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Youth Week, 1966:
... Among the Restless Ones
(See page 3.)
THE PSALMIST said the steps of a good man are ordered of the Lord. Evidently he believed a good man is guided by God. Such a life is not the victim of some cruel fate. It is God who leads His dear children along.

Skepticism at this point brings uneasiness, fear, and defeat. Although all must admit that some are led “through the waters, some through the flood, and some through the fire,” the life of victory makes necessary the full persuasion that it is still God who “leads his dear children along.”

If we claim and accept Romans 8:28 as a source of comfort, then it is inconsistent to believe that affliction is an evil thing. If it is working together for good, then how can it be evil? And if it is working together for good, my faith in God will give me courage and confidence that even through these things

But God’s guidance is related to man’s character. It is the steps of a good man that are ordered of the Lord. A more detailed description of such a good man is to be found in the Book of Acts. He was Barnabas, “a good man, and full of the Holy Ghost and of faith.” He was negatively good in the absence of evil in his life. He was positively good in the abiding presence of the sanctifying Holy Spirit. He was actively good through operation of his faith in service.

Such a man God can and does guide. He is not a victim of the forces of evil. Through all the burdens, problems, and heartaches of life, God is overruling, making things work together for good, bringing His people safely through. “For in him we live, and move, and have our being” (Acts 17:28). God guides good men. Therefore, let us heed the words of the Psalmist when he said, “Commit thy way unto the Lord; trust also in him; and he shall bring it to pass” (Psalms 37:5).
"We don't want or need busy-work projects and a constant diet of popcorn and Pepsi socials..."

The Restless Ones

By PAUL MILLER
Conquest Editor

Who are we?
Someone has tagged us "The Restless Ones."

Where are we?
We live in your town—perhaps your home... go to your schools... attend your church... eat pizza in your teen hangout.

What are we?
So we're called restless—that may be true. If we are, there must be reasons for it. Those who study teen-agers through a sociological microscope say we're restless because of world conditions... the draft... space exploration... working mothers... mobile society... the spectre of world annihilation.

What do we say?
We want something significant to do. If we're restless it's because no one has really given us an opportunity to work out our energies—"to spend and be spent." We don't mean car washes or folding service bulletins or playing forward on the church basketball team.

Our high school teachers stretch our minds and hearts with concepts as wide as the world and as minute as a split atom. We are challenged to take our place in this narrowing world community and through our influence engage in the struggle for peace.

On Sunday we attend a Sunday school class, sit through two worship services, and participate in a Teen Fellowship program that asks no more of us than to be quiet and listen or read an essay cut from a program quarterly.

We don't want or need busy-work projects and
a constant diet of popcorn and Pepsi socials. Sure, we enjoy the fun and feel self-satisfied with the rolls of torn-sheet bandages. But our expanding minds and need-to-be-tuned hearts are crying for the chance to lose ourselves in consequential matters of the Kingdom. We know that our public school training is secularly oriented, that some of it is in conflict with the conservative nature of our church. But we are almost beginning to suspect that the church is preoccupied with its own high-sounding words—and is determined to keep its kerygma (message) locked within its well-kept walls.

Here we stand, almost fifty thousand members of the Nazarene Teen Fellowship. In identifying ourselves with the youth organization of the church, we declare our purpose to be: “To win other young people to Christ, and to channel the energies of youth into the total evangelistic mission of the church.” Give us the opportunity to carry out this purpose.

The 1966 Youth Week theme attempts to move teens “. . . On to the World.” A phrase from the Nazarene Young People’s quadrennial theme, the words challenge this restless generation to go into their world with the Word of reconciliation and hope.

The sociologists are correct in describing the teen world of the soaring sixties as anxious and searching. The church cannot lose sight of the fact that her teens are a part of this generation—and have an obligation to it. The youth organization is attempting to provide ways of involving its teens in evangelism. We call it IMPACT—Immediate Personal Action for Christ.

The Youth Week theme reminds teens involved in IMPACT, of tract distribution, prayer partners, and witnessing with the Word in the campus world. It presents a challenge to a typical sixteen-year-old like Janet Hopkins, a member of the Church of the Nazarene in a small Florida community, who was not satisfied until every student and faculty member in her high school of one thousand received a “Meet My Saviour” tract.

“On to the World” speaks of the expanding district gospel team project. Called by a number of titles (Nazarene Evangelistic Thrust [NET], Ambassadors), these teams of teens and their adult leaders have assisted in district home mission work by conducting weekend evangelistic crusades, participating in neighborhood casseroles, providing music for special services, and giving much-needed doses of youthful enthusiasm. About thirty district N.Y.P.S. organizations are engaged in this type of program.

Missouri District launched its first Ambassador team last November. Supervised by Rev. Robert Seal and Christian Education Director Robert Appleby, the team of eight teens invaded the tiny town of Potosi where our church averaged fifteen in attendance. Evangelistic services highlighted the Friday-over-Sunday schedule. The small church was filled to capacity for each service. Much of the appeal and success of this endeavor was the anointed singing and joyous testimonies of eight Spirit-filled teens.

For a more select group, “On to the World” means Nazarene Evangelistic Ambassadors—an overseas IMPACT endeavor jointly sponsored by the Department of World Missions and Nazarene Young People’s Society. Representatives from seven Nazarene colleges, Nazarene Theological Seminary, and Spanish American Seminary in San Antonio will visit ten countries this next summer.

Mark Rudeen, a member of the 1964 team, recalls: “The benefits of N.E.A. go beyond the results derived on the mission field—they are also recorded in the lives of fourteen young men who left the restless culture of the States and returned with a new restlessness—a God-directed discontent that forces one to become active in introducing his world to Jesus Christ.”

Why are we?

Perhaps this is the most significant question yet asked. We are a part of the “Restless Generation”—but our restlessness is an expression of our impatience to be about our Father’s business.

On to the World
That Christ, men may see;
Telling the truth
That from sin sets free.
Take the Word to the world today.
IT WAS DURING the closing moments of a recent testimony meeting that a precious old soldier of the Cross stood to testify. He said, "My testimony will be short—just three words, 'I am ready!' " As he sat down a thrill went through my heart because of the significance of those words.

