

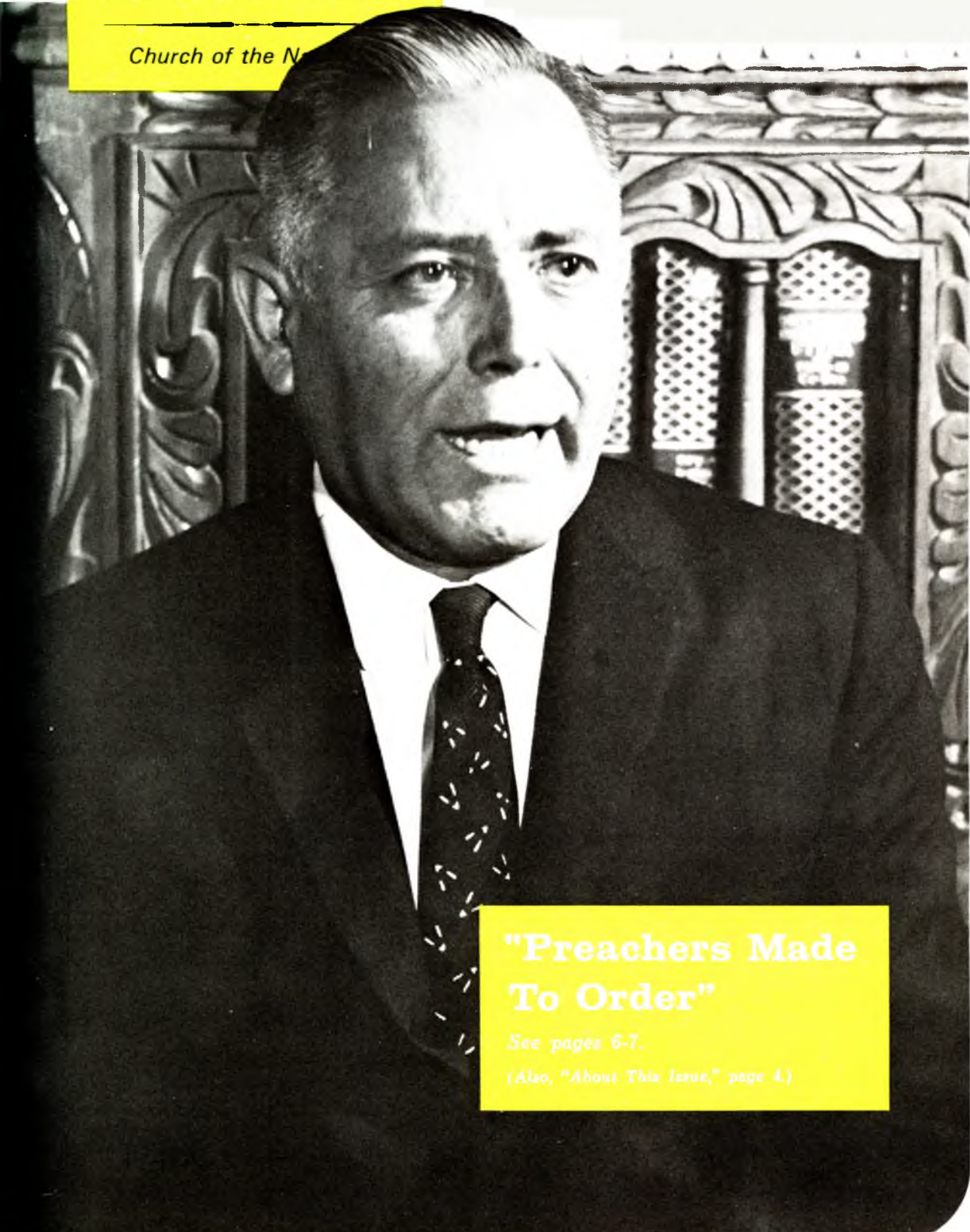
June 22, 1966

# **herald**

**OF HOLINESS**

**Leftovers Again**

*Church of the N*



**"Preachers Made  
To Order"**

*See pages 6-7.*

*(Also, "About This Issue," page 4.)*



General Superintendent Benner

---

# “No Difference”

---

Humanity is characterized by a spirit of exclusiveness, with groups setting themselves apart from other groups in a spirit of presumed superiority. In the days of the Early Church it was true of the Jews and Greeks (or Gentiles).

The Jews tended to feel secure in their self-righteousness, and considered the Gentiles “without the law” as lost. On the other hand, the Gentiles despised the Jews for their elevated religious teachings, and tended to a feeling of smug self-righteousness apart from the law.

Paul and Peter were thrust into this conflict frequently. Their conclusion, asserted over and over in a very direct and final form, was that in the sight of God there was “no difference.”

Paul, in his letter to the Romans (chapter 3), discusses the Jews and Gentiles in the light of the law in relation to sin. He cuts from beneath the Jews their props of self-righteousness, and from beneath the Gentiles their props of cultural contempt and declares, “There is *no difference*: for all have sinned.” Apart from Jesus Christ, all are alike. Sin is upon all, a force that knows no distinction as to race, color, language, creed, or culture.

All are naturally sinners and not saints.

But to a brighter picture! Later in the Roman letter Paul deals with the hope for the sinner. “There is *no difference* between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.” The salvation provided by Jesus Christ holds out hope for all. It is a remedy equal to the need, a redemption as broad as the race. It is “the power of God unto salvation” for all who believe, both Jew and Gentile.

But this is not all, for the gift of the Holy Spirit is for “all flesh.” Peter, witnessing to the outpouring of the Holy Spirit on the Gentiles, makes this clear: “And God . . . bare them witness, giving them the Holy Ghost, even as he did unto us; and put *no difference* between us and them, purifying their hearts by faith.” Every Christian believer can receive this supreme Gift—the Holy Spirit. In this is the guaranty of spiritual victory, power, and purity for all.

So as man tends to be exclusive, God is *inclusive*. God’s love, redemption, and providence are available to all who will obey and trust Him, for His love knows *no difference*.





# Love Lingereth Not

• By H. M. von Stein

**O**NCE AGAIN it was time to wheel the overladen station wagon toward the sky, up the twenty-mile, narrow mountain road to Dutchman Peak.

The air was warm, the grass yearling high, the Herefords along the way contemptuously complacent, sleek, and proud of their pink-nosed offspring. Doves pattered worriedly in the center of the road, barely escaping on whistling wings. Down in the valley mowing machines chuckled in the hayfields. Summer!

Inside an hour we passed the first gleaming white island of snow in the somber shadow of tall firs. Rounding a bend, there was a startled doe with a tiny, spotted fawn. The doe wheeled, high-headed; the fawn bounced ridiculously in imitation of his mammy for a few yards, decided it was too much, and abruptly dropped to earth, thrusting his head under a bush.

"He thinks he is hidden." Ethel chuckled. "How like people animals are! Or is it the other way?"

"He's making the best of a bad situation," I pointed out, wisely.

"You mean, like taking the Fifth Amendment?"  
". . . or refusing to attend church on account of the hypocrites?"

Again, abruptly, we realized that back, somewhere along the way, we had crossed an invisible line from summer into spring again. As the way steepened in earnest and curves became critical,

the road led from the timber out into the ungar-nished, high mountain—open, bare, and wrinkled with gullies from recently melted snow.

There is something comforting to the mortal spirit in the harshness, the vivid nakedness of this winter-killed earth. Here is something ugly and simple, as we are, and our sympathy rises and floods over. The unregenerated mountain, gashed by the elements and stained with the tears of the deadness of winter, lies spent and seemingly hopeless under the sparkling sky that evokes vigor, bird song, and spring foolishness from all the rest of the world. Death!

Who cares? No one. The wind sighs in astonishment among last year's brittle weeds where gay flowers had been. Even the meandering lines of game trails across the miles of naked open are plainly etched in the red-gray, barren soil. Spring is not here. Nothing is here.

Men look upon aging, unbelieving, sinful faces and discover that same harsh beauty. They take cameras and make pictures of them. Stories of infinite sadness are etched there. They say, "He is old. He will be gone someday soon." And they remember, with apprehension: *I will be like that.* What a life he must have lived!

But he has never been alive.

After that last powerful thrust, spinning the wheels in earth not yet settled from frosts, we

bank the last sharp curve into the familiar doorway on the very tip, 7,400 feet above sea level.

And here, all around the lookout among the gray, lichened rocks, high above both spring and summer, as though patted in place by mysterious fingers of love, doilies of perennial mountain phlox smile up at us, open-faced, a lively welcome. These have not succumbed to the death of winter; and, secretly, we know the mountain has not. In a matter of hours, the red-gray soil will blush with life, and among the rocks a riot of flowers will spring. *Because life is more certain than death.*

Through the monotonous agony of time it seems to the quickly wearied child-mortality of man that nothing may happen because nothing seems to be taking place. We allow the stiffness of doubt and despond to grip us in spite of the resounding cry: "I am the way, the truth, and the life."

