scorn.

There are more projects, schemes, money-raising ventures, promotional extravaganzas, musical hoedowns, and statistical wars than could possibly be born in the prayer closet. If it is religious these days, we assume it must be good. So we kick it off, pray God’s blessing upon it, and then push every button in sight to justify it and make it work.

This may be a little exaggerated,

but it doesn’t change the fact that the church is often seen using God more than God using the church.

When we “use” God, our results are often more statistical than spiritual. When God uses us, a spiritual work is always done. God is never involved in Kingdom work that is not spiritual.

John Wesley considered this danger when setting up rules for his young preachers: “It is not your business to preach so many times, and to take care of this or that society; but to bring as many sinners as you can to repentance, and with all your power build them up in holiness without which they cannot see the Lord.”

When God sent out His disciples, He told them bluntly, “Ye are my witnesses.” That preempted these men launching a religious career of their own. One fellow named Simon gave it a try (Acts 8), but he was cut down so fast no one soon tried it again.

Today, it is almost a plague. We are “using” God’s music, God’s buildings, God’s Bible, and God’s name in semi-spiritual and sometimes quasi-spiritual activities that plagiarize divine concepts and forfeit divine blessing.

I am not alone in this crusade. Our revivalists and pastors and leaders are crying out desperately for revival as they have seldom done in any age. Thank God, they are still with us.

We may yet get back to Pentecost, take a second look at what happened when God used men and when men would have it no other way. □

I Believe God

HERE is a living creed in three brief words: *I believe God.*

Faith is nothing apart from its object. If one were to diagram this sentence the object would be greater than the subject. *I*, small, insignificant *I*, believe God, the Creator and Sustainer of the universe but vitally interested in me.

Fenelon says that true religion resides in the will alone. And so, whatever comes or goes, however much there appears to be a "shadow on the Fatherhood of God" . . . I believe God. It is a settled fact for me and faith is founded on that fact.

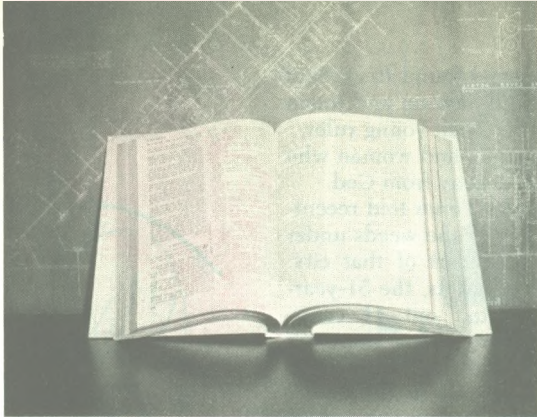
I have seen the golden crop, alfalfa, grow. It is one of the best soil builders there is. I have discovered if alfalfa is growing four feet above the ground its roots are probably down about 25 feet! I've also learned that, once it has started to grow, it should not be over-watered. It needs to seek its own water level and that takes time.

Our roots must go down deep into the assurance that, no matter what outer conditions may be, we can call out triumphantly, even as the Apostle Paul did, "Sirs, I believe God." It looked certain that Paul would die a watery death. That really didn't matter. What mattered was his cry of faith.

I'm always moved when I read about James Gilmour—that gallant, lonely missionary who spent his life ploughing a furrow in the vast stretches of Mongolia from the Sea of Japan on the east to Turkestan on the west, a distance of 3,000 miles; and from the southern boundary of Asiatic Russia to the great wall of China, a distance of 900 miles—without one convert or even anyone who wanted to be a Christian! But he found his sufficiency in his Saviour, in a firm belief in God; and in one of his last letters to his brother he wrote: "In Jesus is all fullness. Supply yourself from Him. Heaven's ahead, brother. Hurrah!"

God, give us such an unshrinkable faith.

Earl G. Lee
Pasadena, Calif.



■ By Lauriston J. Du Bois*

The Nature of Spiritual Law

WE do not get far in understanding the complex area of Christian ethics without taking a good look at the nature of the laws with which we are dealing. This is indeed a fundamental matter and out of it flow many lesser issues which occupy so much of our time.

There are, of course, basic moral and spiritual laws of the universe for which man is accountable. We believe this because of our Christian presupposition that God is the Creator and Ruler of the universe and that He established that universe according to law and order.

The moral and spiritual phases of life are not simply shadows cast by the movements of the physical aspects of life, as the atheistic materialist would have us believe. They are rather a part of the sum total of life as God created it. They are subject to law and order in a manner similar to the way in which physical things are subject to law and order.

Just as the physical laws are discoverable and predictable, so are the spiritual and moral laws—perhaps not with the same objectivity, yet certainly as real. These laws are not *created* by man but are *discovered* by him. The formulation of these laws is merely the description of how God ordained a given process to work.

There are also laws which are specified by society—civil laws, we call them. For the average man this is probably the only moral responsibility he knows—the laws of the city, the state, the nation.

These are the laws made by man for the orderly movement of society. They are constantly subject to review and improvement by the legislative

group of the society and are brought up to date as that society progresses.

We must learn to distinguish between these two basic types of laws. True, historically, as reflected in Hebrew history and in some degree within the Church, there has been an overlapping of these two. In Old Testament times, for example, the Ten Commandments—which are representative of God's "natural laws"—became incorporated and intertwined with civil-religious laws. When this happened, such laws as those lifting up the sacredness of human life became both the law of God and the law of the land. Many of the civil laws which we know today are based on laws which are written deeply into the very being of man by the creative hand of God.

When a given law is "natural," even though it may also be "civil," its basic claim on human life cannot be repealed even though a given social body may remove it from the roll of civil laws. It still stands as a law of God and a law of human nature which, when violated, will wreak havoc.

By the same token, such a natural law cannot lightly be brushed aside by the individual as "not being relevant," "not applying to my situation," and like subjective evaluations. One does not "break" such laws, but rather, when he tries, breaks himself upon them.

It is important, then, when a given generation would seek to review and change the civil laws (including those of the Church) of its day so that they "fit" that day—which is not only the privilege but the duty of every new generation—that it carefully distin-

guishes between those laws which are basic to God's nature and which He has molded into the being of the man whom He created and those laws which are strictly of human construction and which man can indeed alter to meet certain temporal needs.

We in the Church are confronted with a situation which becomes a problem to some. This has to do with the process whereby the Church selects certain moral and spiritual principles which are designated by the term "rules."

The focal point of this for Nazarenes, is of course, the General Rules of the *Manual*. The question has been raised whether or not the vote of a legislative body can, in truth, decide what is right and what is wrong.

Actually, this is not what such a vote means. It is rather a vote as to whether or not this or that is to be included in recommendations made to those who would be members of that church. The fact is, there are only two of the Ten Commandments that are mentioned specifically (and a third indirectly) in the General Rules. This

does not mean that the Church of the Nazarene has singled these from the list as being true and the others false, nor indeed does it give these priority among all of the commandments of God.

