

# AROUND

WITH THE SUPERINTENDENT

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In addition to the churches previously reported, we have included the following churches in the visitation program on the matter of church union: Amherst, Westchester, Moncton, Saint John, Perth, Bristol, Gordonsville, Glassville, Black's Harbour, Meductic and Woodstock. Meetings of the Alliance Executive, the Foreign Mission Board and a number of committee meetings, along with preparations for the visit to our Mission Fields, made it necessary to suspend the visitation to the churches until our return from Africa.

During the past month it was my privilege to drop in on the evangelistic meetings at Black's Harbour where we appreciated the ministry of the evangelist, Rev. J. A. MacKenzie. On another Sunday we supplied the pulpit in Moncton. On both of these occasions it was a joy to fellowship with the people of these churches in a spiritual atmosphere. The program of the current church year has afforded me more opportunities to share in the Sunday services of

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sion that salvation and sanctification each constitute identical experiences in all. There is growth and maturation within each experience. Paul himself certainly went through stages of religious knowledge and experience.

(2) A second suggestion for restating our theology in more up-to-date terms is to take greater advantage of the current movement of psychology. There are heartening signs. Godly men such as Donald F. Tweedie, who heads the new school of counselling in connection with Fuller Theological Seminary, and Paul Tournier, the Swiss psychiatrist, are leading lights. Their writings indicate some beginning facts we have learned about the human personality; there is, of course, a great deal left to learn. Perhaps before long we will be able to remove the string on the box called Personality, and have a clear look inside. Time and research will tell.

There is a group of young psychologists rising to stature within the Holiness Movement itself. We look to you as our friends. We need you. We like to think we have your help in unravelling some of the secrets of human personality that puzzle us. We hope that those of us who are in the know will provide a wholesome environment in which you can make your utterances.

(3) Thirdly, let us make a concentrated effort to speak in absolutely clear and simple language. It seems to me W. E. Sangster developed the gift of simplicity as well as any in our Holiness Movement. An example is his Westminster Pamphlet No. 6, **You Can Be A Saint**, which is written for laymen, and makes crystal clear just what Holiness is all about. Let us imitate his simplicity. A vast amount of confusion which typifies our movement would disappear if the fog of language were cleared. A trick of the devil is to divert people from the experience of Holiness; one sure way of diverting them is fuzzy preaching or complicated theological statements.

Much more could be said about theological restatement. Some would want to include the fact that certain of our historic terms must remain a part of a permanent vocabulary, in which case we must prepare our people for understanding through careful definition. But it is enough to say now that doctrinal clarification would do as much as

the home church than usual and we have been most grateful for the helpful and challenging messages of the pastor, Brother Cameron.

By the time this reaches our readers, if plans work out as they are now set up, I will be enjoying the fellowship of our missionaries and the African Church at Bethesda Mission. We expect to leave Saint John, Tuesday evening to fly to Halifax where we will board a jet flight to London. After a couple of days stop-over, we will continue our journey via Salisbury to Livingstone where we expect to meet the Superintendent of our Rhodesian work, Rev. Harold Kierstead, on Saturday morning, March 27. After a couple of weeks in Rhodesia, we will be flying to Johannesburg and a three week visit of the work in South Africa. We count it a great privilege and an honour to represent our Alliance as we greet our brothers and sisters in Christ who make up the African Reformed Baptist Church. We solicit the prayers of our people that this visit will prove profitable to the work of the Kingdom both at home and abroad.

H. R. I.

any single factor in building the new image our Holiness Movement must have if it is to communicate relevantly to our contemporary world.

**IV. RENEWAL: Are we opening the door to renewal?** The revival we so long for is as close to us as the possibilities of grace. We are living in a day of exceeding evil, just the kind of day James S. Stewart of Edinburgh says is the seed-bed out of which revival springs. Couple those facts with these, that the Spirit has poured Himself out on mankind in recent days in a most unusual way, and that our Holiness Movement has John Wesley and the eighteenth century revival as its background. We have, in fact, every reason to expect renewal.