We see the wicked prosper and when they say, "Where is the promise of his coming?" (II Peter 3:4) we shake our heads. The Bible says, ". . . whose judgment . . . lingereth not, and their damnation slumbereth not" (II Peter 2:3), but it seems that it does.

But each spring, when we come to the mountain, we realize afresh that "he that shall come will come, and will not tarry" (Hebrews 10:37).

Behold, our salvation lingereth not! It is coming, swiftly; much more swiftly than we would dare dream. Eternity is with us now. We are in it, and the doors which will swing open so that we shall see "face to face" have long ago begun to open. It lingereth not!

### About This Issue . . .

Enrique Rosales, whose parents migrated from Mexico to Houston, was converted at an early age. Later, while working as an insurance representative, he felt a call to preach. He began his ministry in Central Mexico, subsisting with his wife and young children through a variety of hardships. After fifteen years as a pastor, he was elected in 1952 as superintendent of the Central Mexican District. He now lives in Guadalajara.

An intelligent and capable leader, Rev. Enrique Rosales is indicative of the church-molded minister referred to in Milo Arnold's article: "Preachers Made to Order" (pages 6-7).

—Managing Editor



# The Church in the Space Age

• By Morris Chalfant

**B**rigadier General David Sarnoff, chairman of the Board of Radio Corporation of America, has pointed out some things which he feels we will achieve in the next twenty years. He says we will witness the use of nuclear energy in industry, planes, ships, trains, and automobiles.

Energy from the sun will be harnessed and in worldwide use. Color television will be global. Telephones will be equipped with television. Planes and rockets will travel five thousand miles an hour with greater comfort and safety than those of today. Most leading cities of the world will be within an hour's traveling time of each other.

In the light of this anticipated renaissance in the field of science, will Christianity keep pace in its progress? There is a grave danger that the Church may fall behind on its methods, its mission, its devotion to God. This would be tragic. Scientific progress is extremely dangerous, even catas-

Volume 55, Number 18, JUNE 22, 1966; Whole Number 2826. HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, 3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. PHOTO CREDITS: Front cover and page 15, top, Elden Rawlings; page 3, Frank D. Slikey, Salem, Ore.; page 4, Authenticated News International, New York, N.Y.; page 16, top left, Richard Edie Photos, Colorado Springs, Colo.; page 17, top, Dave Lawlor.



trophic, unless accompanied by a parallel moral advancement.

ONE CANNOT pick up the newspaper without seeing the words "satellite," "rocket," "guided missile." This is a part of the space age in which we live. We are naturally interested in this race for space, but may I raise a question which often comes to me and no doubt to every Christian: What is the role of the Church in the space age?

The Church's role in the space age is the same as it has been in every age—to win men to Christ. Our concern is not so much with outer space as it is with "inner space." Not with other worlds, but with this world. Not with solar systems, but with the souls of men. Not with satellites, but with sin.

Listen to the words of the Psalmist: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (115:16). If government and the scientists are bound to be caught away in this mad race for space, let the Church keep her footing. Let us realize that a soul is still the most important thing in the world. "For what shall it profit a man, if he shall gain the whole world [or even other worlds], and lose his own soul?" (Mark 8:36)

Instead of thinking so much about outer space we ought to be thinking of what Jesus said about "outer darkness." He said that some people shall enter into the kingdom of Heaven while others "shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 8:12).

We do not have to go to outer space to find people who need to be warned of this "outer darkness." There are millions living right here on earth—and not all of them are in foreign lands, either. Along the highways and byways of our homeland there are millions who are already "walking in darkness," and they need Jesus, the Light of the World, lest they die in their sins and plunge into that deeper darkness that is inevitable and eternal.

IT IS MY opinion that, if Jesus walked the earth today, His main concern would not be the transformation of atoms into powerful rocket fuel and weapons of de-

struction, but rather the transformation of sinful men into children of the living God. There were social and political problems in Jesus' day as vast as ours. But Jesus always went beyond the symptoms of the world's problems to their cause—sin. And He offered himself as the only Cure for that dread disease.

This is the Church's task in the space age—giving Christ to a lost world. The message never changes. It is this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The Church is still commissioned to go into all the world and preach the gospel.

Perhaps scientific and political leaders feel they have conquered this world and are ready for another. But can the Church of Jesus Christ honestly make the same claim? Have we gone to every corner of the earth and reached every creature? Has our program of evangelism and missions kept pace with the program of Communism and other "isms"? Are we prepared to deal with the "population explosion"? Or have we won our next-door neighbor to Christ?

Let's face it. The Church in too many instances has been sidelined by unimportant issues, not only with the problems of a space age but with the problems which have always plagued it: self-centered-

ness, unconcern, easy living, lack of vision.

IT IS NOT God's will that any should perish, yet people are perishing every hour because we who have the Light are keeping it under a basket. We are disobeying the command of Christ, who told us to "preach the gospel to every creature." We are cutting ourselves off from the flow of the love of God, "who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:4).

What is the limit of God's long-suffering? How far will man's volcanic eruptions of self-will and strife be allowed to contaminate the purity of the rest of the universe? God has intervened in history before, and will do so again. Of Babel, He said, "This they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down . . ." (Genesis 11:6-7). At any moment Christ may interrupt our space age by His return.

Are you ready to meet Him? Is your name in the Lamb's Book of Life? Or must you bow under His scepter of judgment? Lift up your head, for your Redeemer is drawing near. Open the gates of your life and the King of Glory shall come in. Receive Christ now as your forgiving Lord, and He will receive you into glory at His return.

## Pray On!

*Pray on until thy doubtings cease,  
Until assurance comes with peace.*

*Pray on until you've pierced the sky,  
Until you know God standeth by.*

*Pray on until life's tensions fade,  
Until thy heart is unafraid.*

*Pray on until faith fills thy days  
Until thy pleas are changed to praise.*

**By Jack M. Scharn**

## When Death Came to Our House

When death came to our house, it brought tears: a mother's tears mingled with heart-rending sobs, tears that only a mother can cry. My sisters cried. I cried too. Our friends shared with us in our deep grief. They too shed tears. Across these years since the funeral there have been other tears too.

When death came to our house, it made us take notice of itself. We knew that all men die. We knew we would die someday. We had known that Stanley would die. We knew that we would probably outlive him since he was so frail. But who faces death when life is evident? Even a faint whisper of life. But in the midst of our sorrowing, death made us uncomfortably aware of itself. It was the one dominant theme of our lives those days. It left a faint shadow upon each one of our family circle that we can never completely dodge.

When death came to our house, it forced upon us unpleasant tasks. Calls to the family, our employers, close friends, and hardest of all, a funeral director. We had to make burial arrangements, to order flowers, and make a host of painful decisions. Though we wanted to be alone to mourn our loss, we had some unpleasant tasks to do.

When death came to our house, it brought friends. From far and near they came. Each one tried to say what words could not convey. But we got their message, because they came. We found it easy to overlook the wrong things they did and said, because they came.

When death came to our house, it brought the man of God. Our family did not invite him too often. He had come in the past, mostly unbidden and unannounced. He was there during the illness and a few times before. We loved the man dearly, but we seldom went to see him in the Lord's house. One of the few bright memories of those dark hours is that the man of God came.

When death came to our house, it brought a funeral service in a funeral parlor. We don't remember many specifics. There may have been errors but the songs lifted us, the prayers steadied us, the Bible assured us that little Stanley was safe, and the message of the man of God helped us. All these worked together to make it easier to say good-bye to the one who meant so much to us.

When death came to our house, God was there! In post-funeral conversations, we discovered that He had prepared us for the tragic event. During the period of making final arrangements, He ministered to us. At the funeral service, He came! We had not thought to invite Him ourselves, but He came. He could not stay away when human hearts were sore, when His created ones mourned.

When death came to our house, some of us bid God stay. Within a year, Roberta and I said, "Yes," to Jesus. A few years later, Mother joined us. We may have come with mixed motives, but since then He has won our wholehearted love. Yes, when death came to our house, some of us bid God stay.—FRED WENGER.

# Preac

• By Milo L. Arnold

**O**n May 1, 1966, the Church of the Nazarene had invested thirty-eight years in me as a pastor. Prior to that it gave me a Christian home, a Sunday school and church life, and a specialized school for ministerial training.

In 1928 the church took me, a fledgling preacher, and began transfusing the lifeblood of churches into me. To date a number of churches, large and small, have made their contribution and I am deeply indebted to them all. They have been kind, patient, understanding, and long-suffering. More than most folks realize, they have shaped me. They're now putting up with the man they have shaped.