The church builds its understanding of ethics upon the premise that every kind of action pointed out in the Scriptures to be evil, every pattern of conduct generally considered by society to be wrong (custom and tradition as well as law), every kind of action which has the "appearance of evil," is wrong and is to be shunned and opposed by the Christian.

The vote of the first General Assembly in Pilot Point, Tex., or that of a given General Assembly since then, was not to decide the issue of right and wrong but rather to set the emphasis of the ethics to which the Church of the Nazarene subscribes. In a sense, this is a point at which the natural laws of moral and spiritual living overlap with the particular rules of a denomination. What is done or not done by the ecclesiastical body does not change the basic nature of the laws

of God or those by which we as Christians are to live.

It is highly improper, then, to say, "Such and such is *not* in the General Rules; therefore it is all right to do it!" There is a legion of wrongs and evils of which the *Manual* does not speak specifically, e.g., murder and burglary. And so, as we deal with this matter of identifying in today's world just what activities or modes of conduct are wrong, we need to reach deeper than the statements of men and certainly deeper than the subjective conclusions of any individual. We need to start with the great principles of ethical righteousness which issue out of the very being of a holy God and overlay them as a master pattern over the social, church, and individual conduct patterns of a given day and generation.

We get into trouble when we disregard this basic principle of Christian ethics and turn to nit-picking the specific items in the behavior patterns of people. □

*Chaplain, Northwest Nazarene College.

■ By Albert L. Gamble
Pittsburg, Kans.

Morbid Introspection or Spiritual Checkup?

THE Spirit-filled Christian has moved beyond the infant stage of a continual concern about his salvation and replaced it with the all-inclusive concern of how to sell his life the more dearly for the glory of his Lord and advance of His kingdom.

It is not now only, "How may I keep saved?" and a continual concern lest that salvation be jeopardized, but an all-consuming love and passion characterized by "How may I better glorify Him?"

This is so adequately demonstrated in the life of Paul and his words, "... so now also Christ shall be magnified in my body, whether it be by life, or by death" (Philippians 1:20).

It is entirely possible for a Christian to fall into the morbid and defeating practice of continually "feeling his spiritual pulse" to see if he is still in grace, rather than learning to obey and by faith to stand on the promises of God's Word. There is, however, for the one who is on that deeper quest, the profitable and indispensable

"spiritual checkup" characterized by the prayer of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me . . ." (Psalms 139:23-24).

Multitudes of well-meaning and sincere people have failed to realize that there are depths in the human personality that cannot be fathomed by reason and self-evaluation.

The Psalmist realized his inability to understand himself and cried out: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalms 139:6). Wisely he knew that God could reveal these depths and thus could he correct any area of lack by the response of obedience. Many sincere Christians have drawn wrong conclusions simply by a rational, mental, and thus human, evaluation.

Every kind of atrocity has been committed in the name of God by men declaring that it was God's will and His decree. Not all were insincere. Jesus told the disciples that there

would be those who would kill them and believe they were doing God a service.

Saul of Tarsus was the literal fulfillment of that prophecy. He said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them" (Acts 26:9-10).

Would anyone doubt Saul's sincerity? But who could declare that what he did was right? He was sincere but wrong. What made the difference? Only the revelation of Jesus Christ and the light He shed upon his past "sincere" activity.

The church of the Laodiceans appeared its conditions as rich, increased with goods, and having need of nothing. Jesus had quite a contrasting evaluation. He said it was wretch-

(Continued on page 14)

Editorially Speaking

● By W. T. PURKISER

The Revival of the Occult

We are seeing a strange and ironical switch in our day. A decade ago, it was common to find belief in God and disbelief in Satan. There is now a considerable amount of belief in Satan with no awareness of God at all.

This has happened in an age pridefully scientific.

Every major newspaper in the land carries a horoscope. According to *Editor and Publisher* magazine, there are now 1,200 daily papers in the United States that publish such columns, compared with 100 just 20 years ago. The *New York Times* reports that a series of books on the signs of the zodiac has sold almost three million copies each year since its publication began.

It is reliably estimated that in America alone, there are 40 million followers of astrology. We hear more about the "age of Aquarius" than we do about the "age of the Spirit."

It is not at all uncommon to read about covens of witches and warlocks, about "churches" of Satan, and the black mass.

Ten thousand Americans now make their living "foretelling" the future.

Not at all unrelated to this is the new interest in spiritualism, communication across the line of worlds with the dead. The sad gropings of the late Bishop James Pike for contact with his dead son is an example in point.

Where is it all leading? What is the meaning of the strange revival of the occult?

Part of it, no doubt, is an expression of man's unquenchable thirst for meaning in life—some answer to the insistent questions for which philosophy and science have no reply.

Someone has said that the two most important days in a man's life are the day he is born into this world, and the day he finds out why he was born into this world.

The tragedy of our times is that so many are seeking the answer to the "why" in the wrong places.

Much more significant is the possibility that the new concern for the occult is an expression of the demonic underground preparing the way for the acceptance of that "man of sin," the last final expression of "the mystery of iniquity . . . whose coming is after the working of Satan with all power and signs and lying wonders" (II Thessalonians 2:3-9).

Our Lord's question, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8),

was no idle query. Credulity, yes—willingness to believe the incredible. But genuine faith in the sovereignty and saving purpose of God, that's another matter.

There is only danger for those who have "received not the love of the truth, that they might be saved."

The danger is that "for this cause, God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Against this black background is the hope of the Gospel: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thessalonians 2:10-14). □

The Name of the Game

The name of the game is playing church. It is not a new game. It has been around a long time. Satan is the only one who ever wins.


The game is easy to play. The rules are simple. All it takes is a person willing to sit in church and just listen. Don't do anything about it.

The book entitled *The Games People Play* has had its follow-up in a volume called *The Games Christians Play*. An unknown writer has carried the "spoo" a little farther, and has identified some of the "games" church people play:

"*Drop the Handkerchief*. In this game a member accepts responsibility and then runs in a circle until he can drop it behind some unsuspecting fellow-member. He then runs fast (usually out of town for the weekend) so he won't get caught.


"*Tag*. This is real fun because it puts the pastor at a 100-to-one disadvantage. The rules are simple. 'Every time you visit me, I'll come to church one Sunday.' Or, 'you tag me at home and I'll tag you at church.' It sounds fair enough, except with one pastor playing against anywhere up to 400 or so, the pastor has a hard time knowing who's 'it.'

"*Hide and Go Seek*. Here is a game that has lots of excitement and gobs of personal satisfaction. It goes like this: a church member hides in a bed down



The disciples running back from the empty tomb were only the first of an endless progression of disciples who with the same trembling joy have run to the corners of the earth with one word "Victory!"

