

AUGUST 4, 1965

# Herald of Holiness

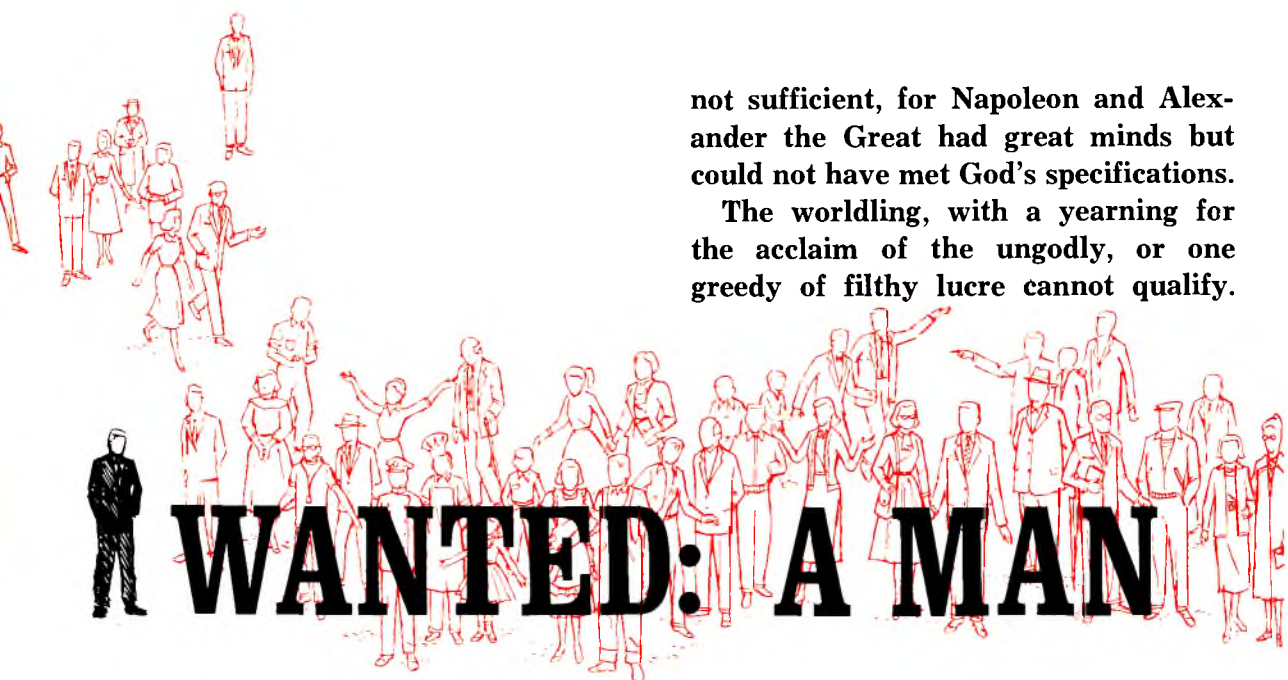
"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



Parents and Homework  
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Webster Groves  
Church of the Nazarene  
Missouri District



# I WANTED: A MAN

not sufficient, for Napoleon and Alexander the Great had great minds but could not have met God's specifications.

The worldling, with a yearning for the acclaim of the ungodly, or one greedy of filthy lucre cannot qualify.

IN THIS socialistic age it may seem a bit strange to find God and His Church seeking for an individual.

In the Church of the Nazarene there is a constant need for men to fill the pulpits of our churches in an ever-expanding program of evangelism. Our program for this quadrennium envisions five hundred new churches. In this four-year period we should find at least five hundred new ministers. To fail at this point would jeopardize our outreach, and seriously cripple the cause of holiness.

What kind of man are God and His Church seeking for?

Of course, good health is a great asset, but a good athlete alone cannot meet God's requirement. "For bodily exercise profiteth little" (I Timothy 4:8). He must be more than this.

A well-trained mind should characterize this man. But this in itself is

The man God and His Church seek must be Spirit-filled. He should be the product of a Spirit-filled church. The prophet Joel indicated this as the source of ministerial supply. Said he, When the Spirit is outpoured upon

*General  
Superintendent  
Powers*



the Church, sons and daughters will prophesy (Joel 2:28).

We should all ask ourselves, How long has it been since someone has responded to God's call to special service in our home church? The answer will be found in a mighty outpouring of the Holy Spirit. The preacher or missionary is the product of the Spirit-filled church.

# The Pentecost of Romans

By MAYNARD JAMES, *Evangelist, British Isles South District*

"THE PENTECOST OF ROMANS" is an apt title for the eighth chapter of that wonderful Epistle. It stands out in marked contrast to the seventh chapter, in which the Holy Spirit is not mentioned once. But in the eighth chapter the Holy Spirit is referred to not less than nineteen times. Therein lies the secret of the amazing difference between Romans seven and eight.

In chapter seven is stark tragedy. It is the portrait of a man at war with himself. He fights the worst of all conflicts, that of *civil war*. He is divided, defeated, and in despair. Although deeply religious, he has a "split" personality. Listen to his confession: "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind" (vv. 22-23).

Such a civil war ends in abject *defeat*, "bringing me into captivity to the law of sin which is in my members. . . . For the good that I would I do not: but the evil which I would not, that I do. . . . I am carnal, sold under sin" (vv. 23, 19, 14).

And such defeat leads to *despair*. The defeated warrior wails, "O wretched man that I am!" (v. 24)

Man cannot be happy while he is a slave to sin. God made him to be a king, a conqueror, a glad soldier. And so man can never rest satisfied until he has found the secret of victory over sin.

During one of my visits to South Africa, I listened to the striking testimony of an influential Christian farmer. He told me of that sad period in his life when, in spite of all his efforts to live a victorious Christian life, he repeatedly sank into grievous failure. His besetting sins were tobacco and a vile temper. So vicious was his temper that native Africans did not want to work for him. Although badly needing employment, they were most reluctant to serve this professing Christian farmer.

Mr. K. confessed to me that at times his despair was so great he contemplated suicide. More than once he took his gun to shoot himself, but every time he did so he was restrained by a voice which clearly said, "Eternity."

Then one glorious day there came a complete transformation to this farmer. While praying alone and reading God's Word (it was the promise of Jesus in Luke 11:13), he entered by faith into Romans eight! The spiritual revolution in his life was so remarkable that the natives for miles around radically changed in their attitude to him. Now

they sensed the love of God in his heart towards them, and so they eagerly sought employment on his farm. Instead of anger in his heart for the natives, Mr. K. sought to win them for Jesus Christ. Through his sanctified efforts a mission station was raised up, and today it is the North Carolina Mission Center of the Church of the Nazarene!

If chapter seven of Romans is one of stark tragedy, chapter eight is one of scintillating triumph. Again there is the picture of a man fighting a fierce battle with tremendous odds against him. But he is not engaged in a civil war; rather does he fight in a foreign assignment against an enemy from outside. And he emerges more than conqueror. Defeat has changed to victory's ringing cheer. Why?

Because of the incoming of the Holy Ghost to fully possess a consecrated disciple of Jesus Christ. Exulting in the manifold benefits of the Spirit-filled life, Paul exclaims:

*I have freedom.* "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (v. 2).

*I have guidance.* "For as many as are led by the Spirit of God, they are the sons of God" (v. 14).

*I have assurance.* "The Spirit itself beareth witness with our spirit, that we are the children of God" (v. 16).

*I have power in prayer.* "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (v. 26).

*I have a glorious future.* "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (v. 18).

On the Cross, Jesus not only bare our sins, that we might be pardoned; He also took there our "old man," that "the body of sin might be destroyed, that henceforth we should not serve sin" (6:6).

But that victory is ours only when the Holy Spirit does *in* us what Jesus did *for* us at Calvary. Because of His perfect work on the Cross, Jesus was exalted to the right hand of God's throne; and having received of the Father the promise of the Holy Ghost, He has now shed Him forth abundantly (Acts 2:33).

Only through the indwelling Holy Spirit can we

enjoy this life of abounding victory. It is something to be *received*, not *achieved*. We can never live this life of victory by *imitation*; it comes only by an *indwelling*.

Let the weary, defeated soul come now to the Christ who purchased the victory and who alone can fill with the Holy Ghost. Let him ask just now, with an obedient, trusting heart. The Lord will answer immediately.

While campaigning not long ago in a northwest American city, a fine young preacher came to see me. He was the minister of a community church and had labored hard to win souls for Christ. Conscious of frustration and wrong tempers, he longed for an experience of perfect love—of victory in the Holy Ghost.

His opening remark to me was significant. "I want," said he, "to graduate from Romans seven to Romans eight."

Then he told me of his search for entire sanctification. He had read books on the subject and had prayed fervently for a life of constant victory. But this pearl of greatest price had eluded him.

It was evident to me that this earnest young man was fully consecrated to God. He had obeyed the apostolic injunction in Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . And be not conformed to this world."

But he was still outside the blessing of Romans eight. Consecration in itself had not brought the coveted gift of purity and power. What this young minister now needed was appropriating faith in the promises of God. So I not only read to him

the glorious words of Romans 6:6 and I Thessalonians 5:23-24; I also pointed him to Galatians 3:14; Acts 15:8-9; and Acts 26:18: "That we might receive the promise of the Spirit through faith"; ". . . giving them the Holy Ghost . . . purifying their hearts by faith"; ". . . sanctified by faith that is in me."

I endeavored to show him that it is by simple faith in the faithfulness of God that we enter into the experience of Romans eight.

The young minister saw the truth, then dropped on his knees and, with childlike simplicity, claimed his inheritance in Christ. He arose with the glad assurance of victory in the Holy Ghost.

He had graduated from Romans seven to Romans eight!



## For Poor Visibility

**VISIBILITY WAS POOR.** There was fog all around. I could see nothing above me, nothing in front, nothing below—nothing, absolutely nothing—except the wing of my plane! It was not a jet, was comparatively small, with only *two* motors!

Naturally, a feeling of apprehension gripped me. When we hit an air pocket the feeling momentarily was akin to fear—even panic. It didn't last—the fear I mean—nor the fog. It cleared a little. I could see *something*, even before we landed.

The landing was perfect. There was a good pilot at the controls.

I had been in fog before; probably will be again. Sooner or later it always clears. I enjoy the ride, and there's the final landing to look forward to.

We have a good Pilot. His skill is in no way hampered by our poor visibility. There's radar, you know. Let's keep our flight entrusted to His hands—and rest, even in the midst of the fight—or the flight.

