

herald OF HOLINESS

Church of the Nazarene

Every Man in His Own Language

(See page 5.)

How Can Lent Help Me?
(See page 8.)



He Is Risen



General
Superintendent
Coulter

In history, no three words have counted for more than these, "He is risen."

They literally transformed the disciples. They struck terror to the chief priests. They amazed the multitudes.

There is no message which our troubled world needs today more than this: "He is risen."

"He is risen"—the declaration of an *event!* Caiaphas did his best to explain it away. The soldiers, who watched His tomb, were bribed to change their report of the event. But the truth could not be destroyed. "He is risen" was the glorious fact on which the disciples built their faith.

"He is risen"—the statement of an *experience*. Before the first Easter was over, the event had become a personal experience. Mary Magdalene said, "I have seen the Lord." The disciples who returned from Emmaus were saying, "We have seen the Lord."

This is the central truth that gives the

Easter story its spiritual power and meaning. To touch Him by faith, to talk to Him, and to know Him transforms the event into a glorious, personal experience.

"He is risen"—demands *expression*. To believe in this glorious event and to know this living Saviour demand an expression of words and deeds!

The Easter Offering of 1966 gives Nazarenes a golden opportunity to say to all the world, "We believe! We have seen Him. We offer Him to you!"

Our goal of \$1,750,000 in the Easter Offering is reasonable in view of world need, in the light of our resources, and in the face of our responsibility to express His risen power!

Easter is a glorious event!

Easter has become a personal experience!

Let us now make Easter a dynamic expression of love and compassion by doing our part to reach \$1,750,000 in the Easter Offering.

Contemporary



Sanctification

• BY MILO L. ARNOLD

The influence of culture, education, and situation may alter the expression of it, but holiness has an unvarying quality.

FIVE MILES below I watched Oregon and Idaho unroll their mountain ranges, rivers, and landscapes. The sprawling, meandering Snake River was easy to recognize. It has seemed like an old friend of mine, since it was involved in many stories my father told about crossing the plains. In the gloaming of the last century he, with his father, made the long, hard, four-month journey from Kansas to eastern Oregon.

In the quiet luxury of a new jet, I was going from Portland to Kansas City in less than four hours. The country traversed was the same, but four hours was much different than four months.

COULD IT BE that my forebears were less deserving, less dedicated, or less wise than I? On the other hand, could it be that I am less bold, less adventuresome than they? Obviously, comparisons

across such variables are impossible.

The men of the wagon trains used the rugged Conestoga and Studebaker wagons because they were the most modern equipment of their day. They were contemporary, even as I was using the most contemporary facilities of my day.

The test of a man is not in whether he rides a Conestoga or a Boeing. Brave men and cowards, scoundrels and heroes, have ridden both. Virtue is in the dedicated occupation of our own place in the providence of God.

THE SANCTIFIED LIFE is, likewise, contemporary. The expression of it may vary, and the vocabulary defining it may change. The influence of culture, education, and situation will alter the expression of it before the world.

But holiness is an unvarying

quality. When the Holy Spirit possesses and occupies the heart and life of a person, there will be the changeless expression of our unchanging God. The motives, the attitudes, the affections, and the intentions of the person will be stabilized in the divine likeness. The inner grace, however, will be expressed in updated, contemporary communication.

The grace of God is fitted uniquely and individually to different persons in differing times and places. It is also personally and specifically adjusted in application to the same person in varying situations. The widow's two mites were a huge gift, while the rich man's large offering was stingy. A man who used to be blessed for his liberality in giving one dollar may now displease God by giving less than one thousand dollars. Holiness is unvarying in the

"I Need You!"

• By ALBERT O. LOEBER

PERHAPS YOU have noticed a sign used by our armed forces showing the traditional "Uncle Sam" with his top hat, looking at you, pointing his finger, and saying, "I need you." This same poster was used in World War II, and shortly after I saw it, I enlisted. Many volunteered, were accepted, trained, and helped our country gain a victory.

Today we have a shortage of ministers and missionaries. If we stem the tide that is constantly rising and meet the challenge that confronts us, we need more volunteers. Can't you visualize the Lord looking at you and can't you hear Him say, "I need you"?

ONE-HALF OF the people who ever lived are living today. This is our day! We have opportunities in a perplexed society and we need to lift up Christ before them. With the shortage of workers, the crying need is for more volunteers.

Isaiah saw the need of his day and volunteered by saying, "Here am I; send me" (Isaiah 6:8). Like Isaiah, we need to look beyond man, position, and wealth. Pleasing man has its compensation and the abundance of choice positions does look inviting, let alone the advantages that come by wealth. All this is secondary, for the winning of the lost to Him demands first place. How can they hear if they have no preacher?

IN THE GOSPEL of John, we are reminded to look upon the "fields." They were never any larger or more needy for the harvest of souls. Christ says they are "white," and in this hour it is a dazzling white. The brightness makes our eyes squint and we feel so inadequate for the task. Our hearts nearly fail us. However, we turn and look at the promises of God and realize that the Lord gives us sufficient strength to gain the victory.

heart of a man, whether rich or poor, but as his condition changes his expression of holiness must conform to his opportunity.

THE IGNORANT and the educated Christian should have the same inner quality of holiness, but they will express it variously. Even so, the same person, as he progresses in learning, will progress in his expression of the sanctified life.

Jesus used the conveniences and observed the customs of His day. He was contemporary, and expects

us to be. His clothing. His food. His vocabulary, and His methods were geared to His day.

Sanctification must be contemporary or it will fail to serve our day. Holiness of heart and life dare not be less than conformity to the whole plan of God for us, but it dare not become imprisoned in customs which constrict it. The gracious, well-dressed, contemporary Christian lady of today can be as sanctified as was her grandmother whose skirts swept the church floor. The pastor of today can be as humble as he goes to

church in a good car as his grandfather was while riding his good horse. The superintendent of today can be as utterly committed to God going to his appointments via plane as his first-century predecessors were while they walked the dirt paths of the Mediterranean world.

SANCTIFICATION WHICH cannot be contemporary is less than true sanctification, and holiness which cannot exist in the unstable demands of a hurrying civilization is less than God intended.

Grandpa sensed the same responsibility to his Lord and the same reliance upon God as he tightened the lines on his team, and splashed into the water to ford the Snake, as I experienced when I stepped aboard a jet plane to leap over two mountain ranges.

Sanctification is something in the heart and is as contemporary as the day in which we chance to be living. Genuine holiness is comfortable in any age, for it is persistently contemporary. When we try to make it less than true holiness we get in a bind with our changing times.

About the Cover . . .

The Alamo, where a historic battle in the Texas-Mexican war took place, is now a historic site located in San Antonio, Texas, near the center of the San Antonio District. This is one of four districts of the Church of the Nazarene located in Texas. Others are Houston, Dallas, and Abilene districts. The western tip of Texas, near El Paso, is under the auspices of the New Mexico District.

The San Antonio District, under the direction of Superintendent James Hester, has 54 active churches with 3,402 members. The district raised for all purposes during the 1965 assembly year \$484,223.00, a gain of \$21,852.00, and a per capita giving of \$135.75. Sunday school enrollment at the close of the assembly year was 5,443.

—Managing Editor

Every Man in His Own Language

• **By FRANK MORGAN**

A Nazarene layman serving on a Bible Translation Team in South America

"I tried to look like a satisfied lizard. . ."

Six of seven of the young men were gathered around me, but everyone in the huge, one-room, communal house was watching and playing the game. My left hand was a butterfly, my right hand was a lizard. While my hands pantomimed the actions of the story, my face expressed the feelings.

The butterfly was flying. Someone said, "*SOMuhmuuh akuCHEE-onuh.*" I wrote it on a 3 x 5 card. The lizard was watching (the butterfly). "*BaiSHKUU oSHOW-nuh.*" Now the butterfly landed on a leaf. "*SOMuhmuuh kaKAA-nuh.*" My right hand began to sneak up on my left hand. Excitement sparkled in the Indians' eyes. My right hand leaped, grabbed my left hand, and swallowed it little by little, as a lizard swallows a butterfly. Everyone laughed.

I tried to look like a satisfied lizard, smiling and lightly patting my stomach. "You're full!" chorused everyone in the Motilon language. "No," said a young man who was hanging in a weblike hammock nearby. "the lizard ate the butterfly and he is full."

"What else," I prompted, "what else?"

