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# *herald*

**OF HOLINESS**

*Church of the Nazarene*

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## CHRISTIANS IN CONTRAST

See page 3.



HALL OF FAME, NEW YORK UNIVERSITY



*General Superintendent Coulter*

## *Life on a New Level*

The miracle of Pentecost can never be explained on a natural level.

We can understand the sadness of the disciples as they trudged away from the Crucifixion. The precious fellowship they had known was shattered. The hopes they had about Jesus were expressed by the disciples on the way to Emmaus, “. . . we trusted that it had been he which should have redeemed Israel” (Luke 24:21). For seven long weeks they wondered and waited. And then came Pentecost!

Pentecost cannot be dismissed as a case of mass hysteria. It was not simply the emotional exuberance of those who were observing a religious festival. Ten days were spent in prayer, fellowship, fasting, and worship. Then came the unexpected—the invasion by the Spirit of God!

For those 120, Pentecost produced “life on a new level”:

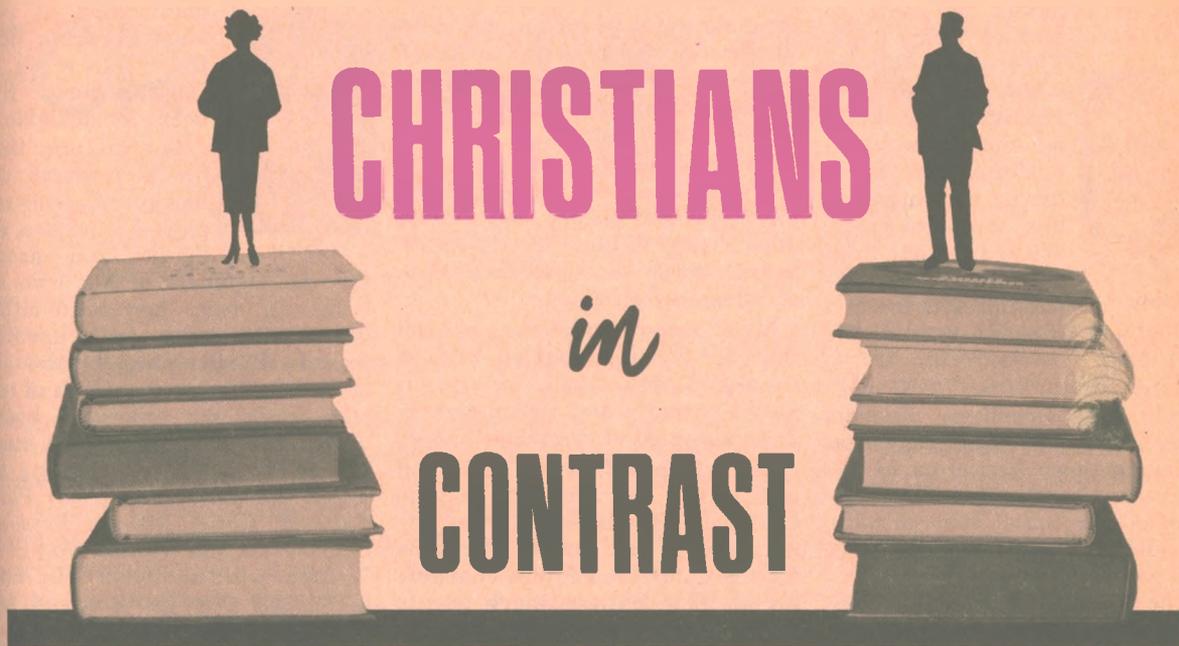
- Boldness and conviction to those who had fled in panic;
- Illumination of soul to those whose hopes had given way to despair;

- A sense of power that swept unlettered men into confident and victorious witnessing;
- A holy impetus that transformed a broken remnant into a mighty fellowship;
- A momentum that carried the Church across the frontiers of race and nation with irresistible force;
- A contagious joy that enabled them to triumph over misunderstanding and persecution.

Our world remains largely unconvinced and unpersuaded because men have seen too little of the mighty efficacy of the Spirit of God in the lives of Christians. They must see life on a new level to be convinced and persuaded.

When the Spirit possesses the soul all of life is transformed. Pettiness is changed to largeness of heart. Enmity gives way to love. Self-centeredness is changed to a Christ-controlled life.

Tarry until this glorious cataclysmic experience of the baptism of the Holy Spirit invades your life, broadens your horizons, and lifts your life to a new level.



**C**S. LEWIS' religious pilgrimage began with a revealing testimony of prayer in childhood to "The Magician God." This was followed by what one writer called a "... retreat into atheism, and then a long and tortuous return through nature, spiritualism, and philosophy to Theism and finally to Christianity.' The autobiographic account of Lewis' venture of faith is found in *Surprise by Joy*.

With another apologist, Miss Eugenia Price, her spiritual quest began in a nominally Christian environment through a restless, rebellious adolescence. This was followed by the gay meandering of a respectable worldling to a sober search of philosophy and oriental mysticism. Finally, her inner struggle climaxed with the discovery that *The Burden Is Light*, which became her testimony, as well as the title of a book she authored which traces her religious journey.

"Christianity has two very different types of apologists," writes Paul S. Rees, "which, in spite of their differences, ought to be in evidence all the time. One is the

• **By J. Ray Shadowens**  
Topeka, Kans.

apologetic of the *informed scholar*; the other the apologetic of the *transformed sinner*. The disciplined scholar is Christianity's intellectual defense, but it is the delivered sinner who constitutes Christianity's practical defense."

These gifted writers are prime examples of the fact that new converts do not always fit into the same mold. They attest to the diversity in God's dealings with unregenerate persons. Unorthodox "orthodox conversions" might serve to describe the transformations wrought in each of these lives. The revolutionary about-face that transpired in these decidedly dissimilar personalities is obvious to anyone reading their prolific writings.

To expect stereotyped introductions to the Christian faith in the testimonies of these apologists is to open oneself for two great surprises. In fact, it is a healthy ex-

perience to witness occasionally such convincing departures from the usual pattern of things spiritual.

In his own inimitable style, Lewis relates his capitulation to the divine insistence:

"You must picture me alone in that room in Magdalene, night after night, feeling, whenever my mind lifted even for a second from my work, the steady unrelenting approach of Him whom I so earnestly desired not to meet. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed, that night, the most dejected and reluctant convert in all England. I did not then see what is now the most shining and obvious thing; the Divine humility which will accept a convert on such terms. The prodigal son at least walked home on his own feet. But who can duly adore that love which will open the high gates to a prodigal who is brought in kicking, struggling, resentful and darting his eyes in every direction for a chance to escape? The words *compelle intrare*, compel them to come in, have been so abused by

wicked men that we shudder at them; but properly understood, they plumb the depth of Divine mercy. The hardness of God is kinder than the softness of man, and His compulsion is our liberation."

This is regarded by some as Lewis' conversion to theism only.



Lewis

The step of faith, in which he embraced Christianity, came in an equally "unorthodox" fashion: "I was driven to Whipsnade one sunny morning. When I set out I did not believe that Jesus Christ is the Son of God, and when we reached the zoo I did."

IN A CONVERSATION with Ellen Ruth Urguhart, Eugenia Price, who was seeking forgiveness by laying down her arms of rebellion, has written for all to understand her initial step of faith. Her holdout against the Redeemer-Lord was terminated:

"The earth slipped a little beneath me as I stood there clutching the edge of the dresser until my finger with the bitten nail hurt. Ellen didn't smile at all. She was 'listening' to Him I knew.

"'Genie, you'll make a terrific Christian!'

"I twisted around and fell into the big chair by the window and sobbed: 'Oh, God, I wish I were dead!'

"Ellen didn't come over and put her arm around me the way you think at a time like that. Instead she said very calmly and with absolute authority:

"'Genie, it would be wonderful if you *would* die!'

"'What?'

"'It would be the most wonderful thing that ever happened to you if the old Genie Price would die right now—this minute, so the new one can be born.'

"I stopped sobbing, I think.

"We don't remember.

"And after a few long seconds, Ellen says I looked up at her. The

darkness dropped away and I whispered:

"'O.K. I guess you're right.'

"Then light."

Could it be that in the cases of both of these popular Christian writers, even during the periods of their non-Christian pursuits, they were being prepared, schooled in the fine art of expressing themselves, for an influential ministry of the printed page?

Lewis, steeped in the great literary classics, a scholar in philosophy, logic, and history, and an able dialectician, brings to his published works an absorbing style acclaimed by all classes.

Miss Price, with her natural flair for writing coupled with a successful journalistic career, writes cogently and warmheartedly on a myriad of Christian themes.

Even before Lewis in England and Price in America became Christian initiates, they were being trained in secular vocations for the unforeseen future channeling of these extraordinary talents toward Christian ends.

No one can know just how long *The Screwtape Letters*, *The Great Divorce*, *The Problem of Pain*, *The Four Loves*, *Christian Reflections*, and *Miracles* (all works of Lewis) will continue to captivate the minds and hearts of the reading public—Christian and non-Christian. At the present time, there seems to be little reason to believe that interest in them is abating. Because Lewis possessed the courage to grapple with problems associated with the understanding of eternal verities, his views are likely to gain in currency and with this deserving respect. These works will be read and their ideas challenged and appreciated by questing souls in the twenty-first century.