"There remaineth therefore a rest to the people of God" (Hebrews 4:9).—*Mary E. Latham, Kansas City, Mo.*

### The Cover . . .

*The beautiful Webster Groves Church of the Nazarene in suburban St. Louis, Missouri, is one of the outstanding church buildings on the Missouri District and in the denomination. Rev. J. W. Burch is the pastor. The Missouri District—Dr. E. D. Simpson, superintendent—covers the eastern half of the state of Missouri. It has 85 churches with 6,106 members and an average attendance in Sunday school each week of 7,009. Total giving last year was \$958,587, with \$99,238 for general interests.*

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# From Defeat to ICTORY

By **JAMES MACLEOD**, *Pastor, Dromore, North Ireland*

ON A RECENT SUNDAY, I conducted a funeral, for funerals are often held on Sundays in Ireland. In a packed house and a crowded cemetery we helped to bury all that was mortal of a friend for whom much prayer had been made.

He had had a reputation in this community for hard drinking, and indeed his death at under sixty years of age was directly due to his enslavement to this great evil. He was a strong man, able for the hardest work, and gloried in his unusual ability to undertake the heaviest tasks. Several times he barely escaped death, wrecking his car in a ditch or round a tree, for although a skillful driver while sober he drove dangerously after drinking.

A few years ago he emigrated to Australia, together with his wife. Soon he got into a good job out there. Alas, he also got into the worst kind of colonial life, and drank much and often. Years of this kind of living surely take their toll, and he had to fly back here to undergo a very serious stomach operation.

Facing the hospital did not stop his drinking, and although the operation was successful, he was left without strength and with little hope of recapturing any. He was allowed to go home but continued his drinking, with the result that soon he landed back in the hospital. He was so weak and suffered so much agony except when drugged that he knew that so far as human help was concerned his case was beyond hope.

His wife, a truly devoted helpmeet, had been saved, had joined the Church of the Nazarene, had been baptized gloriously with the fiery Holy Ghost, and was praying earnestly for him. He had professed to find the Lord many years ago, but had soon fallen away, although claiming that mercy would be his at the end of his days. Occasionally while under the influence of drink he came to get his wife from the prayer meeting so that he might see her home. Sometimes he sat in the meeting, intoxicated; but neither his wife, nor the pastor, nor the Lord, gave him up to the enemy, but in faith prayed for his repentance. After years of grief and much sorrow the Lord succeeded, as with the thief on the cross, in delivering another weary and heavily laden soul.

During the war the man joined the Royal Air Force and attended to quite important duties there, as well as setting the pace in canteens and other

drinking places. After many narrow escapes from death he returned home and, in spite of continued drinking, always held down a good job. His general reputation was high, but in his leisure hours he was a slave to alcohol.

Extreme and continued weakness, and the steady application of the truth by the pastor and others, plus the pressure of the Holy Spirit on his troubled mind, ultimately brought him to contrition and a longing for peace with God. He lost all his hardness and arrogance. Confidence in himself died out, and he was willing for the other men in the ward to know that he was now a humble suppliant for the grace of God in Christ Jesus.

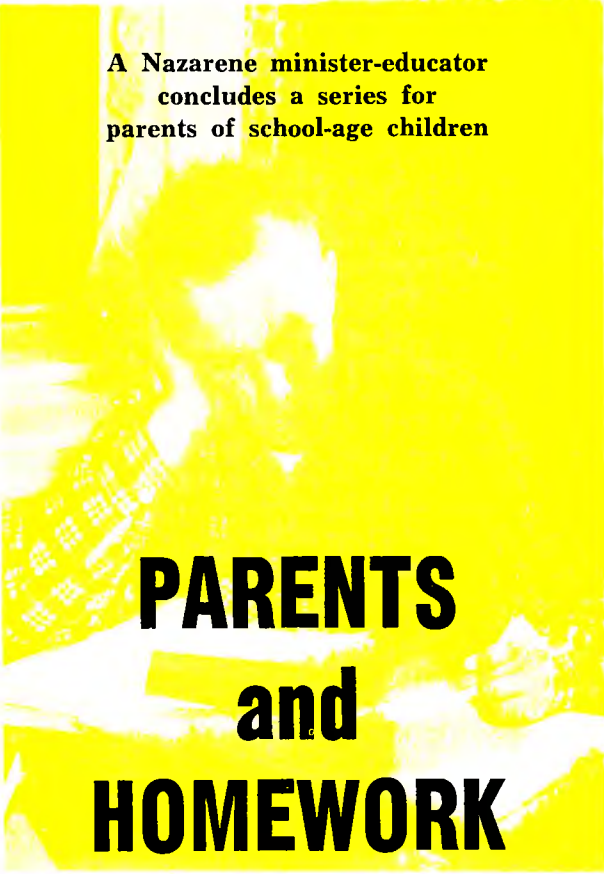
Tearfully he would speak to his wife, and to the pastor, of his great sorrow over his wasting of so many precious years, yet declaring his gladness to know from personal experience that the Lord was of great mercy and love.

He had been a heavy smoker for years, but some time before his death he gave up tobacco and sought to adjust his whole life to the will of God. He told the other patients and visitors that he was ready now to live or die, and said he was willing for the Lord to decide which it was to be. A little later he said he believed the Lord would take him home to heaven, and, although somewhat timid, believed he would be accepted in his Saviour's name.

He had many friends and relatives who respected him despite his big defect, and there were several hundred people at the churchyard for the burial. It was satisfying indeed for the pastor to declare that grace had conquered in the life of our absent friend, and another soul, much battered by sin and the devil, had at last entered into peace and into complete resignation to the love and will of God before leaving this old world for a better one.

The devoted wife had nearly lived in the hospital for weeks, nursing and caring for her husband, endeavoring to exemplify the continued love of God for him in spite of his sinfulness, and without fainting believing for his salvation. At the funeral it was plainly manifested that the Lord was upholding her in sweet peace, and thus she gave witness to all sympathizing friends of the power of divine grace.

How wonderful is God's grace in bereavement and in death! Reader, have you the assurance of such grace in your soul? Now?



**A Nazarene minister-educator  
concludes a series for  
parents of school-age children**

# **PARENTS and HOMEWORK**

**By WILLIAM J. NICHOLS**

Fort Wayne, Indiana

HOMEWORK is a matter of concern not only to children but to parents. It is the writer's opinion that many times the assignment of homework is overdone, especially at the elementary level. In the higher grades where the class time is needed for lectures and lab work, more homework may be in order.

But the giving of homework just for homework's sake or because in some vague way "it's good for you" doesn't always make sense. Sometimes teachers give homework because it is expected by parents, and parents expect it because they had to do it—and on it goes. Homework does seem to be here to stay, though, for the time being. So what can a parent do to help?

Perhaps the first thing that one should do would be to check with the teacher near the beginning of the year to find out what is expected of your child. And then you can try to supplement the teacher's program.

One of the standard questions of the parent each evening should be, "Have you done your homework yet?" The writer would suggest that the child be given some time for outside play after school, and then the homework should be done before any evening televising.

At the elementary level, a child should not be

expected to spend over an hour, or at the very most an hour and one-half each evening on homework. If your child is spending more time than this, perhaps a conference with the teacher is needed.

Probably the most frequently heard complaint from parents in regard to homework is: "I don't know how to help my child because of these modern methods that are used now." Things haven't changed as much as one might think. The emphasis now is more on learning to do things with understanding rather than through rote drill.

The field of mathematics would seem to be changing the most. If you have a child attending a school that is using modern math, then you may have some trouble helping. But the main thing a parent can do is to provide the gentle prodding and needed encouragement. If the child needs more help than that, one can try to guide him with a little help but should be careful to let him do all of which he is capable.

One of the best things that a parent can do is to see that the child has an out-of-school reading program. The chief skill that a child needs to acquire in elementary school is that of reading. To a great extent, most of his other academic subjects depend on his reading ability. And one of the best ways to develop the reading skill is to read constantly. So the writer would suggest that you have books available for your child—either from the school library, the public library, or your own.

We wonder if the coming of television has caused our children's reading ability to be limited. We, of another generation, read to entertain ourselves when we were children and thereby built up our reading ability. But our children tend to watch television instead of reading for their entertainment. Thus they are not building the reading skills as their parents did. So it might be well for those of us who are parents to see that our children spend some time each day reading a good book, if the other homework does not take too much time.

There is one other thing which the writer would suggest and that is for parents to provide their children with a good children's encyclopedia. It is good if the child can be stimulated to read further into subjects which have aroused his interest. Many of the public schools use *Compton's* or *World Book*. Either of these is excellent. If one buys the least expensive binding and resists buying the other frills, a set of these can be acquired rather reasonably.

Once you have purchased a set, see that they do not become furniture pieces or dust collectors. But challenge your children to supplement their school activities with research. And as questions arise in class or at home, use the books to find answers and information. Your children will become informed and learn to enjoy doing some simple research, and be able to make worthwhile contributions in class.

These are a few of the general things which a parent can do to help. A set of specific rules might be somewhat hard to give since each situation tends to vary in some degree. Our society today is very competitive. Our capable young people are being pushed harder and faster academically than we were a generation ago. A helping hand could make a lot of difference to your child.

*Lord . . . Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety (Psalms 4:6-8).*

## "He Carries a Burden"

By GERALD C. EDDY

Pastor, Grace Church, Hiram, New York



A FRIEND SAID, in speaking of a certain minister, "He really carries a burden." This is as it should be. There is a burden for everyone to carry, if we will but shoulder the load and get on with the task.

The sinner, though he may not be aware of it, carries the burden of his sin. It is weighty, at times nearly driving its hapless victim to an untimely end. At conversion, when this burden of sin is disposed of through faith in Jesus Christ, the newborn Christian experiences great joy, peace, and lightness of heart.

As the Christian experience progresses, the joy and "peace of God, which passeth all understanding" (Philippians 4:7) continue to be a part of daily Christian living. In the process of time and Christian experience, the Christian assumes a new burden. He may be almost unaware of its presence at first.

His first impression may be that he has lost out with God. This could be the situation if he has turned from his first love. However, our new Christian is continuing steadfast and obedient in his faith, but also becoming aware of a new burden—quite different from the burden of sin which he bore before. Jesus said, "Take my yoke upon you, and learn of me" (Matthew 11:29).

The Apostle Paul was aware of the burden that he carried and speaks of it. He carried a burden for the Jews, for he declared: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:1-3). Again he declared, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1).

Laymen, too, carry burdens. There is the necessary burden of providing adequately for the needs

of an active family. We must provide all the necessary things: food, shelter, education, and a spiritual atmosphere within our homes. We try to provide along the way some of these extra things as vacations, boats, cottages, and a multitude of other consumer goods that make life more attractive. The danger is that the "extras" assume the role of the necessary. The spiritual atmosphere seems to be the first to suffer at the hands of the "extras."