For him they were most meaningful because just a few weeks before this occasion he had been hurried to the hospital with a severe heart attack. Doctors gave him a slim chance to survive. It was only by the grace of God that he was able again to be up and about.

His long and useful Christian life stood him in good stead when foundations were crumbling about him. A faith in Christ, born of an up-to-date witness to the saving and sanctifying work of the Holy Spirit, certified the fearless one may possess when he faces eternity. No doubt, no anxious care, only certainty!

I RECALL TALKING to a person of another faith concerning the assurance of salvation. She related to me the impossibility of knowing whether you were saved or not until you finally stood before God and He checked the record to see if you had piled up enough good works to merit heaven. There was fear in her eyes as she contemplated the outcome with apprehension.

I tried to impress her with the reality of Ephesians 2:8-9: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast." However, her false teachings had so clouded a right concept of God and His Word that she could not comprehend that one can know here and now whether he is saved or not.

Life is constantly demanding readiness. Our entire national defense is planned around an alertness for instant action in case of an attack by an enemy. Electronic eyes constantly scan the sky in search of alien planes or missiles. Electronic ears are listening for furtive sounds that would indicate distant preparations for nuclear war. And yet where readiness counts most—need of preparation to meet one's Maker—there is a strange and ominous carelessness.

THE SCRIPTURES ABOUND in urgent statements concerning the need of being ready to meet God. "Prepare to meet thy God" (Amos 4:12). "Behold, now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2). "It is time to seek the Lord" (Hosea 10:12). "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3) "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44).

In the light of the urgency of the hour there is too much casualness on the part of most people concerning eternal readiness. Little thought is given to the uncertainty of life and to the awareness that it is not all of life to live, nor all of death to die, but "after death comes the judgment."

Likewise, so many forget, regardless of their ages, that they are living on borrowed time. Time is but a loan to us earthlings, and the way we invest it will certainly demand an accounting some day when the great Timekeeper asks for a look at our time book.

John Wesley was asked one day what he would do on the morrow, if he knew he would die that night. He replied: "I would do what I have already planned to do." I wonder how many people could say that. I suspect that most persons would suddenly go into high gear to set their spiritual house in order, if they were told they had only twenty-four hours to live. They would try to catch up on their prayers and their Bible reading. They would hurry to make those confessions and restitutions that had been neglected so long. And life would suddenly become a turmoil in the froth of feverish activities with eternal hopes hanging in the balance.

WHAT A JOY it is to live in the awareness of the dear old saint who could testify so radiantly, "I am ready!" We do not need to live carelessly in regard to eternal verities. If the Great Teacher from the skies should unexpectedly inform us the time had come for the last great test, we would not need to "cram for our finals." If we take care of the lessons as they come along, we will be ready for the final examination.
Fired Up—Or Fed Up?

By BILL SHARP

AT A HIGH SCHOOL graduation ceremony, one of the student speakers made the statement that the younger generation is referred to as the “fired-up” generation. But the more I thought about her statement, the more I wondered if the younger generation is more properly the “fed up” generation.

Young people are on the move and many of them are restless. To a certain degree this restlessness is a healthy thing as long as it is properly motivated and guided. Our high school and college students are “marching” for this, and “sitting-in” for that, and “demonstrating” for the other. This fired-up generation seems to be fed up with the way things are going. These intelligent young people are asking some important questions and they want reasonable answers.

But this restless spirit of our young people rather disturbs me as a minister of the gospel. For the real answer to life’s problems is not to be found in education, as important as this is. I believe the Apostle Paul hit the nail right on the head when he said in Philippians 1:21, “For to me to live is Christ.” It is possible to have a high school diploma and a college degree and yet miss out on the most important thing in life.

Paul, himself, was a learned man and he had a restless spirit about him, but this restless spirit became motivated by the love of God and directed by the Holy Spirit. Our fired-up generation is speaking to us through their enthusiasm and drive.

But this fired-up generation must also make certain that its spirit of restlessness is well motivated and directed. And what better way to direct this spirit of restlessness than to accept Christ as a personal Saviour, and say with the Apostle Paul, “For to me to live is Christ”?

Our Abilit...
Choose

fail to use it. It is not easy to reestablish lost communication with God. Multitudes throughout our land once knew God in real, personal, close communication, but through neglect have lost the ability to do what was once a joyful privilege.

A great many enlightened people deceive themselves into a false security. Opportunities to repent, to be reconciled with God, are passed up time and again on the false assumption that one can make peace with God any time he may choose. But when the time comes, God’s time may be long past. Experience teaches us, and the Scriptures affirm over and over, that unused opportunities are lost forever.

A large eagle feasted on a lamb’s carcass as it floated on a cake of ice toward Niagara Falls, confident he could lift his mighty wings and fly away when he pleased. He waited until the last moment and, just as the ice chunk started over, he lifted his wings. But his feet were frozen solidly to the ice and he perished on the rocks below.

The divine principle we have been illustrating is clearly stated by our Lord in the parable of the talents which represent life’s opportunities. The one-talent servant refused to use his opportunity. He simply buried it. Judgment day came when his Lord returned. His pitiful excuses did not save him. His master said: “Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Matthew 25:28-30).

On the other hand, even the two-talent servant who had used his opportunities and abilities the best he could heard the wonderful words of his Master: “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord” (Matthew 25:23).

—No Young People Were There

By FRANKIE ROLAND

WHEN I RECENTLY attended a church service in another city, I did so expecting a spiritual blessing. I had reason to. The people were friendly, and there was a worshipful attitude.

But a vague uneasiness—as if something were wrong, or incomplete—began to creep over me. As I reviewed the service, it suddenly dawned on me that there were no young people there. I searched the auditorium. None. Not even any juniors or primaries. My own small three-year-old daughter was the only child in the service.

After the service I learned there were no young people or children in the church. Only when a person is old enough to be confirmed is the church interested in him.