It is true that a pastor invests his life in trying to shape people. Each church continues to bear his fingerprints after he is gone, but the communication of influence goes both ways. Each church leaves its peculiar imprint upon each pastor who serves it.

I AM SURE that if I had been more ardent, more ductile, and more receptive I could have gotten greater benefit from the contribu-

# Men Made to Order

tion of the churches which have in turn ministered to me. Today I am very much the agglomeration of what has rubbed off their elbows. They have influenced my culture, my attitudes, my poise, and my concept of the ministry.

The personality qualities a pastor receives from a church are of much more lasting value than the salary he is paid. These become part of the person he is. Some churches have ways of enlarging the spirit, the vision, and the stature of every man who comes to their pulpits.

Other churches have ways of denting, battering, scuffing, and diminishing a man. Men go there with vigor and eagerness only to leave drooping. They go eager to get close to people and leave with an inclination to hold themselves back. They may be well paid and well housed but their spirits are not cultivated into tall growth. They leave with a feeling of insecurity, distrust, and inhibition. Every weakness a pastor has will be magnified in such a church.

**SOME CHURCHES** think themselves fortunate when they can

hire preachers who will work on the side so as to ease the financial burden of the church. Others feel favored when they have a pastor who will become a general flunky and taxi driver for them. They fail to see that when they make him a half-time preacher they will make him eventually into a half-hearted preacher. When he becomes halfhearted, they don't like him and want to start on a new man.

Churches which are making preachers to order should carefully make them into men they'll like to live and work with. They shouldn't have to get rid of one and start on another so often. Fortunately pastors do not usually stay long in churches which diminish them; however, even a short pastorate in such a place can leave a lasting imprint on the man.

Preachers are human. They will make mistakes, they will have faults, and sometimes they just don't fit in a community. However, a church can do a lot to help make a preacher to order by help-

ing him emerge to his full potential.

**PREACHERS ARE** human enough to be helped by loving them. They can be encouraged by kindness, warmed by warmhearted people, and inspired by tall-souled associates. They are physical enough to get tired, earthy enough to be tempted, limited enough to get discouraged, and solitary enough to get lonesome. Unjust criticism will harden their crust, unkindness will leave them wounded and sore, and the prick of arrows will leave scars on them.

No pastor dares sit back and blame the church for his smallness, but neither can the church altogether blame the pastor for his stunted stature. A church should give its best self to the pastor, so that he'll feel eager to preach a top sermon and conduct a top service every time. It should provide a climate of love in which he and his family will be enriched and happy. The church which inspires the best in preachers will always enjoy the ministry of big men. They make them to order and they make them big.



THE SUN was well on its way to rest as I called my family to the table for our evening meal. The day had been a busy one. There were the washing, ironing, sewing on lost buttons, running the sweeper and dusting, and even time out to bandage and kiss a wounded finger.

As I had started to think about the evening meal, my friend, the telephone, began its familiar ring. By the time that was taken care of, it was time to pick up my son at scouts, take his older brother to his music lesson, and—and then of all things I found my right front tire flat and me not even knowing how to take off a hubcap.

With the full activities of the day, I was well prepared for the remark that I knew each member of the family would make as they sat down to their evening meal. "Leftovers again!" Sure enough, I was not disappointed as each sat

down exclaiming, "Leftovers!"

After the evening meal there was no time for idleness. My husband was off to finish preparing for the midweek service that night. I had the kitchen to clean up, clothes to fold, boys to help with spelling and getting ready for prayer meeting.

THE BRIGHT moon had done much of its night's work and the boys were sound asleep in their beds as I wearily reached for my Bible for the wonderful refreshment of reading God's Word and communing with Him. It was to be my time of solitude, alone with God. Then in the stillness of the night as I communed with Him, I heard a soft voice say, "Leftovers. Leftovers again, My child? Is that all you have for Me, leftovers?"

I quickly looked up and said, "Oh, no, God. No leftovers for You. I want to give You my best."

But as I looked back over my day I knew the things I had done,

though legitimate and necessary, had not made up for one lack. In spite of my desires, what I had brought to God were the "leftovers" of the day.

Oh, I had not done this intentionally. The Lord knew that, and He was not scolding me. I might have felt better if He had. For I could almost see the sad look in His eyes and hear the hurt tone in His compassionate voice as He said to me: "Leftovers, My child? Is that all you have for Me, just leftovers?"

WITH A sad heart I fell on my face, pled for forgiveness, and promised that from that time on I would not just give Him my "leftover" time—but each day as I commenced, I would give Him my first, fresh, best moments for fellowship and communing heart to heart, able to say, "Here am I, Lord. No leftovers!"



# RELAX-

## Before You're Forced to It

• By James E. Adams

"Fishing? That'll be the day!"

Joe reacted rather sharply to his physician's suggestion because he was disappointed. About four weeks previously he had undergone surgery. Now he wanted to go back to work; and he had been sure the doctor would allow him to do so.

"YOU SEE, Doc," he had said, "I'm getting along fine. A little pain now and then, but nothing really serious. I have a good boss; he will give me a desk job for a couple of weeks. I might as well be back on the job as sitting here doing nothing. What do you say, Doc?"

The physician smiled at his eagerness. "Your pay is still going on, isn't it? Your company's sick leave provision will take care of you for four more weeks, won't it? Okay, then. You can return to work in four weeks—if you take care of yourself. In the meantime, go fishing."

Joe was disgusted. Fishing indeed! He'd never had time to play. Buying a home. Rearing a family. Putting a garden out on a one-acre lot. The chickens. The hogs. He'd always been busy.

Then when the Lord saved him he had brought that same diligence into his spiritual activities. Teaching a Sunday school class. Member of the Sunday school council. V.B.S. teacher. Later, a member of the board. Laboring on a new church building. He could take no time out for relaxation and recreation. But Joe found himself wishing he had taken up some outside interest, perhaps a hobby.

Besides being busy, though, he knew the attitudes of people. Some who relaxed "talking over the backyard fence" had little sympathy for others who found different outlets for their leisure. For instance, a few thought one man

made too much of a hobby of attending auction sales. What they didn't know was that, when he resold an item, he gave the profit to the church building fund! Joe felt that, no matter what he might do, someone would object.

So he lived as he did before his operation—no "play" (as he called it), no hobby. But his physician had given him good advice.

The *Pennsylvania Medical News* states: "Medical men are recommending and even prescribing some avocation for their patients, especially those over forty . . . Sole dependence on the daily routine job, without an outside interest, creates an imbalance between work and play which adds greatly to tensions and anxieties . . . cripples the sense of humor and proportion . . . and inclines one to become preoccupied with bodily functions and real or imaginary ailments . . . Those who wait too long find it difficult with increasing years to choose a hobby."

A MAN FIFTEEN years older than Joe learned all this to his sorrow. He was almost as busily occupied in church and secular work as Joe. His operation was successful, but with nothing to occupy his time he became despondent. Instead of weeks it was months—and could have been years but for the grace of God—before he was able to resume his spiritual and secular activities.

Now what may be a hobby for one person may not be for another. And while leisure activity is for personal relaxation, it is possible to choose an avocation which can be a blessing to others and to the kingdom of God.

A man became interested in photography—then in closeup copy work. One day he received a letter from a missionary to Ghana, West Africa. She had a message

on her heart concerning the people to whom God had called her, and photographs to help others see and share the burden of their great need.

"I understand you have information about making ordinary Kodak pictures into slides for showing with a projector," she wrote. "I anchored my photographs to cardboard to show them with an opaque projector, but it never did work out very well. Please let me hear from you."

The hobbyist sensed the deep disappointment she had experienced and asked her to send some photographs to him. "I'll see what I can do," he wrote.

With the snapshots the missionary wrote: "You can see these pictures are of sick, leprous people. All Africa is sick. It needs a blood transfusion—the blood of the Lamb to heal the sin-sick soul and the disease-ridden body."

Tears came to the eyes of that amateur photographer as he read the letter and looked at the pictures. "O Lord," he prayed, "help me to do a good job for Thy servant. Grant that she won't be disappointed again."

She wasn't. The very day the slides reached her, she wrote: "I do thank you so much for sending them. They look wonderful!" And later, "I just want to pause a moment to tell you what a help and blessing the slides you made for me are in my deputation work . . ."

IT WAS just a hobby, but the man said, "I will be eternally happy that I took it up."

Not one of these men would consider a means of relaxation which would take time that belongs to Christ. They know time is a gift from God and, as such, is to be used wisely. But they have also learned that everyone should take time to relax.

# Editorially Speaking

● By W. T. PURKISER

## The Bishop's Resignation

Bishop James A. Pike, controversial head of the Episcopal Diocese of California, has resigned. He plans to devote himself to study and research.

Strictly speaking, this is none of our business. The bishop is not really our problem. He appears to have been somewhat of a problem to his own church and to himself.