A second area in which Christian laymen shoulder a burden is in regard to their church. There is the burden of evangelism. Each of us must be concerned that men and women and children are brought to Christ through the varied ministries of our church.

This burden we can ably carry by maintaining regular devotions and an active prayer list, praying specifically for certain persons. As we pray, we will discover that the Sunday school class has suddenly become a place where people are led to Christ. Even those social times around a cup of coffee may be turned into a time when a hungry soul partakes of the Bread of Life and drinks of the Living Water of Life.

Then there is the burden of financial responsibility for our local church, the district program, and the general church resting upon our laymen. This is an area that requires of us much prayer, but also faithfulness in stewardship for Jesus' sake. Along with our hearts, our pocketbooks must be on the altar. I am glad that even while I was a layman God led me into 10 percent giving. Through the years God has wonderfully blessed us.

It is right that we should be yoked together with Christ, and share in the burdens of His kingdom. I have suggested a few, but there are many more. Let us covenant with God to carry His burdens well. He is depending on us. Think it not strange when He burdens your heart, but carry that burden, rejoicing that you are found worthy.

A Herald

Personal-Experience Feature

# Lost a Religion but Found Christ



*The Ferrioli family*

By **RALPH J. FERRIOLI**

Pastor, Port Elizabeth, New Jersey

AS A ROMAN CATHOLIC, I believed that my church was the Apostolic Church and the only genuine religion in existence. The Protestant churches were but a deviation from the true Church and, of course, wrong in their teaching of the Word. I substantiated my stand against Protestantism by pointing out their varied and numerous denominations. To me, this illustrated a confused, blind, and perplexed people groping for truth. As a sincere Catholic, I had a burden for my Protestant friends and did everything in my power to lead them back into the true fold.

My interpretation of "holiness of life" was the perpetual cleansing from sin by the means of confession and receiving of the Eucharist—Holy Communion. I recognized sin in my heart and sought for deliverance. One constant question kept seeking an answer regarding my relationship with God. I kept asking God why I could not know Him in some measure of reality. "If You can make the heavens and earth with all their beauty, why is it not possible for me to know and fellowship with You personally? Why must I seek a relationship with You through the priest, saints, and Mary? Why must I be so uncertain that You hear my prayers?"

While in high school two of my friends made

application to a Catholic seminary to study for the priesthood. I too desired to attend. When the applications came back, my two friends were eligible but I would have to finish high school. Within the next year I was enveloped in the whirlwind of teen-age "sowing of wild oats" and felt unworthy to wear the vestments and have the responsibilities of a priest.

In my early twenties I met a special girl. That was bad, because I was going to be a bachelor. What made the matter more complicated, she was a Protestant. After two years we planned on marriage and I was firm in my religious stand. She would become a Roman Catholic or there would be no marriage. My wife, a little young and in love, consented to take the vows and training of the Catholic church. How wonderful I felt to think I had led someone out of dark Protestantism into the glorious light of true salvation in the Church!

Shortly after our marriage, war broke out and I went to war. While I was in the navy our first child was born and we named her Elizabeth Anne. Also, while in the navy, I organized a Miraculous Medal Club in honor of Mary. Each subscriber would receive a medal of Mary to be worn around the neck. All funds were sent to Pennsylvania for the erection of a statue to Mary. I mention this only to reveal my profound faith in Catholicism. During the war I continued to search for a better relationship with God.

After the war we moved to Melrose, Massachusetts, and it was there that my wife was asked to attend a Sunday school contest at the Church of the Nazarene. She began to attend with Elizabeth Anne, and I began studying Catholicism to show her the mistake of attending a Protestant church. My wife was beginning to see something in that group of people that she never knew existed.

One Sunday morning she informed me that the Reverend Mr. Fallon, pastor of the church, had invited himself to supper. Well, I thought he had a lot of nerve, but then said, "Let him come. I will convert him to Catholicism." Following the supper meal, I immediately began telling Mr. Fallon all about the Catholic church and her rightful place to Christ and the world. Not once did he argue any points I made. If he had done so, I believe I would have taken the defensive and it would have become an argument rather than a testimony. This is a good point to remember when dealing with anyone about his soul.

He listened patiently to me, and when I had finished my discourse he said, "I can see that you know *about* Christ, but do you know Him personally? You can know about George Washington through secular history and can learn about Jesus through Bible history. But did you ever meet George Washington? I tell you that you can meet and know Christ Jesus personally."



He opened a Bible and began reading the scriptural account of the conversation between Jesus and Nicodemus: "Except a man be born again" (John 3:3); "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6); "If any man be in Christ, he is a new creature" (II Corinthians 5:17). Mr. Fallon was telling this Catholic that he could have a new nature "renewed in knowledge after the image of him that created him" (Colossians 3:10), and that he could be born of the Spirit into a fellowship with God.

My conception of sin was an act, like immorality, lying, and stealing, and I would confess these acts. But I learned that sin is more than an act; it is an inheritance. We must pay for sin by death. "For all have sinned, and come short of the glory of God" (Romans 3:23). The Son of God died to pay the price for sin and we are saved by accepting His ransom for us. Thus, apart from Christ, all are lost and must be saved. This was a profound revelation to me, and I marvel at the love of God for man.

Mr. Fallon left that evening little realizing what he had accomplished for Christ. Upon retiring I knelt to recite my rosaries, only to find the words repeating themselves in my mind—"You can know Christ personally—you can be born from above." Could this be a reality? Could I know Christ experimentally?

I went to the little Church of the Nazarene with my wife the next Sunday because I wanted to know more about it. If it was real, I wanted it, no matter what the cost. If it were not true, then I would have more evidence to disprove Protestantism. In the third Sunday service in January, 1948, after my hearing the Word proclaimed, a strange con-

viction fell over me and the guilt of all my sins pressed in on me. An invitation was given to come forward and accept Christ. I could not stay in my seat and pressed forward to the altar with my wife following. We knelt at that altar with a determination to find God, and prayed until we had an experience that we have never gotten over to this very day—because it is real!!

Of course I lost fellowship with my family and Catholic friends, for they did not rejoice with me over this newfound love. Instead I was called a "turncoat" and a "fool." Even the priest announced that it would be a sin for any to listen to my story.

In July, 1948, during a New England camp meeting, God called me to preach. This presented a battle, for I was twenty-seven years of age, had an excellent position, and was happy as a layman. After many anxious hours for two weeks at camp meeting, I finally said, "Yes, Lord, not my will but Thine be done."

In college years at Eastern Nazarene College many strange and wonderful miracles happened to us. At the end of my third year at college my wife had a physical breakdown and was hospitalized for many weeks. X rays were taken of her lungs and spots were found. After consultation, I was allowed to take my wife home with the understanding that she was to return for more X rays the next week in order to determine what course the doctors would take in treatment. We both prayed for God's healing touch and she was anointed. She returned to the hospital and had a new series of X rays taken of her lungs. I received an excited call from the doctor (a Christian) that all of the X rays were negative and not a spot could be found. We wept and praised God for

## The Bible and the Book

**A WEALTHY JAPANESE PHILANTHROPIST** once said to a Christian, "I am a Confucianist. There are a lot of things about Christianity that I don't understand. But there are two things that are outstanding in your program, and appeal to me. One is your Bible. One was given to me years ago, and I have read some of it nearly every day since. It is the greatest Book ever written. I wish there was a copy in every home in Japan. The other thing is your Bible school where young and old gather to study this Book. I wish every person in Japan had the opportunity to attend a Bible school. It would be the greatest thing for business integrity and morality that could possibly happen."

The Nazarene Bible college is dedicated to the task of helping more people understand and accept the Bible as the Guide of life. It thus becomes a part of the total program of the church, which is dedicated in its entirety to the same purpose. Adequate support of the Bible college is both our privilege and our responsibility.

—HARDY C. POWERS, *General Superintendent*



His goodness and have continued ever since.

The Lord has done so many wonderful things for us, too numerous to mention in this space. We knew that when we would take our first pastorate He would not change. Just before our first pastorate a son was born, and we named him Mark James. Our first pastorate was a home mission work with only a run-down hall in which to worship. We purchased a fine parsonage that had a carriage barn located in a perfect spot for a chapel. While remodeling the barn into a beautiful chapel, we held services in the front room of the parsonage. It was there that a fine group of young adults were won to Christ and began helping us complete the chapel. One of the converts, a Roman Catholic employed as a technician and guard at a state prison, later felt the call to preach. He studied for the ministry and today is pastor of that same church. He built a beautiful plant over the chapel, which is now the vestibule. It was through him that I was able to conduct a weekly Bible class at the prison in which a number of inmates were

converted to Christ.

A group of Dartmouth students began coming to the chapel and great things began to happen. These young men accepted Christ as Saviour and started testifying of His grace until a revival broke out. Week after week seekers were finding God and the church began to grow. Three of the students graduated from Dartmouth College and entered the Nazarene and Presbyterian seminaries. Today they are serving God as successful pastors and laymen. In all, four men were called into the ministry from that home mission work. A Roman Catholic man of sixty years found the saving power of Christ and also became a tremendous blessing. He had been responsible for the legislation of the "Bingo Law" in one of our states for the Roman Catholic church before his conversion.

Years have gone by and we recall so many, many blessings of God. He is constantly seeking men and women who will submit their lives to His trust. There is no limit of power God will give to consecrated lives.

# A Trip to CALVARY

By MARY ROBERTS LAMONT

ONE MORNING I was awakened after a restless night. It seemed God wanted to talk to me. He wanted me to take a trip—a trip to Calvary. He seemed to say, "Come, follow Me."

I remember the road was so long and the mountains were so high that I thought at times I could not make another step. But as I looked ahead I could see another footprint and I knew Jesus had trod this road before me. Surely I could take another step if Jesus could, for His cross was so much heavier than mine. He bore the sins of all men on His back.

The road was a very lonely one; there were few who travelled this way.

It was also a narrow road, not nearly as wide as so many of the ways that led off this Calvary

Road. I noticed Pride Road, Greed Road, Worldly Ambitions Avenue, Sinful Habits Lane, and the streets of Worldly Pleasure and Neglect. I thought surely Jesus would have turned off on one of these wide roads; they looked so alluring. But no, His footprints showed He had never faltered, but stayed on this narrow, lonesome road. So I followed.

Along the road I encountered several who had fallen by the wayside. I realized then how many followers Jesus needed to help the faint and lift up the fallen to help them on their way.

Finally, we came to Calvary. There I beheld Jesus hanging on the Cross. He was wearing the crown of thorns that should have been upon my head. His side had been pierced and His life's blood flowed from the wound—enough to save the entire world.