Howard H. Hamlin



a long corridor on the upper floor of a hospital. The object of the game is for the pastor to find him, but it's against the rules for anyone to tell the pastor where the member is hiding. If the pastor loses, the member can have the fun of telling everybody, 'I was in the hospital for two whole weeks and neither the pastor nor any of the church folks visited me.'

"*Kick-Bawl*. The purpose of this game is to demoralize the spirit of the entire congregation. Only a small team is needed and the rules are extremely simple. Kick about everything that is done, and bawl if you are asked to help."

Some of the popularity of the overall game of playing church comes from the notion that salvation is a matter of feelings. To think right and feel good is for many folks the core and substance of it all.

Thinking and feeling are important, and the Bible has its share to say about them. But the major thrust of the Scripture is not right thinking and good feeling. It is more concerned with doing and going.

Playing church is described in Revelation 3:1, "Thou hast a name that thou livest, and art dead." Play is pretence. The game simulates the real.

Emerson Colaw recalls the reply of a little boy whose friend asked, "Is your Daddy a Christian?"

"Yes, but he's not doing much about it."

The sad part about the game is that the devil always wins.

The late Samuel Shoemaker once commented that it is not the strength of its enemies that holds back the church. It is the church's own people who will "learn no more and move no further, nor faster" who are its chief hindrance.

"Such folk," Dr. Shoemaker said, "usually dislike the word 'witness,' but they do it all the time, and the witness they give is a sad mockery of apostolic, Spirit-filled, life-transforming Christianity.

"The trouble lies," he went on, "not with hard-to-convince intellectuals, nor indifferent young people, nor pagans that look the other way—the trouble lies with so-called Christians who hold convictions but are not living convincing lives, and with so many shopworn church folk with their dull, lustreless religion."

There is a better way. It is the way of reality versus pretence, the genuine versus the game.

F. W. H. Myers, England's poet-preacher of the

last generation, had high praise for the woman who led him to Christ. "She introduced me to Christianity as by an inner door: not to its encumbering forms, but to its heart of flame."

Those who play church give themselves to the "encumbering forms." There is no more warmth in them than there is in a painted fire. The game is over when we find the "heart of flame." □

Confident and Conscious

A pastor was calling on an elderly Christian lady. She had suffered a great deal and had not long to live.

Leaving, the minister reminded her that she belonged to Christ, that He was always near.

A smile came to her face and tears to her eyes as she said, "I may not always be conscious of it, but I am always confident of it."

Many become confused at this very point. When the direct and warm consciousness of God's nearness fades, they tend to "cast away [their] confidence" and suffer the crippling of faith.

We like to feel as well as know that our Lord is near. But our relationship to Him does not depend on our direct consciousness of it. It depends upon His faithfulness and our response to obedient faith.

The "witness of the Spirit" about which we read in Romans 8:15-17 is not an emotion. It is more like a conviction. John Wesley defined it in one of his "Standard Sermons" as "an inward impression on the soul, whereby the Spirit of God directly witnesses to our spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."

This inward impression" is very deep and rests on the bedrock foundation of the Word to which we respond in faith. It is beneath the flux and flow of feelings. Consciousness may be occupied with a dozen frustrations and problems, but confidence abides.

Martin Luther put it in familiar and often-quoted lines:

*Feelings come and feelings go,
And feelings are deceiving;
My warrant is the Word of God,
Naught else is worth believing.*

*Though all my heart should feel condemned
For want of some sweet token,
There is One greater than my heart
Whose Word cannot be broken.*

*I'll trust in God's unchanging Word
'Till soul and body sever;
For though all things shall pass away,
His Word shall stand forever!* □



A MILE- AND-A- HALF HIGH WEEK

MORE than 2,000 Nazarene teens and adult leaders, primarily from the United States and Canada, shared in the fourth quadrennial International Youth Institute in Estes Park, Colo., July 14-20, and left determined that the theme of the week, "Let the Whole World Know," would become a way of life.

Hundreds of hours of skillful work by general staff members—Bill Young, Paul Turner, Paul Miller, Norman Shoemaker, Merritt Nielson, and Howard Culbertson, with the assistance of the general NYPS Council—paid off in a well-coordinated operation.



MAJOR features of the week included a daily outdoor morning chapel during which the fantastic natural beauty of the setting was unbelievably improved by the sight of hundreds of singing, praying, listening young worshippers. It was a scene indelibly caressed into memory by the gentle winds of the Spirit that touched that hillside repeatedly. Fred Huff, teen member of the General Council, was service leader. Paul Skiles and Jim Bond were the messengers.

In addition, there were daily workshops on witnessing (which turned productive while still at Estes Park), adult sharing sessions on the local youth ministry, fun and sing times with Paul Miller.

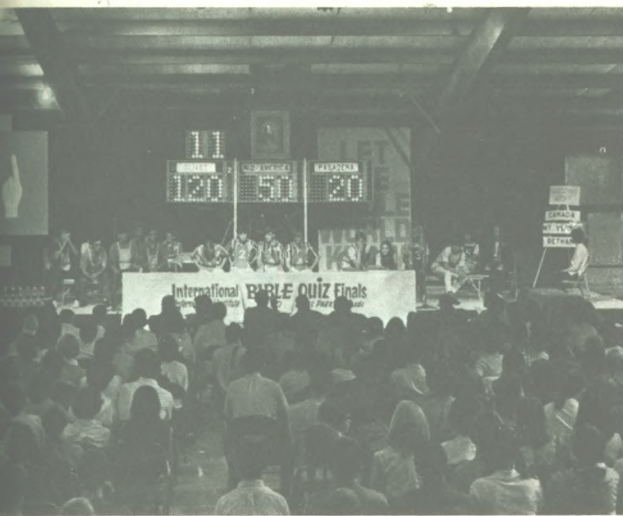
There was an exciting mixture of challenge, inspiration, and invitation in the evening services. Team Member Ron Benefiel led in these services and Evangelist Paul Martin preached.

There was music everywhere. In the lunch lines—the dorms—on the hikes—and in the services. From 6:30 a.m. rehearsals to midnight spontaneous singspirations. Gordon Olsen, music chairman, arranged for dozens of musical features—all by teens.

Among the special musical guests were Gene Cotton, Christian folk singer and writer; "The Lost and Found," youth evangelism team of Nazarene college students spending the summer in soul-winning ministry under the sponsorship of the Department of Youth; and Paul Mickelson, Christian composer, arranger, and keyboard artist of worldwide reputation. All were received with characteristic enthusiasm, and each saw that special communication that comes only by God's presence and touch.