Yet many of us will breathe a sigh of relief at the announcement that the bishop plans to leave his post. The reason is that hosts of people take the pronouncements of a bishop in a large and respected church as virtually the inspired truth of the gospel.

Thus when the bishop lends the dignity of his office to his denials of the virgin birth of Christ, the deity of our Lord, the triunity of the adorable Godhead, the efficacy of the atonement, and the fact of the Resurrection—to name but a few of the negations—the popular conclusion is that the New Testament gospel is dead in our modern day and we would better give it a quiet and decent burial.

People with an active and vital faith and a close connection with any evangelical church know that the bishop and those of like opinions do not speak for them. But the world outside the Church does not know this. Opinions that wouldn't get a second thought coming from a research scholar are heralded from the housetops when spoken by a bishop.

For this reason, the resignation of the bishop probably will not be widely mourned.

YET THE BISHOP is in some ways a symbol of our times. Without wishing to judge him personally, he seems to this writer to be remarkably like those who are described in the Bible as "ever learning, and never coming to the knowledge of the truth."

The basic problem of all who share the bishop's views lies not in the particular heresies they hold at the moment, for those change from time to time. It goes back to their basic and initial rejection of the truth and authority of the Bible.

Once we discard the Scriptures as God's Word about himself and His will for us, we enter the never-never land of human vagary and opinion where one man's views are as good as another's. If there be no touchstone of religious truth, the

notions of men can be tested only by their results—and by that time it is usually too late.

Speak to this age we must, and in language it can understand. But we must have something to say when we speak. And if what we have to say is only, "Thus say the scholars," or, "Thus saith the latest intellectual fad," or, "Thus saith my present opinion," we richly deserve to have the people do what they will do—turn away in disgust.

I have on other occasions discussed the futility of speaking about "the wonderful works of God" to people in language they cannot understand. Here the point is that, when we speak in language the people speak, we must have something true and important to say.

Speak to this age we must, and in language it can understand. But what we must say to it—from bishop to the humblest parish minister, from bottom to top—is, "Thus saith the Lord."

## Fighting Faith and Suffering Faith

One writer has seen two kinds of faith in the New Testament. He calls them "fighting faith and suffering faith." Viewed another way, they are the faith of achievement and the faith of endurance.

These two kinds of faith are placed side by side in Hebrews 11:32-38, for example. There is a startling contrast between the two. They are set off only by the simple words, "And others."

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight . . .

"AND OTHERS were tortured, not accepting deliverance . . . had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented . . ."

Life and circumstance so different, yet the faith is the same! "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for

us, that they without us should not be made perfect" (vv. 39-40).

Fighting faith, achieving and triumphant, is very important. All of us would like to live constantly in the company of the first group. We like to succeed. We enjoy winning. And to win or succeed in the best of all good causes, the life of faith, is joy most abundant.

But what about the other side of the coin? The life of faith is not always rewarded here and now. Circumstances change. Powers fail. Age may take its toll. Sickness and infirmity come. What then?

**THE ANSWER IS CLEAR** and obvious. Faith still holds. The promise is still sure. God does not die when the clouds hide the sun.

And would it be wrong to suggest that the faith of endurance is usually more difficult than the faith of achievement? Suffering faith is harder to hold than fighting faith.

In all of life we must "trust God where we cannot trace Him." This is the wisdom in the words of Fenelon: "If there is anything that can render the soul calm, dissipate its scruples and dispel its fears, sweeten its sufferings by the anointing of love, impart strength to it in all its actions, and spread abroad the joy of the Holy Spirit in its countenance and words, it is this simple and childlike repose in the arms of God."

Through the dark night of suffering and trouble shines the star of promise. Suffering faith is rewarded in two ways. It is rewarded with inner rest now. And it is rewarded hereafter in the final fulfillment of every promise it cherishes.

**THE REWARD** of inner rest comes by the "as if" of faith. True faith acts "as if" its hope was already possessed.

It is said that one day a poet and an artist were

looking at a painting by the French master Nicolas Poussin. The picture portrayed the healing of the two blind men near Jericho.

The artist asked, "What seems to you the most remarkable thing about this painting?"

"Well," the poet replied, "everything is painted excellently: the figure of Christ, the grouping of the persons, and the expressions on the faces."

"But," said the artist, "look." He pointed to the steps of a house in the corner of the canvas.

"Do you see that discarded cane lying there?"

"Yes, but what about it?"

"Why," the artist answered, "on those steps the blind man sat with the cane in his hand. But when he heard Christ come, he was so sure he would be healed that he let the cane lie there, and went to Jesus as if he could already see."

And the word of the Lord was, "Thy faith hath saved thee."

**BUT FAITH** not only trusts in the present; it faces the future unafraid. Frances Ridley Havergal, who suffered so much and died before her time, has put it in immortal verse for us:

*Like a river, glorious is God's perfect peace,  
Over all victorious in its bright increase.*

*Perfect, yet it floweth fuller every day;  
Perfect, yet it groweth deeper all the way.*

*Hidden in the hollow of His blessed hand,  
Never foe can follow, never traitor stand;*

*Not a surge of worry, not a shade of care,  
Not a blast of hurry touch the spirit there.*

*Every joy or trial falleth from above,  
Traced upon our dial by the Sun of love.*

*We may trust Him fully all for us to do;*

*They who trust Him wholly find Him  
wholly true.*

"They who trust Him wholly find Him wholly true." This is the assurance on which we may rely. Whatever the future, the Christian knows that it holds nothing his Lord and he cannot handle.

We thank God for fighting faith. Let us also thank Him for enduring faith. There is tragedy in what Thornton Wilder wrote about an aging missionary bishop in one of his books: "His was a fighting faith, and when he no longer had battles to fight, his faith withered away."

In the last analysis, faith is just as secure as its Object. Fighting and suffering faith, achieving and enduring, are both anchored to the Rock of Ages. Better a small and steady faith in a mighty God than great faith in gods of wood and stone.

For the battle or for the bedside, "Lord, increase our faith."

## MEASUREMENT

*"God's love is an ocean's mighty space,"  
I said when first I knew His grace.  
Later I murmured quietly,  
"God's love is a bright infinity."  
But now I have learned no shining word  
That the ear of man has ever heard  
Can describe His love—no word at all;  
Even "infinity" is too small.*

By **GRACE V. WATKINS**



# Toward Abundant Living

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

...with Leslie Parrott



## WHAT SANCTIFICATION WILL NOT DO

The words sanctify, sanctified, and sanctification are used 164 times in the Word of God. In the Old Testament "things" were sanctified. For instance, the seventh day was sanctified, the altar in the Temple was sanctified, and Mount Sinai was sanctified. In the New Testament these words took on new meaning. Christ spoke of His own sanctification and the sanctification of His followers (John 17).

The Scriptures teach that both salvation and sin are twofold in nature. Salvation is not only the changing of the outward life to conform to Christian standards, but a change of nature by the power of God's grace. And as salvation is both inward and outward, so is sin. There are sinful acts to be forgiven; there is a sinful nature to be cleansed. Justification involves the forgiveness of sins committed; entire sanctification involves the cleansing of the nature of sin within us. Thus the power of sanctification is manifest in the Holy Spirit, who cleanses the mind of sin and imparts the mind of the Spirit, divine love. Men whose lives have been characterized by violent outbursts of uncontrolled temper suddenly have a new image. Persons who were self-oriented suddenly evidence emotional involvement with others. Rigid, unbending personalities suddenly take on the pliability and resilience of a lovable person. One of the "sons of thunder" becomes "the beloved disciple." A loud, unstable, impulsive Simon becomes the rock, Peter.

But sanctification is not a cure-all. This "treasure in earthen vessels" is still very much inhibited. Here are a few of the limitations:

1) Sanctification does not take away the freedom of man to choose. In spite of current philosophy and psychology, which tend to be deterministic about man's behavior, there is no evidence to indicate man does not have the power of choice. God endowed man with a free will. He may live either with God or against Him. He has the right to choose. Even sanctification does not destroy this God-given capacity. It is not likely, but it is possible, that a Christian who has been sanctified for years may set his will against God, break fellowship with Him, and go into willful sin. A Christian may still backslide even after he is sanctified.

2) Sanctification does not place a Christian beyond temptation. The types of temptation to which we are susceptible change and evolve as we go through the life cycle. But the potency of temptation is always there. Ananias and Sapphira, who probably were present on the Day of Pentecost, allowed themselves to be taken in by a deception of Satan which forfeited their status in grace and brought them immediate personal destruction.