"You're . . . ———." A new word! Using a phonetic alphabet,

I wrote it down just as I had all the others. But what does it mean? I still don't know. It could mean "happy," or "satisfied," or maybe "clever," or maybe something I haven't thought of yet. Eventually I'll find out what it means. But not by asking them to tell me in Spanish or English or any other language because they do not understand a word of any language but their own. I'll try using it to mean first one thing and then another until finally I see by the reactions of the people that I've used it correctly.

Meanwhile, I'll discover other new words. Many will be action words and a few, like this one, will be words that describe abstract

ideas or emotions. At the same time I'll be analyzing the complicated grammatical system until it unfolds itself before me.

Part of the word for "flying" is the same part I found in the words for "chewing" and "walking," and means the action is continuous. And part of the word for "landed" also appears in the words for "swallowed" and "set down" and means the action happened all at once and then stopped happening.

Someday my family and I will be speaking fluently with the Motilon (*Mah-tuh-lon*) Indians of Colombia, South America. But that will not mean the hard work has ended. This is the start of a long task of translating God's written Word in-

One of my Motilon friends



to Motilon. Perhaps we'll begin with the Gospel according to Mark. Mark is the Gospel of action, and action words are easier to find and translate than are words which describe emotions or abstract ideas.

Translation of some passages will be difficult because of the Motilon's unfamiliarity with the world outside their own jungle. How do you translate the parable of the talents for people who have never known anything about trading or the use of money and have no word for either one? How do you describe city scenes to those who live all together in one large house and have never seen anything larger than a small village? How do you tell the story of Jesus changing water into wine when the listeners have no marriage ceremonies or celebrations, make no

pottery, and do not extract the juice from any fruit?

While looking for answers to translation difficulties we must teach the Motilon's to read their own language. For the first time, they are now seeing pencil and paper used. To read, they must learn to symbolize their language, using the alphabet which we have yet to devise. We must give them not only an alphabet, but primers, dictionaries, storybooks, and hours of help in learning to use them.

When they have learned to read and we have done the translation, the Holy Spirit will be able to speak to these lovable people from the printed pages of God's Word, speaking to them in the only language they understand.

How long will all this take? For twenty-five years Nazarene Missionary William Sedat worked to

give the New Testament to the Kekchi Indians of Guatemala. Right now similar work is going on in over four hundred other languages around the world. By learning from the experiences of all these who have gone before, we may be able to finish the Motilon New Testament in little more than half the time it took in Kekchi.

When you pray, thank God that your language is one of the more than two thousand languages into which at least one book of the Bible has been translated, and one of the two hundred fifty or more languages into which the entire Bible has been translated. Then ask God to speed the day when not only the Motilon's, but also the speakers of more than *two thousand* other unwritten languages, may be able to read the message God has sent to them.

Honor Student Finds Hope in Surrender

• **By TALMAGE HAGGARD**

THE FIRST TIME I talked with Greg he was in the hospital. He had suffered a leg injury. I invited him to attend our services when he recovered and assured him that we would remember him in our prayers. Soon he was released from the hospital and started attending a soul-winning training class conducted at the church each week; from this it seemed to be a natural step to the youth services and the Sunday evening service.

In calling on Greg, I found he came from a good home where he had been taught Christian principles. He had been baptized as a boy ten years of age. Now he was a high school senior and a member of the National Honor Society. He had been elected to the Student Council, and was active in various programs of the school and community. However, as he later confessed, this apparent success had left a deeper need in his heart untouched.

WHILE THE INVITATION was being given on the first Sunday night of our revival, Greg stepped forward and knelt at the altar. After agonizing prayer, he lifted his head and, as tears streamed down his cheeks, his face glowed. That night he testified, "All my life I have been attending the church I joined as a boy, but never before have I experienced what took place tonight—I feel like a new person."

Since that transforming experience, Greg has grown rapidly as a born-again Christian. Instead of attending a state university next year, he has enrolled in a Nazarene college. Recently he stood a short distance from where he had knelt before, and united with the church.

Children Are People Too

• By FLETCHER GALLOWAY



JESUS WAS involved in a controversial discussion about divorce as the law of Moses outlined it. Some of the shrewdest minds of the hierarchy of Jerusalem were seeking to discredit Him.

Right in the midst of this discussion a young mother pressed her way through the crowd, her love for her baby making her oblivious to the awkwardness of the intrusion. She touched Him and asked that He bless her child. One of the disciples—I think it was Peter—shoved her back brusquely and said, “Get back! Can’t you see that He is busy with important things?”

JESUS LOOKED around. He saw the hurt look on the mother’s face. Then He looked into the big, dark eyes of her baby and He saw eternity. He said to the Ph.D.’s, “Please excuse Me, gentlemen”; and to the young mother, “Here, hand Me your baby.”

Then He placed His sacred hand on the baby’s head and lifted His face toward heaven and prayed. He placed a kiss on the little one’s cheek and handed him back to his mother. Then He said, “I see other mothers here also. Bring your babies, too, if you like.” And He blessed them all.

How striking this picture is! Especially when one remembers how the long-v

ting centuries had anticipated His coming, how the greatness of His life and ministry would give human history a new center, how in years to come a billion inhabitants of the planet would become His baptized followers, how His purpose involved the building of a Kingdom that would never end. But by His action that day Jesus eloquently said, “Bringing blessing to babies and little children is big business—bigger than resolving theological or philosophical arguments.”

THOSE WHO have made a study of child psychology say that a child’s most impressionable period is the first eight months of its life. If a child can have an atmosphere of love and security during the first few months of its life, they say, it already has received the foundation of a wholesome personality.

A good Christian home where the members of a family get along well with one another, and treat one another as people, is the greatest character-building institution in the world. It takes good religion, and good sense, a good share of time, a good balance of interests involved, and a courteous recognition of everybody’s rights to make a good home. That’s quite an order, isn’t it? But the rewards are eternal.

There are two ancient charts in

a British museum, dating back to the time about seventy-five years before Columbus discovered America. It took daring souls to be men of the sea in those days. Ships still go down in stormy seas, but they were much more fragile then, and winds and sails made them even more vulnerable. Then there were vast areas of the earth still uncharted, and men had scarcely shaken themselves from the dark superstitions that go with ignorance.

THE GEOGRAPHERS who had drawn the two ancient maps were evidently in bondage to these. In the areas of the charts which were unknown they had written, “Here be dragons,” and in another, “Here be demons,” and in still another, “Here be sirens.” Sir John Franklin, who lived in that day, was a dauntless seaman, but also evidently a man of faith. He had taken his quill and on one of the maps marked out “Here be dragons,” “Here be demons,” and “Here be sirens,” and had written above them, “God.”

Parents with well-ordered homes, and with a family altar, put God in the vast uncharted future of their children’s lives, which otherwise may be haunted by “dragons” and “demons” and “sirens.” Faith in God is the first rung on the ladder to heaven. It takes both words and atmosphere to create it.

How Can Lent Help Me?

• By ROGER M. WILLIAMS

"Mother, couldn't I do without soap?"

SHOULD THE evangelical Christian ignore Lent because it is liturgical and ceremonial . . . because there is no basis for it in Early Church history . . . because of the incongruities of those who practice it? Or can there be real meaning in it for the born-again Christian?

The call of Lent is a call to sacrifice. "Give up something for forty days—deny yourself." But as evangelical Christians we proclaim that the whole Christian life is to be a sacrifice. Christ has called us to take up our cross and follow Him daily—not just for forty days! Self-denial is to be a life-changing attitude, not a temporary truce with minor evils.

The central place in our church is occupied by the altar. It reminds us there can be no true worship without sacrifice . . . that sacrifice is the *central fact* of worship . . . that it should be the central fact of our lives.

BUT HOW MANY of us live a daily life of sacrifice? Just where is our sacrifice? Can we pinpoint it? Too often sacrifice and self-denial are unknown.

In our modern age we don't have to sacrifice—so why do it? Most

of us can have anything we want, if we want it badly enough. So why deny ourselves? When this philosophy is carried over into our religious experiences, it is damning in its effect. It is diametrically opposed to the spirit of Christ. Nothing could be more contrary to His nature.

Heaven's King became poor and laid aside the glory He shared with the Father to come down to the level of man. He stripped off His robes of royalty and clothed himself in sinful flesh. Why? Because He had to? Because He had no choice? No—He had a choice, and He chose to deny himself, to make an eternal sacrifice.

GOD CALLS EACH of us to a life of sacrifice. Every time we see an altar it reminds us that no life can be lived in the spirit of Christ that is not sacrificial.