"LIFE," the new Nazarene youth musical written especially for International Institute, was presented under the direction of Norman Shoemaker of the gen-





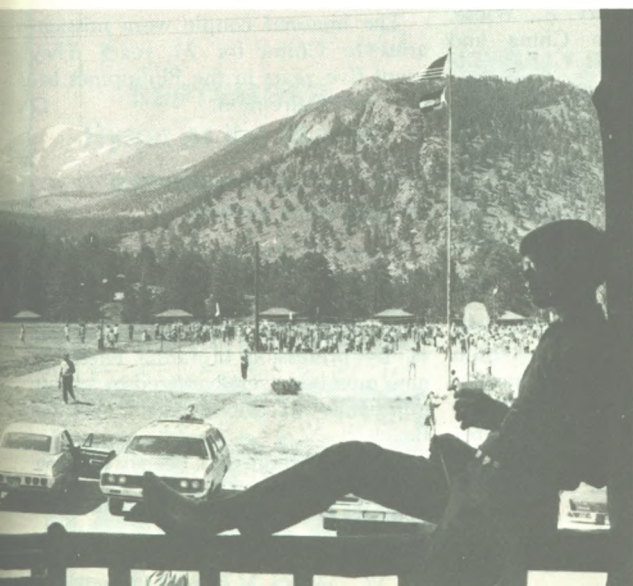
eral youth staff. There was excitement. There was response. "LIFE" was produced as an outreach tool for use by IMPACT teams and youth choirs. Its language and style suggest taking the good news of life in Jesus outside the church more than ever before. Everywhere. Everywhere it will be heard. Everywhere its penetrating message is so desperately needed. The Spirit's call to have new life in Jesus was made through Paul Martin at the close, and many responded to that invitation, including college students who were members of the Estes Park summer staff.

The third international Bible Quiz was a highlight feature of the institute. Eight regional teams from the United States and an all-Canada team competed in twice-daily sessions under the direction of Quizmaster Millard Reed, assisted by Gary Robbins.

Final Bible Quiz winners were Bethany Zone in first place and Northwest Zone in second. Eddie Hall, from Blackwell, Okla., won the outstanding quizzier award.

Dr. Willis Snowbarger provided a booth with information and literature on the church's colleges. Franklin Cook, Department of World Missions, was on hand to talk privately with young people who had serious interest in future missionary service.

Dallas Mucci directed a full range of recreational



activity which included hiking, horseback riding, volleyball, softball, football, archery, Ping-Pong, bowling, miniature golf, swimming, crafts, and just relaxing.

Sunday was a special day. The presence of God was again felt and recognized in a morning service of worship and praise, and was climaxed by a stirring challenge from Dr. Eugene Stowe, general superintendent. During the afternoon hours, everyone entered quietly and personally into a "come and go" Communion service directed by Gordon Wetmore.

Sunday evening, in a service designed to exalt Christ only, hundreds shared in the youth choir and instrumental ensemble presenting a program on the Second Coming theme—"THIS SAME JESUS." Selected Scripture was read by Paul Miller. The Spirit guided the message of Paul Martin.

Then it happened. Jesus came. Really. He took over. A deep, powerful demonstration followed. There was celebration. Shouts. Crying. Laughter. Standing. Sitting. Kneeling. Praising. Promising. Seeking. Feeling. Hearing. Answering. Knowing. Loving. Going—so much more sure of Him—to live the life He gives, and to celebrate the ultimate hope that His never-failing promise contains. Going with new determination . . . to "Let the Whole World Know."

The event closed quietly—with lingering exchanges—at 9 a.m., Monday, July 20—but it is not over. There is every reason to believe it will, in fact, never ever end.

(Each district group, whether travelling by car, bus or plane, engaged in some special type of IMPACT activity on the way home. Results of that chapter of International Institute will have to be reported later.)
—Department of Youth □



Morbid . . .

(Continued from page 9)

ed, and miserable, and poor, and blind, and naked, but did not know it (Revelation 3:17).

How dangerous and deceptive are the eyes of reason when separated from the revelation of the Holy Spirit! What I may sincerely declare as righteous by reason, He may declare as self-righteous by revelation.

A fine Christian lady was explaining to her pastor that her physical handicap, a rattling cough, would make it unwise for her to call in the homes of her Sunday school class members. She explained that the doctors had declared that it was not caused by any communicable condition, but that she felt it might work against her influence with the home and the children.

Her pastor replied that he would leave it up to her feelings in the matter.

She said as she left the study, "I want you to know, Pastor, that it isn't pride that keeps me from calling."

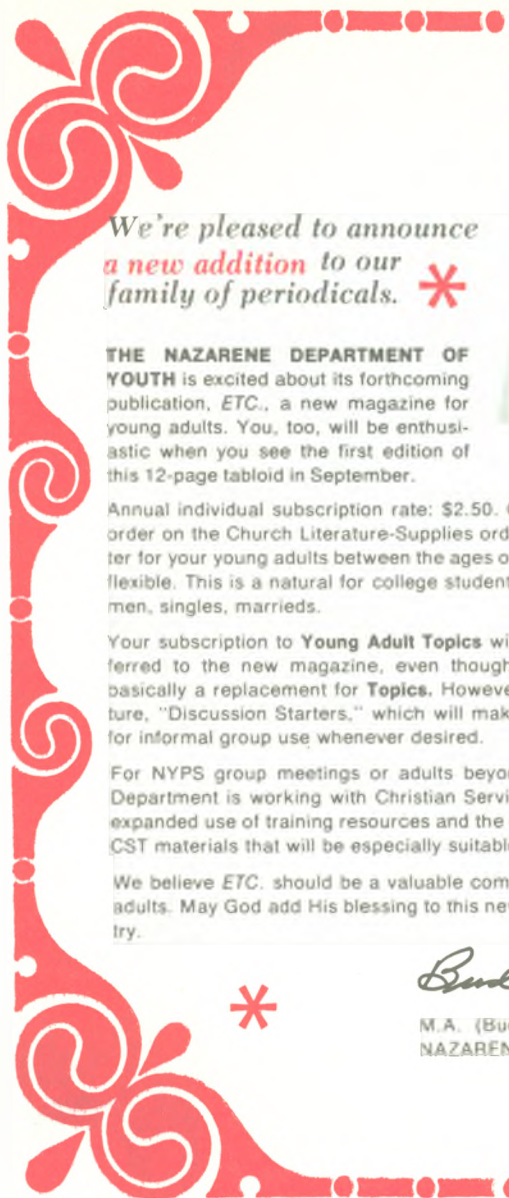
The matter was dismissed from the pastor's mind until a few days later when he saw her again.

"O Pastor," she exclaimed, "I want to tell you that when I left the study the other day and was driving home, suddenly I sensed that Jesus was riding in the car with me. He whispered only one sentence in my ear. He said, 'Daughter, are you sure it isn't pride?' O Pastor, my heart was crushed as I saw what my real problem was. He forgave me and I want you to know I'll call in the homes of my Sunday school children, and leave the cough with Him."

She had been utterly sincere, but mistaken. It was the X-ray light of a loving Savior that showed the true condition and enabled the confession of her mistake and the obedience that brought cleansing and divine direction.