3) Sanctification does not remove all the cultural prejudices which a Christian has been taught. Peter was sanctified in the second chapter of Acts, but he did not get rid of his prejudice against another race until the tenth chapter when God sent him to minister to Cornelius, an Italian, a Gentile. "You've got to be taught to be afraid of people whose eyes are oddly made. You've got to be carefully taught." Cleansing the heart of sin does not seem to alter automatically the wrong thought processes which have been learned from childhood. The sanctified Christian is still human and therefore subject to the mistakes of the head.

4) Sanctification does not make a Christian mature. Maturity comes from growth after sanctification. The saintly qualities of Paul while he wrote his prison letters, and of John while he saw a vision on Patmos, are not the qualities they immediately possessed at Pentecost. They were cleansed and filled with the presence of Christ in the Upper Room and in Damascus so they might mature through the experiences of the years.

5) Being sanctified does not make Christians uniform. It might be wonderful if everyone saw things alike, but not nearly so interesting. No two people are alike on earth, even when each has been filled with the power of the Holy Spirit. There are differences of cultural background, educational achievement, emotional temperament, and strength of personality, to mention a few. Even if we all agree on a given proposition, it probably is for different reasons.

**PRO**Letters  
to the  
Editor**CON****Pro:****Support for Evangelists**

. . . I appreciate the article in the current issue by Raymond Hurn entitled "Are We 'Starving Out' the Evangelist?" I feel that the statements are accurate and the contents timely . . .

BUFORD BATTIN  
Texas

Have just read with interest, "Are We 'Starving Out' the Evangelist?" in the May 25, 1966, *Herald of Holiness*. A very timely article it is indeed. However an important phase of the situation was omitted completely.

My opinion will be unpopular with much of the clergy, but I feel our pastors and district superintendents who are leaving their first responsibility to hold revivals elsewhere are depriving evangelists of available meetings . . . When men on salary hold such meetings I can see why evangelists are "starved out."

I feel pastors should pastor—district superintendents should superintend—and let the evangelists do the great work for which God has called them.

DONALD MCMULLEN  
Illinois

**Con:****Support for Evangelists**

It is not my desire to berate. I envy not the lot of the evangelist. But we have in our midst a problem created by the ministry, the evangelists, and the administration of our program that has become a monster to haunt us.

Has it ever occurred to anyone to get a group of Nazarene businessmen together to discuss this common problem and what can be done about it?

Ever hear of an evangelist or evangelists' conference asking a layman for help or advice in the solution of problems involving both parties?

ORIN DALABA  
Missouri

**Pro:****Sabbath Observance**

I am much concerned in regard to the keeping of the fourth commandment in connection with Matthew 5:17-19. If no one bought anything on Sunday then there would be no business open, including restaurants and filling stations. Shouldn't this be the ideal?

The trend of the time is for more and more business to stay open on

Sunday with very little opposition. In our town when the large grocery stores started to open on Sundays, we wrote articles to the editor of the local paper on the fourth commandment, in that he who buys is as guilty as the management. We even talked personally to some of the management. Now all of the large stores are closed and most of the drug and department stores are closed. Of course we give God and His Word the glory. . . .

ALLEN PHILLIPS  
Nebraska

**Con: Elimination of "Vital Statistics"**

In the May 18, 1966, issue of the *Herald of Holiness* a lady from Pennsylvania has written on the negative side of the vital statistics column.

Frankly, I have been sorry that the obituaries have been cut to almost nothing. I have been inspired many times in the past by the lives of our dear saints, even though they were strangers to me . . .

MRS. HERBERT W. DIXON  
Oregon

. . . This is the first thing I turn to when we receive our *Herald*. We may be known as "Nazarenes on the move," for in the past thirteen years we have lived in four states, and are still interested in the people in the churches we have attended.

Also it is the only way we hear about some that were at the Nazarene college and in military service with us.

VERONICA SLOAN  
Oklahoma

## Church Chuckles

by Cartwright



"Now what?"

## "Showers of Blessing"

### Program Schedule

June 26—"Life's Options," by C. William Fisher

July 3—"Our Goal Is Excellence," by C. William Fisher

July 10—"This Way Up, Please," by C. William Fisher

NEW "SHOWERS OF BLESSING" STATIONS  
WTAY AM/FM Robinson, Ill.  
1570 kc.

WAXU 101.7 meg. 5:30 p.m. Sunday  
Georgetown, Ky.

1580 kc. 8:15 a.m. Sunday

WJML-FM Petoskey, Mich.  
98.9 meg. 8:45 a.m. Sunday

WNCC Barnesboro, Pa.  
950 kc. 5:15 p.m. Sunday

KGME-FM Centralia, Wash.  
102.9 meg. 8:00 a.m. Sunday

NEW "LA HORA NAZARENA" OUTLETS

R. Heroica Obxig Chichayo, Peru  
920 kc. 7:30 a.m. Sunday

R. Nacional CP79 Cochabamba, Bolivia  
5975 kc. 10:00 a.m. Thursday

HJLI Bogata, Colombia  
1520 kc.

HKNG-FM Bogata, Colombia  
93.9 meg. 7:30 a.m. Sunday

## Growth, Giving High in Washington Pacific

The Washington Pacific District showed a net gain of 223 church members and raised \$1.13 million, more than 10 percent of which went to world evangelism, according to Superintendent Bert Daniels' second annual report.

Dr. Hugh C. Benner, general superintendent, served as chairman of the twenty-third assembly, held May 18-19 at Vancouver (Wash.) Hillcrest Church.

Actually, 390 new Nazarenes were received into fellowship. Per capita giving reached a high \$199.48, which resulted in increased giving of more than \$100,000.00.

Mr. Daniels' report called for 500 new Nazarenes to be received in the coming year and the launching of a "Helping Hands for Home Missions" fund.

Rev. Lawrence Edwards was ordained into the Christian ministry by Dr. Benner.

## Improvement for David

Five-year-old David Manzer now has not only survived his second heart operation, but doctors discovered during the most recent one that he no longer has two holes in his heart, but one. Another open-heart surgery has been scheduled for September 12. His parents, Mr. and Mrs. Cloyd L. Manzer, Candor, N.Y., request prayer. (David's story appeared in the March 16 *Herald of Holiness*.)





**CHURCH GOES UP**—With student carpenters working on rafters, the church begins to take shape. In the foreground, Rev. Roberto Moreno, Northern Mexico District superintendent, talks with a helpful pastor. Above, as the sun begins to set Saturday night, the job is finished.

During Spring Vacation . . .

## Bethany Students Build Mexican Church

Eighteen Bethany Nazarene College students and eight supervisors, led by Prof. David Uerkvitz, recently spent what is probably the most harried but rewarding week the youths have ever experienced.

Avoiding resort spots where students from secular colleges gather for annual spring vacation riots, the B.N.C. students headed for Mexico to build a church.

Their job was complicated in that they determined to do it within a week, and in a place where they could communicate with suppliers and townspeople only through interpreters.

The key to the project was David Uerkvitz, a professor of piano who expects to receive this summer the first doctorate of music education the University of Oklahoma has ever given.

Uerkvitz, who speaks Spanish fluently, led the group into the project which had a multitude of potential pitfalls, not the least of which was getting power tools into Mexico.

The building was to be constructed in Musquiz, a village in the state of Coahuila about one hundred miles southwest of the border towns of Piedras Negras, Mexico, and Eagle Pass, Tex. There a small group of

Nazarenes had been meeting in the home of Rev. Julio Acevedo. They needed a church building.

The Bethany campus through Uerkvitz heard about the need last fall. In a spontaneous expression of their interest, students pledged and gave more than \$7,900 to the Musquiz project. Eighteen students\* were selected to go "because they were willing to work," Uerkvitz said. Rev. George M. Lake, pastor at Muskogee, Oklahoma, agreed to serve as construction supervisor.

The party was detained twenty-four hours by Mexican customs officials. The officials balked at letting through power tools which would bring high black-market prices if they got into the right hands. The students left a used icebox with a Mexican pastor

after relieving it of seventy-two dozen eggs which were to be part of their diet. Uerkvitz attributed their getting the tools through customs and past various checkpoints a clear answer to prayer. Without the tools, the job would have taken days longer.

The students began work at 6:00 a.m. Monday, April 4, and went to bed after 11:00 p.m. following winning two volleyball games out of three from a local team. The first day became a typical work pattern.

The friends they made for the church were one of the project's valuable by-products. Hesitant at first, the townspeople then began to warm, and some of them became of invaluable help. Most of them, however, formed an interested gallery, declaring the church could never be finished on time, but silently hoping it would.

It was built of concrete block with a corrugated metal roof, complete with windows and pews constructed on the spot. The work was finished late Saturday night. In addition, an enclosed patio, used for Sunday school classes and other church functions, was also completed.

Then the boys and their leader mustered a choir to sing the next morning. One song was even sung in Spanish. After the practice which finished at 10:00 p.m. Saturday, the group bowed around the altar they had finished constructing only a few

**SPECTATORS**—Every window was filled with children, and occasionally an older person, to watch the construction.





hours before. "The Lord met there in a very special way," Uerkvitz said.