Writing from the viewpoint of a "delivered sinner," Miss Price beams much of her Christian message to the "outsider," who is not likely to be familiar with church vocabulary. This is not to suggest that she has nothing to say to sea-

soned believers, earnest in pursuit of "the life hid with Christ in God." Because she wrestles with some spiritual problems common to all Christians of varying degrees of maturity, her contribution to a better understanding of vital issues bearing upon the growth in Christlikeness has been incalculable.



Price

Let no one think for a moment that her gifted pen is employed to inspire, enlighten, and encourage the members of her own sex only. In fact, her hard-hitting journalistic style and uncopied manner of articulating her thoughts are captivating to the minds of men who would not otherwise bother with a volume written by a member of the fairer sex. Among her works are these: *The Wider Place*, *Beloved World*, *Strictly Personal*, *Discoveries*, and *What Is God Like?* Written with the youth in mind are: *Find Out for Yourself*, and *Never a Dull Moment*.

So broad and independent has been the literary appeal of these two Christian apologists that their publications have found their way into the hands of various members of the various branches of the Christian Church. It is to their credit that they have been able to speak forthrightly across ecclesiastical boundaries to people holding varying shades of belief and owning allegiances to different doctrinal emphases. Those of the Methodist tradition and of the Reformed tradition can, and do, read with spiritual profit the works of Lewis and Price.

Whatever the circumstances, whatever the influencing factors, whatever the inscrutable mysteries behind the conversions of these two twentieth-century Christian apologists, evangelicals should be grateful that our generation is the recipient of the benefits of their common gifts: that of "making righteousness readable" □

# FOR MY OWN SAKE

**I**T COULDN'T HAPPEN IN SEATTLE!"

That was what the shocked editorial shouted. And that was what the people of the city had thought.

But it had happened, and the bustling, thriving seaport of the Northwest, sitting like a queen on her throne of hills beside the sound and wrapped in her cloak of greenery, was shocked out of her complacency by a news story that seemed unbelievable.

A young nurse, on her way home from her hours of dutiful mercy, had been set upon by a merciless savage who seized her purse, knocked her to the pavement, and like the Jericho thugs, began kicking her brutally as she lay on the unsympathetic concrete.

And all the while this was going on five people—five adult human beings—stood idly by and looked permissively on. No one yelled for him to desist. No one extended a protective hand toward the lady. No one ran to call the police. Not wanting to be involved—detestable words—they only acted as spectators; they merely looked on. The sin of the day was theirs.

Oh, yes, things like this have happened in New York, Boston, and Los Angeles. But Seattle—oh, no! "We're not like that here; we're the helpful kind of people."

But they were discovering that people are much alike, regardless of their geographical locations. And this knowledge was leading to some healthful self-examinations. "Just what kind of folk are we? Let's be honest with ourselves for our own sake."

So why shouldn't we, as Christians, take a good, honest look at ourselves occasionally? What kind of people do our actions reveal us to be? What are the things we do—or don't do—doing to us? For now we realize these are the things that in quite a large measure determine our chemistry and our sensibility. To do nothing where there is a recognition of need that might be alleviated is in the end to feel nothing.

It has been proved that emotions, and even passions, may be intensified or diminished by one's physical posture or action. The clenching of fist or grinding of teeth in time of provocation

may increase irritation to fierce anger. Love is deepened by giving. Sympathy is strengthened and sweetened until it becomes within us an endowment of heavenly riches when we link action to our feelings and give our best to relieve suffering. To pass by the unfortunate in an attitude of indifference—even though we may not actually feel that way—in some small measure destroys something within us that should not be destroyed.

All this brings us to the subject of our relationship with "such as sit in darkness and in the shadow of death, being bound in affliction and iron" (Psalms 107:10). How may a Christian be sure he has an honest concern for the lost? Is there any certain indication, any sure test?

The one true measurement of our concern for the lost is the amount of effort we are putting forth—the sacrifice we are making—to bring them under the influence of the gospel of Christ. It is not what we may be *willing* to do, but what we are actually doing—even though much of our effort appears fruitless. Where there is great spiritual interest, there will some effort be put forth. Even a physically handicapped person can find an outlet through prayer, and by this increase his concern for others.

To maintain a godly interest in those who live outside the perimeter of grace, some constant effort—either physical or spiritual—to influence them must be maintained. To realize their acute need and make no effort to meet it has a tendency to harden our own hearts, deaden our spiritual sensibilities, and bring us to danger.

No Christian can put forth earnest effort to lead a soul to Christ without receiving in return the reward of soul-deepening grace, greater earnestness, and some moving of emotion. For my own sake, I must seek those who have been less fortunate than I in spiritual matters, regardless of what their reactions may be.

There is such a close relationship between the spiritual and the physical that—after a long day trudging the dusty roadway—Jesus found release from His physical hunger by ministering to the spiritual thirst of a defeated woman of Samaria. "I have meat to eat that ye know not of."

May He help us move up to that same table. □

# *Their Beautiful Friendship Ended in Marriage*



What a pity! It was such a beautiful friendship and meant so much to them both. They were clean, eager, splendid young folks and they were such good friends. They went to school together, went to games together, laughed over foolish little trifles, and had so much fun. They enjoyed dates. They played jokes on each other and had the best kind of laughter in their good times. It was such fun to go to church together, hold the hymnbook together, and even pray together sometimes.

Their personalities enriched each other, so they both blossomed into happy maturity, and it was natural that they should want to enjoy each other for the rest of their lives. Marriage was God's plan and their dreams would come true in it. It was a lot of fun planning their wedding, planning their new home, hunting for an apartment, and saying such foolish things. They bought each other

little surprise gifts and spoke those kind words which meant so much. They were such good friends.

Today they've been married a long time—that is, it must have been a long time, the way they act. They have not laughed together for a long time. They have not bought a little surprise gift nor spoken an unusually tender, kind, or gracious word in a long time other than occasionally to say, "Thanks," or, "Excuse me."

They're good folks and they're getting along. They don't talk about divorce. They manage their business together, pay their bills, buy the household necessities and, are faithful at church. When she needs something he tells her to go and buy it, and when he needs something she does not fret when he buys it.

They get along, but they've lost something. They are not the kind of friends they once were.

Some folks have the mistaken idea that friendships must be

traded in on a marriage license and that husbands and wives don't need friendships anymore. Why should a friendship end in marriage? Why don't they think of keeping the friendship, wrapping the marriage around it, and going ahead enjoying every lovely, rich thing friendship could possibly mean to them?

Friendship should thrive in marriage. After the wedding, friendship can enrich itself more than ever. Friendship then has a wider field in which to plan. It has more opportunities for togetherness, more chance for enjoyment, and more occasions when mutual helpfulness can enrich the friends who live together. There are more ridiculous things over which to laugh, more silly things to make fun of, and more occasions for having a jolly good time.

Friends who are married to each other can enjoy watching the moon rise and going for a walk

while the stars come out. They can feel the thrill of each other's love and the excitement of love's richest intimacy. The gifts they give to each other can have a fuller, richer meaning and the words spoken to each other can be demonstrated as well as spoken from the heart.

Homework may be drudgery for a high school boy and girl when they work separately but become quite an adventure when they work together as friends. What would it do to the homework of housekeeping if a man and woman who are very good friends worked at it with their heads close together and enjoyed the excitement of being friends while accomplishing their purpose?

What would it do to the burdens a woman bears in her life if she were married to a man who was such a wonderful friend that every day he did something thoughtful and kind?

What would it do to a man, coming home tired and beaten from the day's work, if a beautiful, smiling, gay friend met him at the door and kissed him, saying how glad she was to have him home?

Of course a man still needs a girl friend, even though she has been his wife for many years. Why should he have to give up his girl friend just to have her as a wife?

When they were friends, before they were married, and went to church together, he told her how beautifully she was dressed and she told him she was so proud to go among her friends with him. Why shouldn't they still be proud of each other? Why shouldn't they still see each other with stars in their eyes? Why shouldn't they dress up for each other the way they used to?

A lot of marriages would be set a tingle with excitement and romance if the husband and wife were the same kind of good friends they were years ago. They would be careful to look their best for each other. They would go on dates, and they would laugh at things that happened and could kiss each other at the door and still wouldn't have to interrupt friendship's adventure by living in separate houses.

Yes, a lot of fine friendships end in marriage. What a pity! □

• **By Ross W. Hayslip**

Tucson, Ariz.

## Declaration of Dependence

ONE OF the great thrills that a citizen of the United States can enjoy is to stand in the Library of Congress and gaze upon that document known as the Declaration of Independence. The ink has faded and the parchment is yellowed with age, but its message shines as bright today as ever.

"We hold these truths to be sacred and undeniable, that all men are created equal . . ." Of course, no two people are alike—some are sick, some healthy; some stupid, and others clever. Some are rich while others are poor. Certainly in many respects men are not equal. But according to this great affirmation, before God all men should have equal rights to life, liberty, and the pursuit of happiness.

Among the distinguished group of citizens who signed this mighty declaration was Dr. John Witherspoon, a dignified Scottish Presbyterian preacher. He was the president of the college of New Jersey which later became Princeton University. He was a big man both physically and morally. The infant nation could never have developed through its early years had it not been for men of God like John Witherspoon who felt within their hearts that God had a purpose for our great land.