My thoughts then turned to the young people in my church—of the lives they live in school, their sincere testimonies, how straight the fellows stood as they ushered—and suddenly I was more proud of my church than ever before. I thought of the teachers who work hard to have better lessons to make Sunday school more appealing, who visit absentees, and pray daily to see their “flock” won to the Lord.

I realized we have the best thing in the world to offer youth—a real, vital interest in them; of wanting more than anything else to see them rooted and grounded in Christ. I’m glad for a church that loves, wants, and is willing to adapt its program to today’s youth.
How Much Do I Care?

By MILTON E. POOLE

I VISITED in the home of a young couple whose baby was in the hospital. Of course, their hearts were heavy. I could see it in their faces, I heard it in their voices. They were uneasy and anxious.

In the midst of their uncertainty, they were trying to maintain a balance of faith. Why is this happening to our lives? What lessons are we to learn? Will our baby ever be well and normal? These were parents who cared, for they loved.

After I had prayed and left the home, I asked myself, "How much do I care for these parents who are going through the valley of suffering and darkness?"

When I ask myself this question, I find it difficult to answer. I know, as a Christian, I should care. I should care for the needy of the world, the hungry, the deprived, the sick. I should care for those who are the victims of social injustice. And I know my care should include those of the household of faith, those fellow Christians who worship with me. Furthermore, my care should include those who don't know my Christ as Saviour, Sanctifier, and continuing Presence.

The problem I face, however, is not knowing that I should care. It is this. At what point and place do I show proof of my concern and care?

I know that it is one thing to give lip service to the term, the word, "care." On the other hand, it is not what I know—neither how well defined my philosophy is, nor how orthodox my theology is—which disturbs me, even though this may be important. It is that I shall be judged by my works. This is what bothers me as I seek to answer the question, "How much do I care?"

And now I remember. It was Jesus who cared. Because He cared, He went about doing good. Because He cared, He gave to us the ministry of His hands. With His hands He took the towel and wiped the feet. With His hand, He touched the eyes of the blind. With His hand, He touched the lame man, and he walked. Because He loved, He cared. And because He cared, He helped—with His hands.

Now I ask myself, Do my works prove my concern for others—that I care? Even though I'm not repaid in either money or service, do I care enough to help? Does the one who is in need know that I care?

There he was, bruised and beaten, left to die. But he knew someone cared. The passing traveler, the Samaritan, stopped long enough to assist personally—and helped with his hands. "Oh, God, grant that I shall truly care for others."
REDEMPTIVE FELLOWSHIP:
What Is It?

By EDWARD THOMPSON
N.Y.P.S. President, Chattanooga (Tennessee) First Church

According to the Constitution for the Nazarene Young People's Society, "The object of the society shall be to bring others to Christ and to provide ways of channeling the energies of youth into the total evangelistic mission of the church."

We may have gradually forgotten our primary reason for existence, for there are too few young people in our church today who were won to the church and to Christ through the N.Y.P.S. What must we, as young people, do to fulfill our objectives in the N.Y. P.S.?

First, we must allow the Holy Spirit to lift us out of impotent but easy ruts. We can allow the Spirit to help us by preparing our own hearts with prayer and diligent Bible study. As the Spirit helps us, we must also help ourselves.

One of our greatest tools, so often blessed by the Spirit, is fellowship. I'm not speaking of meaningless fellowship but of outreach, compassion—redeeming fellowship. Many times when we hear the word "fellowship," we think only of fun and food. Redemptive fellowship involves more than fun and food, even more than the enjoyment of being together. Redemptive fellowship involves concern and associations that will aid the working of the Spirit in the lives of those with whom we associate.

The Bible tells us that on the day of Pentecost, after the Holy Spirit had come and Peter had preached his wonderful sermon, about three thousand souls were added unto them: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

Probably the best illustration of the kind of fellowship we want is recorded in the twenty-fourth chapter of Luke. As two sad, bewildered men were walking the "threescore furlong" journey from Jerusalem to the village of Emmaus, a Stranger joined them and picked up their conversation. Even though the men did not recognize their Companion, as they reached their village, they invited the Stranger to abide with them.

This became fellowship in its highest form: "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:30-32) Their fellowship not only included a friendly meal and the enjoyment of being together, but it also changed their lives. The Lord was present in it.

This kind of fellowship might be called "Opportunity Evangelism." That is, it is evangelism in activities, in a crowd, in a conversation, in a church, in a house. This, then, brings us back to our primary objective, "to bring others to Christ and to provide ways of channeling the energies of youth into the total evangelistic mission of the church."
What the Church Has to Offer

The Church in our day is the subject of a great deal of criticism. Some of the criticism comes from without. More of it comes from within. Much is unfounded and unfair. Some of the criticism is discerning enough to hurt and to help.

One incidental fact about it all is important enough to notice. The most telling critics use Christian criteria as the basis for their condemnation. The Church is charged with the betrayal of her Lord.

One writer, in noting this paradox, asks, “Then has the Church completely failed? It has given the standard of judgment to its critics, and made that standard the currency of the world. New life will break forth from the Church. Its hope is the root of every other hope.”

But there is one further question about criticism that may be addressed to the critic himself. “But where does the critic’s charge leave the critic? He blames the Church for stumbling on a high, hard road, while he himself stays in the valley.”

As one man puts it when he finds someone refusing to go to church because “there are too many hypocrites”: “Don’t let that stop you; there is always room for one more!”

The late T. S. Eliot gave a different twist to the question:

*Has the Church failed mankind, or has mankind failed the Church?*

*When the Church is no longer regarded, not even opposed, and men have forgotten All gods except Usury, Lust and Power.*

Yet for all her weaknesses and failures, the Church has something vital to offer the world in the last half of the twentieth century. Christ through His Church still gives perspective, purpose, and power.

THE CHURCH OFFERS PERSPECTIVE. For men lost in the jungle undergrowth of the immediate and the present, nothing is more valuable than a high place from which to “see the forest in the trees.”