Rev. Roberto Moreno, superintendent of the Northern Mexico District, preached to an overflow crowd the next morning. The pews, which held 280 persons, were filled. The children sitting on the edge of the platform and hanging in the windows swelled the audience to more than 300.

As the students piled into the station wagon and pickup for the trip back to Bethany, they had not only given the town a debt-free church where there was only a concrete slab a week before, but they had also given part of themselves.

That's what made it Easter.

\*Student workers included Bob Adams, John Beadles, Joe Bowers, Dennis Bratcher, Billy Childs, Gerald Cooper, Howard Culbertson, Cleve Curry, Glen Ensminger, Steven Heap, William Johnson, Ronald McElfresh, Mike Penn, Tom Pound, Wesley Smith, Thaine Snowbarger, Dick Spear, Larry Wright; supervisors and cooks were Miss Amelia Coose, Rev. G. M. Lake, Mrs. Helen McElfresh, Mr. Harold Mannon, Prof. and Mrs. David Uerkvitz and Rebecca, Mr. Clyde Wynn, and Prof. Kenneth Luther.

## Church Planned on Northwest District

Plans for a home mission church were unveiled, and delegates to the sixty-second Northwest assembly heard, from a report given by Superintendent Raymond Kratzer, that the district for the third year had given more than a million dollars.

This was the sixth time General Superintendent G. B. Williamson has served as the presiding elder at the assembly, held this year at Lewiston (Ida.) First Church, May 11-12.

Mr. Kratzer, who completed six years as superintendent and the second of a three-year term, told the assembly that the church would be started in Pierce, Ida., a new community.

Nazarenes received by profession of faith totalled 325, and giving for Northwest Nazarene College was the highest ever—\$23,000.

Mrs. Harold Paul, Lewiston, Ida., and Rev. Howard Hopkins, Keller, Ida., were elected N.W.M.S. president and Church Schools chairman, respectively.

Dr. Williamson ordained five into the Christian ministry and recognized the elder's orders of two more. The new elders are Rev. Ralph George, Rev. Cavil Benshoof, Rev. Leighton Holder, Rev. Ellis Kraster, and Rev. Bartlett McKay. McKay is field superintendent of Nazarene work in Japan. Rev. Edward Wheatley and Rev. Kelley Scott were recognized as transferring from other denomina-

## Two New Churches for Sacramento District

Two new churches were organized and district membership gave almost \$5,000 to a new home mission revolving fund during the fourth Sacramento District assembly held May 11-12 in Sacramento (Calif.) Arden Way Church.

District Superintendent Kenneth Vogt reported that 366 members were received by profession of faith. New churches were organized at Rio Linda, Calif., and Alturas, Calif.

General Superintendent V. H. Lewis, the presiding elder during the assembly, ordained four persons into the Christian ministry. They are Rev. Bernie Colby, Rev. Floyd Hughes, Rev. Stan Miller, and Rev. LaRolf McCoin.

Robert Fairbairn, a layman, was newly elected to the district advisory board. Rev. Clyde Rhone was named the new chairman of the church school board, along with two new members, Rev. Ray Kellom and Rev. Bernie Colby.

Sacramento young people's societies pledged \$3,000 to help establish another home mission church, this one at Mother Lode in the historic gold-mining hills. Rev. Harold Sanner, Medford, Oregon, spoke and President Gene Van Note was reelected.

## Assembly Notes Growth in Central California

The fourth Central California District assembly, marked by a changing of superintendents, celebrated the establishment of 2 new churches and the reception of 321 members by profession of faith.

Outgoing Superintendent Eugene L. Stowe made his final report to the assembly. He assumes the presidency of Nazarene Theological Seminary in July.

Elected to succeed him was Rev. William H. Deitz, pastor at Porterville, Calif., for nine years (see June 8 *Herald*).

Dr. V. H. Lewis was the presiding general superintendent of the assembly held May 18-19 at the Porterville church.

The two new churches organized are Modesto (Calif.) West Church and Auberry, Calif.

Dr. Lewis ordained Rev. David Kennedy, Rev. Bill Sharp, and Rev. Thomas Taylor into the Christian ministry.

The new N.W.M.S. president is Mrs. E. B. Hartley, East Bakersfield, Calif., and a new advisory board member is Rev. Andrew F. Hayes, Modesto, Calif.



**VETERAN MISSIONARIES** Ralph and Orpha Cook left recently to accept their new assignment of establishing missionary work in Jamaica. Formerly in Trinidad, and before that in India, the Cooks' new address will be P.O. Box 70, Cross Roads, Kingston 5, Jamaica, West Indies.

## Hale-Wilder in Concert

"That was an excellent presentation of the gospel of Jesus Christ," said an unconverted visitor to a recent Robert Hale-Dean Wilder sacred music presentation in Manchester, Conn. The classical musicians are giving sacred concerts this summer.



**NEW TEXAS CHURCH**—General Superintendent V. H. Lewis dedicated the Port Arthur (Texas) First Church recently, assisted by Houston District Superintendent W. Raymond McClung. Pastor John L. Harrison, who also served as contractor, announced that the church, which was organized in June, 1916, will celebrate its golden anniversary this month.



**FIRST BIBLE SCHOOL STUDENTS**—Mr. and Mrs. Ray C. Owens, Sacramento, Calif., were on hand in Colorado Springs, Colo., recently to announce their intention to enroll in Nazarene Bible College when Dr. Charles H. Strickland (right), president, arrived to study the development of the campus. While the school will not open until September, 1967, the couple, who have two children, found an apartment and a job.

## Couple Cited for Service to Church

Rev. and Mrs. S. L. Wood, pioneer Nazarenes, were recently cited for their service to the church as the Stephenville, Tex., missionary society studied the Cape Verde missionary work where their son, Elton, serves.

Mr. Wood, eighty-three on April 4, began his ministry in 1897 and pastored in Oklahoma and Texas. The Woods are parents of one daughter, Mrs. Ruth Vaughn, and two other sons: Captain Joseph L. Wood, serving in Vietnam; and Rev. Lymon Wood.



Rev. and Mrs. S. L. Wood

Mr. Wood also has four daughters by a previous marriage.

## Giving Reaches \$500,000 On San Antonio District

The 60 churches on the San Antonio District gave for the first time more than a half-million dollars for all purposes, received 236 members on profession of faith, and showed increases in Sunday school, according to the eighth report of District Superintendent James Hester.

Mr. Hester was reelected to a one-year term.

Dr. Hardy C. Powers was the presiding general superintendent of the fifty-third assembly held in Austin (Tex.) Grace Church.

Superintendent Hester challenged the assembly for growth in missions giving and membership, for an increased number of ministers, and for Saturday morning prayer meetings in every church.

Rev. B. J. Garber was newly elected to the advisory board.

Dr. Powers ordained into the Christian ministry Rev. Curtis Barth Smith, and recognized the elder's orders of Rev. N. G. Randolph from another denomination.

## German Revival Successful

Nine persons knelt during one of seven evangelistic services held in Busingen, Germany, at the site of the European Bible College, according to Rev. Jerry Johnson, Middle European District superintendent. The service, in which German was spoken, was an effort at reaching the community with the gospel and establishing a church there. The superintendent also reported that several students testified to being sanctified during the revival. Services were held in English during the morning chapel hour and in German in the evening.

# Nearly 1,100 Graduated From Nazarene Colleges

Nearly 1,100 degrees are being awarded this spring by seven Nazarene colleges in the United States and Canada.

The largest graduating class, because of a healthy graduate program, is Pasadena College, where 96 received master's degrees and 190 received bachelor degrees. Dr. Robert E. Burns, president of the University of the Pacific, was commencement speaker, May 30.

Dr. Paul S. Rees, vice-president of World Vision, Inc., spoke during commencement exercises at Olivet Nazarene College, where 219 seniors received A.B. and B.S. degrees and six received master's degrees in religion. Twenty-nine graduated with honors.

At Bethany Nazarene College, where there are 188 candidates for master's and bachelor's degrees this spring and summer, General Superintendent V. H. Lewis spoke during commencement exercises, May 30. Eighteen students graduated with honors. Leslie Jane Roberts, Lubbock, Tex., graduated *summa cum laude*, and Linda M. Burchett, Green Castle, Mo., *magna cum laude*.

General Superintendent George

Coulter, whose son, Gary, was in the graduating class, spoke June 6 during commencement exercises at Northwest Nazarene College, where 170 received degrees.

Eastern Nazarene College awarded degrees to 130 students, 5 of whom received master's degrees with a major in religion. Dr. Shannon McCune, president of the University of Vermont, spoke during commencement, May 30.