Who could deny that many professing Christians are declaring sincerely what God has never revealed or witnessed to in their lives? There is a blessedness and safety in maintaining an attitude that seeks the light of God upon my heart continually.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me . . ." No, not morbid self-inspection, but a blessed "spiritual checkup," that He might be magnified in me. □



We're pleased to announce
a new addition to our
family of periodicals. *



THE NAZARENE DEPARTMENT OF YOUTH is excited about its forthcoming publication, *ETC.*, a new magazine for young adults. You, too, will be enthusiastic when you see the first edition of this 12-page tabloid in September.

Annual individual subscription rate: \$2.50. Or preferably, place your order on the Church Literature-Supplies order blank at 50c per quarter for your young adults between the ages of 18-28 with the top figure flexible. This is a natural for college students, non-students, servicemen, singles, marrieds.

Your subscription to *Young Adult Topics* will automatically be transferred to the new magazine, even though, content-wise, it is not basically a replacement for *Topics*. However, there is a regular feature, "Discussion Starters," which will make an adaptable resource for informal group use whenever desired.

For NYPS group meetings or adults beyond NYPS age, the Youth Department is working with Christian Service Training to encourage expanded use of training resources and the development of additional CST materials that will be especially suitable.

We believe *ETC.* should be a valuable communication tool for young adults. May God add His blessing to this new periodical and its ministry.

Bud Lunn
M.A. (Bud) LUNN, Manager
NAZARENE PUBLISHING HOUSE

GOLDEN WEDDING ANNIVERSARY FOR FORMER MISSIONARIES

Rev. and Mrs. Harry A. Wiese, former missionaries to China and the Philippines, were honored on the occasion of their fiftieth wedding anniversary. A reception planned by the couple's children was held at Pasadena (Calif.) Central Church.



Rev. and Mrs. Wiese

Family members home for the celebration included a daughter from Sitka, Alaska, Mrs. Mae Dunsing; two other daughters and families—Mr. and Mrs. Sam Scott of Monterey Park, Calif., and Rev. and Mrs. Delbert Morse of Highland Park, Calif.

Also present were two sons and families—Mr. and Mrs. Jim Wiese of Pasadena and Mr. and Mrs. Harry C. Wiese of Sierra Madre, Calif.

The honored couple were missionaries to China for 24 years. They spent five years in the Philippines before their retirement. □

NEW CHURCH ORGANIZED IN WESTERN SAMOA

Lefaga, Western Samoa, was recently the scene of the organization of a new Nazarene church. Rev. Jerry Appleby reports 19 charter members, 17 by profession of faith. These 17 new members were baptized in a most impressive service in "Paradise Beach."

Although there has been a mission in Western Samoa for five years, we



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Wendell Wellman
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READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!



MR. LESTER HUBBARD, only surviving charter member of the Grand Rapids (Mich.) First Nazarene Church, celebrated his ninety-fourth birthday on June 17. He is pictured at a fellowship birthday party attended by 30 friends from Grand Rapids First Church. The church, oldest on the Michigan District, celebrates its sixtieth birthday this year. Rev. Carl Baker is the pastor.

plaint of your policy of using illustrative pictures with some of your articles. As I recall, the complaint had to do with taking up too much space with what he referred to as "unnecessary pictures."

In the June 17 issue half of one page is given to Ross Hayslip's article, "The Real View Is from the Top," and the other half is a picture looking out across a beautiful green mountain range.

Even though the article is very clear and well-written, and beautifully expresses the idea that old age can be the most wonderful days of one's life, I believe his article had a tenfold greater effect upon my inner heart as the picture so graphically brought home the "proof" of his article.

So here is one reader who says let's keep having the pictures!

HUGH B. DEAN
Texas

have never been able to enter for more than three days at a time with anyone except a Western Samoan citizen. Recently the new prime minister gave permission to move a Palagi (European) into Western Samoa on a one-year visa. Our missionary, Brother Appleby, feels this is a real move forward.—DEPARTMENT OF HOME MISSIONS



Pro: Pictures

I recall reading a letter in your "Letters to the Editor" column in which the writer voiced some com-

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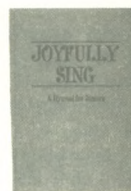
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August 23—"The Church—Who Needs It?"

August 30—"Which Church Does God Love Most?"

September 6—"Needed: Double Vision"

September 13—"What's at Stake in the Seventies?"

VITAL STATISTICS

DEATHS

MRS. MAUD COUCH, 76, died May 25 in Live Oak, Calif. Funeral services were conducted at Revs. J. Olen Fennell, P. A. McGuire, and George McElroy. She is survived by four sons, Roy, Ben, John, and Charles; five daughters, Pearl Bickel, Mearl Lewis, Catherine Butler, Imogene McKeney, and June Brock; 27 grandchildren and 18 great-grandchildren and two brothers.

MISS DOROTHY FIGG, 21, died July 11 in Minneapolis. Funeral services were conducted at the Russell Avenue Nazarene Church. She is survived by her parents, Rev. and Mrs. David E. Figg; two brothers, David Jr., and Jim; and one sister, Mrs. Jean Lourwood.

LESLIE WOODWARD, 71, died Mar. 29 in Sioux City, Ia. Funeral services were conducted in LeMars, Ia., by Rev. Brandt Freeburg. He is survived by his wife, Marie; three daughters, Mrs. Robert (Dorothy) Weathers, Mrs. Verl (Lillian) Kehrberg; Mrs. Don (Wanda) Herbold; nine grandchildren; one great-grandchild; and two brothers.

REV. LAURA AUGUSTA INGLER, 88, died June 11 in Providence, R.I. Funeral services were conducted by Rev. Douglas Webb and Rev. Kenneth Pearsall. She is survived by one step-daughter, Mrs. Guy (Olive) Sharp and one brother, Chester Horton.

REV. MRS. L. B. SMITH, 78, died Apr. 11 in Newport News, Va. Interment was at Cowpens, S.C. She is survived by two daughters, Mrs. James L. Collom and Mrs. Carl Craig; six sons, Dr. Timothy L., Rev. Samuel N., John M., Lester B., Dr. Joseph H., and Dr. Clint; 38 grandchildren, and six great-grandchildren.

ELWOOD DEAN KEENAN, 37; his wife, HELEN, 32; and children, BECKY JO, 12, WILLIAM DEAN, 11, ROGER, 10; and ROBERT BURBRIDGE, 15, all of Colliers, W. Va., were all killed in a car accident, June 26 south of Middlebourne, W. Va. Funeral services were conducted at Weirton, W. Va., by Rev. John Hancock. Elwood is survived by his parents, Jesse L. and Bertha V. Keenan; one son, Timothy, 5; five brothers and two sisters. Helen is survived by her father, four brothers, and two sisters.