It was this declaration that helped raise the torch which the Statue of Liberty holds aloft as a beacon of freedom, and made America "the land of the free and the home of the brave." It, more than any other political document, gave hope to a world of oppressed people.

What is not so well-known is that on June 12, 1775, one year before the Declaration of Independence was written, the Continental Congress issued what has come to be called a "Declaration of Dependence upon God." The document reads in part: "This Congress . . . do earnestly recommend that Thursday, the twentieth day of July next, be observed by the inhabitants of all the English Colonies on this continent as a day of public humiliation, fasting and prayer; that we may with united hearts and voices, unfeignedly confess and deplore our many sins, and offer up our joint supplications to the all-wise, omnipotent and merciful disposer of all events, humbly beseeching Him to forgive our iniquities and remove our present calamities . . ."

It is a reasonable assumption that, because of this Declaration of Dependence, God's favor moved upon the hearts of the brave men of that day producing the great Declaration of Independence. Perhaps the historic past can teach us lessons for our troubled present. □

# Mistake or Murder?

In preparing for an assignment to present the Wesleyan interpretation of Christian Perfection as taught by the Church of the Nazarene to a seminary here in our city, I ran across an illustration which I felt was the most convincing and the best piece of evidence I could use in presenting my case.

I was given 45 minutes for the presentation, at the close of which the students were permitted to ask me any questions they wished for another 45 minutes.

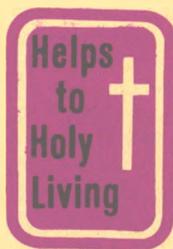
Much of the discussion was centered around the difference in definitions of sin. One view is that any mistake we make is a sin, and since it is impossible for us to avoid mistakes, we cannot live without sinning. On the other hand, our interpretation of what constitutes a sin is that it is a willful transgression of God's known law, and that the motive, light, knowledge, and circumstances make the difference between a mistake or a sin. We would hold that a mistake is not a sin, so long as we are not conscious that we are breaking a law of God at the time of wrongdoing.

The illustration I came across helped me to get my point over and caused the students to admit we had grounds for our position.

Two men are guilty of the same act. They both take the lives of their wives. The act or deed is the same in each case, but the circumstances and the motives are different.

The first man, whom we will call Mr. A, is aroused in the middle of the night by his wife, who is desperately ill. Half asleep, and distressed about his wife's pain, he rushes to the medicine cabinet, picks up the wrong bottle of medicine, and gives his wife the wrong medicine. As a result, she dies. He is grief-stricken, heartbroken, and almost killed over his terrible mistake.

The other man, Mr. B, dislikes his wife, and wants to get rid of her. He purchases medicine that he knows will kill her, keeps it on



hand, and waits for the right opportunity to give it to his wife. Sure enough, she gets very ill one night and asks him to go to the medicine cabinet and get the medicine which she takes for pain and her condition. Instead of getting that medicine, he gets the drug he knows will take her life and gives it to her. She takes the medicine and dies.

Here we have two men performing the same act and deed. Mr. A does so by a tragic error. He did not plan it. It was not malicious or premeditated. It was purely a mistake. Now, is he a murderer? Will God hold him accountable for taking a life? Will the law try him, find him guilty of murder,

and send him to the electric chair or prison for taking a life?

I think you will agree with me that the answers to these questions are no. Mr. A is not a murderer. He will not be sentenced to die or spend his life in prison for his mistake, for the law itself recognizes such mistakes are possible. All the law must know is that it was a mistake. God, of course, knows this, so He charges the man with a most costly and serious mistake, but not with sin or murder.

But take a look at Mr. B. Since his deed was planned and premeditated, it was no mistake. It was murder in cold blood. God charges him with the sin of murder. The law charges him with murder, and he must pay the consequences of his deed both to the law and to God. The difference here is in the motive, not in the deed. The deed is the same but the motive is different.

This is the whole basis for the teaching that man can live with integrity in the sight of God and enjoy Christian perfection, even though he has a body and mind that are imperfect and subject to mistakes. As long as his motives are pure and clean and his heart and nature are sanctified, he is not going to sin or knowingly break the law of God. If he makes a mistake, he is sorry for it and begs God's understanding, determined never to make that same mistake again—for then it would become a sin. □

# LOST ON A DEAD-END STREET

San Francisco is the city where the streets stand on end. They also zigzag and travel in circles.

Like many other newcomers, I got lost driving through the heart of the city. To my amazement I found myself on Haight Street. It was a one-way street and no turn-off, because we were crowded in the center lane.

Thousands of long-haired, bearded, dead-faced youths and thousands of glassy-eyed, frightened little girls lined the sidewalks. I never saw so much hopelessness crowded into such a small area in all my life.

Much has been written about Haight-Ashbury, but what the stories do not tell is that it is a one-way, dead-end street, and there is no turnoff. In 10 blocks, I did not see one happy face.

But because there is a God in heaven, and because God had a partner in San Francisco in the person of a praying, widowed mother, Dennis Edinger got out of Haight-Ashbury.

Dennis is now 19 years of age, a freshman in Pasadena College, preparing for the ministry, and a member of San Francisco First Church. Sixteen people sought God at the altar the night Dennis preached in your Youth Week services, and wept as he told of God's mercy and miracle power.

At 14, Dennis was smoking and occasionally drinking cheap wine. Because he did not have a car or any other status-symbol, he joined a black-leather-jacket gang at 16, to get some kind of recognition.

The "king" of the gang said to him one day, "Get with it, man," as he grinned slyly and lit a marijuana cigarette. So Dennis started smoking "pot." Even this soon lost its thrill and he began to take LSD "trips." Then he got caught trying to get across the border with a

stolen car and he served a year in a state correctional institution.

Few boys, by the time they go that far, ever get out. But Dennis had a mother who held on to God and would not give up. He had dropped out of school and lacked a year and a half of finishing high school. With time on his hands, and off drugs for a while, he suddenly was awakened to a strong compulsion to get out of his "nightmare" existence. So he registered in school. In nine months he had finished high school, and received his diploma, and with it a recommendation for parole.

Dennis felt that he was "on his way." But without God to help him, he soon got caught again in the riptide. The old gang was still in San Francisco, and Dennis was soon drifting with the hopeless ones on Haight-Ashbury. He would be gone for days at a time, but whenever he came home he would find his mother on her knees.

He said, "Many times I would awaken in a frenzied nightmare

feeling that flames of hell were smothering me in my bed."

It got worse and worse until finally one night, after he had refused his mother's plea to go with her to church, he sat at the kitchen table and stared at the walls. He knew this was the end and he had to have help.

When his mother came home, he was still sitting there and he told her he wanted to be saved. She thought he was just drunk or "high" on drugs, but he prayed and asked God to save him. She still felt it was "too easy," and she was afraid to believe it was real.

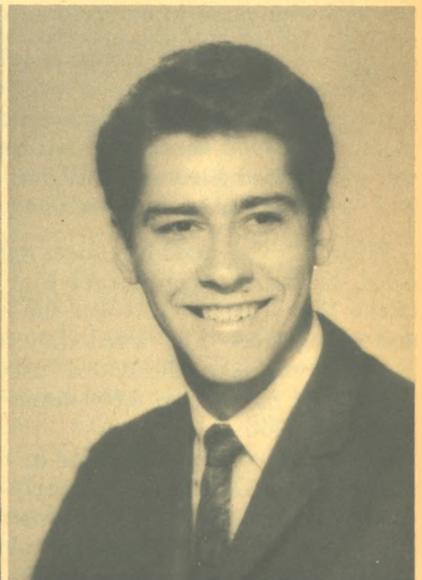
But Dennis said, "God has saved me."

Then he got up and went into his bedroom and got a sack and poured its contents into the toilet and flushed it down. He said, "There goes \$18.00 worth of junk."

Dennis said that up until this time he felt nothing. But all at once it swept over him what had happened and he rushed into the kitchen, grabbed his mother, and as they danced about he said, "O Mother, I love you! I love you!"—for the first time in many years.

For over two years now Dennis has been a Christian and God is already marvelously blessing his testimony and his ministry.

Everybody who knows Dennis Edinger has heard him testify and tell of God's amazing grace. He is trying now to make up for lost time. This is no cheap sensationalism. Dennis is "for real." □



DENNIS EDINGER . . . September, 1965, and at present

# Editorially Speaking

● By W. T. PURKISER

## Jesus Is Lord

Careful students of the New Testament have told us that the earliest Christian creed was the simple statement, "Jesus is Lord," or, "Jesus Christ is Lord."

The phrase occurs several times in the New Testament, and the truth it expresses underlies the whole of Scripture.

While this is a far cry from some of the complicated and extended creeds of later times, it covers an amazing amount of theological territory. Just three or four words express volumes of spiritual truth.

These words tell us about our Saviour's person. To affirm that Jesus Christ is Lord claims for Him both humanity and deity. He is the God-man, perfectly blending in one personality two natures, the human and the divine.

That there is mystery here—perhaps always beyond our limited minds—cannot be denied. Yet it is mystery in the true New Testament sense—truth revealed to us by inspiration that we could never have gained through reason.