I thought as I saw this terrible scene, Surely this Man, Jesus, could never forgive us for this awful deed. But just then I heard so clearly, "Father, forgive them; for they know not what they do" (Luke 23:34). His blood had been spilled that I might live.

Then as I waited, oh, so long, outside the tomb where He had been taken, I thought, It is all over! But about that time I noticed the huge stone begin to roll away from the entrance to the tomb. I beheld a light so bright that it blinded me. Then as I began to regain my sight, I saw Jesus standing before me, the nailprints in His hands. He had risen as He said. I bowed and worshipped Him: Christ, my risen Lord!

# EDITORIALS

By W. T. PURKISER

## Distant Discipleship

Much has been made of the comment in the Gospel, "And Peter followed afar off" (Luke 22:54). Perhaps not enough credit has been given Peter for the fact that he followed at all. With the exception of John, the rest of the disciples apparently "forsook him, and fled."

Still, distant discipleship always has been the bane of believers. Especially is this true when a nominal Christianity is popular, and belonging to the church is "the thing to do."

Following "afar off" can happen in two ways. It may come as the result of never getting close. Drawn by a distant ideal of righteousness, the distant disciple turns his steps in the general direction of Christ and His Church without ever closing the gap.

W. Curry Mavis of Asbury Seminary writes about the "symbol-substitutes" people allow to take the place of reality in the Christian life. He states: "Words of repentance are substituted for works of righteousness. Litanies of consecration take the place of life commitments. The saying of orthodox creeds displaces orthodox living. Loyalty to religious traditions compensates for present loyalty to Christ. The symbol-substitutes involve the most sacred things of our faith. Baptism is sometimes substituted for genuine spiritual renewal, and participation in the Lord's Supper takes the place of participation in the life of Christ."

This is the sort of thing that happens when going to Sunday school or attending church is made the substitute for vital faith. Form takes the place of substance, the shadow replaces the reality.

In some ways it is a great advantage to be "not far from the kingdom." It is a position full of promise. Just a few steps across the line will bring such an individual into the center of the will of God.

But in other ways it is a very dangerous thing to be following, but at a distance. There is the danger that such a one will become so used to the smoke that he never misses the flame. "The hurt of the daughter of my people," said Jeremiah, has been "healed . . . slightly." But beneath the fair surface is a deep source of infection the Divine Surgeon never has been allowed to touch.

DISTANT DISCIPLESHIP may happen in another way. It may come, as it did for Peter, to one who has been in close company with the Mas-

ter in other days.

One who stays close to Christ cannot stand still. Many are afar off today, not because they have wandered from the position they once reached, but because they stopped there.

There was a good reason why the early Christians called their life "the Way." They were following One who had said, "I am the way, the truth, and the life" (John 14:6). They had learned that a Way is not a destination but a road. It is not a stopping place but a starting point. It is the end of wandering but the beginning of a journey.

We used to hear remarks about those who are "saved, sanctified, and petrified." This would be amusing if it were not true of so many. Sanctification has been followed by "ossification"; tissue and muscle have turned to bone.

There is danger in distant discipleship. It was while following afar off that Peter denied his Lord. He did not maintain even the same distance, but fell back yet farther until, realizing how far he had gone, he "went out, and wept bitterly."

Distant discipleship increases the opportunities of the enemy to come between. The more space there is between you and your Lord, the more room there is for other things to crowd in.

Since Christ is our Strength and our Life, distance from Him weakens us and leaves us open to the assaults of the adversary. The sheep that is picked off by the wolves is the one that has lagged behind the shepherd and the flock.

BUT THERE IS HOPE as well as danger in distant discipleship. The shock of defeat was for Peter the turning point in the drift of his soul. He rejoined the company of disciples and was with them when the electrifying news was given, "He is not here: for he is risen."

Peter failed Jesus while he followed afar off, but Jesus did not forget Peter. The angel of the Lord sent encouraging words to this distant disciple, "Go your way, tell his disciples and Peter . . ." (Mark 16:7). As he had three times denied his Lord, Peter was given the opportunity three times to affirm his love (John 21:15-17).

There is peril in remaining afar off. There is the privilege of joining or rejoining Christ and His own on the journey of life. Let no one be satisfied with being a disciple at a distance. Let us follow our Shepherd and Guide as close as ever we can. In this are our strength and life.

## No Sin in Pastel Shades

Ralph Turnbull has made a telling point with his comment that "in the sight of God there are no mild sinners, and sin does not come in pastel shades."

Men generally would not have it so. From time immemorial it has been the fashion to "grade" sin. Sins have been classified into "venial" and "mortal," "big" or "little," "spiritual felonies" or "spiritual misdemeanors."

But God does not recognize these distinctions. In His sight, "whatsoever is not of faith"—that is, contrary to the clear convictions of conscience—"is sin" (Romans 14:23).

As often has been said, there are no big or little sins because there is no little God to sin against. All sin partakes of rebellion against the expressed will of God. It is a breach of love, a betrayal of trust.

The law of God is like a golden chain that holds fast the soul of man. It is useless to argue over which link in a chain is most important. If any are broken, the chain is useless.

THIS IS NOT TO SAY that different sins may not vary in the seriousness of their consequences for others. Viewed from the side of their effects upon other lives, murder is more serious than a lie, adultery is more disastrous than covetousness.

But in the relationship of the individual to God, covetousness and lying are as fatal as adultery and murder. They may not send a man to jail, but they will land him in hell apart from the miracle of divine forgiveness.

The view that there are degrees of sin is the source of much of the smug moralism of our age. Men seem to have lost all conception of the holiness of the One who is "of purer eyes than to behold evil, and canst not look on iniquity" (Habakkuk 1:13). But no one, as Dwight Stevenson has said, "can be serious about God who is not serious about sin."

In times like these, no one should object to

morality. There is all too little of it to be found in our society. But it must always be said that morality alone will not save. No amount of clean water poured into a muddy pool will cleanse it.

A great many people seem to have the idea that the Lord operates with a sort of ethical scale on which all the sins are piled on one side of the balance and all the deeds of kindness and helpfulness on the other side. If the good outweighs the evil, it is supposed, all is well.

Nothing could be farther from the truth. Apart from the grace of God mediated through a personal encounter with Christ, all of us are sinners. Paul said, "For I know that in me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18). It is only "the law of the Spirit of life in Christ Jesus" which can make one "free from the law of sin and death" (Romans 8:2).

NOR DOES GOD DISTINGUISH between the sins of "Christians" and the sins of the unconverted. There are those who hold that sin in the unsaved is the source of eternal separation from God in hell, but the sins of the "saints" are subject to chastening instead of condemnation.

With all due allowance for differing definitions of sin, the Bible still affirms that "the soul that sinneth, it shall die" (Ezekiel 18:4, 20, 24); and, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1-2).

Rather than that God treats more lightly the sins of those who profess to be His, the evidence of the Bible is directly opposite. Judgment *begins* at the house of God. Moses, who knew the Lord "face to face," was judged more severely than the Israelites who knew Him but afar off.

Dr. Turnbull is right. There are no mild sinners. Sin does not come in pastel shades. Its remedy, and the universal need of the human species, is the Saviour, who died to save all men from all sin for all time.

## THE CHURCH AT WORK

### GENERAL INTERESTS

#### Small Church Achievement Program

##### Covington Church Attendance Doubles

Doubling the Sunday school attendance and increasing the church membership by more than one-third were two of several reasons why the Coving-

ton (Virginia) Church of the Nazarene received the 1964 Small Church Achievement Award on the Virginia District.

The award is presented annually by the Home Missions Department to one church on each district which has a membership of less than fifty.

When Rev. Leon Carrico arrived at the Covington church, he immediately began preaching evangelistic messages on Sunday mornings, Sunday nights, and Wednesday nights.

"Conviction deepened," Carrico said,

"and the Christians seemed to grasp a new vision for the lost. Witnessing and new contacts were made voluntarily by the people with great results."

Sunday school average attendance jumped from forty-two to ninety-eight, and the missionary society attendance climbed from six to fifty. Church membership increased from forty-eight to sixty-two.

A young adult Sunday school class, starting with two young married people, rose to an average attendance of



**Some of the officers and board members of the Covington (Virginia) church are presented the Small Church Achievement program plaque by Pastor Leon Carrico.**

thirty-five persons in ten months. At the same time a class of junior boys was growing from five to twenty-two in attendance.

All this was done in a basement church.

"It is filled to capacity each Sunday," Carrico said. "We have painted both the inside and outside of the church, made new draperies, enclosed two areas for Sunday school rooms, landscaped the lawn, and constructed a new walkway.

"The growth in attendance seems to have made quite an impact on the people of the community. Several inquiries have been made as to the secret of the added attendance, and the attention from outsiders has seemed to give the church people an added incentive to do more than ever."

## DISTRICT ACTIVITIES

### Canada West District Assembly

The seventeenth annual assembly convened June 10 and 11 at the First Church in Red Deer, Alberta, with Dr. Samuel Young as the presiding general superintendent. Rev. David Blum was the host pastor.

Ministers' reports were given, necessary elections and business transacted. A love offering amounting to more than six hundred dollars was presented by the assembly to District Superintendent and Mrs. Herman L. G. Smith. Brother Smith expressed his appreciation, and stated that one-third of the offering would be given to district home mission projects.

Thursday evening was highlighted by an optimistic address given by President A. E. Airhart of Canadian Nazarene College.

On Friday evening Robert Wiens and William Stewart were ordained to the ministry by General Superintendent Young.—GRANT SWANK, *Reporter*.

### Alaska District Assembly

The Alaska assembly convened during the first week in June and was one of real blessing and inspiration. Many people traveled hundreds of miles by air and automobile to Anchorage First Church, where Dr. Hardy C. Powers was the gracious presiding general superintendent. His messages were anointed of the Holy Spirit.

Dr. Orville Jenkins, executive secretary of the Department of Home Missions, ably presented the vital need of heart holiness in his messages, and scores of people found peace with God.

Alaska Nazarenes expressed their confidence in the capable leadership of Rev. Roy J. Yeider, district superintendent, by giving him an extended four-year call.

One of the highlights of the week was the presence of nineteen teenagers from southeast Alaska; they traveled, with their sponsors, approximately two thousand miles by ferry and car to get to the assembly. Their godly lives, fervent prayer meetings, and talented singing brought waves of blessing upon the people.

Alaska is a "10 percent" district for world missions, and the per capita giving is \$319. Alaska is going forward for God!—EDGAR F. BIBB, *Reporter*.