The Christian who is already living this kind of life can find added meaning in Lent. In the midst of the American way of life that asks for no sacrifice to be made, he can deny himself some worthwhile and legitimate pleasure as a reminder of Christ's sacrifice for him.

Should we not remind ourselves

often of His sacrifice? Is it not something we should treasure always? What better way than to deny ourselves of something we enjoy . . . something legitimate . . . something we would miss very much? True, it would be only a dim shadow of His sacrifice. But it would serve to remind us of His denial of himself for us. And what better season of the year than Lent—the period preceding the time of His supreme sacrifice?

I believe that if we will prayerfully deny ourselves during Lent, and ask God to reveal to us how great was our Lord's sacrifice, it will be one of the most blessed experiences of our lives. There will be a sacredness and solemnity about the Easter season such as we have never experienced before. On Easter Sunday morning as the message of the angel echoes in our hearts, "He is not here: for he is risen, as he said" (Matthew 28:6), we will feel that we too have been translated to a different world.

THE AMOUNT OF blessing we receive depends upon us—the self-denial we make, and the prayers we put behind it. Some would deny themselves like the little girl who asked her mother for some money to give to the Lord's work. Her mother said that if she would do without candy for a week she would give her the money instead, and this could be her offering. The girl replied, "Mother, couldn't I do without soap instead?"

Others would follow the example of the African woman who was saved from witchcraft and superstition. It is said she brought a silver coin, worth about one dollar in our money, to the church service. The missionary was amazed and at first refused to accept it. The girl insisted, and at the close of the service the missionary asked, "Where did you get such a fortune?"

Smiling, the girl said, "I went to a neighboring planter and sold myself to him as a slave for the rest of my life for that coin. I wanted to give Jesus an offering which satisfies my heart!"

Lenten denial can be meaningless, or it can be one of the most blessed experiences of our life. It all depends on us!

Love's Results

• By OSCAR REED

WITNESSING IS not solely dependent upon ability, but upon the degree of dedication to the crucified Saviour. So observed Dr. Dudley Powers in a meditation to a group of business personnel prior to his first missionary quest in New Guinea. Such a premise places the cause of personal evangelism on a different ground than alone on formal training or strategy. It calls all men to the task which is primary and makes it necessary to catch a glimpse of our Saviour if we are to be instruments in His hands.

How can we as His disciples renew our covenant to share the spiritual treasure that God through Christ has so magnanimously shared with us? A genuine lay ministry is more than church activity! John R. Mott wrote: "A multitude of laymen are in serious danger. It is positively perilous for them to hear sermons, attend more Bible classes and read more religious and ethical works, unless accompanying it all there be afforded day by day an adequate outlet for their newfound truth."

This "outlet" for the people called Nazarenes is a fresh encounter with the Saviour through the Holy Spirit, who was given,

not to speak of himself, but to speak of Another. That divine-human encounter can give us direction as to both resource and method.

It is through "caring" that we need to develop the following characteristics:

1. *A genuine love for those we would win for Christ.* "You've got to love them, you've got to be with them, you've got to pray for them, you've got to spend time with them." So said a consecrated steel-mill worker in Pittsburgh. J. B. Phillips in *New Testament Christianity* says, "... people can only be LOVED into the Kingdom of God."

The pastor who is willing to pay for a steak, that he might genuinely show his love and concern, is the pastor who could have a seeker at his altar the next Sunday evening. The layman who goes out of his way in incidental service to a family, friend, or prospect in the time of their need is in a position to win those to Christ toward whom he has expressed a love that can be interpreted practically. It is no wonder that the early Christians went from house to house "breaking bread," or that the love of the

New Testament ethic is interpreted as that expression which gives itself without expectation of possession of its object or compensation and reward. For you see, "Love never faileth." All else may fail, but the "fellowship of the concerned" will see their task in the light of a triumphant love whether reciprocated or not.

2. *A consistent prayer-life in the fellowship of the Spirit.* The exhortation of Paul to the Thessalonians to "pray without ceasing" is a point of reference as well as an attitude. Prayer is the avenue through which the stream of the Spirit can move toward an impulse to witness. Concern comes through the burden of prayer. One cannot spend many hours with God in prayer without seeing his task in the light of an overwhelming love for the sinful and an awakening to express the message of reconciliation through such concern. Thus Jesus, in illustrating the concern of prayer through the parable of the importunate widow, said, "Men ought always to pray, and not to faint."

3. *The development of Christian qualities which will aid in witnessing to "ordinary modern people."* Shoemaker lists these as six: *good manners, a worldly sense* (which he interprets as that of a Christian who is spiritually "cut away" from the world, but outwardly identified with it as was Jesus), *humor, humility, honesty, and joy.* "Is it not wonderful to remember that He who out of all the world was closest to God, was also closest to man; and that He who was unmistakably a 'Man of Sorrows' was also such a 'Man of Joy'? 'Enjoying life'—when have we heard of this as a badge of authenticity for those who would be used of God to bring people to God? Well, it has the best accreditation in the world; it comes from Jesus Christ Himself."

Then what does it take? It takes an identification of the concerned with those for whom he is concerned; a genuine empathy, a "feeling in" as well as "feeling with," the outreach of the New Testament ethic, that of *love.* Without that concern, there is no sharing. But expressed with integrity, its possibilities are as unlimited as the eternal promise of the Father in His Son.



Editorially Speaking

● By W. T. PURKISER

The Cult of Success

All the world today is bowing at the shrine of "success." For modern man, the thought of failure is quite impossible. Even when he does miss his mark, he is a genius at thinking up ways to explain the failure as really a victory.

This might not be so bad if the goals of effort were always right, and if the means to reach those goals were always honorable. But the cult of success thrives on unworthy goals. And the means to reach those goals are rarely judged as right or wrong so long as they gain the desired end.

One might drop the matter right here as just another perversion of an evil world, if it were not for the fact that the cult of success moves into the realm of religion quite as much as in business, education, or society at large. In large segments of the church world, the important thing is to use prayer, and worship, and the resources of the spiritual in order to sell more real estate, be more successful in business, rise higher in one's profession, or be "happy" in a rather loose use of the term.

What we may or may not see is that the cult of success in religion as elsewhere is directly crosswise to the whole of the biblical view of human life. It is, in truth, little more than a refined and neatly disguised form of the Baalism against which the Old Testament prophets spoke with such force and fire.

You may have wondered why so often the people of God turned aside to worship Baal (or more properly, "the baals," for there were many of them). Part of the reason was that the baals imposed no moral restrictions. Sexual license was part of their "worship."

But more basically, the baals were gods that could be used. The proper manipulation of religious symbols would bring bumper crops, fruitful flocks, great herds of cattle. Baal was the god of success.

When we realize that a god is anything to which a man gives his ultimate allegiance and beyond which he acknowledges no further authority or higher good, it isn't hard to recognize the modern baals all around us. Success, social status, security, a house on "Snob Hill," the supremacy of one segment of the human race over others—it all sounds very familiar to one

who reads the Bible and recognizes the new forms of the old baals.

E. L. Cherbonnier has said it well: "It seldom occurs to modern men that idolatry is just as much alive today as it was twenty-five hundred years ago. If anything, it has become even more of a menace since it has learned to conceal itself. Unrecognized perils are always the most dangerous. The sophisticated '-isms' and '-ologies' in which modern man puts his trust simply function as graven images in modern dress."

And Martin Luther long before had said, "Whatever, then, thy heart clings to and relies upon, that is properly thy god."

OUR PROBLEM IS, of course, that "the abomination of desolation" stands in the sanctuary, "where it ought not." When numbers—either of people or of dollars—are sought for themselves alone, when the measure of divine favor becomes status, or office, or prosperity, or just undefined "success," then Baal has taken the place of Jehovah.

If "success" is the measure of life, how would you rate Jeremiah, the weeping prophet, or Hosea of the broken heart, or Paul in the Mamertine prison, or Peter crucified upside down, or even the cross of Jesus? There was no "Horatio Alger" quality to life as they knew it!

This is by no means to deny that righteousness is rewarded, that holy living has its compensations. But our tendency is to look for the rewards in the wrong place, and consider the compensations too narrowly.

The Bible does not scorn the kind of motivation that points out the desirable results of serving God. There is a proper appeal to a higher self-interest in the teachings of Jesus: "Give to the poor, and thou shalt have treasure in heaven" (Matthew 19:21); "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38); "He that humbly himself shall be exalted" (Luke 14:11). A full list would include many more.