The truth is that in Christ Jesus we meet the true and living God, Creator of heaven and earth. He it is who came to earth to accomplish our salvation. In His humanity, as Charles Wesley wrote,

*He left His Father's throne above—  
So free, so infinite His grace—  
Emptied himself of all but love,  
And bled for Adam's helpless race.*

With all the possible meanings of the word Lord, we must never forget that for the writers of the New Testament it was the name of the true and living God. The word they applied to Jesus of Nazareth was the word used in their Old Testament more than 6,000 times to describe the only true God.

The most convincing proof in the Bible of the total deity of Christ is the utterly unselfconscious way in which the New Testament scriptures apply to Him the Old Testament passages which in their setting refer directly to the Jehovah God of Israel.

THESE WORDS ALSO tell us about our Saviour's purpose. Since He is Lord, His will is to govern all of life. The other side of "Lord" is "servant." To be Lord is to be Master, and to be Lord of all is to be Master of all.

This fact is behind the searching question of Jesus, "Why call ye me, Lord, Lord, and do not the things which I say?" When we acknowledge Christ as Lord, we confess our obligation to do His will in all of life.

That will, first of all, encompasses our salvation. He wills to have all men to be saved. He is "not willing that any should perish." It is His will that we "come to repentance" and to faith in Him.

His will, also, envisions our sanctification. "This is the will of God, even your sanctification" (I Thessalonians 4:3). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10). It is His will that we come to consecration and sanctifying lordship of His Spirit.

But the will of the Lord is to undergird all of life. No area of our existence is left out. He is to hold the keys to all the doors and all the closets in the mansion of the soul.

Finally, the words of the earliest creed tell us about the Saviour's provision for us. It was not an unmarred Christ who was Lord. It is Christ crucified and risen who is Lord, bearing in His body the marks of the nails and the thrust of the spear.

The present tense of creed testifies to this. We always say to historic human figures, "Caesar was . . .," or, "Napoleon was . . .," or, "Washington was . . ." But Jesus the Messiah, crucified under Pontius Pilate, is like none of these. "Jesus Christ IS Lord," raised from the dead by the power of God to live forevermore.

It is in Him and in Him alone that we have salvation. ". . . there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). His atoning death, His victorious resurrection, and His triumphant eternal life are the basis and assurance that we too have life in Him and shall live with Him forever. □

## The Mania for Rules

There is no question in the mind of any informed person as to the stature of James B. Chapman. Few men in the holiness movement of the twentieth century have had the breadth of vision and depth of spirituality of this outstanding Bible student, theologian, preacher, editor, writer, and church administrator.

At two critical points in the development of a young church, Dr. Chapman spoke out on a matter that concerns us to the present time. In connection with the General Assembly just then past, Dr. Chapman published a page 1 editorial in the *Herald of Holiness* for June 4, 1924, entitled "The Mania for Making Rules."

Three years later, looking ahead to the crucial assembly of 1928, Dr. Chapman followed up with an editorial of similar title, "The Mania for Rules."

It is true that the past does not have all the answers to problems of the present and the future. But we may listen again with profit to the voice of one who "being dead yet speaketh."

"No one can get around the fact that the New Testament is replete with principles and negligible on petty rules. The menu of the Christian breaks the bounds of the Levitical law and sets out the principle that 'every creature of God is good and nothing to be refused if it be received with thanksgiving.' This does not mean that every Christian can eat and drink everything, but it does mean that the restored conscience of the sanctified individual is considered a sufficient guide without the laying down of rules as to eating and drinking. New moons, holy days, and many other matters of judgment and fancy are left to the conscience of the intelligent, Spirit-filled Christian.

"This is no plea for looseness, rather it is a suggestion of the necessity of firmly following one's own convictions and just as firmly refusing to be judge of 'another man's servant.' The Christian life is not to be a rule of thumb affair in which each is the slave of another's fancy: it is the course of 'twice born' men through a world which is filled with temptations and problems which are somewhat 'different' in each one's case, and amidst which the Holy Spirit alone is a competent guide. A man whose will is wholly surrendered to God, whose affections are entirely purified, whose intellect is fairly well developed and whose conscience is true and tender will track the New Testament line of 'faith and practice' pretty well without a large number of confusing, man made laws.

"We need a simple statement of doctrine and we need an outline of principles of conduct and

service, but these must be founded upon the clearest principles, and must, therefore, be faithfully accepted and observed. The inward power of Christ in the soul is of more force to direct the Christian course aright than all the six hundred precepts of the Pharisees" (June 4, 1924).

"THE BIBLE DEALS with principles rather than rules. Jesus himself dealt exclusively with principles, with one possible exception, and that is His reference to divorce and remarriage. Paul followed his Master in this and refused to spend large energy upon small matters. The other apostles, when they attempted to stick to certain specified and itemized rules, found difficulty and permitted exceptions.

"But now we find everywhere a mania for rules, and the church cannot escape. We, however, would give a word of caution, and say that the Master's way and the apostles' method is still the better way. Of course when we see a member of the Church of the Nazarene doing something that we think he should not do, we immediately feel that 'there should be a law against that.' And when we find one neglecting something that we believe should be done, we feel at once, 'Now that should be made a test of membership in our church.' We seem to feel that the legislative method is the best, if not the only method, for establishing righteousness in the earth and for instilling holiness into the hearts of Christians. But far from being the only method, this is not the historic Christian method at all. Jesus always set in to make the tree good as a means for improving the fruit, and Paul made perfect love the *summum bonum* of life, and love, you know, is a heart principle.

"In fact, legislation is a slow and poor method of promoting the spiritual kingdom. It has its place, to be sure, but education and regeneration are better methods and they are the scriptural methods. Don'ts in a church are not much better than don'ts in the home. In either case they are of small value as character builders. The key phrase of the New Testament Christian is not 'thou shalt not,' but 'thou shalt'; not negative prohibitions, but positive enjoyments.

"Our only chance for getting along and growing and succeeding is to keep the Pentecostal fires burning and to steer pretty much away from mere legalism. The best cure for worldliness is the consuming love of Christ. The best cure for stinginess is the baptism with the Holy Ghost. And the best guarantee against deadness is a spiritual program so intense and so all consuming that it drives all to their very best to keep pace with it" (May 25, 1927). □

# God Let Me Alone for 30 Years

God let me alone more than 30 years! Never during that time did I feel any conviction or sense any need to seek the Lord. Knowing I would be eternally lost if called to meet God was of no concern.

As I look back over these years of wandering and frustration, I see myself as a sort of "Zombie"—a walking dead man. I was like a man from whom God had departed, as when His "spirit shall not always strive with man."

This, in spite of the fact I was raised around a family altar in a Nazarene home, in a Nazarene church, attended a Nazarene college—having enjoyed a personal acquaintance with such men of God as Prof. A. K. Bracken (to help me through school he used to let me pump water for him at his home at the rate of 15 cents per "tub"); Prof. Chas. A. McConnell (I shall never forget a moonlit night as I sat with him on his front porch listening to his counsel); Dr. C. B. Jernigan (one full school term I sat at his family table and in return tended their gardens and flowers)!

With so much light and so many opportunities, how could any man ever stray from the love of God! But how well I remember one night in the early 1930's, when I again said, "No," to God! As I left the church, He left me. For more than 30 long years, not once did He call.

But God is so patient, so long-suffering, and the prayers of His saints are so effectual. Praise His holy name!

On the last Thursday night in July, 1965, while I was attending a Shriners' all-star football game, my wife was attending a revival meeting in Upland, Calif., and found God anew. When she told me about the joy in her soul the next morning, I was glad for her but that was not for me. She insisted I go with her that night to hear this wonderful evangelist. So, to please her, I agreed to go.

The preacher's message was interesting but there was no feeling whatever when the altar call was given. I just thought to myself, The trap did not work. This will soon be over.

Glancing to one side, I saw a man whom I remembered as a little, towheaded boy in my wife's Sunday school class many years ago. He put his hand on my shoulder and said, "This is something I seldom do, but God told me to speak to you about your soul. Tonight's the night!"

Suddenly, *This is the point of no return! Judgment Day! If I reject God this moment my soul will be eternally and forever lost just as certainly as if the trumpet had sounded.* The awareness of such a reality is the most terrifying thought man can experience. To look down the barrel of a Colt 45 would be chilling indeed, but to face the wrath and judgment of God and realize the finality of the moment is terrible beyond comprehension.

In that instant there flashed through my mind the memory of

my saintly mother and her agonizing prayers as she wrestled with God late at night—in the storm cellar—out in the field—behind the barn—crying out, "God save my boys! At any cost! Save my boys at any cost!" Although she has been in heaven 36 years, those prayers which God had kept bottled up so long and the prayers of my godly father and brother were answered that night.

Somehow the Lord gave me strength to take the first step and I was on my way to the foot of the Cross, holding on to the hand of the man God had sent with the invitation and warning to seek pardon for a wasted life. And that love, compassion, and forgiveness I found at Calvary, when after I had confessed a sinful life and promised to meet God's requirements, I accepted by faith and believed and He made me whole! Glory be to His great name! He gave me new words, a new song, new thoughts, and a new life. How I do love Him!

And soon afterwards my wife and I found the full cleansing power and love of God and He directed our attention to a small news item in the *Herald* (June 24, 1964) that a home mission church was being organized at Stanton, Calif., a community near us.