### Nevada-Utah District Assembly

The twenty-first annual assembly and conventions were held June 14 to 18 at First Church in Las Vegas, with Rev. Carl J. Friesen, host pastor.

Dr. Samuel Young, general superintendent, presided in his own inimitable way, and his stirring messages were a blessing to all present.

District reports showed gains both church-membershipwise and in the Sunday school. We are now a "millionaire" district.

Rev. Murray J. Pallett, appointed as district superintendent last fall, was unanimously elected for a four-year term. Mrs. Pallett was elected as the new district N.W.M.S. president.

Rev. Wilfred Stukas was reelected as the district N.Y.P.S. president.

We anticipate another year under God's continued blessings.—RICHARD A. GILSTER, *Reporter*.

### Rocky Mountain District Assembly

The thirty-eighth annual assembly was held in Billings First Church, June 10 and 11, with Rev. George Ronnekamp as host pastor.

Dr. V. H. Lewis was the presiding general superintendent. His messages stirred the hearts of all those present, and he presided graciously and efficiently.

The report of District Superintendent Alvin L. McQuay gave a comprehensive picture of the district and its growth. Brother McQuay was reelected with a favorable vote, and upon recommendation of the Advisory Board and the presiding general superintendent, elected for a three-year term. A love offering was given to the McQuays.

Dr. John E. Riley, president, spoke briefly of the work of Northwest Naza-



**Ground breaking for the new, relocated First Church, Little Rock, Arkansas, drew two hundred people to the site at Evergreen and Mississippi Avenues. Participants in the ceremony, left to right, were Dr. A. Milton Smith, South Arkansas District superintendent; Rev. Thomas M. Hermon, pastor; and Richard Gates, of the Worthen Bank and Trust Company. About twelve months will be required for completion of the new structure, valued at \$450,000.**

rene College, and presented a book to all pastors who had paid their educational budget in full.

In the pre-assembly conventions, Mrs. Hazel Saffell was elected N.W.M.S. president, and Rev. Marion Needham as N.Y.P.S. president. Dr. and Mrs. Kenneth Stark were the inspiring missionary speakers.

The evening services were given over to an indoor camp meeting with Rev. Bert Daniels, superintendent of the Washington Pacific District, as evangelist; and Professor Wamie Tippitt, of N.N.C., as the singer.—T. N. WATKINS, *Reporter*.

### Northeast Oklahoma District Assembly

The fourteenth annual assembly was held in the Sapulpa church, June 16 and 17, with Dr. V. H. Lewis as the presiding general superintendent. He preached challenging messages with the unction of the Spirit, and presided with grace.

Rev. Robert Wellmon of Uruguay was used of God in the pre-assembly young people's and missionary conventions.

Reports showed a good year, with a net gain of 148 in church membership, 554 in Sunday school enrollment, and 76 in average Sunday school attendance.

Dr. I. C. Mathis, who has served the district since its organization fourteen years ago, declined reelection. Although the District Advisory Board and department heads had prepared a unanimous recommendation that he be elected for

## BIBLE COLLEGE OFFERING

September 12, 1965

**"A Nazarene Bible college! The answer to the prayers of Nazarenes everywhere. Count me in on the first great thrust for funds—at least \$200,000 needed in the church-wide offering September 12. How about you?"**

Nicholas A. Hull

Member, Board of Control

another three-year term, he insisted it was God's will for him and Mrs. Mathis to reenter the field of evangelism.

During these fourteen years the district has had a marked growth: a net increase of 1,024 in church membership, of 2,686 in Sunday school enrollment, of 709 in average Sunday school attendance, a net gain of 614 in N.Y.P.S. membership, and a net increase of 1,236 in N.W.M.S. membership, with a gain in total giving for all purposes of \$230,271. We are happy to commend Dr. and Mrs. Mathis to the work of evangelism, and believe God will continue to bless their ministry with souls.

Rev. E. H. Sanders, pastor of the Sulpula church, was elected as district superintendent on the first elective ballot with more than a two-thirds majority.

Other district officers elected were: advisory board—George M. Lake and Robert Weathers, ministers; Bob Donaldson and Homer Morrisett, laymen; Rev. L. A. Ogden, secretary; and Murray E. Belcher, treasurer. Rev. Robert Griffin was reelected as district N.Y.P.S. president and, following the resignation of Mrs. Mathis, Mrs. E. H. Sanders was chosen as the district N.W.M.S. president.—L. A. OGDEN, *Reporter*.

## British Isles (South) District Assembly

The twelfth annual assembly was held June 5 to 7 in the church at Salford. The assembly welcomed for the first time as presiding general superintendent Dr. George Coulter. His warm humanity and approachability, as well as his wit and wisdom in directing the business sessions, contributed much to making this the best assembly in years.

Progress was reported in almost every department: 146 members received by profession of faith, contributing to a net gain in membership of 46; an increase in both Sunday school enrollment and attendance, while the total amount of money raised for all purposes exceeded last year's figure by approximately one-sixth.

The district superintendent, Rev. J. B. MacLagan, already having served in that capacity for twelve years, was reelected for two more years.

In the closing service, six men were ordained as elders, and the orders of a seventh were recognized.

A recurrent note throughout the as-

sembly was the pressing need for advance, and with the launching of a campaign for home mission education we look for a year of aggressive evangelism.—A. R. G. DEASLEY, *Reporter*.

## THE LOCAL CHURCHES

GRESHAM, OREGON—Our church recently experienced a time of spiritual refreshing and building up in the faith under the Spirit-anointed ministry of Rev. and Mrs. Vern Martin. God blessed in giving seekers at the altar, some reclaimed, others saved, and some sanctified. We praise God for the ministry of these workers with us. The work is growing in every department, and we hope to be in our new church building by fall. Our pastor, Rev. Arlie Conner, is in charge of the construction.—*Reporter*.

Evangelist Mrs. Emma Irick reports: "This has been a busy year in the work of evangelism, with revival meetings in Nowata, Oklahoma; Eureka Gardens, Wichita, Kansas; Independence, Kirkwood, and Kansas City Hillcrest, Missouri; Waggoner, Oklahoma; Grassland, Texas; Chase, Kansas; Stillwater, Oklahoma; and Houston Irvington, Texas. Also held the Ozark Holiness Convention at Mansfield with Zone Chairman John Moles, and the Southeast Okla-

homa District preachers' convention with Superintendent Glen Jones. I especially enjoyed the meeting at Grassland—Brother Irick organized this church forty years ago; the golden anniversary revival at the Princeton, Florida, church—we started this church fifty years ago in a dance hall; and to be at the ground breaking for the extensive expansion program at First Church, Ashland, Kentucky—we organized and pastored this church in 1915. It's a great joy to see the work abiding after a half-century. We appreciate our wonderful pastors and God has given us many souls."

Evangelist Charles Davidson writes: "I will be at the Archdale Church in High Point, North Carolina, October 8 to 17, and would like to slate the time, September 24 to October 3, in that part of the country. I can care for both preaching and singing. Write me, 553 South Goodyear, Oregon, Ohio."

COLORADO SPRINGS, COLORADO—Park Hills Church recently enjoyed an outstanding revival, with many souls praying through to victory in the old-fashioned way. Miss Twyla Pittenger was the evangelist, and her messages were powerful and pungent. The blessed Holy Spirit permeated the services, and the revival spirit continues in our regular services.—J. P. HOWE, *Reporter*.

VERNONIA, OREGON—Our church recently enjoyed a successful revival with Rev. Harold Willis as evangelist. Our congregation is small and the meeting was short, but we feel much good was done in the uplift and encouragement of our people. This meeting has given our people a new tone and a deeper desire to do God's work here in this logging town.—MILTON B. GUDMUNDSEN, *Pastor*.

FAIRMONT, WEST VIRGINIA—Since January, 1960, God has helped First Church to move forward in every phase of Kingdom building. In 1961 a building program was launched, including selling of the old property, buying in a new location, and erection of a new church sanctuary and Sunday school facilities. In October of 1963 our congregation occupied a lovely sanctuary, equipped with a Hammond organ and a grand piano, with seating capacity of 325, and Sunday school facilities accommodating 375. The cost of the structure (of blocks and brick) was held to \$55,000 due to a group of dedicated men who did much of the work. Contractors estimate the cost of such a building at \$140,000. Since 1960, finances have increased from \$14,000 for all purposes to \$31,500 for last year, with 12.4 percent of all monies raised given for worldwide evangelism. We have a cooperative and consecrated people. We are in our sixth year as pastor, and the church has given us a second four-year call with a substantial increase in salary.—O. C. RUSHING, *Pastor*.

Rev. Johnnie W. McGuffey, evangelist and singer, reports: "The Lord has been good to me and I have been



Dr. George Reed, right, Nevada's chief parole and probation officer, and a member of the General Board of the Church of the Nazarene, was recently named a Fellow of the American Society of Criminology. Governor Grant Sawyer, left, of Nevada said when making the presentation to Reed that he is recognized by national officials as "one of the half-dozen top correctional people in the country." Reed was appointed to head the state parole and probation system on April 19, following eleven years of service with the U.S. Board of Parole in Washington, D.C. He was elected to the General Board during the 1964 General Assembly in Portland, Oregon.

quite busy since entering the field last March. I have conducted revivals at Ashdown, Arkansas, with Pastor Jewell Honea; at Wickes, Arkansas, with Rev. T. M. Gay; at Galena Park, Texas, with Rev. Murrell Dailey; and in De Queen, Arkansas, with Pastor H. F. Dalton. In each of these meetings God blessed, the people cooperated, and souls prayed through to victory. I have two open dates for this fall, one in October and one in November; also am now making up my slate for 1966. Write me, 1628 Central, Tyler, Texas."

Evangelists H. A. and Helen Casey write: "Truly these are victorious days in God's harvest field. Our slate is filled for the remainder of 1965, and we are now slating for 1966 and '67. We have several good dates open and will be glad to go anywhere the Lord may lead. We carry the whole program: sing, play ten instruments, and preach. Write us c/o the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141."

Dr. and Mrs. A. S. London report: "It was a privilege to speak at the closing exercises of the church day school of our Meridian Park Church in Oklahoma City, with Rev. Noble Hathaway, pastor. The school, strictly supervised by the church, had nearly one hundred pupils during the year, and at the closing exercises the auditorium was nearly filled, with many new people present. Ground breaking for the new youth building was held on Sunday afternoon, May 23. This is the twelfth year for Pastor Hathaway, who started with a half-dozen members and now has around two hundred."

Evangelist C. B. Fugett reports: "Since making my last report, I have preached from Anchorage, Alaska, to Louisiana; and from Atlantic City, New Jersey, to California. Pastors and people have been most cooperative. Surely if ever we needed Holy Ghost revivals it is now!"