Wallace Hamilton wrote: “When a man gets lost in the woods, he does well to hunt for a hill, if he can find one, or climb a tree. He needs some high point from which he can recover his sense of direction and see how the land really lies. When a man prays, he climbs out of the underbrush to a hill of insight; he lets the winds of history blow through his hair and things come into focus again.”

In the preaching of the Gospel and in worship, we come to view all of life in the light of eternity. The sub-title of one of the current journals of religious thought describes it well: the Church helps us see “The Life of Man in the Light of God.”

It is still true as in the days of God’s ancient wise man, “Where there is no vision, the people perish” (Proverbs 29:18). We should remind ourselves that the “vision” of which the Old Testament speaks is the publicly preached message of the prophet of the Lord.

The Church helps us keep the values of life in proper balance. It bids us measure ourselves by “the measure of the stature of the fulness of Christ” rather than by the status symbols of a pleasure-mad and thoroughly selfish society.

*As by the light of opening day The stars are all concealed, So earthly glories fade away When Jesus is revealed.*

THEN, THE CHURCH OFFERS PURPOSE. Perspective without purpose is next to worthless. The value of the vision is the goal it gives.

There is no need to belabor the aimlessness of our age. It is all too apparent on every hand. The greatest loss in life today is the loss of meaning and purpose for living.

Dr. Viktor Frankl, imprisoned in a Nazi concentration camp, discovered that those of his fellow prisoners who survived the horrors of their living death were those who had some purpose for living. Many who had no such purpose committed suicide. Ability to endure extreme hardship depended on the discovery of meaning for life.

This is a dismal world to one who has lost the sense that there is something greater to live for than the whim of the moment. That there is a purpose behind the universe is a basic Christian conviction. That purpose is the will of God.

But if there is a will for the whole, there is a will for the part. As one has said, “The oak tree and the stars play their parts compelled. You and I play ours invited. God gives us the option: we can cooperate if we will or we can refuse.”

It is through the Church that God communicated His Word and His will. No other association on earth so truly represents to human beings the final
purpose for their existence. In a very real sense, we come as did our Saviour, "to do thy will, O God."

FINALLY, THE CHURCH OFFERS POWER.
There are not lacking those who have both perspective and purpose who yet fail at a vital point. Performance in life depends on power as well as perspective and purpose.

J. Ray Jordan has written: "It seems clear that the tranquility which belonged to the mid-Victorian era will never return to our world. This, however, is all the more reason why we must find peace in the midst of tension, purpose where there seems to be no plan for mankind, power where only weakness seems evident."

The nature of the power God gives must be carefully noted. It is not power for personal advantage. It is not power for domination of others. It is not power to get one's own way.

The power God gives through His Son and His Spirit is "power to become the sons of God" (John 1:12) and to live like it; and power to "be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It is the power of joy, peace, faith, and hope, conquering fear and giving us all things that pertain to life and godliness (II Peter 1:3).

This power is both individual and collective. We receive it personally; we share and use it most effectively together. God's power multiplies as His people work together with Him. The arithmetic of the spiritual world is: "One [shall] chase a thousand, and two put ten thousand to flight."

May no barrage of criticism against the Church blind us to the fact that it is the channel through which the Lord of the Church offers to all, everywhere, His perspective, His purpose, and His power. "The gates of hell shall not prevail against it."

Thoughtless Youth
A young man who assumed he was speaking for his generation said, "We want to feel, for we dare not think." However well this may reflect a common mood, it is not the response of Christian young people to life.

Much more pertinent was the observation of John Ruskin: "If any time of life can be thoughtless, it should be old age. When should a farmer think? after the crop is all in? When should an architect think? after the building is completed?"

Nor is this an unrealistic ideal. The demand of our day is for open eyes, cool heads, and warm hearts.

Not that young people will always have the experience and maturity they need to find the right answers. Experience and maturity are not inherited, they are earned.

But the dangers are real and present, and the challenges are great. These are not days when people of any age can afford the luxury of burying their heads in the sand.

Words of special challenge to the young, both in age and at heart, were written long ago by Architect Daniel Burnham:

"Make no little plans; they have no magic, to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistency. Remember that our sons and our daughters are going to do things that would stagger us. Let your watchword be order and your beacon beauty. Think big."

SOMEONE HAS OFFERED what he calls the "Teen Commandments." They offer young people some solid food for thought:

1. Don't let your parents down. They brought you up.
2. Be smart, obey. You'll give orders yourself someday.
3. Ditch dirty thoughts fast, or they'll ditch you.
4. Stop and think before you drink.
5. Show-off driving is juvenile. Don't act your age.
6. Pick the right friends to be picked for a friend.
7. Choose a date fit for a mate.
8. Don't go steady unless you're ready.
10. Live carefully. The soul you save may be your own.

Incomplete as they may be, these "teen commandments" highlight some of the issues youth must face today. Young people can and will feel intensely. They may and should think clearly.
Illinois Breaks All Subscription Marks

By ELDEN RAWLINGS

RAYMOND, ILLINOIS—The idea that the Illinois District could lead the denomination in Herald of Holiness subscriptions cropped up a little over a year ago in the mind of Gerald Oliver, Sunday school superintendent of Springfield (Illinois) First Church, and an insurance executive. The idea was brought to fruition here late in December with an appropriately named “victory” dinner.

But what made the idea somewhat visionary—in fact, almost ludicrous—was that the district had taken a 1.9 percent decrease in 1963 while it was reaching only 50.2 percent of its 3,800-subscription goal. To lead the denomination meant the district would have to not only reach its goal, but exceed it by nearly 1,000 subscriptions, since it is about 60 percent of the size of Central Ohio, the largest district in the denomination.

That was eighteen months ago. Now the Illinois District has more than 5,500 subscriptions in force, passing up Central Ohio, which has close to 4,400 subscriptions.

It happened through enthusiasm, realistic planning, and work. When Superintendent L. S. Oliver was elected a little more than two years ago, he sought an active layman who was respected and appreciated by pastors and other laymen to operate the Herald campaign. Then he turned the reins over to him.