The largest graduating class in the history of Trevecca Nazarene College received diplomas during commencement exercises, May 31. Eighty-nine students made up the graduating class, three of whom completed their work with honors. Dr. Willis Snowbarger, secretary of the Department of Education, gave the commencement address.

Occupying a brand-new campus for graduation exercises, seven Canadian Nazarene College graduates heard Rev. Charles Muxworthy, Calgary, Alberta, pastor give the commencement address, April 25. Three more students received English Bible diplomas. The move to the new campus is now being completed.



## Chaney Reports Gains At Alabama Assembly

Alabama District Superintendent Rev. Reeford Chaney reported 459 new members were received by profession of faith and that the 109 churches on the district gave \$970,000 for all purposes, but challenged the district to higher increases in 1967.

His report came during the fifty-eighth assembly held at Lanett, Ala., May 19-20. Dr. Samuel Young was the presiding general superintendent.

Mr. Chaney reported Sunday school enrollment was up about 500, and that giving for world missions reached nearly \$75,000. He challenged the district to 15,000 Sunday school scholars and \$85,000 for missions.

This is his first full-year report.

Dr. Young ordained four persons as elders. They are Rev. Richard Waterman, Rev. W. D. Hobbs, Rev. Kenneth Michael, and Rev. Paul Hatter.

Mrs. Reeford Chaney was unanimously elected president of the N.W.M.S.

## Miller Reelected at B.N.C.

Mike Miller, Kansas City, Kan., junior, was reelected president of Bethany Nazarene College student council. Other officers are Brad Moore, Bradley, Ill., first vice-president; Hal Cauthron, Wister, Okla., second vice-president; Tom Ream, Titusville, Fla., third vice-president; Howard Culbertson, Claremore, Okla., editor of the *Reveille Echo*, student newspaper; Fay Smalling, North Little Rock, Ark., editor of the *Arrow*, college yearbook; and Laura Price, Bethany, Okla., secretary-treasurer.

## Deaths

MRS. JOHNSIE MAE WESTMOLAND, sixty-five, died May 10 in Garland, Texas. Funeral services were conducted by Rev. Lloyd Millikin. She is survived by one son, Lynn Taylor; two daughters, Mrs. Ann Rains and Mrs. Bobby Waters; two sisters; and four brothers.

REV. ORVILLE B. PETERSON, fifty-five, died January 15 in a Kansas City, Mo., hospital. Services were held in the Hillcrest Church in Kansas City. He is survived by his wife, Dora, and one sister.

MRS. W. M. TIDWELL, a pioneer Nazarene, died May 10 in Chattanooga, Tenn. Rev. Elbert Dodd, Rev. Joe Cook, Rev. A. W. Rosa, and Rev. John R. Andrus officiated during funeral services.

MRS. HELGA ANDREA BARNES, eighty-three, died April 6 in Santa Ana, Calif. She is survived by her husband, Rev. J. H. Barnes, a pioneer holiness preacher, one stepson, and three stepdaughters.

## Announcements

### SPECIAL PRAYER IS REQUESTED

—by Christian parents in Texas for their daughter, mother of three little girls, whose home is broken and they all need help desperately and the parents need strength and courage;

—by a lady in Arkansas who needs special help

Take time on your vacation trip to visit the NAZARENE PUBLISHING HOUSE in Kansas City . . .



. . . there's so much to SEE!

from God for a number of serious problems she is facing;

—by a Christian brother in Indiana who has been suffering many trials and temptations, that he may have victory over the devil and all his works—and that he may be able to do more for the Kingdom.

## District Assembly Information

NORTHEASTERN INDIANA, June 29 and 30, at District Campground, Route 5, Marion, Indiana 46952. Pastor D. K. Ault, General Superintendent Benner. (N.W.M.S. convention, June 27.)

ALBANY, June 30 and July 1, at District Center, White Hill Road, Brooktondale, New York. Pastor

Marion Walchly, General Superintendent Lewis. (N.Y.P.S. convention, June 28; N.W.M.S. convention, June 29.)

NORTH DAKOTA, June 30 and July 1, at Nazarene Campgrounds, Sawyer, North Dakota 58781. Pastor Esther Bauer (515 14th St., Minot, North Dakota 58701). General Superintendent Williamson. (N.W.M.S. convention, June 27-28; N.Y.P.S. convention, June 28-29; S.S. convention, June 29.)

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

### HARDY C. POWERS:

District Assembly Schedule

West Virginia	July 7 to 9
Northwestern Ohio	July 13 and 14
Colorado	July 20 to 22
Missouri	August 4 and 5
Tennessee	August 10 and 11
Kansas City	August 17 and 18

### G. B. WILLIAMSON:

District Assembly Schedule

North Dakota	June 30 and July 1
Northern California	July 14 and 15
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

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

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

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

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



**TENNESSEE CHURCH DEDICATED**—East Tennessee District Superintendent Victor E. Gray dedicated recently a new sanctuary at Maryville (Tennessee) First Church, where Rev. Charles S. Patton is pastor. The seating capacity in the new building is 225 persons, with overflow room for 75 more.





**"PIONEER SPIRIT" CHECKS COME IN**—Figures on a check reflect in the glasses of General Superintendent George Coulter, left, as General Secretary B. Edgar Johnson reports to him that checks in large amounts are already beginning to come in. One General Board member forwarded his check for \$50.00 and a Denver businessman sent a check for \$500.00 in the names of one present and four deceased general superintendents.

## Late News

### Chief Lifts Ban, Offers Church Site

A Sekhukhuni tribal chief, impressed by medical, educational, and evangelistic efforts of the Church of the Nazarene, has extended to Missionary J. C. Coetzer permission to send a national preacher to live among his people and establish a church.

Until negotiations began almost a year ago, the area in the northern Transvaal of the Republic of South Africa was hostile to evangelical missionaries. Rev. Johannes Sentsho, son of a head counselor in his tribe, secured an audience with the queen of Sekhukhumiland, and invited her to send representatives to view Nazarene work in other parts of South Africa.

Last fall, two of her representatives visited a Nazarene camp meeting, the Ethel Lucas Memorial Hospital at Acornhoek, and the Lula Schmelzenbach Memorial Bible College at Arthurseat.

Following the revival meeting held last month in the Middelkop church near Sekhukhuni territory, one of the chiefs which attended granted the church a site, and invited a pastor to the territory.

Sentsho has been selected to serve as pastor.

(See the complete story in the August *Other Sheep*.)

### Rites for Nazarene Marine

Cpl. Federico T. Silva, nineteen, son of Mr. and Mrs. Francisco Silva, San Bernardino, California, taught Bible school at his local Nazarene church and testified to a call to preach. "He wanted to be a Nazarene pastor and go to the Nazarene seminary," said his mother.

Called into the marine corps, Corporal Silva suffered wounds in action in Vietnam that caused his death early this year. Memorial services were held in the Latin-American church in San Bernardino.—N.I.S.

### Mrs. Cunningham Dies

Mrs. R. W. Cunningham, wife of the principal of Nazarene Bible Institute at Institute, West Virginia, died Friday, May 6, from a stroke. Dr. H. Harvey Hendershot, Rev. Warren Rogers, and Dr. L. B. Hicks conducted funeral services May 10. She is survived by her husband and two sons.

### McCullough to Kansas Church

Rev. Melvin McCullough, pastor of Fort Worth (Tex.) Wedgewood Church, a home mission charge, has accepted the pastorate at Shawnee, Kans., a suburb of Kansas City. He succeeds Rev. Clarence Kinzler. His initial Sunday will be July 17.

### Young Wordsworth Dies

Ralph Wordsworth, in his late teens, son of Mrs. Chrystal Wordsworth, and grandson of Rev. E. E. Wordsworth and the late Dr. B. V. Seals, died May 29. Death was attributed to cancer, for which the young Wordsworth was operated about a month before.

## Number of Revivals Up Slightly in 1966

Pastors of nearly 2,000 Nazarene churches reported in a recent Department of Evangelism survey that they have scheduled an average of two revivals during 1966 in which 2,666 commissioned evangelists have served or will serve as speakers.

This is a slight increase over 1965 among the pastors who filled out the questionnaire. A total of 3,875 revivals were held in 1965, compared to 4,000 for this year.

Use of the commissioned evangelist is also up slightly. Last year, the 1,935 churches used 2,521 commissioned evangelists, 145 less than are being used this year. A commissioned evangelist is an ordained elder devoting his full time to preaching in revival meetings.

All pastors answering the survey pledged to observe Pentecost Sunday, May 29, as a day of "all-out holiness evangelism."

Approximately half of the 4,000 pastors who were mailed the survey responded.

### Iowa Pastors Cited At Herald Dinner

Ninety Iowa pastors and their wives, and campaign managers, enjoyed a *Herald of Holiness* subscription campaign "Victory Dinner" on Memorial Day at the District Center in West Des Moines.