We knew right then where our church home would be. What a blessing this little church has been to us and how happy are we, working, praying, and trying to atone for wasted lives, laboring in our Master's vineyard! □

# ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



## Temptation Leaves Two Choices

**C**HRIStIAN people of truly outstanding ability, exceptionally talented and gifted, have fallen by the wayside because they did not succeed in overcoming some temptation or weakness. Others, though tempted and tried, have put their faith in God and have been able to be overcomers.

We are conditioned by temperament, physical and nervous makeup, background, and environment. Our own temptations may differ from those of our friends because our temperaments and makeup are different, but everyone is tempted in some way.

There are only two things that we can do with temptation: We either overcome it or we are overcome by it.

To overcome is to become a stronger and better person. To be overcome is to sink in defeat and despair, losing self-respect and self-confidence.

Certainly every Christian is interested in using temptations as steppingstones to victory rather than as stumbling blocks to defeat. Here are some facts we ought to know about temptations and how they can make us stronger and more victorious in the Christian faith.

First, temptation is not wrong or sinful.

A man told his pastor of his great weakness and was surprised and relieved to learn that many others had the same temptation.

He had felt so unusual and alone in his struggle that he actually found help and encouragement in the fact that his temptation was a common one.

We need not be confused or condemned by temptation. We must recognize it without fear and meet it squarely.

God understands our weaknesses and He would not condemn us for being human.

Second, don't yield to temptation. Someone said, "The more you think about your temptation, the stronger the hold it gets on you."

R. Eugene Sterner says, "When temptation comes, don't take time to think about it. Simply go and set yourself to some other task as quickly as you can. Pick up an interesting book to read; put your whole mind on your work; turn to your favorite hobby; call a trusted friend for conversation. Anything to get your mind off your temptation."

Third, allow good thoughts to fill your mind.

A farmer was heard to say that the best way to overcome weeds was to plow deep, till the soil thoroughly, plant good seeds, and cultivate the growing plants. He said this would be easier than chopping out the weeds with the hoe in the heat of the day.

The same principle should hold true in the Christian life. We need not go on for years fighting and resisting the same temptations which first surround us. But if we cultivate good and wholesome interests, the old temptations will lose their grip on us.

One of the best ways to fight the tempter is for the Christian to express his devotion in some kind of service. Satisfaction and happiness are found by doing something for somebody else. □

## PROGRESS IN PHILADELPHIA

Rev. James E. Hunton, superintendent of the Philadelphia District, told delegates to the eleventh assembly that district membership had reached 5,000, an increase of 3.1 percent, and that it gave for the first time more than \$1 million.

Assembly sessions were held May 1-2 in Ephrata, Pa. Dr. Samuel Young was the presiding elder.

The district contributed 11.5 percent of its giving to world evangelism, a total of \$111,084. Sunday school enrollment climbed to 11,748, with an average attendance of 6,157. The district won the *Herald of Holiness* subscription campaign in its group with 123 percent of its quota. The district passed the halfway mark in its \$100,000 capital fund drive for home missions.

Mr. Hunton warned that "statistics are meaningless unless they are part of a pattern of outreach. We must be distinguished by our fervent zeal to serve the present age and win people to Christ."

Newly elected to the district advisory board was Rev. Arthur M. Fallon.

Rev. Daniel Brewer, whose church at New Egypt, N.J., was selected for the Growing Church Achievement award, and who is under appointment as a missionary to Bolivia, was ordained into the Christian ministry by Dr. Young. □

## OPTIMISM IN BRITAIN

In his twenty-eighth report as district superintendent, Dr. George Frame reviewed growth among churches on the British Isles North District, noting one 10 percent church and more which were joined to the Evangelistic Honor Roll.

The assembly was held April 29-30, in Parkhead, Glasgow. Dr. Hugh C. Benner presided.

Dr. Frame also alluded to the spirit of revival in which 600 persons had been counselled in the Dublin City Crusade in the Republic of Ireland. The district's increase in church membership was also noted as a result of evangelistic efforts.

The church at Troon, which has doubled its membership in three years, received the Growing Church Achievement Award. Perth church received the award for churches of more than 50 members.

Newly elected to the district advisory board was Rev. J. T. Henson. Mrs. L. Roberts was elected NWMS president. □

## OF PEOPLE AND PLACES

SINCE THE Church of the Nazarene had relocated near the Catholic High School in Covington, Ky., students inquired about attending a

Protestant service. Pastor C. E. Winslow planned such a service on a recent Tuesday, and followed the order of service for the foregoing Sunday. The service was complete with Pastor Winslow's message, which pointed out that Christ's "high priestly prayer" is the answer to "our personal needs as well as the needs of all Christendom." □

**MALCOM Meguiar**, a member of Pasadena (Calif.) First Church, was honored recently with his brothers, Maurice and Kenneth, as outstanding citizens of the city of Pasadena. The honor was announced by the Salvation Army in its seventh such award to citizens who have given themselves to the betterment of their community. □



**Meguiar**

**MISS DOROTHY A. King**, librarian at Eastern Nazarene College, has been listed among *Who's Who Among American Women*, a listing of women of distinction in the United States. She was assistant librarian at Olivet Nazarene College before going to ENC in 1956. Miss King spent part of her six-month sabbatical leave setting up the library in the new Nazarene Bible School in Europe, located near Schaffhausen, Switzerland. □

**OMICRON** Chapter of Bresee Fellowship has been organized at the University of Kentucky with about 20 members. Mr. D. Ray Cook is president and Dr. Earl Vastbinder of the School of Medicine is faculty advisor. This is the fifteenth such campus group to be organized. □

**NAZARENES AND** friends of the Canaan Hill (Mo.) church will celebrate on June 23 the fiftieth anniversary of the congregation. The church is located near Lawson, Mo. □

**PHIL Teakell**, son of Mr. and Mrs. L. E. Teakell, of Clovis, N.M., was named recently as a delegate to the International Rotary Scholarship Camp in Rhineback, N.Y. □

**REV. Charles Reed**, pastor at Cherokee, Okla., has been selected as the administrator of a new intermediate health care facility in Gastonia, N.C. He has served as administrator of a nursing home in addition to his pastoral responsibilities. □

**LARRY SENN**, the 19-year-old son of Mr. and Mrs. Thomas Senn, died February 19 in the battle of Hue in South Vietnam. The family lives in Lannett, Ala. □

**ABOUT 175** persons heard Dr. Orville Jenkins, secretary of the Department of Home Missions, speak in Lenexa, Kans., a suburb of Kansas City, on the occasion of a new home

mission project being launched. Dr. Wilson Lanpher, district superintendent, has appointed Rev. Galen E. Olsen as pastor. □

**L. W. DURKEE**, who retired in November after 42 years with the Goodyear Tire and Rubber Company, was named recipient recently of the Goodyear Spirit Award. It carries with it a bronze medallion and a \$1,000 grant. Mr. Durkee is a former member of the General Board. □



**Durkee**

**REV. AND Mrs. N. D. Essley**, Reseda, Calif., celebrated their seventieth wedding anniversary on May 4. Mr. Essley is 93 years old, and his wife is 90. □

**MR. AND MRS. A. H. Becraft**, La Verne, Calif., celebrated their sixty-fifth wedding anniversary February 14 at their home. Mr. Becraft is 88 years old, and Mrs. Becraft is 87. □

**EVANGELIST W. T. White** suffered a severe heart seizure May 1 at the home of his daughter, Mrs. Sam Stearman, in Springfield, Ohio. He was in critical condition in Springfield Mercy Hospital. □

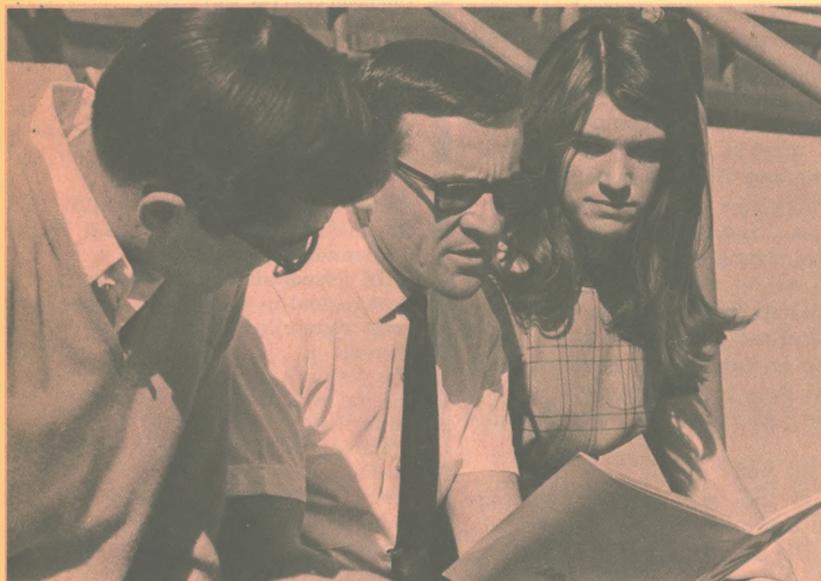
**A. LEROY Taylor**, director of the Oklahoma State Special Education Division, was honored May 4 at Bethany First Church, where Lt. Gov. George Nigh served as master of ceremonies. Mr. Taylor is to retire from his position on June 30. □

**DR. W. Raymond McClung**, superintendent of the Houston District, continues to improve in a Houston hospital following a heart attack April 11. He was expected to be released from hospital care if he continued to improve. □