Schooled in the arts of organizing and enthusing people, Jerry Oliver (no relation to the superintendent) was a wise selection. It took him two campaigns to achieve what he started out to do. Before the 1964 campaign in November, the district had 1,807 subscriptions in force. It ranked thirty-ninth among other districts percentagewise.

When the year-end counts were taken in 1964, the district had jumped to 3,032 subscriptions, 84 percent of its 3,602 goal, and in the meantime had moved to fourth in the percentage ranking.

Then came the big jump. With a goal in 1965 of 3,615 (50 percent of the district membership), the district not only reached it, but overshot it by 1,900 subscriptions, reaching 152 percent of its goal!

How did they do it? The organization was simple. Jerry employed the zone framework already established, and selected pastors or laymen as zone chairmen (depending on who seemed most willing to get enthused and work). Neither the enthusiasm nor the effort came too hard after Oliver speeches.

Frequent mailings from his office to pastors, personal calls to the slower ones, and more encouragement to the ones who were enthused was how he kept it going. The zone chairmen called personally in all or most of the churches for which they were responsible. All of this enthusiasm was pointing to awards created at the “kickoff” dinner in October, which would be presented in the December “victory” dinner. The awards ranged in categories from the first church on each zone to report going over its goal, to zones reaching 100 percent or more of their goals (eight out of nine did this, and one reached 174 percent). Everyone got a trophy or a plaque—the church, the pastor, and not-the-least, the local campaign chairman.

The campaign was a united effort. Of the 106 churches involved, 94 reached or exceeded their goals. Large and small churches alike got excited. Decatur Westside was tops among the larger churches. It had a goal of 197 and came up with 330 subscriptions! The effort was consistent through the ranks, and the percentages got larger as the goals, based on church membership, grew smaller. Beardstown, with a 54 goal, came up with 166 subscriptions—303 percent of its goal. But the one topping them all was tiny Whittington. With a goal of four, it finished with 700 percent of its goal!

About thirty churches, according to a survey, subscribed by bundles, in addition to those subscribing within the church.

The campaign cost the district about $350.00, according to Dr. Oliver. Jerry spent another $150.00 in mailings and on the telephone.

If the subscription campaign had only an effect of reaching a goal, much of the good accomplished would have been overlooked. One small church saw a big increase in Sunday school, since the people calling in the community were incidentally “selling” Sunday school, along with the Herald. The denominational magazine will now appear in hundreds of places the message of holiness has never before entered.

The mood of the district, as reflected in the “victory” dinner here, is of optimism. And not without reason. With the taste of such a victory, it would be hard to convince the people on the Illinois District that anything could not be done.
Dead Sea Scrolls Offer New Dimension to Bible

By ROSS W. HAYSLIP

I WAITED IN LINE for several hours a few days ago to look at an exhibition of the Dead Sea Scrolls which appeared at a college in our area. In addition to the scrolls, there were accompanying artifacts on display. People of all ages, races, and backgrounds had come to see them.

These writings of these ancient people called the Essenes impressed me. This group, according to their records, withdrew to the desert to escape corruption from an evil and sinful world.

As a branch of Palestinian Judaism in the last centuries B.C., the Essenes shared the common outlook of the Old Testament in worshipping the God of their fathers. They lived by a strict interpretation of the Law of Moses and the Prophets.

THESE ESSENES shared Messianic expectations with other Jews of the time. They looked forward, in fact, to the coming of a Prophet and two Messiahs—one of Aaron (priestly) and one of Israel (royal). The early Christians saw all such Messianic hopes centered in Jesus of Nazareth, calling Him the Messiah, the Priest, the Prophet.

Poetry of Psalms, Messianic hope, and quotations of law were among the words written in the peculiar script of those ancient days in the biblical scrolls. Not being a scholar of the ancient languages, I stood even in greater awe and humility before them and read the translations that the scholars had made. The words had the familiar sound of the sacred as I read them.

These scrolls were laboriously written twenty centuries ago and conscientiously read by the community at Qumran. What do they mean to me, a Nazarene preacher?

THEY SHOWED how wonderfully God has dealt with man in an effort to seek and find him. The people of the Essene community were spiritually-minded as they sought to prepare the way of the Lord and live as children of light. It is refreshing to sense the spiritual nature of these people with whom the Holy Spirit undoubtedly dealt.

The scrolls also show how carefully the text of the Bible has been transmitted in the last two thousand years. The striking similarity between the Dead Sea Scrolls and the Hebrew Bible shows that relatively few errors have crept into the textual transmission of the Old Testament during the last two millenniums of copying and printing. God has wonderfully preserved the meaning of His written Word.

THE THOUSANDS of people who were filing by the display cases to look at the tattered fragments from the past testified of a great interest in religion, even in this day of crass materialism. They have a message for the common man, as well as the scholar. I'm glad I've heard their message!

Hymn of the Month

All Hail the Power of Jesus' Name

EDWARD PERRONET
OLIVER HOLDEN

1. All hail the pow'r of Je - sus' name! Let an - gels pros-trate fall.
2. Ye cho - sen seed of Is - rael's race, Ye ran-somed from the fall,
3. Let ev'ry kin-dred, ev'ry tribe, On this ter - res - trial ball,
4. Oh, that with yon-der sa - credthrong We at His feet may fall!

Bring forth the roy - al di - a - dem, And crown Him Lord of all.
Hail Him who saves you by His grace, And crown Him Lord of all.
We'll join the ev - er last-ing song, And crown Him Lord of all.
Oh, that with yon-der sa - credthrong We at His feet may fall!

Hymn of the Month

All Hail the Power of Jesus' Name

Edward Perronet (1726-1792) is the one hymn by this English clergyman that is known to all the Christian world, although several volumes of his splendid works were published. A contemporary and active associate of the Wesleys, Perronet later broke away from them and pastored a small Congregational church in Canterbury. The hymn-tune, "Coronation," is by Oliver Holden, self-taught American musician, first published in 1779. The favorite British tune is "Miles Lane," by William Shrubsole.