The dinner was planned in recognition of churches and zones that reached their *Herald* quotas during the spring subscription drive. *Herald* Editor W. T. Purkiser was the speaker for the occasion.

More than 1,400 new subscribers were added, raising the Iowa list from 55 percent last year to 93 percent at the present, with prospects of going over the 100 percent mark before the district assembly.

The district drive was managed by Rev. Gene C. Phillips, pastor of Des Moines Eastside Church and vice-president of the district N.Y.P.S.

Top zone for the district was the Tabor Zone, Rev. Clem Keyes, zone campaign manager, with 140 percent. Top church was Red Oak, Rev. Carleton Easley, pastor, with 500 percent. Red Oak was closely followed by Gravity, Rev. Ross Keyt, pastor, 475 percent.

The largest single subscription list was Oskaloosa, with 176 subscribers, Rev. Aleck Ulmet, pastor.

Sixty-three churches reached 100 percent or better during the campaign.

Dr. Gene E. Phillips is the district superintendent.

# Key Words

in  
Next Sunday's Lesson

# The Answer Corner

By RALPH EARLE

Conducted by W. T. Purkiser, Editor

## THE FALL OF JERUSALEM

II Chronicles 36:11-21 (June 26)

● **Nebuchadnezzar**—This man, whose name is more accurately spelled Nebuchadrezzar, was the most powerful enemy of Judah. His father had founded the great Babylonian Empire. In 605 B.C. he defeated Pharaoh-neco of Egypt at Carchemish. This meant that he could control almost everything between Egypt and Mesopotamia. However, he had to wage annual campaigns to maintain his hold on this territory.

In 597 B.C. he captured Jerusalem and exacted heavy tribute. Finally he destroyed the city in 586 B.C. According to Josephus it took him thirteen years (586-572 B.C.) to seize the island fortress of Tyre.

Nebuchadrezzar used the great wealth from subject nations to make the city of Babylon one of the seven wonders of the ancient world. Its walls were unsurpassed in height and thickness. Its "hanging gardens"—actually a terraced slope—were famed far and wide. The more than forty years of Nebuchadrezzar's reign left a large imprint on history.

● **Betimes**—The Hebrew word is *shakam* (v. 15). It literally means "to take on one's shoulder." Elsewhere in the Old Testament it occurs only at Genesis 26:31—"They rose up betimes in the morning."

Here the American Standard Version (1901) has simply "rising up early." That is the best translation.

● **Chaldees**—This is an archaic form for "Chaldeans," which is the correct spelling. It is mentioned first in Genesis 11:28: "Ur of the Chaldees." The term "Chaldeans" occurs more than forty times in Jeremiah. This is natural, since he prophesied on the eve of the Babylonian captivity.

Strictly speaking, Chaldea was a region in the southern part of Babylonia. But the term Chaldean is also applied to the last dynasty of Babylon (626-539 B.C.), which included Nebuchadrezzar. In fact it was during his reign that the name "Chaldea" began to replace the better known "Babylonia." That will account for the frequent occurrence of the term at exactly this time in II Chronicles, Jeremiah, and Ezekiel.

**Luke 1:15 says John the Baptist was filled with the Holy Ghost even from his mother's womb. Yet the Scripture says, "All have sinned, and come short of the glory of God." Is it possible that John was a sinner, and how could it be if he was filled with the Holy Ghost before birth?**

I like Dr. Charles Childers' brief explanation of this in the *Beacon Bible Commentary*, Volume 6: "In this particular John is to be more like an Old Testament prophet than a New Testament minister. Being filled with the Holy Spirit from birth is different from the individual choice which is involved in personal sanctification. Here it includes the setting apart to, and the fitting for, the prophetic office."

A similar statement is made about Jeremiah in Jeremiah 1:5.

I would say both Jeremiah and John were normal human beings supernaturally endowed and led for the particular purpose God had for them in life. Both, no doubt, needed and received the pardoning and sustaining grace of God in the same manner as others in their day.

**I am puzzled over the meaning of the term "neurotic." Can sanctified people ever be neurotic?**

I am indebted to Professor James McGraw of the Nazarene Theological Seminary for an answer to your question:

The relationship between sin and neurosis is complex enough to merit the writing of books and the confusion of some of the experts.

The question you ask might be answered by asking another: "Can a sanctified motorist splash mud on a pedestrian?" Obviously this question, like yours, cannot be answered simply and easily. It depends, doesn't it? If a motorist splashes mud on a pedestrian intentionally, deliberately, spitefully, and maliciously, then certainly his actions are not in harmony with heart holiness.

But what if the motorist didn't see the puddle? Or what if he swerved to avoid hitting a child darting into the street? Are we to judge his actions to be inconsistent with holiness? Certainly not, because what he did is related to other factors, not spiritual at all.

In this analogy (not perfect, to be sure) both events may appear to an observer to be the same, but the difference is found in the surrounding circumstances. So it is with neurosis. Is the Christian allowing a neurotic condition to exist because he just will not believe God and trust Him? Is it because he rebelliously refuses to make his consecration complete, his commit-

ment to the Lord really meaningful? Then his neurosis indeed is a spiritual problem, and is inconsistent with heart holiness.

But, on the other hand, what if his neurotic condition is due to other factors, either organic or functional? Is his metabolism out of balance, his thyroid overactive, his pituitary or adrenal glands not functioning properly? Is a hardening of his arteries causing an insufficient supply of blood in his brain? Is there some psychological "scar" resulting from a traumatic experience?

These and other causes can give neurosis an entirely different look, and it is a look which is related to other causes than spiritual. He may be fully sanctified and filled with the Spirit and yet need medical attention or divine healing.

In a given case, let's just make sure we are walking "in the light, as he is in the light," and trust the Blood. The blood of Jesus Christ cleanses us from all sin, praise the Lord. We may not always please everybody else, but we are "preserved blameless" before Him and He understands our hearts. The sanctified person therefore will never be neurotic unless there are causes involved for which he cannot assume responsibility.

**Please explain Matthew 12:20, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."**

Henry Alford states that the reference to the bruised reed and the smoking flax represents "a proverbial expression for 'He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the

sinner."

"Till he send forth judgment unto victory" means "until He makes His justice triumph, until He brings it to victory" (Ralph Earle, *Beacon Bible Commentary*, Vol. VI, p. 123).



# 41

## NEW PUBLICATIONS



For your reading pleasure and spiritual enrichment  
From your Nazarene Publishing House

### Radiant Religion

Compiled by W. T. PURKISER

Thirty articles of lasting interest selected from the *Herald of Holiness*. Contributors include each general superintendent and twenty other writers from all areas of the church. 96 pages, cloth. \$1.00

### Life in the Spirit

By RICHARD S. TAYLOR

Emphasizes Bible holiness as a doctrine, an experience, and a life to be lived. A book all should read for the strengthening of vital Christian faith. A [cst] text. 221 pages, cloth. \$2.50

### Guidelines for Conduct

By LAURISTON J. DU BOIS

Presents the philosophy upon which the general rules of the Church of the Nazarene are based in the light of the Bible, history, and our Christian profession. A [cst] text. 87 pages, paper. \$1.00

### It's Revival We Need

By C. WILLIAM FISHER

A warning to the church of the incipient movement away from old-fashioned, Holy Ghost revivals. Delivered as the keynote message at the Conference on Evangelism, Kansas City, January, 1966. 72 pages, paper. \$1.00

### What I Will Tell My Children About God

By RUTH VAUGHN

Parents and teachers alike will find here guidance in answering the questions children ask about God, the altar, prayer, the Bible, discipline, responsibility, sin, Communion, suffering, and death. 79 pages, paper. \$1.00

### This Adventure Called Marriage

By MILO L. ARNOLD

Out of a wealth of counselling experience this author talks openly concerning persistent problems faced by marriage partners, giving advice for solving them and achieving happiness. 133 pages, cloth. \$1.95

### Mastering Philipians and Timothy

By WILLARD H. TAYLOR

The official Nazarene Young People's Society Bible quiz text for this year. It contains study suggestions, a complete study guide, and plans for conducting the quiz. 64 pages, paper. 35c

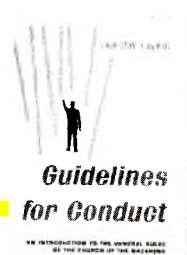
Prices slightly higher outside the continental United States

\* See April 20 issue of the "Herald of Holiness" for all new missionary books watch forthcoming issue for additional releases.



## Nazarene Publishing House

POST OFFICE BOX 527  
KANSAS CITY, MISSOURI 6414  
Washington at Bresee  
Pasadena, California 91104  
IN CANADA: 1592 Bloor Street  
Toronto 9, Ontario



Select the books that interest you most and mail your order TODAY