The peril lies in expecting the "pay" at the end of the day, or feeling that God must necessarily "pay off" in terms of health, "happiness," status, or success. It is a sad commentary on our unpurged materialism when we think more of

such immediate compensations than we do of integrity, honor, and the Father's smile.

Let us never forget that success purchased at the cost of compromise, questionable methods, or the lowering of ideals of holy living is bought at too great a price. The cult of success is always out of place in the temple of the living God.

The Sources of Desire

A leading minister has argued that no person may be free from all sin, because if there were no sin within, temptation would have nothing on which to fasten. He claims that liability to temptation is proof of the presence of inner sin.

Whatever surface plausibility this view may seem to have quickly disappears in the light of the teachings of the Bible with regard to temptation.

Certainly no human being is exempt from temptation. The spotless Lamb of God himself was tempted in all points as we are, apart from sin—that is, aside from those temptations which come by reason of our prior sinning.

Nor is it possible to believe that Adam and Eve were created with sinful natures. Theirs was an untested holiness, a righteousness of innocence, but it was real nonetheless. There was no bent to evil in the first human couple as they came from the hand of God. Yet the tragic story of the Fall is eloquent proof that temptation could and did find something in them on which to fasten.

That something, of course, was desire. James gives us the essential nature of all temptation when he says, "But every man is tempted, when he is drawn away of his own lust [strong desire], and enticed. Then when lust [desire] hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15).

What all arguments against the possibility of holiness on these grounds miss completely is the fact that there are two main sources of desire in human experience. One of these sources is a carnal, sinful nature—a bent or twist that inclines the unsanctified heart toward evil. Paul states how it is with man when he says, "But sin . . . wrought in me all manner of concupiscence" or evil desire (Romans 7:8).

From such desires, or desires arising from this source, the sanctified soul is free. Paul goes on to declare that the law of the Spirit of life in Christ Jesus had made him free from the law or principle of sin and death (Romans 8:2).

HOWEVER THERE ARE DESIRES which do not come from the presence of a bent to sin within the soul. They arise from the needs, urges, instincts, and propensities of a human nature. This is the same kind of nature possessed by Adam and Eve from the moment God breathed

into them the breath of life and they became living souls. It is the same kind of nature exemplified in the humanity of our Lord.

The fallacy that human nature itself is in some sense sinful is forever refuted by the incarnation of the Son of God in human flesh. He did not take upon Him the nature of angels, we are told. He took on Him the "seed of Abraham." In all essential humanity He was made like his brethren, "that he might be a merciful and faithful high priest" (Hebrews 2:16-18).

The temptations of Jesus show how it is possible that desires which are in themselves entirely proper and right may yet lead to sin. It is not sinful to be hungry after going without food. It would be sinful to satisfy that hunger by the wrong means—in our case, for instance, by stealing food. It was not sinful for Jesus to desire the allegiance of the nations. For this end He had been born into the world. It would have been sin to gain such a goal by worshipping Satan rather than by enduring the Cross.

Lewis Sperry Chafer once charged that holiness people say, "Because my carnal nature is destroyed, I cannot sin." Nothing could be farther from the truth. What holiness people say is, "Because 'our old man is crucified with him, that the body of sin might be destroyed . . . we should not serve sin' (Romans 6:6)."

It is not the possibility of sin but the necessity that is dealt with in the regenerating and sanctifying grace of God. As Ida Vennard long ago put it, It is not that the sanctified are not able to sin. It is that they are, by the grace of God, able not to sin.

Two practical conclusions come from all of this. One is that Christians who refuse or fail to avail themselves of the sanctifying fullness of God's grace are exposing themselves to unnecessary temptation and weakness. They are attempting to fight a war on two fronts—with a foe within, as well as with an enemy without—and as our British brethren say, "It's a bad job."

A second practical conclusion is addressed to those who have received the grace of heart purity. It lies in the necessity for the discipline of the human desires, instincts, needs, and urges which, if they are not controlled, will lead to transgression and guilt.

The sanctified fall, not because their hearts are not cleansed, but because they grow careless about mortifying "the deeds of the body" (Romans 8:13). Paul, who confessed that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2), also said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27).

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



THE PROBLEM OF HUMAN SUFFERING

(Part One)

The lady fairly shouted in anger and heartbreak: "We thought God would care for us. We've gone to church and Sunday school, paid our tithe, had family devotions and everything . . . and now God let my husband get killed. Tell me why."

In the same afternoon of visitation, another lady pointed through her window to a house across the street, all the time talking petulantly: "See that house! That man is so wicked and vile we sometimes call the children in to keep them from hearing his outrages. He never goes to church! He makes fun of churches, and preachers, and us. And he works in the same place my husband works, and my husband got laid off and that man kept his job. Now tell me why. Why is it we suffer and he gloats?"

The problem of suffering is as old as one of the most ancient pieces of sacred or secular literature, the Book of Job; and all forty-two chapters deal with the problem of why a good man suffers. In the New Testament, the great "hall of faith" (Hebrews 11) outlines the impressive achievements of great men and women whose faith has earned them special mention: Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, and many of which "time would fail me to tell." But the pivot in this account is the little phrase, "and others." These "others" who had a "good report through faith, received not the promise." They also had faith; but for it they "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Even Jesus did not escape. In the last moments of His life He agonized, "My God, my God, why hast thou forsaken me?" Stripped of its qualifying words, this cry may be reduced to two words, "Why Me?"

But what do we know about suffering? First, it is not an illusion. To say, "Oh, she's really not sick! It's only in her head," is unfair. Psychosomatic pain is as real as any other kind. The headache may be caused by an imaginary fear but the pain is nonetheless real.

Further, suffering is not necessarily caused by the sins of the sufferer. Job, through the worst kind of torment, was convinced of this. He continued to affirm, "I know that my redeemer liveth." Jesus hit this idea of sin and suffering among those "that told him of the Galileans, whose blood Pilate had mingled with their sacrifices" (Luke 13:1). Knowing their minds, Jesus said, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered these things?" His resounding answer was, "I tell you, Nay." Continuing to teach that suffering does not necessarily come because of the sins of the sufferer, He said, "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay." And concerning the man who was born blind, Jesus said, "Neither hath this man sinned, nor his parents" (John 9:3). Sin causes suffering, but not all suffering is caused by the sins of the sufferer.

Also, it is a mistake to blame suffering on God. Trouble often comes into the lives of those who reject God, but it also comes into the lives of those who walk with Him. The rain falls on the just and the unjust, and so does the drought.

The problem of human suffering is universal but it is not simple. There are no easy answers. But we can be sure on the basis of Scripture and human experience that (1) suffering is not an illusion, (2) it is not necessarily the result of sins committed, and (3) it is wrong to blame God. Why, then, do good people suffer? This question will be answered in the next step "Toward Abundant Living."

Greeks Still Come To Jesus

• *By* NELSON G. MINK

"Kurie, thelomen ton Yasoun Iden."

"Sir, we would see Jesus" (John 12:21). This request of the Greeks in the Temple still comes from the hearts of their countrymen.

My work as teacher in our Nazarene Bible College in Australia has brought me in contact with two Greek Nazarene congregations here in Australia.

As we showed slides of our college on a recent tour, we were impressed with the response from our Greek church in Melbourne. At the invitation, seven young people came to the altar, offering to enter Christian service if God calls, and to be what He wills. Among them was a young lady who was not yet saved. We trust she received our Lord in her heart that night.

Mrs. Manetes, wife of the pastor of the church, played the pump organ. The pastor and his wife have been married less than a year. She learned some English and her music, too, in the one year she was a student at our Bible College.

Here in Sydney, among the four

Nazarene churches, is our Newtown Greek Church. I conducted a revival for this congregation a few months ago. Their pastor is a student at the college and is to graduate this coming year. He took me pastoral calling. We found groups of families waiting for us in the various homes. They each had tea and coffee and rich pastries. The Greeks enjoy eating, and have many rich and tempting dishes.

But I was impressed with the way the Greeks prayed around the altar. Their long, tearful, and impassioned prayers encouraged me to believe God is working with these folk as their

number here continues to increase. Each month, hundreds of them come by ship from Greece and Egypt, eager for the economic opportunities of the "continent down under." There are over 200,000 Greeks in the city of Sydney, with its 2.25 million population.

We have had three Greeks in our college this year, and talked with another young man who wants to come after working another year.