Floyd W. Hawkins, Music Editor.
Missionary Heartened Over "Differences"

By JIM W. SMITH
Missionary to Republic of South Africa

One of the problems a new missionary faces is "culture shock." However, going from a modern western society into a primitive one was not so apparent to my wife and me on our arrival in the Republic of South Africa. We landed at the modern Jan Smuts Airport on a BOAC jet. Our introduction to Africa was the modern city of Johannesburg. Its paved streets, double-decker busses, and tall skyscrapers did not correspond to the popular view of darkened Africa.

Even on our way to council meeting the next day, 300 miles away at Acornhoek, we traveled on paved, well-cared-for roads. Though we saw Bantu kraals and people in native dress, it was reminiscent of Indian villages in the southwestern part of the United States.

The first church I preached in three weeks later was a neat brick structure. Inside, however, instead of tile or carpeting, the floors were cement. The men sat on one side, the women on the other. We could not understand the words of the songs, but the melodies were familiar and lustily sung.

I had not one interpreter (or interrupter, as the case may be) but two. Rev. George Hayse interpreted from English to Sotho, and the national pastor from Sotho to Zulu. My faith wasn't very high when we extended an invitation for prayer. But in spite of the interruptions, the altar was lined. One barefoot woman came weeping to the altar, carrying a baby on her back. The seekers, as well as the altar workers, prayed earnestly. Following prayer, each person gave a glowing testimony.

After the service, during probation class, two of the men who sought spiritual help became new members. They would stay in this class for a year. Attendance is taken weekly, and each probationary member is asked to testify. The pastor then instructs them inNazarene doctrine.

We have found many things different in South Africa, and I think I'll be able to adjust to these differences very well!
faithful servants of the Lord," Pastor Newell said.

Anouncements

SYNDICATE


—Born

—to Mr. and Mrs. Cavilt Hollis of Buchnell, Illinois, a daughter, Beth Ann, on December 20.

—to Lorene and Linda (Brown) Gresham of San Marino, California, a daughter, Cara Rae, on December 14.

—Adopted

—by Rev. Everett and Jean Lybarger of Jonesboro, Arkansas, a girl, Jean Kathryn, on November 10; she was born September 4, 1965.

—Special Prayer is Requested for

Sharen Bass, two-year-old daughter of Dr. and Mrs. Dwight Bass, Chico, California, who was discovered to have leukemia.

Deaths

Mrs. Opal Van De Griff died September 28 in Pomona, California. She is survived by twelve children, thirty-two grandchildren, and twenty-two great grandchildren.

Mrs. Jeffie Leona Austin, seventy-five, died recently in Bethany, Oklahoma. Funeral services were conducted in Bethany First Church by Rev. James R. Snow, assisted by Rev. Frank M. McConnell. She was survived by one son, W. P., Jr.; two daughters, Mrs. Eunice Riley and Mrs. Inez Beene; three brothers and five sisters.

Mrs. Andrew P. Beck, ninety-eight, died December 16 in Bethany, Oklahoma. Dr. and Mrs. Daniel Beck officiated at the funeral, in Bethany First Church by Rev. James R. Snow. He is survived by two sons, Otis D. and Andrew; and four daughters, Mrs. Florence Davis, Mrs. Herman Beaver, Mrs. John H. Cady, and Mrs. Frances Pettis; one son, twenty-three grandchildren, fifty-eight great grandchildren, and five great, great grandchildren.

H. Milton Restruck died October 30 in his Collinswood, New Jersey, home. Services were held in a local Methodist church. He is survived by his wife, Mrs. Mary W.; two daughters, Elizabeth, and Mrs. Frances Pettis; one son, William; a brother, and six grandchildren.

William John Griffin, eighty, died December 6 in Vancouver, British Columbia. Rev. Tom Deresky conducted the funeral service. He is survived by his wife, Mrs. William T.; six children, Mrs. Ruby Lea, Mrs. Patricia B., Mrs. Pauline B., Mrs. Stella G., and Mrs. Evelyn M.; two sisters, Mrs. Edith S. and Miss Mary S., and two brothers.

Lula Fay McGrady, seventy, died December 8 in Walterboro, South Carolina. Rev. John R. Montgomery conducted the funeral service. She is survived by her husband, Willford, five sons, and two daughters.

David Guynn, four sons, and Mr. and Mrs. Dan Guynn, Yuma, Arizona, died December 21, in Phoenix, Arizona, after an eight-week illness. Funeral services were conducted in Yuma by Rev. W. J. Young, Jr. David is survived by a sister, Laurie; a brother, Darrell; a paternal grandmother, Annie Guynn; and maternal grandparents, Mr. and Mrs. Daniel Hughes, in addition to his parents.

Mrs. Kate D. Floyd, eighty-seven, died December 9 in a Pasadena, California, hospital. A memorial service was held in San Marino, California, December 12. Mrs. Floyd is survived by eight of her nine children: six sons: Denton, James, John, Paul, Joseph, and Oliver, Jr.; and two daughters: Mrs. Mary Stevens and Nancy Hawley.

PRINTERS TOUR CENTER—The Nazarene Publishing House contains 136 members of the Kansas City Club of Printing House Craftsman and production employees of the Gospel Publishing House, Springfield, Missouri, recently. After touring the production facilities, the craftsmen were transported to the International Center where they viewed the Publishing House film, "Doers of the Word." The picture was taken from the third floor as the printers entered the General Board building.
Clark, Gene. 104 Waddell St., Findlay, Ohio:

Cook, Leon G. and Marie. Evangelist and Singers,


DeLong, Russell V. 121 Siobhan, Tampa, Fla.:

Eastman, H. T. and Verla May. Preacher and Sing­

Estep, Alva O. and Gladys. Box 7, Losantville,

Ensey, Lee H. c/o NPH*: Hemet, Calif., Feb.

•  Dennis, Darrell and Betty. Song Evangelists and

Emsley, Robert. Bible Expositor, 432 Eden St.,

Dunmire, Ralph and Joann. Singers and Musi­

— Mar. 6

Gibson, Otto. c/o NPH*: 612 Olivet St., Bourbounais, III.: Olivet Nazarene College (Library Service), Feb.