**A PRAYER** rally in Salem, Ohio, was sponsored recently by the ministerial association of which Rev. J. T. Holstein, a Nazarene pastor, there, is president. Moore than 300 persons responded to the service held in a local junior high school during which prayer was offered for racial understanding, international peace, and for the national moral climate. □

**A GROUP** of 60 high school musicians from Pasadena, Calif., will make their second tour of the United States, and this time will also sing in Calgary, Alberta, Canada. Rev. E. Dee Freeborn, minister of youth at Pasadena First Church, is the director of the group. □

**DR. GEORGE Reed**, Visalia, Calif., former member of the General Board, has been named director of the Lane County (Ore.) Juvenile Department. □



Shhh, genius at work! It's going to take some doing to get 5,000 teen and college-age singers and brass musicians into the **Kansas City Municipal Stadium bleachers on Sunday, June 16, at 2:30.** But Choir Director Paul Skiles will manage it—he hopes! In the above photo Skiles explains his tactics to Cheryl Cox (right), "missionary kid" from India, and Jeff Moore. "The plan is simple," says Skiles, "if every teen and college-age young person within driving distance of Kansas City will attend the **11:30 rehearsal on Sunday, June 16, in the stadium** and be ready to sing at **2:30 for the rally—we'll have the first 5,000-voice youth choir in Nazarene history.**" There will also be a **10 p.m. rehearsal Saturday, June 15, in the Music Hall.**

## FOUR-WAY RELIEF FROM SPIRITUAL CONGESTION

THE WORLD is becoming more unbelievable every day. We have new, detailed pictures of the moon's surface. "Mars Mariner" has probed 325 million miles into space. Our astronauts have hurtled through the heavens at 17,000 miles an hour and nonchalantly taken space walks 150 miles above the earth. Mysterious signals from outer space have been heard in Moscow and Bonn as scientists consider the possibilities of messages from men on other planets. Telstar and the communication satellites provide worldwide immediacy of information through television and radio. The laser beam has wrought miracles in medical surgery through the use of light amplification by stimulated emissions of radiation.

But in light of these momentous feats, consider the bizarre contrasts of our times: new dimensions in national prosperity and poverty pockets in urban and suburban slums; new dimensions in education worldwide and 1.5 billion persons who can't read or write; new dimensions in social reform and more criminals than college students; new dimensions in population and 800 million fewer Christians than 50 years ago; new dimensions in medical care and one out of 10 of our hospital beds occupied by the mentally ill; new dimensions in church statistics, with billion-dollar buildings and declining memberships and seminary enrollments.

What a day for the Church to work! Too often, however, we are afflicted by the "edifice complex." We are paralyzing the power of God with programs that are building-centered. Our machinery often mangles the message. Christ's final word to us,

His disciples, was, "Go . . . teach." I believe the opportunities of today are giving new dimensions to Christian education at the local church level.

- We are achieving new dimensions through *rediscovery of our message*. We are seeing a grass-roots movement back to the Bible, as our basic Text and our only Guide—a return to the Holy Scriptures as our only frame of reference.

- We are achieving new dimensions by *strengthening our methods*. All of the orthodoxy, all of the great evangelical truths committed to us are of little avail unless those who hear understand the way of salvation through Christ alone, and understand the obligations that God places on those who belong to Jesus Christ.

- We are achieving new dimensions through *involvement of the man*. There continues to be a critical challenge to the Church to enlist and to involve convicted, convinced, concerned, and committed men to Christ's cause.

- We are achieving new dimensions by a *penetration of the masses*. We should rejoice in every activity that jolts Christians out of their tendency to stay in their church buildings to engage in Christian work.

We have never had anything of such magnitude—so potentially promising—and so creatively challenging as Christian education in the local church today. God grant that we shall use to the fullest every aspect of Christian education. God's formula for effective evangelism is to teach the Word and reach the heart.

"O Lord, revive thy work in the midst of the years" (Habakkuk 3:2).

DEAN A. DALTON □



**STOP THE WORLD**—Painters touching up the globe which rotates over the International Headquarters building were part of the crew sprucing up general church property recently. A new concrete walk now connects the Headquarters and General Board buildings, and a new air-conditioning unit has been installed in the Headquarters building. Total cost of the work, which will be completed in time for General Assembly, is about \$20,000.

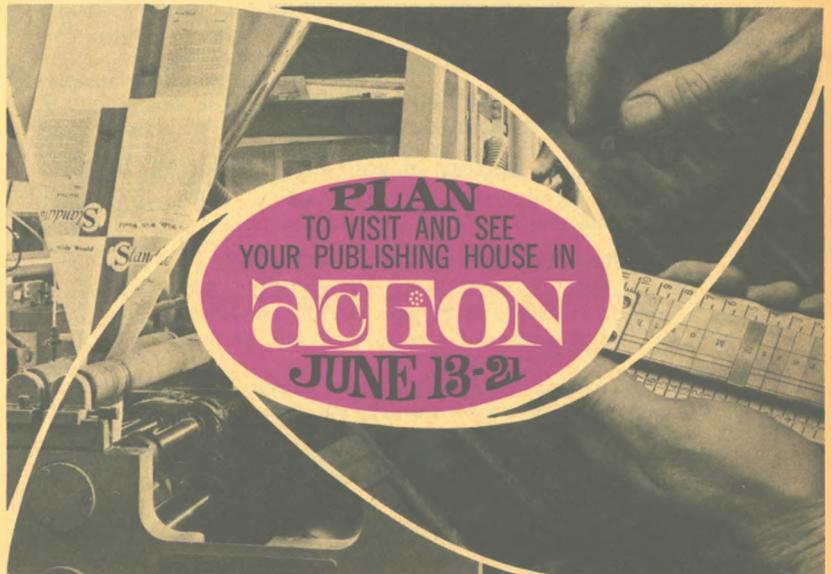
### NEWS OF REVIVAL

REV. J. H. Macgregor, former superintendent in Canada, spoke recently during revival services in the Dartmouth, Nova Scotia, Canada, church. Pastor Elmer Brunton indicates that Christians were built in their faith and that 35 persons sought spiritual help at the altar. □

REV. Earl Marvel, pastor at Hammond (Ind.) First Church, said recently that revivals have been to a large part responsible for 19 of the 20 persons who have joined the church within the last assembly year, uniting on profession of faith. Evangelists in the two most recent campaigns were Rev. Morris Chalfant and Rev. James Crabtree, and Song Evangelists Paul McNutt and James Bohi. □

PASTOR Russell Wenger anticipated receiving several members by profession of faith into the Columbia City, Ind., church following a revival meeting with Rev. Eugene Personett. □

THE congregation of the Austinburg (Ohio) Trinity Church was encouraged and a number of seekers found spiritual help during a revival there recently with Evangelist Ralph L. Hysong. The pastor is Rev. Raymond C. Mote. □



17th GENERAL ASSEMBLY / KANSAS CITY, MISSOURI / 1968

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**Pro: Vignette**

"Vignette of a Father" in today's (April 24) issue points up poignantly a truth much needed to be heeded in today's materialistically oriented society. To observe the *modus vivendi* of the rank and file of professing Christians one would get the impression that the obtaining of money (for what can be bought with it) is the summum bonum of this present life. St. Paul counselled followers of the meek and lowly Nazarene of an earlier day, "Having food and raiment let us be therewith content" (I Timothy 6:8).

When my father died 24 years ago at the age of 79 he left each of his five married children five dollars. But the spiritual legacy he bequeathed to us was greater than all earth's money could buy.

I have lived "from God's hand to my mouth"—to borrow a phrase from the inimitable Uncle Buddy Robinson. When my life's little day is over I shall not leave my children enough material substance to spoil them. But I hope they can remember their dad for his pointing them to THE BOOK and to THE ONE in whom is life eternal.

JOHN WALLACE AMES  
Maine

**VITAL STATISTICS**

**DEATHS**

MRS. MARY JANE RILEY, 93, died Apr. 29 in Haverhill, Mass. Funeral services were conducted by Dr. J. Glenn Gould and Rev. Tom Jones. She is survived by two daughters, Mrs. Cyrus Rogers and Mrs. Earle W. Graffam; two sons, George L. and Dr. John E.; 18 grandchildren; 17 great-grandchildren; and two great-great-grandchildren.

MRS. ESTHER LARSON SLATER, 56, died Mar. 30 in Arcadia, Calif. Funeral services were conducted by Rev. R. N. Gunstream and Rev. James A. Young. Surviving are her husband, Leonard; two daughters, Judy and Rebecca Abell; two sons, Stephen and Paul; one granddaughter; her mother; one sister; and one brother.

MRS. ALMA M. WILL, 77, died Apr. 14 in Glendora, Calif. Funeral services were conducted by Rev. Robert Sporleader. She is survived by her husband, Harry, two daughters, Mrs. Zelma Dickson and Mrs. Marilyn Browning; seven grandchildren; two great-grandchildren; and two sisters.

REV. E. J. NEUFELD, 59, pastor of Lafayette (Ind.) South Side Church of the Nazarene, died Apr. 22. Funeral services were conducted by Rev. George Scutt. Surviving are his wife, Lydia; three sons, Richard Lee, Leslie Dean, and Ron Edward; and seven grandchildren.