Just one week ago tomorrow, I preached the funeral sermon for the father of the pastor of our local Greek church. I wondered just what it would be like to see Demetrius Moschides conduct that service for his godly father. He stood up well. The congregation joined in singing comforting hymns, and as we stood around the open grave, fervent testimonies were given as to the piety of the one who had just been lowered into the newly dug grave, and to the joy of being a Christian.

"Sir, we would see Jesus." Seeing Him makes wonderful changes in all our lives. "Unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Corinthians 1:24).

It also makes changes in our hopes and anticipations as we see what God is doing for the Greeks today. We believe the Lord has given the Church of the Nazarene a definite and a challenging ministry among these people here in Australia.

These earnest men who long ago asked Philip to introduce them to the Saviour had come from far to worship at the feast. There was something they wanted which they had not yet received. But they found all they needed when they met Jesus. We hope and pray that many more modern-day descendants will join their ancestors in their quest: "Sir, we would see Jesus."



Georgia, a Greek student at the Australian Nazarene Bible College, poses in the college kitchen doing what she enjoys best—cooking. She is learning English, and taking music training at the college.



WINNING SUPERINTENDENTS—Herald of Holiness Editor W. T. Purkiser (center-right) congratulates Dr. L. S. Oliver, Illinois District superintendent, as other superintendents, subscription winners in their own right, look on. The awards were made at a subscription-awards breakfast held during the Conference on Evangelism. Left to right are Rev. Fletcher Spruce, New England, winner in group three; Dr. E. E. Zachary, Northern California, winner in group two; Oliver, winner in group one; Dr. Whitcomb Harding, Nebraska, winner in group four; and Rev. Harry Taplin, North Dakota, winner in group five. The standings for all districts appeared in the February 9 Herald.

Marketing Firm Views Church's Problems

Detroit *Free Press* Religion Writer Hiley H. Ward recently reported that a Detroit marketing firm had been called in to analyze the lack of appeal of an area church, and offered some constructive comments on overcoming some of its "public image" problems with the community.

Neither the denomination of the church nor the marketing firm was identified, and the firm did not "take into account the spiritual factors which can build or vacate churches . . . nor did they get into the touchy questions of personality," Ward said.

It was strictly an effort at evaluating what the non-churchgoer thought of the church, and what might interest him in attending.

The study cited the church's "poor visual image" as one of several critical problems. The relatively new church, with ample property, was not lighted at night, and its sign was inconspicuous. The report showed 31,345 cars daily passed the church, while it sits poorly marked, and at night unlit. In contrast, one church had a fifteen-foot-tall sign.

Of 444 youths in church and teenage divisions, only 85 were in the four grades of high school. A program to

attract teen-agers was badly needed.

There was an over concentration of activities on Sunday, and little balance through the week, and people who sang in the choir had no chance of sitting with their families during worship service.

Using marketing terminology in their analysis of the problems, the firm noted a lack of "preselling, selling, and reselling." "Preselling," according to the firm, means advertising through brochures, TV-radio spots, and public relations which increase the general identity of the church. "They encourage new families to visit your church," the report said. "Preselling takes the place of the old church bell which used to summon people to church."

As to "selling," the researchers said, "one of the first things a visiting couple or family will do is to 'look over' the Sunday school facilities—this is as important as the church service itself to those with growing children.

"Fellowship is also a keystone, the firm continued. Long preaching services are "on the way out." "Two morning services, with Sunday school in between to encourage families to

attend together," were also suggested.

"The 'selling' also depends a lot on the music. The Billy Graham meetings open with a massive choir. This musical background spearheads the enthusiastic response from a singing congregation. The 'selling' is started with enthusiastic congregational singing." The study also cited a radio program which has enjoyed longevity because "the sermon is brief . . . the singing is inspirational."

As to "reselling," the researchers suggested activities through the week for every person: boys' clubs, discussion groups, Bible classes, sports, and so on.

"Getting folks in the congregation to know each other is paramount. No church should be so big as to have a membership of strangers," the report said.

News of Revivals

Savannah, Georgia—Central Church here concluded recently what an older member termed as the "greatest revival in years," according to Pastor Lyle A. Parker. Rev. and Mrs. Edward Ferguson were evangelists.

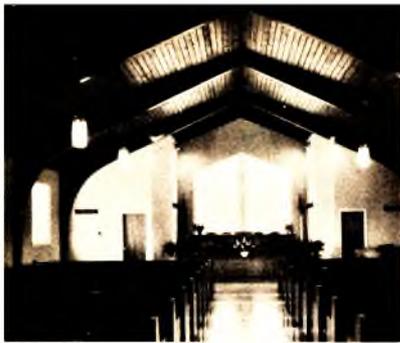
Scottsdale, Pennsylvania—Fifty-seven seekers bowed at the altar of the church here during a revival held by Rev. and Mrs. G. F. Underwood. Rev. E. H. Stenger is the pastor.

Great Bend, Kansas—In all, eighty-three persons found spiritual help at a revival held in First Church here with Rev. Marion O. Guy as evangelist. To inspire greater attendance, Mr. Guy, who is also a pilot, took children who invited the most to the meeting for a ride in his private plane. Six of the persons who bowed at the altar were as a result of the invitations. Rev. W. Emerson Chapman is the pastor.

Evangelist and Mrs. Loran Strahm report that 126 persons sought spiritual help during 4 revivals held last fall.



NEW SUPERINTENDENT—Berge Najarian, the new superintendent of Nazarene work in Jordan, appears with his family.



MISSOURI CHURCH COMPLETED—Dr. E. S. Phillips, World Missions secretary, preached the dedicatory sermon for the Ballwin (Missouri) Church of the Nazarene, which will seat more than 200 persons, and which was built for \$33,000. Rev. P. A. Aldrich is pastor.

Of Local Interest

Mountainair, New Mexico—This church with 35 members rallied recently to the food shortage in India by sending 130 pounds of food in 13 boxes to the Nazarene mission station there. This was in response to a call from the General N.W.M.S. Office for food, due to the famine which is now gripping India, and is affecting Nazarene missionary work as well. The postage of \$47.80 was also underwritten by the congregation, according to Jane Oliver McFadden, the pastor's wife.

Duane Clinker and Gary Lust, Olivet Nazarene College students, competed recently with representatives from forty-nine United States and Canadian colleges in the International Debate Tournament at Columbia University. Debate Coach Athel McCombs accompanied the students.

Rev. John P. Salyer, Rising Sun, Indiana, was recently reelected president of the Ohio County Ministerial Association.

Sixteen seniors and three juniors from Bethany Nazarene College were elected to "Who's Who Among Students in American Colleges and Universities." They are Dale Bond, Ingalls, Kansas; Wayne Brown, Cimarron, Kansas; Linda Burchett, Green Castle, Missouri; Dan Davis, Gadag, India; Glenda Dudney, Kansas City, Missouri; Janice Harwell, Fort Worth, Texas; Linda Henderson, Baton Rouge, Louisiana; Charles Isbell, Crowley, Louisiana; Orville Jenkins, Jr., Kansas City, Missouri; Mike Miller, Kansas City, Kansas; Linda Ladd Nicholson (Bethany, Oklahoma [formerly from Tulsa, Oklahoma]); David Nollenberger, Medford, Oklahoma; Kathy Porter, Tishomingo, Oklahoma;

Sharon Sisson, Oklahoma City, Oklahoma; Edith Snell, Oklahoma City, Oklahoma; Linda Sodowsky, Kansas City, Missouri; Jill Spruce, San Antonio, Texas; Marilyn Tims, Medford, Oklahoma; Hardy Weathers, Bethany, Oklahoma.

Rev. E. B. Moss, Stephenville, Texas, has accepted the pastorate at Monroe, Louisiana.

Great Bend (Kansas) First Church will celebrate its fortieth anniversary, Sunday, March 27. Dr. Samuel Young, general superintendent, will speak and the Bethany Nazarene College male quartet will sing. According to Pastor W. Emerson Chapman, all former pastors, members, and friends are invited to attend.

Just prior to her return to her missionary assignment in Swaziland, South Africa, Miss Leona Youngblood, R.N., was presented with a sewing machine by the Ashtabula (Ohio) Edgewood Church as a farewell gift. The sewing machine will aid the missionary nurse as she conducts sewing classes at the hospital. Pastor Robert Bradley and Mrs. Clayton Johnson, N.W.M.S. president, made the presentation.

Rev. R. E. Zollinhofer, formerly pastor in Collingdale, Pennsylvania, has accepted the pastorate at Jacksonville (Florida) Southside Church.