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**"SHOWERS of BLESSING"**  
**Program Schedule**

**August 8—"Do We Need Substitute Parents?" by Russell V. DeLong**

**August 15—"Defeat—Then Victory," by Russell V. DeLong**

**August 22—"Little Things Add Up to Big Things," by Russell V. DeLong**

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**SOUTH SAN GABRIEL, CALIFORNIA**—Pentecost Sunday was a day of Holy Ghost manifestation in our church. A spirit of peace and unity reigned in the Sunday services, with a real freedom of the Spirit throughout. In the evening service during the singing of "Let Thy Mantle Fall on Me," the Spirit came in convicting power and the altar and front seats were lined with people of all ages—a total of forty-three seekers. Already, victory has been evidenced in the lives of these. During the eighteen months Pastor Raymond Totten has been with us, God has been leading; seating capac-



**Brickmasons (left) recently completed work on a sign at the foot of a large pylon bearing an aluminum cross serving as a landmark for the new First Church of the Nazarene in Borger, Texas. Inside, the following day, General Superintendent G. B. Williamson (right) preached the dedicatory sermon to a sanctuary crowded with Nazarenes and townspeople. Abilene District Superintendent Raymond Hurn prayed, and Pastor Amos R. Meador, who has ministered to the congregation for twenty-two years, led the dedicatory response. The church and educational facilities are valued at \$125,000.**

ity of the sanctuary has been doubled, with a steady increase in Sunday school and at the Sunday services. The mid-week prayer services have been encouraging, and the Holy Spirit meets with us.—Reporter.

**CONNEAUT, OHIO**—The Kelloggsville Church recently had a good revival with Evangelists Alva O. and Gladys Estep. We appreciated their ministry in the singing, preaching, and Scene-o-felt pictures. There were seekers at the altar in almost every service, and on the closing Sunday our attendance in Sunday school was doubled, with 167 present. We appreciated Brother Estep's showing of slides of our Nazarene Colleges, Mexican mission, and Indian work. This was the last meeting in our old building, as plans are to move into the new building this summer.—GLEN E. STOVER, Pastor.

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Evangelist W. Fred Thomas reports: "In June, I completed my thirty-first year in the ministry of evangelism, with twenty-seven revivals and camp meetings. This was the most busy and fruitful year I have known, with hundreds at the altar of prayer, and scores uniting with the church. Pastors and people have been most gracious. Because of a change of pastors, I have just received a cancellation, so have an open date, September 13 to 26. If you desire a portion of this time, write me, 177 Marshall Boulevard, Elkhart, Indiana 46514."

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Evangelist William E. Clark writes: "At this writing I am in a meeting with our First Church in Murfreesboro, Tennessee. God is blessing and souls are

praying through to victory. I have two open dates for this fall, September 8 to 19, and September 22 to October 3; also I have some choice open dates for 1966. I shall be glad to go wherever the Lord may lead. Write me, 4628 Payton Avenue, Indianapolis, Indiana 46226."

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Evangelists Dick and Lucille Law report: "We praise God for His continued blessings on our work. At Kenosha, Wisconsin, with Pastor Millard Reed, the Lord gave sixty seekers at the altar, and eleven new members added to the church. In First Church, Adrian, Michigan, God came upon the scene again and again with people reclaimed, converted, and sanctified wholly—more than one hundred seekers. Pastor W. O. Welton received six new members into the church. Again at Delta, Ohio, with Pastor J. Wesley Sherrill, God honored in giving forty seekers; and at Lincoln Park, Michigan, with Rev. A. E. McFarland, there were fifty seekers at the altar."

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**PORTLAND, OREGON**—"Linked to the Past: Looking to the Future" was the theme as the Highland Park Church celebrated its fiftieth anniversary in April. Starting with "a night 50 years ago," a night of old pictures, a prayer service with a former pastor, a banquet, the week climaxed with a celebration on Sunday, April 25. Former pastors present were: Rev. Mrs. Elva Herrin Perry, Rev. and Mrs. Willard Anderson, Rev. and Mrs. John Durbin, and Rev. and Mrs. Bertrand F. Peterson. Rev. and Mrs. Charles W. Ogden have been our pastors since 1958. District Superintendent W. D. McGraw brought the



**Rev. and Mrs. Armand Doll of Mozambique, Africa, receive a check from District Superintendent and Mrs. C. E. Shumake of the Tennessee District. The check represents proceeds from a district project to provide funds for a Jeep Wagoneer for the Dolls to take back to the field on their return from furlough. Mrs. Shumake, district N.W.M.S. president, and Dr. Shumake raised cash and pledges totalling \$6,200 for what they called "The Doll Wagon" and other missionary needs.**

Sunday morning message, with God's blessings on the service. The history of the church was presented in poetic form, and the prophecy of twenty-five years hence given in skits—with our pastor being a "circuit rider between the moon and Venus in 1990."—INEZ A. GIBBY, *Secretary*.

FORDWICK, VIRGINIA—Estaline Valley Church enjoyed a wonderful spring revival with Evangelist W. W. Rose preaching and singing. God blessed in giving 49 seekers at the altar, with 8 new members added to the church. The closing Sunday morning was a time of special blessing, with three altar services and people spontaneously seeking God. This rural church, less than three years old, has increased its membership from 13 to 66, with a record Sunday school attendance on Easter of 120. We have been able to construct a beautiful stone church, with basement Sunday school facilities, also a comfortable, six-room parsonage.—A. T. UNDERWOOD, *Pastor*.

Evangelist Chester D. Plummer reports: "God gave us a blessed revival in Sandwich, Illinois, a fine little town of 3,600 population, closing on Easter Sunday with a record-breaking attendance of 239 (exceeding the previous record by 45). Pastor Chester Wright and his fine family are closing their eleventh year here, during which time they have seen erected a neat frame structure on the church basement, and also a well-planned parsonage. On the opening night there were 92 people present, with an average attendance during the meeting of 108 per service. God blessed in giving seekers in response to each altar call, except one, with a total of 60. Pastor and people prayed and worked faithfully. Their Easter offering for world evangelism reached nearly one thousand dollars."

## THE BIBLE LESSON

By BRIAN L. FARMER

Topic for August 8:

### Christians Grow Through Worship

SCRIPTURE: Mark 1:35; Acts 2:46-47; Colossians 3:16-17; Hebrews 10:19-25 (Printed: Mark 1:35; Acts 2:46-47; Hebrews 10:19-25)

GOLDEN TEXT: *God is a Spirit: and they that worship him must worship him in spirit and in truth* (John 4:24).

*Receptivity*—that's the word, I think. At least it conveys the concept I would like you to ponder this week. How desperately much in this nervously exhausting era we need to be enriched from without!

In moments of quiet we can all receive from the richness of the world around if we adopt the attitude appropriate to receiving the particular wealth.

*We admire a great picture.*

*We view a gorgeous sunset.*

*We listen to great music.*

The appropriate way of receiving the richness of the presence of God is to worship Him. Worship is to glorify God and to enjoy Him, which are different sides of the same experience.

The scriptures printed in the lesson for today point to three very definite areas of worship: private prayer, the family altar, and church services. All three not only glorify God, but are rich sources of spiritual sustenance to the Christian. If we worship we have God as part of life.

There are many ways in which God makes himself known to us, but one ought not to discount the mystical. God does commune Spirit to spirit when we worship Him. This is the reason God enjoins us to worship Him. I, for one, cannot imagine that God desires to be

perpetually patted on the back.

All of us should learn to worship proficiently. It will be the art of learning to *ascribe worth* to God from the very depths of our hearts.

This will mean something different to the little child than to the mature man, and all whose responsibility it is to lead others in worship ought to bear this fact in mind.

Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." And they that do receive pure manna from heaven to the nurture of their souls.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## Deaths

### REV. JAMES RUSSELL ERP

James Russell Erp was born in 1904 in Danville, Illinois, and died May 22, 1965, in McAllen, Texas. He was married to Opal Bartlett in 1922. He was ordained an elder in the Church of the Nazarene by Dr. J. B. Chapman in 1936. He pastored five churches: Danville North Side, where he built the present building; Maplewood Church, St. Louis, Missouri; Springfield, Illinois, First; Yorktown, Indiana; and McAllen, Texas; also spent seven years in the evangelistic field. He served on the board of trustees of Olivet Nazarene College, and as chairman of the Illinois District church school board for seven years. He worked with the Texas Ministerial Association, and was serving as secretary-treasurer at the time of his death. He is survived by his wife, Opal; and three daughters, Mrs. John (Maxine) Evans, Mrs. Don (Patricia) Bates, and Mrs. Ren (Marilyn) Broadwater. Funeral service was held in McAllen with Rev. James Hester, district superintendent, officiating, assisted by Rev. Willard Hubbard. Interment services were conducted in Forest Lawn Cemetery, North Hollywood, California, by Dr. G. B. Williamson, assisted by Rev. Wendell Wellman.

### REV. EUGENE S. NEUENSCHWANDER

Eugene S. Neuenschwander was born June 28, 1901, in the Oklahoma Territory, and died April 5, 1965. He was united in marriage to Beulah Irene Harless in Wray, Colorado, on October 28, 1927. To this union were born five children; one son preceded him in death. He is also survived by one



**Touring the Nazarene Publishing House plant, new Radio League Director H. Dale Mitchell discusses the web press, also new, with Arch Edwards, production manager, who has been a publishing house employe for forty-five years.**



ister, Mrs. Charley Davis. Mr. Neuenschwander was an ordained elder in the Church of the Nazarene for thirty-five years. He and his family moved back to the home place in Red Rock, Texas, about two years ago. Interment was made by the side of his father.

**REV. A. I. METCALF**

A. I. Metcalf, age seventy-one, died at his home in Clovis, New Mexico, on May 2, 1965. He was an elder in the Church of the Nazarene. A retired minister and schoolteacher, he had been in ill health for many years; for about seventeen years he was practically helpless. He had lived in Clovis for sixty years. He is survived by his wife, Mable; two sons, J. M. and A. Ivy; and a daughter, Mrs. Robbie Lee Matlock. Funeral service was held at First Church of the Nazarene with Dr. R. C. Gunstream, district superintendent, and Rev. Ira E. Fowler, pastor, officiating. Burial was in the Mission Gardens Cemetery.

**Announcements**

**THANKS**

—We wish to express our deepest appreciation to the multitude of friends and co-workers at home and around the world who prayed and sent letters, telegrams, cards, and flowers in the recent sickness and home-going of our companion and mother, Mrs. Mary E. Uptide.—Paul Uptide and family.