MRS. EMMA M. STEINKAMP, 89, died Mar. 5 in Sacramento, Calif. Funeral services were conducted by Rev. James Snow. She is survived by four daughters, Mrs. Viola B. Ernst, Mrs. Evelyn Juvik, Mrs. Leonora L. Krauter, and Mrs. Lois Hicks; two sons, Alex D. and Fred J.; 14 grandchildren; and 12 great-grandchildren.

**BORN**

—to Ron and Jan (Weldy) Moore, Kansas City, a daughter, Melissa Ann, May 2.  
—to Ron and Kay (Vanderpool) Lush, Casa Grande, Ariz., a son, Stephen Crawford, Apr. 23.  
—to Rev. and Mrs. Ronald E. Justice, Gallipolis, Ohio, a son, Timothy Scott, Mar. 22.  
—to Rev. Bill and Emily Kelvington, Okinawa, a son, Mar. 22.

## "Showers of Blessing" Program Schedule

Speaker: **Dr. William Fisher**  
 June 9—"Unfinished Business"  
 June 16—"A Glorious Past, a Relevant Present, a Promising Future"

### NEW "SHOWERS OF BLESSING" STATIONS

WAMB	Waynesburg, Pa. 1580 kc.	12:45 p.m. Sunday
KIXF	Fortuna, Calif. 1280 kc.	8:45 a.m. Sunday
WHME-FM	South Bend, Ind. 103.1 meg.	12:30 p.m. Sunday
KWIX	Moberly, Mo. 1230 kc.	8:35 a.m. Sunday
KTXJ	Jasper, Tex. 1350 kc.	8:00 a.m. Sunday
KTXJ-FM	Jasper, Tex. 102.3 meg.	8:00 a.m. Sunday

## ANNOUNCEMENTS

### RECOMMENDATIONS

Lawrence Walker, who is reentering the evangelistic field, will terminate his pastorate at Warren, Ohio, Aug. 4. He may be contacted at 3214 Ridge Road S.E., Warren, Ohio 44484.—C. D. Taylor, Akron District Superintendent.

Rev. M. L. Turbyfill, pastor of Oklahoma City Southside Church for 14 years, will enter the evangelistic field Sept. 15. He is well-qualified as an evangelistic preacher to hold revivals in any church or camp. We heartily commend him to any church or district. His current address is 6709 John Terrace, Oklahoma City 73149. After Sept. 15, 6812 N.W. 29 Terrace, Bethany, Okla. 73008.

—W. T. Johnson, Southwest Oklahoma District Superintendent.

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### DISTRICT ASSEMBLY SCHEDULE

Northeast Oklahoma	July 1-2
South Dakota	July 3-4
Canada Atlantic	July 4-5
Chicago Central	July 4-5
Nebraska	July 4-5
North Dakota	July 4-5
Albany	July 9-10
Eastern Michigan	July 10-11
Northeastern Indiana	July 10-11
Northern Ohio	July 10-11
Southwestern Ohio	July 10-11
Canada Central	July 11-12
Central Ohio	July 17-19
Michigan	July 17-19
Oregon Pacific	July 17-19
Pittsburgh	July 18-19
Northern California	July 24-25
Northwest Oklahoma	July 24-25
Colorado	July 24-26
East Tennessee	July 25-26
Kentucky	July 25-26
Eastern Kentucky	July 31—August 1
Illinois	July 31—August 2
Akron	August 1-2
Missouri	August 1-2
Iowa	August 7-9
Kansas	August 7-9
Southwest Indiana	August 8-9
Virginia	August 8-9
Louisiana	August 14-15
Dallas	August 15-16
Northwest Indiana	August 15-16
South Carolina	August 15-16
Houston	August 21-22
Tennessee	August 21-22
Minnesota	August 22-23
Northwestern Illinois	August 22-23
West Virginia	August 22-23
Wisconsin	August 22-23
Indianapolis	August 28-29
Kansas City	August 28-29
North Arkansas	August 28-29
North Carolina	August 29-30
South Arkansas	September 4-5
Southeast Oklahoma	September 4-5
Georgia	September 5-6
New York	September 6-7
Joplin	September 11-12
Gulf Central	September 12-13
Southwest Oklahoma	September 12-13

## NEWS OF RELIGION

### You Should Know About . . .

A CONSULTANT to evangelical organizations, Jerry Beavan, said recently after a fact-finding tour in the Orient, southeast Asia, and the Middle East, that "nationals are far more interested in the methods of evangelism than in the theology of evangelism. They're convinced of the 'why to'—now they want to know 'how to.'"

All over the world doors are swinging shut on the foreign missionary, he said. "We are soon going to wake up and find that we have been so paternalistic in many of our endeavors that as a result the nationals who have been forced to watch us do the job our way just don't know how to carry on by themselves." □

"LOOTING AND robberies are wrong even when done for the reasons that we know," a newly installed Salvation Army commissioner said here, "but riots have dramatized something that has been intolerable to many Americans."

Commissioner Edward Carey, commander of the Salvation Army's Eastern Territory, added that "God is not in the riots, but He is using them. As a consequence, riots have awakened the conscience of many people to do something about it."

The Salvationist said the problem of the ghetto and riots "is a spiritual problem. It is not right for people to live in the ghetto. The community has a responsibility to create jobs, housing and education and this requires a spiritual commitment." □

A SIGN IN the Humanities Building of the University of Maryland may or may not have official sanction by the school heads. It reads:

"In case of atomic bomb raid the Supreme Court ruling on prayers in school will be temporarily suspended." □

FIFTY MEN boarded a plane recently with Evangelist John Haggai for an "invasion" of Indonesia to train nationals in evangelism.

This is not a rush-in-rush-out numbers game," Haggai told Ray Ruppert of the *Seattle Times*. He said the five-week preaching and teaching drive was aimed, not at a single religious rally, but at the training of Christian leaders who will be a leaven in southeast Asia long after the evangelists have departed.



A three-day mass meeting is planned at the climax of the venture, when ministers who have been working among the revival-blessed churches of Indonesia will meet for the effort.

About 100,000 persons heard Evangelist Billy Graham in the final meeting of the Sydney, Australia, crusade, nearly 25,000 responded to the evangelist's message to follow Christ during the nine-day crusade.

A final phase of Mr. Haggai's crusade will be a training institute for Indonesian pastors and evangelists with a faculty of six coming together from the U.S., Korea, Singapore, and Australia, including Mr. Haggai.

Each touring minister is paying his own way to the land of Indonesia, described by the evangelist as enjoying "the greatest revival of the century" and suffering the lack of Christian leaders to guide that revival. □

ADMITTING THAT going against the Consultation on Church Union was "like coming out against motherhood or prayer," outspoken Methodist Bishop Gerald H. Kennedy nevertheless said he was flatly against it.

"Don't get me wrong," he told Dan Thrapp of the *Los Angeles Times*, "I am not against the ecumenical movement. I think it is terrific. But I don't think COCU is the ecumenical movement. I don't think it speaks to the sickness in the church." He added that a lot of other leaders agree with him.

COCU has been trying for five years to unite 10 denominations into a united Protestant church of some 25 million members. □

### CHURCH USE FOR VIDEO TAPE

SERMONS and music are now being video-taped in Washington (D.C.) First Church for replaying in the Washington Home for Incurables and for other shut-ins in the area. Behind the project are three church members. M/Sgt. Harland Moulton, a marine, owns and operates the equipment, and programming and special music are contributed by Wallace Baily and Lois Keys, respectively.



Moulton

Being made available on a monthly basis is a 30-minute presentation, including a 10- to 12-minute sermon, prayer, and special music, all beamed toward the needs of the ill. One of the newest members of First Church, according to Pastor Robert Crew, is Mrs. Corrine Phillips, who has been at the home for five years as the result of an auto accident. Although severely handicapped, her cheerful disposition and helpful attitude are a real inspiration as she visits rooms in her wheelchair.

DR. Lauriston J. Du Bois, pastor at Denver First Church, has been named college chaplain and part-time instructor in philosophy at Northwest Nazarene College. Other new appointees at NNC include Dr. James Cameron, history and debate; Mrs. Ruth Cameron, English; Mr. James Weatherby, political science; Mr. and Mrs. Ira Taylor, Spanish; Mrs. Fern Keoppel, speech; Mrs. LaDonna Webb, part-time counseling; Mrs. Kathy Kirby, part-time English; and Mrs. Janine Lytle, French.

CHAPLAIN Paul Pusey, now serving in Vietnam, was promoted recently to the rank of major.

THE SUPERINTENDENT of the Sunday school with the largest numerical gain in attendance on the Akron District, Mr. Blaine Barrett, was cited recently with a check for his work in a spring Sunday school emphasis.

THE MORTGAGE CONTRACT on the Decatur (Ill.) West Side Church, built in 1957, will be burned in a ceremony July 14. The occasion will be heightened with a fiftieth anniversary celebration at which Dr. Hugh C. Benner will be the speaker. The church is presently constructing a \$50,000 addition, according to Pastor Gerald Green.

MR. AND MRS. Fred Henderson, of the Broadview community near Winchester, Tenn., celebrated their fiftieth wedding anniversary, April 14.