George Jackson, a Mount Gilead, Ohio, layman, has been elected president of the Ohio Boards of Education. He is currently serving as president of the local board of education.

The current faculty and workers at the C. Warren Jones Indian Training and Bible School in Albuquerque, according to Superintendent F. Charles Scrivner, are Rev. and Mrs. Brian Vanciel, Rev. Mrs. Florence Walling



which
-for your money
this Easter?

EASTER OFFERING for WORLD EVANGELISM

and Mr. Walling, Mr. and Mrs. Jerry Lemont, Hough Victor, along with Mr. and Mrs. Scrivner. Catherine Pickett, the school treasurer, is in charge also of the La Jolla Mission, near San Diego, California.

Correction—The Ellwood City, Pennsylvania, church reached 225 percent of its *Herald of Holiness* subscription goal, and not 25 percent, as reported in the February 16 edition.

Students to Build Church in Mexico

Twenty Bethany Nazarene College students have been selected from the membership of the Missionary Emphasis League, a campus organization, to erect a church in Musquiz, Mexico, with funds pledged by students in a chapel service last fall.

Dr. H. T. Reza, Kansas City, Missouri, director of the Spanish Department, spoke October 12 in the chapel service where in a spontaneous move \$7,900 was pledged by students to be paid by April 1.

The Easter recess at B.N.C. is from April 1-11, during which time the students, under the direction of Professor and Mrs. David Uerkvitz, Miss Amelia Coose, and Miss Helen McElfresh, R.N., will make the trip to Mexico. Their plan is to build the



MARYLAND CHURCH FELLOWSHIP CENTER—The Bel Air, Maryland, church dedicated, on December 5, a 42 x 86-foot recreational, educational, and social center with Dr. Kenneth S. Rice, Church Schools executive secretary, and Washington District Superintendent E. E. Grosse as guest speakers. Rev. Neil E. Hightower is currently the pastor.

new church in time to worship in it Easter Sunday, April 10.

Workers in Musquiz are to have the construction materials ready when the students arrive.

In addition to the sponsors, the students who will make the trip are: Bob Adams, Joe Bowers, Dennis Bratcher, Billy Ray Childs, Stanley Collier, Gerald Cooper, Robert Crane, Howard Culbertson, Stephen Heap, Michael Ice, William Johnson, Mr. and Mrs. Jim Lynch, Ron McElfresh, Gary Morgan, Mike Penn, Tom Pound, Wesley Smith, Dick Spear, and Larry Wright.

"Showers of Blessing" Program Schedule

March 6—"Where Is Your Treasure?" by **Russell V. DeLong**

March 13—"Freedom Limited: One Choice Only," by **Russell V. DeLong**

March 20—"The Future Belongs to the Fit," by **Russell V. DeLong**

Mitchell Appeals For Prayer Chain

An appeal by Radio League Director H. Dale Mitchell is being made over "Showers of Blessing," the denominational radio broadcast, for persons to pray daily that the radio ministry will be effective in reaching unsaved persons for Christ.

Mr. Mitchell envisions a "world prayer chain" in which persons interested in a spiritual revival will link themselves with others in every country where the program is heard.

Mitchell said: "Too much of our praying is 'scatter shot.' It doesn't get anything done. If we will pinpoint our prayers, we will see results.

"We are enlarging our radio efforts to other languages," he said. "But we need pinpoint prayers for God's leading and supernatural blessing."

Mitchell appealed for Nazarenes to join the prayer thrust. Each person enlisting will receive an acknowledgment, along with a stamp designed to be affixed to his Bible flyleaf.

WORLD PRAYER CHAIN

I will pray daily that God will bless the efforts of the Nazarene Radio League around the world, that many will be saved and churches established.

I will pray that God will give revival throughout our church.

Name _____
Address _____
City and State _____ Zip: _____
Nazarene Radio League, International Center
H. Dale Mitchell, Ex. Dir., Kansas City, Mo. 64131

Deaths

REV. BROOKS W. TAYLOR, fifty-eight, died January 5 in his Lubbock, Texas, home. Rev. R. W. Hurn, Rev. James R. Bell, and Rev. Buford Battin conducted funeral services in Lubbock (Texas) First Church. Survivors include his wife, Julia; three sons, Roy B., Wayland C., and Allan; two daughters, Mrs. Charles Denison and Mrs. Charles Jerrett; his mother; a brother; a sister; and thirteen grandchildren.

MRS. LAURA MORTON, longtime member of the church, died November 6 in Cleburne, Texas. She is survived by her husband, Joe, four children and sixteen grandchildren.

MRS. FLORENCE D. SCHONSTROM, a church member for more than forty years, died December 17 in Wheatridge, Colorado. She is survived by her husband, Ted; a daughter, Clova Joy Papajohn; a son, Paul; eight grandchildren; one great-grandchild; three sisters; and four brothers.

HERMAN WILEY, seventy-five, died December 20 in Frankfort, Kentucky. Funeral services were conducted by Rev. J. Carter Roberts. He is survived by his wife; a son, Harold; three daughters, Mrs. E. R. Burdette, and Clara Mae, and Mary Evelyn Wiley; eight sisters; and a brother.

Announcements

EVANGELISTS' OPEN DATES

March 17-27, C. Neal Hutchinson, 2335 Stonehenge Road, Bethlehem, Pennsylvania.

BORN

—to Rev. Joe Lee and Deletta (Vandegrift) Tompkins of Canyon, Texas, a daughter, Julie Dell, on January 31.

—to Rev. and Mrs. James Kesler of Portage, Indiana, a daughter, Janice Elizabeth, on January 12.

—to Rev. and Mrs. E. Wusthoff of Kassel, Germany, a daughter, Tabea Dora, on December 15.

—to Rev. and Mrs. Hugo Danker of Hanau, Germany, a son, Ingo Rene, on November 26.

ADOPTED

—by Coit and June (Shirley) Bales of Cypress, California, a girl, Jane Melinda, on December 30; she was born December 17.

SPECIAL PRAYER IS REQUESTED

—by a reader in Illinois for a man taken up with a false doctrine, who needs God—for salvation and healing of a nephew in Canada—for reclamation of a backslidden cousin in California—and that God will touch her own body;

—by a Christian friend in Indiana for three special families who need help from God along several lines, and especially that they may put God first, and also for three special unspoken requests.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo

Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

Hawaii	April 21 and 22
San Antonio	May 18 and 19
Arizona	May 26 and 27
New Mexico	June 1 and 2
Maine	June 15 and 16
New England	June 22 and 23
West Virginia	July 7 to 9
Northwestern Ohio	July 13 and 14
Colorado	July 21 and 22
Missouri	August 4 and 5
Tennessee	August 10 and 11
Kansas City	August 17 and 18

G. B. WILLIAMSON:

District Assembly Schedule

Northwest	May 11 and 12
Idaho-Oregon	May 19 and 20
Abilene	May 25 and 26
Northeast Oklahoma	June 15 and 16
South Dakota	June 22 and 23
North Dakota	June 30 and July 1
Northern California	July 13 and 14
Oregon Pacific	July 20 to 22
Akron	August 4 and 5
Virginia	August 11 and 12
South Carolina	August 18 and 19
North Carolina	September 14 and 15
New York	September 23 and 24

SAMUEL YOUNG:

District Assembly Schedule

Alabama	May 19 and 20
Florida	May 23 and 24
British Isles South	May 28 to 30
British Isles North	June 6 and 7
Michigan	July 13 to 15
Northwest Oklahoma	July 20 and 21

We MUST do our best in the Easter Offering. That MUST is inward, compelling, and God-inspired. Only in full obedience to this inward motivation will we realize inner peace. In full response the church will reach its worthy goal of \$1,750,000.