**MARRIAGES**

—Miss Margee Rae Hanners and Robert A. Buntjer on June 19 at Concord, California.

—Miss Linda Hagemeier and Mr. Donald Renschler on June 18 at Zillah, Washington.

**BORN**

—to George and June (McArthur) Wood of Hobart, Oklahoma, a daughter, Judith Lynell, on June 16.

**SPECIAL PRAYER IS REQUESTED**

by a Christian friend in North Carolina for two teen-age boys that they may know and follow the Lord—a preacher brother and his wife and her ailing parent;

by a reader in Oklahoma for "an urgent prayer request" that God may undertake;

by a reader in Illinois for two couples who need God.

**Directories**

**GENERAL SUPERINTENDENTS**

Office: 6401 The Paseo  
Kansas City, Missouri 64131

**HARDY C. POWERS:**

District Assembly Schedule

- Kentucky ..... August 12 and 13
- Indianapolis ..... August 18 and 19
- Northwest Indiana ..... August 26 and 27
- Southwest Oklahoma ..... September 8 and 9

**G. B. WILLIAMSON:**

District Assembly Schedule

- North Arkansas ..... August 25 and 26
- South Arkansas ..... September 8 and 9
- Joplin ..... September 15 and 16

**SAMUEL YOUNG:**

District Assembly Schedule

- Dallas ..... August 12 and 13
- Northwestern Illinois ..... August 19 and 20
- Louisiana ..... August 25 and 26
- Georgia ..... September 9 and 10

**HUGH C. BENNER:**

District Assembly Schedule

- Virginia ..... August 12 and 13
- South Carolina ..... August 19 and 20
- Kansas City ..... August 25 and 26

**V. H. LEWIS:**

District Assembly Schedule

- Missouri ..... August 12 and 13
- Minnesota ..... August 19 and 20
- Southeast Oklahoma ..... September 8 and 9

**GEORGE COULTER:**

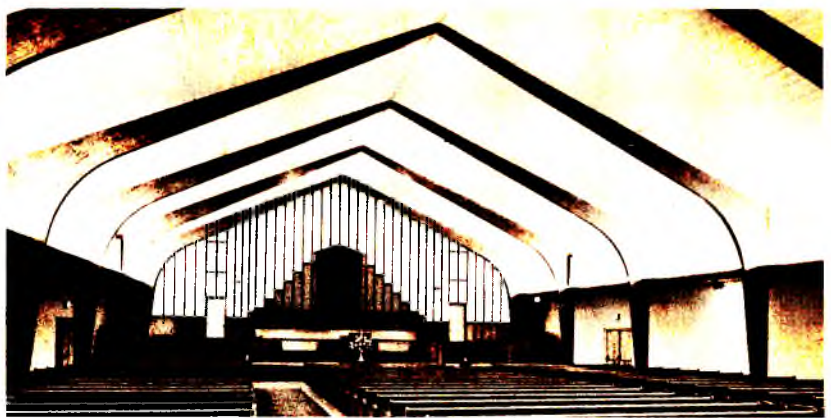
District Assembly Schedule

- Tennessee ..... August 11 and 12
- Houston ..... August 18 and 19
- North Carolina ..... September 15 and 16
- New York ..... September 24 and 25

**Nazarene Camps**

August 6 to 15, Arizona District Camp, at Camp Pine Rock, 103 Pine Drive (turn off Copper Basin Road to Hemlock), Prescott, Arizona. Workers: Dr. Ralph Earle, Rev. Paul J. Stewart, Professor Ron Lush. Dr. M. L. Mann, district superintendent.

August 6 to 15, Washington and Philadelphia Districts, North East, Maryland (one-half mile north of Route 40). Workers: Dr. W. T. Purkiser, Rev. H. Dale Mitchell, Rev. Paul Hetrick, Singer DeVerne Mullen, Rev. Gloria Files, and Dorothy Adams; Mrs. Grace Bertolet, organist, and Robert Brown, pianist. Rev. John Gardner, youth leader. Dr. E. E. Greer, superintendent of Washington District, and Rev. James E. Hunton, superintendent of Philadelphia District.



**Interior of the new sanctuary of the North Little Rock First Church, dedicated recently by General Superintendent V. H. Lewis, assisted by Dr. A. Milton Smith, district superintendent. The structure is valued at \$200,000. The sanctuary seats 762. The edifice includes a complete church administration area, and connects with the educational building for ease of access. Rev. L. Eugene Plemons is the pastor.**

August 15 to 22, Eastern Kentucky District, Mt. Hope Nazarene Camp, on State Route 156, between U.S. Routes 11 and 32 (about seven miles south of Flemingsburg). Workers: Dr. Edward Lawlor, Dr. Orville Jenkins, Mr. and Mrs. Ralph Dummire. Dr. D. S. Somerville, district superintendent.

August 16 to 22, Abilene District Camp, at Camp Arrowhead, ten miles northwest of Glen Rose, Texas. Workers: Dr. Mendell Taylor, Rev. Paul McGrady, Rev. and Mrs. Paul Beals, and Song Evangelist Harrell Lucky. Rev. Raymond W. Hurn, district superintendent.

**District Assembly Information**

TENNESSEE, August 11 and 12, at Nashville Grace Church, 2518 Gallatin Road, Nashville, Tennessee 37206. Pastor Don Irwin. General Superintendent Coulter. (S.S. convention, August 9; N.W.M.S. convention, August 10.)

DALLAS, August 12 and 13, at First Church, 1619 West 8th St., Texarkana, Texas. Pastor R. B. Kelly. General Superintendent Young. (N.Y.P.S. convention, August 9-10; N.W.M.S. convention, August 10-11; S.S. convention, August 11.)

KENTUCKY, August 12 and 13, at Eastwood Baptist Church, 31-W. Bypass, Bowling Green. Entertaining pastor, Rev. Roy Wells, 340 Lee St., Bowling Green. General Superintendent Powers. (S.S. convention, August 10; N.W.M.S. convention, August 11; N.Y.P.S. convention, August 11.)

MISSOURI, August 12 and 13, at Pinecrest Camp, Box 349, Fredericktown, Missouri. Host, Dr. E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri. General Superintendent Lewis. (N.Y.P.S. convention, August 9; S.S. convention, August 10; N.W.M.S. convention, August 11.)

VIRGINIA, August 12 and 13, at the District Center, Buckingham, Virginia (at intersection of Highways 60 and 15). Host, Dr. V. W. Littrell, 3704 Prosperity Ave., Fairfax, Virginia. General Superintendent Benner. (N.W.M.S. convention, August 10; N.Y.P.S. convention, August 11; S.S. convention, August 11.)

HOUSTON, August 18 and 19, at First Church, 46 Waugh Drive, Houston, Texas. Pastor Hugh Dean. General Superintendent Coulter. (N.W.M.S. convention, August 16-17.)

INDIANAPOLIS, August 18 and 19, at the campground, R.R. 1, Box 293, Camby, Indiana. Pastor W. A. Burton. General Superintendent Powers. (N.Y.P.S. convention, August 16; N.W.M.S. convention, August 17; S.S. convention, August 20.)

MINNESOTA, August 19 and 20, at Lake Koronis Campgrounds, Paynesville, Minnesota. Host, Rev. Norman W. Bloom, 6224 Concord Ave. South, Minneapolis. General Superintendent Lewis. (N.W.M.S. convention, August 16-17; S.S. convention, August 18; N.Y.P.S. convention, August 21.)

NORTHWESTERN ILLINOIS, August 19 and 20, at the District Center, Manville (eight miles from Streator, Illinois). Pastor Ray Gibson, 1620 E. Main, Streator. General Superintendent Young. (N.Y.P.S. convention, August 16; N.W.M.S. convention, August 17; S.S. convention, August 18.)

SOUTH CAROLINA, August 19 and 20, at the church, 401 Catawba Ave., Columbia, South Carolina. Pastor Floyd I. Harris. General Superintendent Benner. (N.Y.P.S. convention, August 17; N.W.M.S. convention, August 18.)

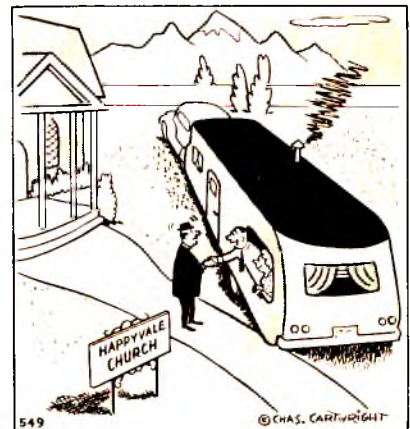
KANSAS CITY, August 25 and 26, at First Church, 6401 Rockhill Road, Kansas City, Missouri. Pastor C. Wm. Ellwanger. General Superintendent Benner. (N.Y.P.S. convention, August 23; N.W.M.S. convention, August 24.)

LOUISIANA, August 25 and 26, at the campgrounds, Pineville, Louisiana (on Highway 71). Pastor Donald V. Peal, 1705 Henry St., Pineville. General Superintendent Young. (S.S. convention, August 23; N.W.M.S. convention, August 24.)

NORTH ARKANSAS, August 25 and 26, at the church, 1511 Scott Street, Conway, Arkansas. Pastor Jack Dell. General Superintendent Williamson. (N.Y.P.S. convention, August 21; N.W.M.S. convention, August 22.)

NORTHWEST INDIANA, August 26 and 27, at the Forty-third Avenue Presbyterian Church, 110 W. 43rd Ave., Gary, Indiana. Host, Rev. Harold Latham, 130 E. 49th Ave., Gary. General Superintendent Powers. (N.Y.P.S. convention, August 23; S.S. convention, August 24; N.W.M.S. convention, August 25.)

**Church Chuckles  
by Cartwright**



*"Mind if we camp here?—Promised our preacher we'd schedule our vacation stops to attend church every Sunday!"*

## Pastor's Daughter Killed In Mishap; Pioneer Dies

Death claimed the twenty-year-old daughter of a pastor in Texas, the widow of a Nazarene pioneer in California, the mother of Mrs. H. Dale Mitchell, and the wife of a Nazarene evangelist in Oregon recently.

Miss Ann Davis, daughter of Rev. and Mrs. Harold C. Davis, pastor of Fort Worth (Texas) First Church, died in an automobile accident July 11 while she was visiting friends in Texas City, Texas, where her parents had previously pastored. Funeral services were held two days later in Fort Worth First Church.