BIRTHS

—to Thomas and Sylvia (Shannon) Evans, Winter Harbor, Me., a girl, Theresa Shannon, July 4.

—to Edwin and Janell West, Norwalk, Calif., a boy, Jeffrey Edwin, June 24.

—to H. Howard and Sharron (Middleton) Albertson, a girl, Sharise Rene, July 1.

NEWS OF RELIGION

You Should Know About . . .

TEEN-AGERS NAME UNREST MOST CRUCIAL PROBLEM. Unrest was cited as the most crucial problem facing the United States this year in a poll on attitudes toward morality among teen-agers in Brookings, South Dakota.

A tabulation of answers given by 300 delegates at the 4-H Club Week lists a fear of growing disrespect for human and property rights.

Next to unrest came the threat of Communism, and third was pollution. □

GOSPEL ALTERS LIFE OF MODEL. One year ago Windsor Elliott, one of America's top fashion models, was posing for *Vogue Magazine's* yearly American Collection issue.

For several hours on the streets of New York City, surrounded by a photographer, a hairdresser, assistants, and an editor, she moved through pose after pose. Suddenly she stopped.

"I'm finished," she said cryptically. "I can't work anymore." Windsor Elliott walked off the set.

Today the girl whose picture has been on the cover of *Vogue* magazine four times talks about fulfillment for the first time through her conversion to Jesus Christ. Thinking back over her life before conversion the model says, "I can't remember ever being without a vague sense of emptiness."

One night at the height of her career Miss Elliott opened her mother's Bible and her eyes fell on the verse, "For what does it profit a man if he gain the whole world, and lose his own soul?"

"It told me immediately what I had been missing so long," she recalled. □

"FAITH STRONGER," SAYS MINISTER WHOSE FOUR DAUGHTERS PERISHED. A 38-year-old minister in Gilmanton, N.H., remembering a flash fire which destroyed his 12-room house and burned to death four daughters, says the tragedy increased his faith, and that of his wife.

"The Bible tells us, 'Christ is our peace,'" said Rev. Sherman Stevens of the Evangelical Baptist Fellowship church. "Even as a clergyman I didn't realize how true that is. He was—and is—our peace. But that doesn't mean we don't sorrow."

Eight children survived among the offspring of the Stevens family. Neighbors helped build a new house. The old one was destroyed following a blast at 4:15 a.m. on June 29, 1969. □

"PRAY FOR NATION," UPI WRITER URGES. Making reference to the July 4 "Honor America" day in Washington, D.C., UPI columnist Louis Cassels advised it might be a better idea to pray for the nation.

"There are two reasons why 'Pray for America Day' might be more appropriate than 'Honor America Day,'" he wrote.

"First, to pray for one's country is a more humble and God-fearing thing than to extol its virtues, however many and real they are. . . .

"Second . . . prayer is an activity in which people can join regardless of how deeply divided they are about America's current policies at home and abroad."

The syndicated column concluded: "How about it, Billy Graham? Isn't a nation on its knees an even more impressive spectacle than a nation waving flags?" □

TURKS FORBID HUNT FOR ARK. Citing "security reasons," officials of Turkey have barred Noah's Ark hunters from Mt. Ararat.

The government representatives would not elaborate on why they refused to allow an American expedition to scale Ararat, a mountain looming 16,946 feet over the heavily fortified Turkish-Russian border, in search of fragments of an ark.

Ralph E. Lenton, chief of the expedition organized by the Search Foundation of Washington, D.C., said several members of the 11-man team arrived in Turkey this month and were told their expedition was being forbidden. □

—to Ronald and Carolyn (Sherrill) McGar-
raugh, Bethany, Okla., a girl, Susan Carol,
May 9.

—to Larry and Linda (Barr) Zurcher, Fort
Worth, a girl, Emilie Kay, May 22.

—to Thomas J. and Carol (Gann) Bennett,
Richland, Wash., a boy, James Delbert, May
31.

MARRIAGE

Miss Julie Faye Herbold and Robert Ken-
neth Drummond, Sioux City, Ia., June 12.

Miss Flora Eloise Lowry, Nampa, Idaho,
and Robert W. Belzer, Benedict, N.D., in
Nampa, Idaho, June 12.

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31. V. H. Lewis, Chairman; George Coulter,
Vice-chairman; Edward Lawlor, Secretary;
Orville W. Jenkins, Eugene L. Stowe, Samuel
Young.

The Book Corner

PASSPORT TO LIFE CITY

A Modern Pilgrim's Progress. By
Sherwood Eliot Wirt. New York:
Harper and Row, Publishers, 1969.
208 pages, cloth, \$4.95.

Dr. Wirt, editor of *Decision* maga-
zine, has performed the ambitious and
worthy service of putting in a modern
setting one of the classics of all time,
John Bunyan's *Pilgrim's Progress*.

A home in suburbia, a yellow Must-
tang on the freeway, radio and elec-
tronic phenomena take the place of
the circumstances of seventeenth cen-
tury England in an exciting story of
one man's pilgrimage.

The story is complete (and believe-
able) with an "O. Henry" twist at the
end. It manages to present the essen-
tials of the saving gospel in under-
standable terms.

This is a good book to read and
share with unconverted friends. It is
an effective witnessing wedge into the
minds of others.—W. T. PURKISER

This book may be ordered from the Nazarene Pub-
lishing House, Box 527, Kansas City, Mo. 64141.
Reviews of books from other publishers do not
necessarily constitute unqualified endorsement.

*Often when confronted with a life
of extraordinary beauty, a Christlike
person, a true saint, we have had the
tendency to think that this Christian
had some spring of spiritual life de-
nied to us—as if to say, "Privileged
soul! It has access to special manna."
But not so. Did you notice that the
sower had only one seed? "The seed
is the word of God" (Luke 8:11).—
Sergio Franco.*

The Answer Corner

Conducted by W. T. Purkiser, Editor

I have tri-focals, but please, do get back to a bit larger type. Please! We can't stop reading the *Herald of Holiness*, but must we forever from now on endure mini-skirts and mini-type?

We have tried to help you out on the
mini-skirt matter, and now it looks as
if one of those periodic swings of style
will finish the job.

Sorry about the mini-type. By the
time this appears, much of the prob-
lem will have been cleared up.

It comes about from the installation
of new type-setting equipment at the
Nazarene Publishing House. As in
all new and better products, there are
"bugs" to be worked out.

One of the "bugs" we ran into first
was the smaller, lighter appearance
of the new type faces. Even though
the point size was the same, the print
seemed smaller.

This has now been corrected by
longer exposure of negatives in the
plate making process, and by raising
point size from 6 to 7 and from 8 to 9.

We can't give you maxi-type, but
we will plan to provide midi-type.