V. H. Lewis

V. H. Lewis

General Superintendent

East Tennessee	July 28 and 29
Kentucky	August 11 and 12
Minnesota	August 18 and 19
North Arkansas	August 31 and September 1
South Arkansas	September 7 and 8
Joplin	September 14 and 15

HUGH C. BENNER:

District Assembly Schedule

Los Angeles	May 11 to 13
Washington Pacific	May 18 and 19
Canada Pacific	May 26 and 27
Alaska	June 2 and 3
Nebraska	June 23 and 24
Northeastern Indiana	June 29 and 30
Southwestern Ohio	July 13 and 14
Pittsburgh	July 21 and 22
Wisconsin	August 4 and 5
Iowa	August 10 to 12
Indianapolis	August 17 and 18
Louisiana	August 31 and September 1
Southeast Oklahoma	September 7 and 8

V. H. LEWIS:

District Assembly Schedule

Sacramento	May 11 and 12
Central California	May 18 and 19
Southern California	May 25 to 27
Canada West	June 9 and 10
Canada Atlantic	June 22 and 23
Albany	June 30 and July 1
Chicago Central	July 7 and 8
Eastern Kentucky	July 20 and 21
Southwest Indiana	July 28 and 29
Northwest Indiana	August 11 and 12
Northwestern Illinois	August 18 and 19
Houston	August 31 and September 1
Southwest Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Washington	May 4 and 5
Philadelphia	May 11 and 12
Mississippi	May 18 and 19
Rocky Mountain	June 9 and 10
Nevada-Utah	June 15 and 16
Canada Central	June 23 and 24
Eastern Michigan	July 13 and 14
Central Ohio	July 20 to 22
Illinois	July 27 to 29
Kansas	August 3 to 5
Dallas	August 18 and 19
Gulf Central	September 1 and 2
Georgia	September 8 and 9

PRO

Letters
to the
Editor

CON

Pro:

Herald "New Look"

I just received my December 22, 1965, *Herald of Holiness*. As I look at it and begin to read, my heart is thrilled and excited because of this marvelous Christian literary creation that comes off your presses back there in Kansas City. . . . The *Herald of Holiness* has been a household companion of mine for forty-nine years, and it continues to get better and better. I love it. . . .

Theresa R. Lewis
California

Con:

Herald "New Look"

. . . Why the "new" cover? I recall the large, bold "*Herald of Holiness*, Official Organ of the Church of the Nazarene." The word *Herald* has been reduced to small letters and the complete title is half the size as formerly. Are we no longer "bold" about our message of holiness?

I am concerned when we become so modern that we conform to what is being done in many secular publications.

Mrs. Murrel Gray
California

Pro:

Holiness Ecumenicity

Not only do I agree in sentiment with Dr. T. E. Martin, but I want to thank you for printing the substance of his sermon on "Holiness and Ecumenism."

Unity is at the heart of our historical interpretation of "perfect love," and none should be more declarative of its external fulfillment than we "holiness people."

Our pronouncements must be emblazoned far and wide by commensurate performance.

Wilbur W. Brannon
Arkansas

Con:

Holiness Ecumenicity

In your December 15 issue of the *Herald of Holiness* we find an article on ecumenism written by Mr. T. E. Martin. As a member of the Church of the Nazarene, I would like to register my disapproval of said

article. It is my considered opinion that ecumenism should have no place in any holiness movement.

T. L. Dicks
Alabama

Pro:

Evangelists' Slates

I was so glad to read in your editorial section of the December 29 issue of the *Herald* that the Evangelists' Slates section will continue once a month in the *Herald*.

I have three personal and I believe good reasons for this. First of all, I am a salesman covering twenty-eight counties in three states and away from home a great deal. I continually scan the slates, should there be a revival somewhere I might be on a particular date. Second, I have been a member of three distant Nazarene churches before settling at my present home. Many times I would be willing to drive several miles to hear an evangelist I have known or heard in years past. . . . The third and final reason, many of us send a gift subscription of the *Herald* to friends and relatives in other denominations and in distant localities. Perhaps some of these would enjoy hearing our evangelists. . . .

Jack Kerr
West Virginia

Pro:

Good-Doer

"The other day I was part of a somewhat captive audience" of, I presume, a left-of-center or fence-straddling letter writer in the December 1 *Herald*. The letter writer just wasn't sure what was right with being right after listening to "a rabble-rousing extremist where there was a lot of heat but not much light." I suggest that some of the heat may have been generated by the letter writer's own blood pressure, which he says "went up a number of degrees right there."

I am not writing this to justify the "rabble-rouser," for he may very well have been one. Nor am I quite sure why the letter in question was addressed to the *Herald of Holiness*, which neither represents a rabble-rousing extremist position nor is it

associated with the left-of-center National Council of Churches. . . . While Jesus associated with sinners for redemptive purposes, He did not carry their banner nor march for their cause. He called for all men to repent, including the "do-gooder" Pharisee, the "do-badder" hypocrite, and the do-nothing sluggard, who was reminded to consider the diligent ant. And then He said, "By their fruits ye shall know them," which is a form of "guilt by association." . . .

M. D. Thomas
Indiana

Pro:

Herald in Arabic

. . . Our country is in a great need of Wesleyan doctrine, especially the doctrine of holiness. . . . I am receiving your lovely magazine, the *Herald of Holiness*. It's very important to us, for I am translating many of its materials into Arabic for our magazine. . . .

Rev. Shafeek Gad
Upper Egypt

Church Chuckles
by Cartwright



"I think I'm making some real headway with the Johnsons. Their young son named one of his white mice after me!"

Late News

Olivet Votes Record Budget

KANKAKEE, ILLINOIS—Olivet Nazarene College trustees voted a record operating budget of \$2.28 million, and agreed in a 28-15 vote during their annual meeting February 8 and 9 for the college to sponsor a limited, "experimental," intercollegiate athletic program.

During the board session, President Harold Reed released two major appointments. Dr. Paul L. Schwada was named vice-president in charge of academic affairs and dean; and Dr. John L. Cotner, vice-president in charge of spiritual life and student affairs.

With the approval of the budget came an increase in tuition from \$325.00 to \$350.00 per semester, and a hike of \$10.00 (from \$195.00 to \$205.00) in meals. In addition to the increase in cost to students the Olivet Educational Zone will be asked to increase college giving by \$60,000.00. Additions to library facilities and

faculty salaries were among items in the increased budget.

The board's approval of an intercollegiate athletic program was limited to a ten-game basketball season for two years. At the end of this period the experiment will be "carefully reviewed and evaluated in an effort to see whether it is contributing to the recreational, social, and spiritual objectives of the college," Dr. Reed said.

Both Dr. Schwada and Dr. Cotner have been at Olivet for some time. Dr. Cotner, who joined the faculty in 1944, has been dean of students since 1955. Dr. Schwada, who for the past year has served as acting vice-president in charge of academic affairs, has been at Olivet since 1948. His appointment fills the office left vacant by Dr. Willis Snowbarger, who is now executive secretary of the Department of Education for the general church.

Dr. and Mrs. Reed were voted a two-and-one-half-month world tour to be taken after the 1967 board meeting, according to Dr. Paul C. Updike, board chairman and superintendent of the Northeastern Indiana District.

As many as 300 seekers found spiritual help during a week-long youth revival at Olivet Nazarene College in which Rev. Marselle Knight, a Kansas pastor, served as evangelist.

The revival, held January 26-30,

"emphasized holiness and life commitments for service" according to Dr. Forrest Nash, College Church pastor. "Mass choirs under the direction of Gene Braun added much to the series," he said.

Coulter to Speak At N.Y.P.S. Institute

General Superintendent George Coulter, Evangelism Secretary Edward Lawlor, and Missionary Harmon Schmelzenbach have been announced as speakers for the International Institute for Nazarene youths fourteen to eighteen years old, according to N.Y.P.S. Secretary Paul Skiles.

More than 1,000 teen-agers are expected to attend the third quadrennial institute, scheduled for July 5-11 in Estes Park, Colorado.

Dr. Coulter, who is scheduled to be present during the week, will deliver the Sunday morning message. The evening speaker will be Dr. Lawlor, and Schmelzenbach will speak in chapel services.

A personal evangelism project is being organized by the Colorado N.Y.P.S. and the "IMPACT" materials will be used in witnessing in various Colorado cities as the teen-agers depart.

The Nazarene Evangelistic Ambassadors, who will depart for their South American trip from Denver, will also appear at the Institute.

With Only One Book . . .

Okinawans Complete First C.S.T. Course

Fourteen Okinawans recently completed what could be the first Christian Service Training courses in Japanese, according to Missionary Mattie B. Shepherd, acting pastor of the Mashiki church.

What makes it more unusual is that only one copy of the book—*Sunday School—the Growing Edge*—was available in Japanese.

The book by Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, was a "real eye-opener," Mrs. Shepherd said. The book explains the importance of a strong Sunday school program for both children and adults. In Okinawa, children go to Sunday school and adults attend the worship service.

"We read each lesson together, then discussed it," Mrs. Shepherd

said. But it took two or three starts before the class made it through the course. "Long work hours and different responsibilities prevented many from attending, so we had make-up classes," she said. Mrs. Shepherd taught the lessons at least three times, and some persons attended all of the sessions.