Gipe, Samuel and Else. Song Evangelists, 203 E. Highland, Muncie, Ind.: Alexandria, Ind. (King’s Chapel Christian Church), Feb. 17.


Corbett, C. T. Box 215, O.N.C., Kansas City, Mo.:


Cenyon, C. B., Sr. 272 Jack Oak Point Rd., St.

Marys, Ohio: Lakeview, Ohio (Indiana Lake), Jan. 26-27; Bellefontaine, Ohio, Feb. 13-20; Columbus, Ohio (Frank Rd.), Feb. 25— Mar. 6.

Crosby, Dr. O. c/o NPH*: Ukiah, Calif., Jan. 31— Feb. 6; Glendale, Ore., Feb. 9-20; Grants Pass, Ore.; Springfield, Ore.


Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.:

Bemben, S. C., Feb. 1-6; Terre Haute, Ind. (Hull Central Church), Feb. 23-27; Columbus, Ohio (1st), Feb. 24-30; San Pablo, Calif. (1st), Feb. 14-20; Newport, Wash., Feb. 24-27.

Cooper, C. R. and Jewell. 1322 A. First Ave., Up­

land, Calif.: San Leandro, Calif., Jan. 30— Feb. 6; Bloomington, Calif. (1st), Feb. 6 (p.m.13); Spring Valley, Calif., Feb. 10-27; San Pablo, Calif., Feb. 28— Mar. 6.

Cooper, C. R. and Jewell, 402 W. Broadview Court, Rt. 5, Box 105F, Charleston, W.Va.:

Pearl River, La., Feb. 16-27.

Cooper, C. R. and Jewell, 2031 Freeman Ave., Bellmore, N.Y.:

Feb. 6; Tracy, Calif. (1st), Feb. 9-20; Yuma, Ariz. (1st), Feb. 16-27.

Crandall, N. L. and Nazarene Camp R.R. 2, Vicksburg, Miss.:

Coldwater, Ohio, Feb. 17-27; Gulfport, Miss., Feb. 28— Mar. 6.

Crandall, N. L. and Nazarene Camp R.R. 2, Vicksburg, Miss.:

Lakeview, Ohio (Indian Lake), Jan. 17-27; Florida (1st), Feb. 21-27; Flint, Mich. (West Florida), Feb. 7-13; Richmond, Ohio (Christ in Christ, Union), Jan. 28— Feb. 6; Wichita Falls, Tex. (1st), Feb. 20-27.

Cromwell, I. C. c/o NPH*: Victoria, Tex., Feb.

Gibson, Charles A. 192 Olivet St., Bourbonnais, Ind.:

Camden, N.J. (First), Feb. 14-20; Mann, W.Va., Feb. 28— Mar. 6.

Crider, Marcellus and Mary. Evangelist and Singers,

Route 3, Shelbyley, Ind.: Kurt., Ind., Feb. 3-13; Charlotte, N.C. (1st), Feb. 6-13; Fort Wayne, Ind. (1st), Feb. 14-20; Detroit, Mich. (Holcomb Conv.), Feb. 23-27; Flint, Mich. (West Florida), Feb. 7-13; Richmond, Ohio (Christ in Christ, Union), Jan. 28— Feb. 6; Wichita Falls, Tex. (1st), Feb. 20-27.

Darrell, H. E. P.O. Box 929, Vivian, La.:

New Castle, Ind. (Broad Street), Jan. 31— Feb. 6; Muncie, Ind., Feb. 27— Mar. 6.

Davis, Ray. c/o NPH*: Altus, Okla., Feb. 3-13; Delano, Calif. (1st), Feb. 6-13; Sunol, Calif. (1st), Feb. 14-20; Lakeland, Fla. (Camp Meeting), Feb. 17-27.

Dennis, Darrell and Betty. Song Evangelists and Musi­
s, c/o NPH*: Mt. Sterling, Ill., Feb. 1-6; Beardstown, Ill., Feb. 7-13; Shirley, Ind., Feb. 14-20; Punxsutawney, Pa. (1st), Feb. 23-27; Dennis, Garnald D. c/o NPH*: Indianapolis, Ind. (West Side), Jan. 31— Feb. 6; Greenfield, Ind. (Ellington), Feb. 7-13; Franklin, Ind. (Triangle), Feb. 21-27.


Donaldson, W. R. c/o NPH*: Cleveland, Miss.,

Feb. 13-20; Denver, Colo. (Thornton), Feb. 27—

Mar. 6.

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Donaldson, W. R. c/o NPH*: Cleveland, Miss.,

Feb. 13-20; Denver, Colo. (Thornton), Feb. 27—

Mar. 6.
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Wallace White, aged the partially completed New Guinea mission hospital as well as mis­administrating, along with other stationing to White.

The hospital should have been about half completed, according to the last report. The latest report, January 7, was that $1,617,550 had been contributed in the last quarter. The total as of the same date reads $118.37 per church.

Two New Guineans were injured in the storm.

Damage to the hospital, which Dudley Powers has been assigned to administer, along with other station buildings is estimated at $5,000, according to White.

The hospital should have been about half completed, according to the last progress report received. Dedication was originally planned for September; however, this delay could alter the schedule by several months.

Mrs. Fred Hawk, wife of Michigan District Superintendent Fred Hawk, was elected early in January to the General N.W.M.S. Council to fill the place on the Central Zone left vacant by the death of Mrs. Paul Updike.

The funeral for Rev. Craig Weathers, who since 1916 served as a pastor and evangelist, was held January 8 at Centerville, Iowa, following his death January 6. He is survived by his wife, Florence. There were no children.

Rev. Robert Weathers, a brother, who pastors the Northwest Oklahoma District.

The second annual Wesleyan Festival sponsored by the Washington (D.C.) First Church, February 23-27, will feature Dr. Samuel Young, general superintendent, and Dr. Paul Kinduchi, president of the National Nazarene Association and Sunday school secretary of the Wesleyan Methodist church, which has its offices in Marion, Indiana.

The hospital should have been about half completed, according to the last progress report received. Dedication was originally planned for September; however, this delay could alter the schedule by several months.