Final rites were held July 13 for Mrs. J. B. McBride, eighty-nine, widow of the late Rev. J. B. McBride, pioneer pastor in the church. She died July 9 in Pasadena, California. Dr. J. W. Ellis, Pasadena First Church pastor, officiated. Rev. and Mrs. McBride united with the Church of the Nazarene at Pilot Point in 1908. She was the grandmother of Rev. Harper L. Cole, manager of the Church of the Nazarene's International Center buildings, and assistant to the general treasurer.

Mrs. Ada Bontrager, eighty-three, mother of Mrs. H. Dale Mitchell, died July 14 in Elkhart, Indiana. Mrs. Mitchell is the wife of the new director of the Nazarene Radio League, and recently moved to Kansas City with her husband from Detroit where he was pastor.

Funeral services were held recently in Portland, Oregon, for Mrs. Forrest Hill, wife of Rev. Forrest Hill, Nazarene evangelist, following her death on July 16.

## Mrs. Ira Taylor Mending From Auto Mishap

Mrs. Ira Taylor, wife of Rev. Ira Taylor, missionaries to Bolivia, is recovering from torn cartilages suffered in a recent one-car accident in which her husband and Mrs. Klein DeBow were also slightly injured. The car, which careened into a wall, overturned twice and was demolished. Mr. Taylor said he apparently went to sleep as he was driving. The three persons were returning from a day of inspection and speaking at a country school.

## Items of Interest . . .

Rev. J. Thomas Betzer, pastor of the Sparks (Nev.) church, after serving as vice-president of the Washoe County Ministerial Association, was recently elected president of the group, which includes ministers from the Reno-Sparks

metropolitan area. . . . Rev. Neil MacPherson, formerly Osawatomie (Kansas) pastor, resigned to accept a similar position in Independence (Mo.) First Church. . . . Receipts for the Easter Offering, 1965, reached near the \$1.6 million mark July 15, and are currently running \$123,000 ahead of the 1964 offering.

## B.B.C., Vol. 7, Mailed About August 1

The third volume of the *Beacon Bible Commentary* is scheduled to be released to more than 6,000 subscribers about August 1, according to Everett Pleyer, organization manager at the Nazarene Publishing House. This volume will be an expositional and exegetical treatment of the Books of John and Acts. There will be ten volumes in the set when it is complete.

## Missionary Workshop Set for Bethany

Nearly one hundred new and furloughed missionaries will gather early in August on the campus of Bethany Nazarene College for orientation and updating in missionary methods.

The fifty-five furloughed missionaries meet from August 3-8 for a workshop, and the thirty-three new appointees will be drilled from August 6-20 in classes taught by missionaries and executives. New and furloughed missionaries will be together for two days, climaxed with a missionary sending service on Sunday, August 8.

## Benners to Africa

Dr. Hugh C. Benner, general superintendent, accompanied by his wife, Mrs. Audrey Benner, will leave Kansas City early in September for South Africa. Dr. Benner will visit five districts administered by the Department of World Missions and the European work in the Republic of South Africa, which is in charge of the Department of Home Missions.

Dr. and Mrs. Benner's itinerary will include Nazarene work in the Republic of South Africa, Malawi, Rhodesia, Mozambique, Zambia, and Swaziland. They will be abroad ten weeks and expect to return to New York City on November 23.—N.I.S.

## District Honors Oneys

The twenty-fifth anniversary of the West Virginia District was observed at a special service at the conclusion of the annual district assembly held at the district campgrounds at Summersville, West Virginia. About two thousand persons attended, filling every available space in the auditorium.

Dr. and Mrs. Edward C. Oney, of Charleston, who served eighteen years as district leaders, were especially honored at the program. The anniversary message was delivered by Dr. Hugh C. Benner, general superintendent.—N.I.S.

## Church of God Names Unity Group

ANDERSON, IND. (EP)—A nine-member committee on Christian unity was established by the General Ministerial Assembly of the Church of God (Anderson, Ind.) to facilitate "the spirit of Christian fellowship" with other Christian bodies throughout the world.

Church leaders emphasize that the new committee would not, however, "look in the direction of the merger of ecclesiastical structures."

The action grew out of concerns voiced in the assembly two years ago and from recommendations of some state ministerial groups. The committee, composed entirely of clergymen, is to make annual reports until the conclusion of its assignment in June, 1969.

## General's Curb on Profanity Approved

WASHINGTON, D.C. (EP)—A directive from the army's top general calling for a halt to the use of rough language by military instructors has met with largely favorable response, Pentagon sources said here.

Though specific reactions were not made available, it was reported that most of about one hundred letters sent to Gen. Harold K. Johnson, army chief of staff, have been favorable.

The general, who frequently has publicly expressed his personal Christian faith, circulated a letter which in effect ordered army instructors to clean up their language. The letter asked all military commanders to "prohibit the use of offensive language and off-color stories in our service schools and a part of training."

## "New Morality" Hit by Billy Graham

MIAMI (EP)—"If we had more preaching of hell in the pulpit, we might have less hell in the community," Billy Graham told sixty thousand people in the Orange Bowl here.

The evangelist, speaking before the Baptist World Alliance congress, rejected current claims of a "new" theology, a "new morality," or a "new" evangelism.

"I go along with Solomon, who said, 'There is nothing new under the sun,'" he declared.

As for the "new" theology which "doubts the authority" of the Bible, discards the idea of judgment and hell, and propounds humanism, "there is nothing new about any of it," Mr. Graham added.

Over the years Satan's tactics have never changed, Mr. Graham told his huge audience.

## Pen Points

### Some Things Are Important!

REV. DONNELL J. SMITH, first general N.Y.P.S. president, was my predecessor as pastor of First Church, Portland, Oregon. When he became business manager and field representative of Northwest Nazarene College, he continued to live in Portland, and I became his pastor. A little more than one year after he entered his new position, he found that he had leukemia and came home to die—at forty-two years of age.

Naturally, as his pastor, I was there when he came home from Mayo Clinic. That was many years ago, but I have never forgotten a statement he made to me that night. He told me that he had made a special trip to see a certain member of the Board of Regents of the college, with whom he had had a serious difference. Of course it is important to remember that a difference in judgment is not in itself carnal or sinful. But a difference in judgment may be the occasion of broken fellowship, which is serious.

But this was Donnell Smith's statement. He said, "Fletcher, when a man knows that he is looking straight into the face of death, things look different. Things that looked big do not look very big anymore, and some things that did not seem too important suddenly become very important."

Some months after Brother Smith's death I used this quotation in a sermon one Sunday morning. One of the ladies of the congregation—who herself is now in a coma—said to me at the close of the service, "Brother Galloway, say that to us often—say it often."

Don Smith was a great soul. He was a strong personality and he had strong convictions. He was a man of vision. He carved out a trail in those beginning days of the N.Y.P.S. which has since become a great expressway for the youth program of our church. He did not live long, but he lived long enough to cut his way through a few slabs of granite.

I stood by his bedside with his wife and the doctor when he died. His eyes were closed and he appeared to be in a coma, but he began to say something, and I stooped over him to listen. He was praying; even his last words revealed his shepherd-heart. He prayed: "O God, bless all who suffer—and when they come down to the valley of the shadow, O God, go with them"—and he was gone.—*Fletcher Galloway, Pastor, First Church, Grand Rapids, Michigan.*

*"They were harassed and helpless, like sheep without a shepherd" (Matthew 9:36, RSV). One cannot but feel that these words are for today as much or more than in Jesus' day. The moving millions, the prevalence of physical distress, the restlessness and lack of spiritual resources and moral fiber challenge our sharing the knowledge of the Great Shepherd.*

# the Answer corner

Conducted by W. T. PURKISER, Editor

I was talking to a lady and she made the statement that the reason Christ chose the Jews for His people was because He was a Jew himself. I had never thought about it, but it has confused me. I would appreciate it if you will clear it up for me.

It appears to me as if your lady friend is the one who is confused. Paul tells us that Christ has abolished the distinction between Jew and Gentile (Ephesians 2:11-22). "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3:11; cf. Galatians 3:28).

God chose the people of Israel as the vehicle through which the Redeemer would be brought into the world. Christ

"was made of the seed of David according to the flesh" (Romans 1:3). But Jesus broke down "the middle wall of partition between" Jew and Gentile, "having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Ephesians 2:14-15). Personally, I'm satisfied to leave it right there.

**How can I discern God talking to my heart? Can I know with certainty that God is speaking to me?**

You will hear God speaking to you chiefly through His Word, the Bible. The more consistently you bathe your soul in the Word, the more clearly you will hear His voice.

Jesus said, "My sheep hear my voice, and I know them, and they follow me" (John 10:27). He also stated that they would not follow a stranger's voice. Listening to Christ's voice in the Gospels and the New Testament will attune your ear to detect the voice of the

stranger.

This does not mean that you will not need to "try the spirits whether they are of God" (1 John 4:1). Not every impression or leading you get is necessarily of the Lord.

But if you will be careful to walk in the light and to cultivate a life of devotion through the means of grace, you will find the Lord "getting through" to you in ways that you will not mistake.

**There seems to be a contradiction between Exodus 33:11 and 20. I am sure there is something here that I just don't understand.**

Exodus 33:11 reads, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Verse 20 is God's word to Moses, "Thou canst not see my face: for there shall no man see me, and live."

I would agree with J. C. Connell in the *New Bible Commentary* that verse 11 "cannot mean that Moses saw God's face, but it expresses an immediate and direct communion with God to a degree granted to no other man. To others the revelation came by visions

and enigmas, but to Moses the mind of God was as plain as of a man speaking to his friend."

John also said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). What are called the "theophanies" of the Old Testament—that is, the appearances of the divine to men—were accommodations to human need and weakness. The human frame could not stand the infinite light and radiance of God.

**Would you explain the fundamental and basic differences between Acts 2:4 and Acts 19:6 with respect to the word "tongues"?**

I do not believe there are any differences.

The Greek term in both verses is *glossais*, and from the further description in chapter 2 of what happened, I would say that it obviously means "the supernatural gift of speaking in another language without its having been learnt" (W. E. Vine).

In both instances, men of different nationalities were present, as there were also in the case of the third occurrence of speaking in tongues in Acts (10:46). In a number of other instances in the

Acts where the filling with the Spirit is mentioned there was no speaking in tongues—or if there was, Luke did not think it important enough to record.

The relationship between the tongues of Acts and those of 1 Corinthians 12 and 14 is a moot question. It is discussed in two recent publications of the Nazarene Publishing House: *Speaking in Tongues*, by Dr. Donald Metz (96 pages, \$1.00), and my *Spiritual Gifts: The Charismatic Revival* (23 pages, 35¢).

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... he did that which was  
... even in the sight of the LORD,  
... according to all that Jĕ-hōi'a-  
... kim had done.

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