Will you please comment on I Samuel 28:7-19, the appearance of Samuel to Saul in the cave of the "witch of Endor"? How could a witch or a "woman that hath a familiar spirit" have such power over the spirit of one like Samuel? Would this not have been an invasion of God's domain or power?

There are basically three explana-
tions that have been given for this
strange scene:

(1) Samuel actually appeared, not
because the medium had power over
his spirit, but as a special judgment of
God upon Saul. That this was a special
case rests on the consideration that all
efforts to contact the dead were strict-
ly forbidden in the Law.

(2) A demon impersonated Samuel.

(3) The whole scene was the chi-
canery of a clever woman and an ac-
complice, taking advantage of the
king's overwrought condition to make
him believe he was actually in touch
with the departed prophet.

Dr. J. B. Chapman wrote in the
Herald of Holiness some 43 years ago:
"The experience of Saul, Samuel and
the witch of Endor troubles many

people in these days when spiritism
is being revived. But to me, either of
two explanations is satisfactory: First,
Samuel did appear by the special
providence of God, and his appearing
was a judgment upon the wicked king
and a surprise to the witch, whose
usual fakish claims were overshadowed
by this unexpected divine interven-
tion. Or second, this was just an-
other unfounded claim of the witch
to which the troubled heart of the king
gave credence. I think nine-tenths of
the experiences of spiritism can be
explained upon the basis of psychol-
ogy, including telepathy, and what-
ever is not human about it is direction
of the devil."

There is a little more in the *Beacon
Bible Commentary*, Vol II, pp. 280-
81, but this is the gist of it.

I am a life insurance underwriter and was recently questioned by someone who said the Bible forbids usury and objected to life insurance on that basis.

As long as the companies you repre-
sent do not charge usury—and gov-
ernment regulation is a safe guarantee
that they do not—the objection seems
to have no basis in reason.

While some have equated "usury"
in the Bible with commercial interest,
the use of the term for interest in Mat-
thew 25:27 and Luke 19:23 seems to
me to indicate that there is a differ-
ence. The revised versions all trans-

late the Greek of Matthew 25:27 and
Luke 19:23 with the English word
"interest."

The Hebrew term translated "usu-
ry" in the Old Testament comes from a
root meaning "to strike with a sting"
as a serpent, and when used in the
context of making a loan means pretty
much what we now mean by usury—
that is, an exorbitant and illegal rate
of interest.

NAVY CHAPLAIN RETIRES

Navy Chaplain Henry W. Stroman, Lt., retired officially from service in the U.S. Navy on July 1. He has had an outstanding career and has served through a great variety of assignments with distinction.

Stroman plans to continue residence in Virginia Beach, Va., for the immediate future. He will continue his ministry in the church on a civilian basis.

Paul Skiles, director of Nazarene Servicemen's Commission, said—"The church congratulates Chaplain



Stroman

Stroman and expresses strongly its confidence in him, and appreciation for an outstanding career as a navy chaplain."

CHAPLAIN (CAPT.) GERALD EARLES has been appointed to active duty in the chaplaincy of the U.S. Army. He is now on his first assignment at Fort Carson, Colo., as a hospital chaplain. Earles attended the Chaplain School at Fort Hamilton, N.Y., from January through March, 1970. He is a 1966 A.B. graduate of Olivet Nazarene College, Kankakee, Ill. He received his B.D. degree from Nazarene Theological Seminary in 1969.



Earles

and will be uniting with the church as a result of the crusade

COVINGTON (KY.) EASTSIDE CHURCH reported prayer to be the secret of a victorious revival with John and Warren Toler of Winchester, Ky., as evangelists and the Burton Family of Hamilton, Ohio, as musicians. Pastor Melvin Abney said there was great rejoicing among his people over those who found and were strengthened in faith.

A THREE-WEEK REVIVAL at Taylorville, Ill., church was held by Evangelist C. D. Holley of Lansing, Mich. Pastor V. J. Adragna reported many spiritual victories during the campaign. He said his church will schedule their fall revival for two weeks, believing that better results are acquired in longer revivals.

MANY CALLS WERE MADE and many new people responded to the invitations during a revival in the Irwin (Pa.) Circleville Church. Rev. Frank McConnell was the evangelist during the meeting. Nevin Crouse is pastor of the Circleville Church. He reported 238 people attending the Sunday morning service of the crusade.

NEWS OF REVIVAL

THE COLORADO SPRINGS EASTBOROUGH CHURCH experienced a successful revival with Evangelist Richard L. Strickland recently. Pastor Paul Berget reported a total of 85 seekers. He said that many have just completed the membership class

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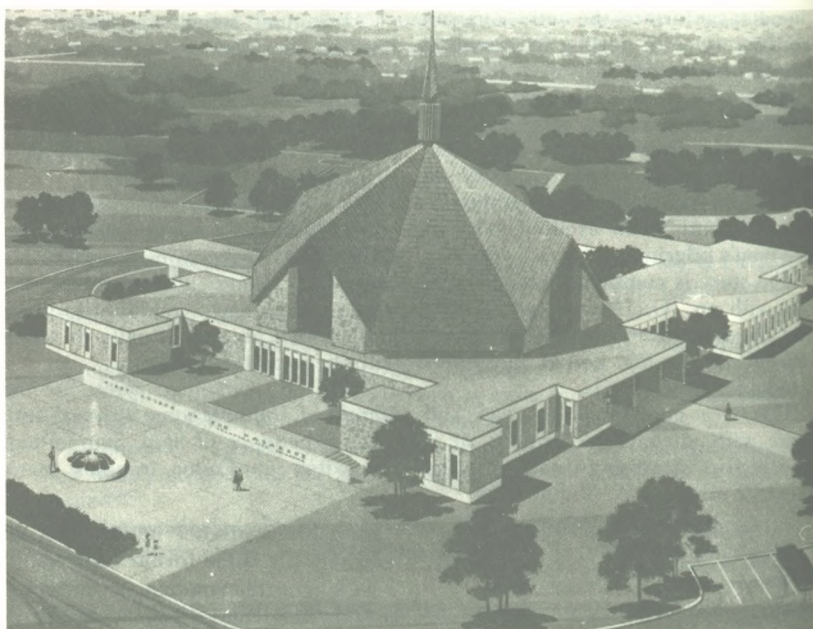
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OKLAHOMA CITY FIRST CHURCH has broken ground on its new building site. The church purchased 11.2 acres at 4400 Northwest Highway costing \$200,000. Recently, five acres were sold for \$200,000, leaving 6.2 acres clear for the new facilities. Pictured is an architect's drawing of the proposed plant photographed by Oklahoma Publishing Co. Estimated building cost for the new sanctuary and educational complex is \$650,000. Until the new building is completed, the church will continue to worship in a building at Northwest Highway and Portland Avenue. Nazarene Information Service reported in July that the pastor, Rev. Robert Harding, resigned the pastorate effective August 1.