Dr. J. Howard Davis, Saint Paul, Minnesota, has resigned to continue his studies toward a Doctor of Philosophy degree in psychology and pastoral counseling at Boston University. He continues to speak on weekends at area churches.

Rev. Albert D. Stiefel, after pastoring for seven years in Winthrop, Massachusetts, has resigned to continue his studies toward a Doctor of Philosophy degree in psychology and pastoral counseling at Boston University. He continues to speak on weekends at area churches.

Dr. Leslie Parrott, and eleven-year-old son, Roger, were in Kaiserslautern, Germany early in January for a revival meeting in the church there. Rev. Rudi Quiram is the pastor of the German church; he formerly was a member of the Portland (Oregon) First Church where Dr. Parrott is pastor.

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GOD, THE SON

Romans 3:21-26; Hebrews 10:19-22; Ephesians 1:3-8 (January 30)

- Grace—The Greek word is charis. It had three stages in its ancient usage. First it meant “gracefulness.” Then it signified “graciousness.” The third stage was the Pauline emphasis on “grace” in the sense of the unmerited favor of God.

Every Christian glories in the grace of God, that saves him from his sins. But God’s grace should make us gracious. A holiness that is boorish, rude, and crude, is not New Testament holiness. It is said of Jesus that the people “wondered at the gracious words which proceeded out of his mouth” (Luke 4:22). Do they marvel at the gracious words which come out of our mouths? Or are they repelled by the ungracious things we say?

Perhaps we should not forget that charis first meant “gracefulness.” There is no virtue in trying to look like a “scarecrow.” And certainly it doesn’t help in soul winning.

- Redemption—This is the central emphasis of the Bible, both Old Testament and New. It is what scholars today call “salvation-history,” shown in God’s dealings with Israel and preeminently at Calvary.

The Greek word is apolytrosis. It is compounded of apo, “from,” and lytos, “ransom.” The verb apo­lytros means “to release on payment of ransom.” So the noun here means “a release effected by payment of ransom.”

This points to a custom which was prevalent in the first century. “The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury. . . . The slave is now the property of the god. . . . Against all the world, especially his former master, he is a completely free man.” (Deissman, Light from the Ancient East, p. 322).

- Propitiation—The Greek word is klistheron. It is used in the Septuagint (Greek translation of the O.T.) for “the mercy-seat”—the cover of the ark in the Holy of Holies of the ancient tabernacle. Here once a year, on the great Day of Atonement, the blood of the sin offering was sprinkled, to atone for the sins of the people. Christ is our Mercy Seat, whose own blood was sprinkled for us.

I wonder if you could give me some help in dealing with those who believe that one must have water baptism to be saved.

A complete answer would be beyond the limits of our space. For that I might refer you to the paperback book by William C. Irvine, Heresies Exposed, the chapter entitled “Baptismal regeneration,” by J. H. Todd. You may order the book from the Nazarene Publishing House. It lists at $1.35, and covers twenty-five of the more prominent present-day doctrinal deviations.

First, let it be clear that baptism is a divinely ordained sacrament of great meaning. It is an outward sign of an inward grace,” to be administered only to those who testify to saving faith in Jesus Christ.

Every indication in the New Testament is that adult baptism followed salvation by faith. It never accompanied it. But if baptism comes after the new birth or conversion, it cannot be a necessary requirement for it—however important it may be in giving testimony to what God has done in personal salvation.

Were baptism essential to salvation we would hardly read in John 4:2 that “Jesus himself baptized not.” although He said to many, “Thy faith hath saved thee,” and, “Thy sins be forgiven thee.” Nor would Paul have said, “I thank God that I baptized none of you” with the exceptions that he notes.

We were baptism essential to salvation, the thief on the cross was lost, as well as all babies and children who die before reaching the age of accountability. So would be the Quakers and most of the members of the Salvation Army.

There are many statements of the basis of salvation in the New Testament which make no mention of baptism at all. Among these are John 1:12; Acts 10:30-31; Romans 5:1; 10:8-10; Galatians 6:15; Ephesians 2:8-9; 1 John 1:9.

As to verses quoted in favor of baptismal regeneration, let it be noted that most of these stress the importance of baptism, but do not necessarily indicate that it is something which must happen before or at the time of conversion. The “water” of John 3:5 is either water as a symbol of the Spirit or, more in harmony with the context, water as standing for the natural birth.

Even in Mark 16:16, it is evident that it is faith which is the indispensable condition for salvation: “he that believeth not shall be damned,” not “he that is not baptized.”

I Peter 3:21 indicates “the answer of a good conscience toward God” is the essential respect in which baptism is not related to salvation.

Do you think it proper to applaud (clap hands) in special singing in the Church of the Nazarene every time the singers come up front to sing or when they complete a song?

I do not.

It is far more in keeping with the nature of worship to voice approval of a special number with a good “Amen,” or “Praise the Lord.”

I hope you have overstated the case, or that the practice will be speedily and quietly dropped.

My husband and I were both married before, and each divorced because of the adultery of our previous partners. Our marriage has been a very happy one. After we were converted, we explained our marital situation to the pastor. We have been thinking about joining the church, but have recently learned that some of the members think we are living in sin and should not belong to the church or take any part in its services. Your answer to this question is very important to us, for we want to know the truth and will act accordingly.

If what you say about your divorces is correct, according to Matthew 5:31-32 and 19:7-9 as interpreted in the Special Rules of the Church of the Nazarene (Manual, 1964, paragraph 38, page 47) you are eligible for membership in the Church of the Nazarene.

Those who would construe your state as barring membership or participation in the church are placing their own interpretation on the matter and are out of harmony with the position of the church as published in every Manual since 1907.

I am aware that there are those who refuse to admit the validity of the exception clearly stated in Matthew, or who try to interpret it to mean only annulment because of premarital unchastity. I believe such are mistaken in this, and that the church is correct in teaching that adultery is the scriptural ground for divorce with right of subsequent remarriage.

Conducted by W. T. PURKISER, Editor
NOW is the time to consider

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