But if renewal is to have an open door into our Movement, there are certain things we must keep in mind. (1) First, God in His sovereignty will come as He sees best. That may be in a way quite different than we expect Him. It is a most interesting historic fact that revival has come in a variety of ways: through St. Francis of Assisi, a Savonarola of Florence, a Luther of Germany, a Calvin of Geneva, a Knox of Edinburgh, a Wesley of England. In our own day some of the signs of renewal are coming from the most unexpected sources.

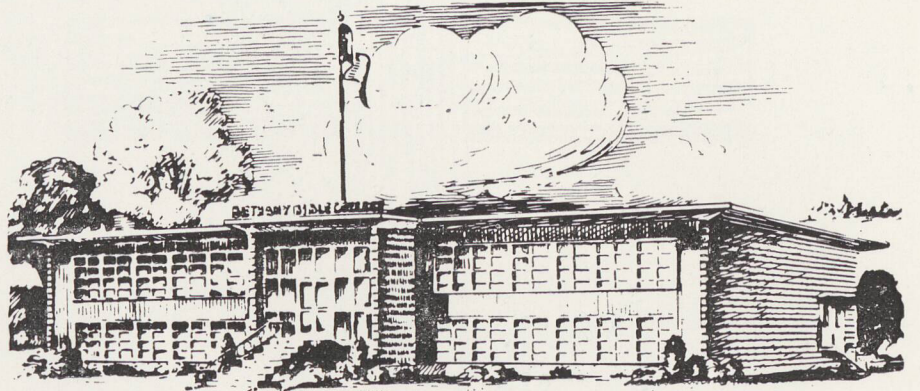
It appears, by the way, that the small organic group is an especially good instrument of renewal in our day.

(2) Second, we must emphasize in our teaching and preaching that the real purpose of the infilling of the Spirit is to **witness**. To witness productively that is. But as it is, the Holiness people are frequently way behind others in effective witness. The cure for powerlessness is the infilling of the Holy Spirit, initially, yes, and daily too. Many in our congregations have not really experienced an initial confrontation of the Spirit. Others have known the Spirit in the past but are no longer alive and growing in God. When people are filled and freshly filled, there is release, outgoingness, and increased fruit of the Spirit.

(3) Finally, let us pray for effectual prayers. I love to think of a man like Praying Hyde whose prayers were the effective means of converting hundreds in India. He missed meals, sleep, and fellowship when necessary to pray through for his Indian friends. He saw revival, a revival a missionary friend tells me is still in motion. A

man who prays like that does so at the touch of God's Spirit. It is a gift. It is a gift that produces converts even in the most difficult of circumstances.

How is it that outsiders are made insiders, and believers sanctified? By prayer. There are no converts without prayer. Could it be there are some who have no one to pray for them specifically and by name? Prayer-produced Spirit-filled Christians are in turn the instruments of God to bring revival. Then let us pray earnestly for renewal in our time.



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## OBITUARY

**Burpee Dow**, son of the late Rev. H. S. Dow passed away February 7th after a short illness. He leaves to mourn his wife, Jennie Evelyn, his mother Hulda M. Dow, a brother Dr. Edward Dow and three sisters, as well as six sons. The largely attended funeral was conducted at the Reformed Baptist Church, Hartland by the pastor, Rev. H. E. Anderson. To the sorrowing ones we extend our sympathy.

## WEDDING

**Grant-Soucy.** Donald Malcolm Grant and Paulette Christine Soucy were united in marriage at the Reformed Baptist Parsonage, Hartland, N. B., by Rev. H. E. Anderson.

**Porter-Goudey.** On February 13th, John Robert Porter and June Carol Goudey were united in marriage at the Reformed Baptist Church, Brazil Lake. Rev. Jack Dow officiat-

## BULLETIN

REV. H. R. INGERSOLL  
ARRIVED IN AFRICA  
SATURDAY, MARCH 27th