**NEIL WISEMAN JOINS
K.C. STAFF**

Rev. Neil B. Wiseman, pastor of Colorado Springs Southgate Church of the Nazarene, and church schools board chairman of the Colorado District, has been selected as Programming and Research Associate in the Department of Church Schools. In this position he will direct Sunday school administration, administer the Sunday School Clinic program, and handle liaison in the multiple staff ministries. He will also help develop new elective courses for adults.



Wiseman

Neil has an excellent background for Christian education work. He has 13 years' experience in successful pastorates. This past year his Sunday school averaged 338 in attendance, and increased 72 average per Sunday. He operated an outstanding weekday nursery school. Before going into the pastorate he served local churches as a youth minister and a minister of Christian education. During seminary days he worked on the department staff of Caravans and audiovisuals.

His academic work includes degrees from Olivet Nazarene College and Nazarene Theological Seminary. He was a special student at Iliff Seminary and has been accepted for graduate studies at the University of Colorado.

Mr. Wiseman will be moving to Kansas City September 1 with his wife

and two boys, Todd, age nine, and Scott, age six.

Rev. A. C. McKenzie, who was director of Sunday School Clinics, has resigned to become pastor in Trenton, N.J. □

AFTER FOUR YEARS . . .

Four years ago, the *Kansas City Star* titled a news story "The Great Land Grab." The news focused on the action of a junior college seeking a choice site for a new campus in Kansas City. Its selection posed a threat to Nazarene properties and drew the denomination into accelerated action to protect its interests.

An estate adjacent to the church properties was a key to the final outcome and was an envied objective of the campus planners.

The owner of this property, known as the Lynn Estate, had expressed hope that the interests of the church and other neighbors, the Research Hospital and Medical Center, might eventually benefit from its distribution. At Mrs. Lynn's initiative Nazarene leaders met with representatives from the hospital and arranged to purchase the Lynn estate on an equal-share basis.

Subsequently the property was divided with the hospital taking approximately 40 acres and the church took title to 20 acres at a cost of \$431,250. The action saved several acres of our present headquarters site.

In a recent negotiation resulting in the sale of 13 acres of the estate to the American Telephone and Telegraph



FUNDS RAISED by the Conway (Ark.) First Church made possible the building of the Breyton Church in the Republic of South Africa. In a spontaneous Sunday morning offering, the Conway church raised \$7,300 cash for this project that has been a prayerful concern over two years. The picture shows the church and congregation on its day of dedication.

Company, the church released the land just east of the Nazarene Book Store on Sixty-third Street. It is to be used by the purchasing company for a district computer facility at an estimated cost of \$4 million.

General Treasurer Norman Miller worked closely with the general church property committee and General Board during the transaction. In summarizing the four-year investment, he noted that the church had recovered all its initial capital investment in the Lynn property, had realized a profit of \$200,000, and still retained nearly seven acres. □

**DISTRICT ASSEMBLY
INFORMATION**

HOUSTON, August 26-27. First Church of the Nazarene, 46 Waugh Drive, Houston, Tex. 77007. Host Pastor: Hugh B. Dean. General Superintendent: Dr. Samuel Young.

KANSAS CITY, August 26-27. First Church of the Nazarene, 6401 Rockhill Road, Kansas City, Mo. 64131. Host Pastor: C. William Ellwanger. General Superintendent: Dr. Eugene L. Stowe.

NORTH ARKANSAS, August 26-27. First Church of the Nazarene, Scott and Faulkner St., Conway, Ark. 72032. Host Pastor: Jack Dell. General Superintendent: Dr. George Coulter.

TENNESSEE, August 26-27. First Church of the Nazarene, 510 Woodland, Nashville, Tenn. 37206. Host Pastor: J. V. Morsch. General Superintendent: Dr. Edward Lawlor.

MINNESOTA, August 27-28. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. Caretaker: Russ Portinga. General Superintendent: Dr. V. H. Lewis.

NORTHWEST INDIANA, August 27-28. First Church of the Nazarene, 610 N. Logan St., Mishawaka, Ind. 46544. Host Pastor: M. L. Duffie. General Superintendent: Dr. Orville W. Jenkins. □



RELIGIOUS leaders are pictured with John B. Martin, special assistant to President Nixon for the aging. The group had just arrived for a White House meeting to discuss the role of religious organizations in the 1971 White House Conference on Aging. Standing from left to right are: Dean Wessels, executive secretary of the Board of Pensions, Church of the Nazarene; A. Dudley Ward, Washington, D.C., of the Board of Christian Social Concerns of the United Methodist church; John B. Martin, commissioner and director of the conference; and Charles W. H. Scott, Springfield, Mo., of the General Council of the Assemblies of God.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

MISSIONARY OR MISSION FIELD?

EVERY person on earth is either a missionary or a mission field. Which are you?”

Startling words, indeed, from a Sunday bulletin of a Texas church a few years ago. They underscore the clear absolutes of the gospel of Christ.

With the loving Christ there is no sentimental neutrality, no middle ground—only sharp and rugged choice in the realm of spiritual citizenship. According to the Saviour’s own proclamation, we are either for Him or against Him, love Him or betray Him. This clarity of relationship issues in clarity of mission. It is only when we are “fuzzy” in the first that we are unsure of the latter.

St. Paul caught in clear essence this absolute, and expressed it in all his Epistles but especially in Romans 1:14, “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise;” and in II Corinthians 5:20, “Now then we are ambassadors for Christ.”

Most of us have forgotten that we are not bankers but debtors. It is too easy for us as custodians of the keys of the Kingdom to spend all our efforts just holding the keys instead of hunting for the vaults of the dying souls of men whose locks the keys will fit and open.

We are debtors, raggedly clothed in our

own strength and plans. We are debtors to the Saviour, who bought us with His own blood. We are debtors to those to whom He sent us.

By the marvelous grace of God working in our hearts we become missionaries. If we have lost all to follow Jesus, becoming truly debtors; if we have been captured and controlled by the power of God; if we have been crucified, and filled with the Holy Spirit, we have become missionaries. In a word, we are constrained by the love of Christ to communicate a living and loving message that proclaims the good news of reconciliation.

Such a missionary isn’t bogged down in the hairsplitting definitions of dogma, but can announce with clarity and fervor: “Here and now, demonstrated in your presence, is an authentic revelation of the reconciliation Christ brings.”

It was Samuel Shoemaker who hit the matter directly in saying: “The church without power is a factory for hypocrites ...Christianity has truly been called a religion of ecstasy. You cannot live in the presence of the risen Lord, and of His fiery Holy Spirit, without a continuing graceful excitement burning in your soul. William James said religion was either a dull habit or an acute fever.”

Either we are an outpost of heaven or a halfway house to hell, a missionary or a mission field. Which are you?

—NEIL E. HIGHTOWER
Downsview, Ontario, Canada

SAVE SOME”



LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

CONCERN