"The immediate results," she added, were at least two fine Christians having made decisions to help teach in Sunday school. . . . At least one person was straightened out on the doctrine of entire sanctification through the discussions. She was sanctified in the recent Keystone revival, and is now a member of the Church of the Nazarene."

After reflecting on the matter, Mrs. Shepherd said, in spite of the difficulties, "I would still want to read the lesson in class with our group."

Earl Lee Accepts Pasadena First Call

Rev. Earl Lee, pastor at Nampa (Idaho) First Church, was elected February 6 as pastor of Pasadena (California) First Church to succeed Dr. J. W. Ellis, according to Dr. L. Guy Nees, Los Angeles District superintendent.

In the vote, which was for a one-year call, the congregation voted 259 to 3 favoring Lee's call. His first Sunday, according to Dr. Nees, will be March 20.

During a farewell service January 9 for Ellis, who served for more than thirteen years, the congregation presented him a love offering.

Of People and Places

Robert Foster, assistant manager of a Los Angeles Bank of America branch, has been named business manager at Pasadena College, following the resignation of James Wooton due to health reasons. Wooton will maintain an office at the college, assisting with the acquisition of property and the management of college investments, according to President W. Shelburne Brown.

Key Words

In
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

YOU CAN BE SANCTIFIED

Colossians 3:1-4; Hebrews 6:1-3;
1 Thessalonians 5:21-24 (March 6)

● **Set Your Affection** (Colossians 3:2)—This is all one word in Greek, *phroneite*. It comes from *phren*, which means "mind" but also "heart" or "thought." The verb means "to have in mind, be mindful of, think of," or "set one's mind on, be intent on."

The idea of "affection" is too narrow. Paul is saying, "Put your mind on things above." What fills our minds will ultimately control our hearts. If we watch our thoughts, our affections will stay in line.

● **Perfection** (Hebrews 6:1)—The word is *teleiotes* (telayotays), found only here and in Colossians 3:14. It comes from *telos*, "end." So its fundamental meaning is "completeness."

What is meant by Christian perfection? Too often we restrict the use of the expression to the crisis of entire sanctification. But a careful study of the various derivations of *telos* in the New Testament will show that they refer not only to the crisis but also to the continuation.

That is the case here. Basically, Paul is exhorting his hearers to "be carried on" (lit. Gk.) to completion. This will include the crisis of consecration, resulting in cleansing and empowering. But it will also involve a continual going on to Christlike perfection of living (see Philippians 3:12-15).

● **Wholly** (1 Thessalonians 5:23)—Paul wishes for his readers that God may sanctify them "wholly." Here we have the crisis. The verb "sanctify" is in the aorist tense, suggesting an instantaneous act, not a long process.

But what does "wholly" mean? The Greek is *holoteleis*. It is compounded of *holos*, "whole," and *telos*, "end." So it means "wholly—completely" or "completely—entirely." Luther in his German Testament rendered it *durch und durch*, "through and through."

People sometimes ask why we use the term "entire sanctification" when it is not found in the New Testament. It is true that the exact expression does not occur there. But this passage gives us adequate support for using such a term. God wants to do nothing less than a "through and through" work in our hearts.

Conducted by W. T. PURKISER, Editor

I would like for you to explain Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Paul makes this statement to explain his command to "Put on the whole armour of God, that ye may be able to stand against the wiles (Greek, *methodia*) of the devil." We need a spiritual armament to meet a spiritual enemy.

"Principalities," "powers," "rulers of the darkness of this world," "spiritual wickedness in high places" are all terms used to describe aspects of Satan's kingdom of evil, the "power of darkness" which now rules the lives of multitudes and struggles to dominate all.

In the light of the demonism so apparent in our world today, no one should be very hard to convince that the great struggle of the ages is against a dangerous and ever-present adversary. The devil and his demons are very real and very active in human society today.

The only weapons that succeed in this warfare are truth, righteousness, the gospel of peace, faith, salvation, and the Word of God—all strengthened with prayer and supplication in the Spirit (vv. 13-18).

Why did the Jews deliver Jesus to Pilate? (Matthew 27:2) If they did so because they were under Roman rule and could not crucify Jesus without Roman authority, how could they have stoned Stephen later without similar authority? If Rome refused to crucify Jesus ("Take ye him, and crucify him"—John 19:6), why then the active participation of Roman soldiers in His execution? If Jesus was condemned by the Jews without a corresponding Roman verdict of guilt, how could the Romans have crucified Him? Could they have been willing to serve as executioners for the Jews?

As I understand it, the Sanhedrin brought Jesus to Pilate to bring about His execution by crucifixion. It is my understanding that the Jewish tribunal did not have the power of capital punishment under Roman rule. The stoning of Stephen was apparently an instance of mob action under "lynch law."

Pilate's motives are not always easy to discern. In John 19:6, he seems to be saying, "Crucify Him if you dare!" As G. H. C. Macgregor surmises, "In a

fit of exasperation (he dares) the Jews to exceed their powers and take the crucifixion into their own hands" (J. H. Mayfield, "John," *Beacon Bible Commentary*).

Albeit with apparent reluctance, Pilate finally issued a sentence of condemnation and ordered the crucifixion of Jesus on the false charge that He alleged himself to be king instead of Caesar. Pilate's Roman soldiers carried out his sentence.

The question has come up concerning the Appendix to the Manual. Is the Appendix an official part of the Manual in relation to the subject in mind? Or can its provisions be bypassed as just the opinions of one General Assembly?

The Appendix is an official part of the Manual. The General Assembly is the supreme legislative authority for the Church of the Nazarene in denominational matters. All its actions are to be regarded as equally valid.

The Appendix contains a listing of general officers, boards, and committees; statements of administration policy; interpretations of church law; statements on current moral and social issues; and a list of special commissions and committees.

The Manual itself distinguishes only between the Constitution (the Articles of Faith, the Church, Articles of Organization and Government, and procedures for Amendments) and the balance of

the Manual.

The Constitution may be amended only by a two-thirds vote of all the members of the General Assembly when concurred in by at least two-thirds of all the district assemblies. Any other provisions of the Manual may be changed by majority vote of any General Assembly, provided such changes do not conflict with the Constitution.

In the event of differing interpretations of any portion of "the law and doctrine of the Church of the Nazarene, and the meaning and force of all provisions of the Manual," the Board of General Superintendents is the only constituted authority (paragraph 359).



COMMUNION SERVICE

Easter—An Appropriate Occasion

- To Purchase a New Set
- To Replace Older Pieces
- To Secure Additional Service

Now your church can have a Communion set that holds its natural luster and beauty indefinitely! Its special anodized finish is fingerprint-resistant, needs no polishing, and will not tarnish.

Whatever the piece, it is an outstanding example of the finest heavy-gauge aluminum, skillfully styled for both inspiration and usefulness. It fits the hand perfectly . . . is lightweight for ease of passing . . . holds forty glasses . . . can be easily stacked with most other Communion ware. Bread plate cover designed for stacking and non-stacking plates. Sanitary—no dirt-catching crevices.

A FITTING MEMORIAL GIFT
FROM SOME FAMILY OR CLASS



	SILVER-TONE	BRASS-TONE	
Communion Tray	E-500A	E-500AB	\$10.00
Communion Cover*	E-501A	E-501AB	6.00
Communion Base	E-502A	E-502AB	5.00
Bread Plate Cover*	E-503A	E-503AB	4.00
Bread Plate (Stacking)	E-504A	E-504AB	5.00
Bread Plate	E-505A	E-505AB	3.75

*Covers supplied with crosses unless knob specified.

GLASSES—Clear, rounded inside, heavy bottoms

E-66 1 3/8 inches high 12 for \$1.10

E-44 1 1/4 inches high 12 for \$1.10

PLASTIC—Unbreakable, lightweight, noiseless, clear

E-169 1 3/8 inches high 12 for \$1.25

E-163 1 1/4 inches high 12 for \$1.25

COMMUNION WAFERS—Round, thin, unleavened wheat wafer embossed with significant design. 1 1/8" in diameter. Comes wrapped 125 in roll. (MD)

U-125 250 for \$1.50; 500 for \$3.00

1,000 for \$5.00

FOR OTHER COMMUNION SUPPLIES SEE YOUR "MASTER BUYING GUIDE"

To Assure Delivery for Holy Week—Order AT ONCE

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Bresee, Pasadena, California 91104

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

Prices slightly higher outside the continental United States