DR. VICTOR L. Heasley, associate professor of chemistry at Pasadena College, recently received a \$750 check from Union Oil Company for support of the undergraduate research program in chemistry at Pasadena College. The money will be used primarily for a scholarship to support a chemistry major during the summer research program. Research in petroleum products has been going on for about three years at Pasadena, and Dr. Heasley sees this grant as an important first step in obtaining industrial support for research at the college.

SPECIAL SPEAKER at the Association of Women Students tea will be Miss Susan Neumann, a student at Bethany Nazarene College, who was elected recently as national president of the intercollegiate AWS. The tea will be held during General Assembly in the Tower Room of the Aladdin Hotel from 2 to 4 p.m. June 17.

THE KAPPA Chapter of the Bresee Fellowship at Michigan State University has become among the first, if not the first, such chapter to start feeding back into its sponsoring church at East Lansing both service and funds. To make a place for itself, the organization made up of students and college-age young people remodelled the church basement, painting, paneling, and polishing, until now the church has a handsome meeting lounge. The young people paid for it all. That was last fall. As the end of the year neared, the group presented a \$300 check to Pastor Ellis Falk and Treasurer Bruce Wilkinson. The money is to be applied toward a mortgage payment on the church.

"There are both advantages and disadvantages for Christian youth attending state universities," said Kappa President Douglas Hall recently. "But at MSU the members of the Kappa Chapter Bresee Fellowship are determined to make an impression on other students and serve as an outstanding tool for the church, and above all, Christ."



PRESIDENT Hall (left) presents Pastor Falk and Treasurer Wilkinson with the \$300 check.

REV. SYDNEY MARTIN, pastor at Parkhead Church in Glasgow, Scotland, delivered the annual Wiley Lectures at Pasadena College, May 13-15.

### TEXAS YOUTH KILLED

STEVE ABLA, the 17-year-old son of Rev. and Mrs. Lawrence Abila, died May 19, several hours after being involved in an airplane crash. The funeral services for young Abila, who had been elected president of the student council at his high school, and was also involved in district church activities, were held May 20 at Dallas North Church, where his father serves as pastor.

### 58 SEMINARIANS GRADUATE

Nazarene Theological Seminary awarded bachelor of divinity degrees to 58 seniors May 14 in commencement exercises during which General Superintendent G. B. Williamson preached. The event was held in Kansas City First Church.

The commencement climaxed three days of graduation activities which began Sunday afternoon, May 12, with a baccalaureate address by General Superintendent Hardy C. Powers. This was followed Sunday night by the presentation of the Senior Sermon Award winner, Philip Bedwell, the son of missionaries to South Africa. Rev. and Mrs. H. K. Bedwell. A full auditorium of more than 600 persons heard the senior sermon.

Rev. Reuben Welch, professor of New Testament at Pasadena College, spoke Monday night, May 13, to about 250 persons at the annual seminary banquet.

Among students graduating with honors was Mr. Lloyd Bellamy, Kansas City, who completed his work *summa cum laude*.

Graduating were: Charles V. Adams, John Wesley Adams, Edwin Wilson Alexander, Donald F. Allison, Ismael Amaya, Paul M. Barber, Gerald W. Beam, Philip Bedwell, Lloyd Bellamy, R. Lloyd Birks, Colin Alexander Campbell, Thomas Gibson Campbell, Larry Coleman Clark;

—Donald Earl Comstock, Victor H. Duntton, Paul H. Enns, Earnest Duard Ensminger, Robert Dwight Falke, Lawrence W. Fenton, William Marshall Fields, Hughlon R. Friberg, Noah J. Funk, Richard Lee Gammill, Stephen E. Gladding, Terrill Lane Haddix, Thomas Wilson Harris, Richard H. Harrison, Richard A. Jones, Gerald Paul Keene, Thomas William Kelley, Melvin Lloyd Kuhn;

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## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### THE GREATNESS OF GOD

(June 9)

Scripture: Job 38-41 (Printed: Job 38:1-7, 31-33; 40:2)  
Golden Text: Job 42:1-2

#### THEME

The folly of comparing man's wisdom with that of the Almighty. After searching, questioning, Job shows the highest wisdom in confessing his ignorance and accepting the revelation of God's nature and purpose.

#### INTRODUCTION

"He is a nowhere man, sitting in his nowhere land, making all his no-how plans for nobody," was the parody theme of a pop group's caricature of God. "How great Thou art!" is Job's contrasting conviction after the unveiling of God's relationship to the universe. The divine voice does not explain the mystery of suffering but challenges Elihu and Job to honor

*A Creator's Wisdom*—manifest in the simple yet sublime facts of earth, beyond man's perfect understanding. The origin and complex operation of the earth; the limits and laws of the sea; daybreak, and the deep, suggesting death's shadow. The heavens also, atmospheric and stellar—light and darkness, snow, hail and storm, rain, dew, ice and frost; the marvel of space and galaxies. All suggest God's knowledge and might, revealed in the lower creation in its feeding, birth, travail, independence, and strength, and in the instinct of nesting and flight.

Confronted with omnipotence, Job realized man's impotence (40:3-5). A deeper lesson was given. Having criticized God's moral government, he is challenged to take God's place in

*A Governed Universe*—to control, for instance, behemoth and leviathan, nonmoral creatures. Could Job catch them, subdue and play with creatures so magnificently described in their defiance and strength? If not, how could he query God's rule of the universe in realms physical, human, and moral? Making nature the mirror of His glory, God humbles Job, yet encourages him. Insignificant seemingly, he matters to the Sustainer of all life (Matthew 6:26, 30).

#### CONCLUSION

In confession and submission Job rose to new spiritual stature. Science is still the handmaid of true faith where reverence and humility accompany question and research.

Conducted by W. T. Purkiser, Editor

I am dealing with a man who bases his whole argument against heart holiness on Ecclesiastes 7:20, "There is not a just man upon earth, that doeth good, and sinneth not." Could you perhaps shed some light on this scripture that might help me discuss the matter with him? Every time we engage in a conversation, no matter how many scriptures I bring into the picture, his final argument always reverts to this.

It sounds to me as if you have run across someone who has decided not to believe, and nothing much is apt to convince him.

However, you might point out that verse 15 describes Ecclesiastes 7:20 as one of the things the author says he had seen "in the days of my vanity," before he was converted, as we would describe it.

There are many things in the Book of Ecclesiastes that are frankly introduced as "seen under the sun," or what "I said in my heart." The book is the record of a pilgrimage from cynical skepticism to faith, and does not reach its end until 12:13-14, "Let us hear the

conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

If one takes verses out of their context, he can prove almost anything by the Bible. The classic example is, of course, "And Judas went and hanged himself." "Go thou, and do likewise."

Perhaps you could persuade your friend to study Romans 6 and 8; I Thessalonians; and I John. Here he would find God's answer to the questions Ecclesiastes raises.

**Can a Christian live a sinless life? The Bible seems to say yes and no. Paul clearly indicates that we can never completely conquer the flesh in this life (Romans 7:24-25). In I John, however, the implication seems to be that true Christians not only can but do lead sinless lives (I John 3:5-8; 5:18-19). But I John 1:8-10 asserts that any man who says he has no sin is a liar. This seems to be a contradiction. Would you please give me your views on the subject.**

If one defines sin as the New Testament most characteristically uses the term, as a willful transgression of God's known law, then a born-again child of God can live a sinless life.

You stop reading Paul too soon if you stop with Romans 7, where he stresses the impossibility of living without sin outside of the grace of God. When he asks the question, "Who shall deliver me from the body of this death?" (7:24), he immediately answers, "I thank God through Jesus Christ our Lord" (7:25). The balance of verse 25 is a recapitulation of man's condition as long as he lives in the circumstances of Romans 7.

It is Romans 8:1-17 that answers the cry for deliverance of 7:24 in full. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (8:2). "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (8:3-4). "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (8:8-9).

Flesh, you understand, in this context does not mean physical body but carnal

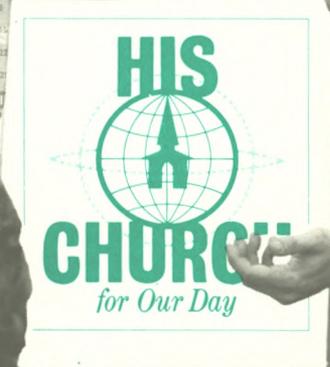
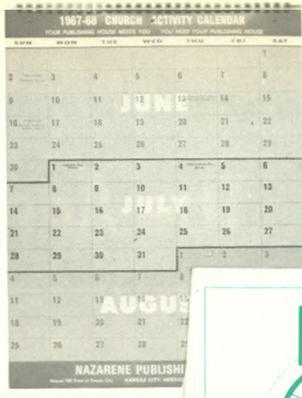
nature or the principle of inbred sin (8:5-7).

I John 1:8 must be read in connection with verse 7, "but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." What verse 8 says, therefore, is, "If we say that we have no sin [from which we need to be cleansed], we deceive ourselves, and the truth is not in us."

I John 1:9-10 also belong together. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [and therefore do not need to confess and be forgiven], we make him a liar, and his word is not in us."

I John 1:10 says just the same thing as Romans 3:23, "All have sinned, and come short of the glory of God." It does not read, "If we say we are not continually sinning, we make him a liar." Christ came to save His people from their sins, not in them (Matthew 1:21).

And don't forget to add the testimony of I John 2:4 to your references in I John 3 and 5: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."



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