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herald

OF HOLINESS

Church of the Nazarene

Holiness and Beauty

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Like Parents—like Children

(See page 3.)





*General
Superintendent
Young*

Can You Take a Dare?

Religion is more than a philosophy of life, for man deals in sin long before he has attained what we call "a reasoned philosophy of life." In fact, Jesus taught that a man's ethical choices helps to direct his concept of truth. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

It is possible for us to be intellectually sullen with God and demand multiple proofs (of our own choosing) before we respond to His grace. Perhaps God's patience is best seen in His dealings with us as "grown-up children." Sometimes we are defiant, even insolent, in the encounter. Then the strength and resourcefulness of God are demonstrated in His constant overtures of mercy and in delayed judgment. Perhaps His very silence is construed by us at times as weakness or indifference. But the Scriptures assure us, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (I Peter 3:9).

Surely God's stake in our lives and His courage concerning our redemption are best seen by the "dark light of Calvary." By that

Cross, God has thrown down the gauntlet to all of us. But He will not crash the gate, for the prize then would be sheer destruction. To be sure, God seizes us by conviction and is inescapable in confrontation. But His chains are the chains of love, and the key is held by us. The Christian life is always an ethical life, for we must make the supreme choice. There are no prison walls in the good life, either here or hereafter. Our strength lies in freedom and in personal commitment. Our way is the way of faith, and we soon discover the path is both dangerous and joyous.

We readily agree that "every man knows his own sins." He is an authority on his own defeats. But God knows us better than we know ourselves. He is never a party to our deceits and He shuns the cunning of flattery in winning us to himself. The good news of the gospel also includes the bad news about ourselves. Our failure to respond to His invitation is itself part of our sin. Let His grace be found in the call today: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28-29).



PHOTO BY PAUL M. SCHROCK

IF WE HAVE time for our children, we find that our children have time for us.

Attitudes are as catching as whooping cough, and much more lasting

LIKE PARENTS—LIKE CHILDREN

● **By John M. Drescher**
Scottdale, Pennsylvania

It was raining outside, so the children were playing in the living room. Mother, working in the kitchen, heard quarreling. The noise became louder and louder.

"Stop quarreling!" she said as she stepped into the living room. "You know that never settles anything. Quiet down and quit fussing at each other."

Imagine her surprise when one of the children replied, "But, Mother, we aren't fussing. We are only playing Daddy and Mother." Those parents hadn't known what they were teaching.

From earliest moments of life the child is a "copy-cat." This is a way of learning. This copying covers every area of life. Play is patterned after the parents' actions. So children also imitate body posture, habits, tone of voice, diction, and vocabulary. Much baby talk is merely the result of adults talking baby talk. It is usually just as easy for a child to copy correct words as incorrect ones. Hohman writes in *As the Twig Is Bent*, "The most potent influence in child culture is imitation."

The atmosphere of the home cannot be touched. But it can be felt. It is a thing of the spirit. No photographic plate is as sensitive as the spirit of a child. The images which lodge there determine the direction and destiny of life. By numberless little things we weave our child's character, thread by thread. As surely as we provide our child's clothes and food we, by our example, help form his habits and give him what will strengthen or weaken him for life.

Home Molds Child's Character

As our child grows, he carries in his character the subtle impressions of his home. If the atmosphere is one of love, he absorbs it. If the atmosphere is one of trust and fidelity, he goes forward trusting and to be trusted.

What creates the atmosphere of a home? Our attitudes toward one another and toward others help create it. The basic determining factors in our day-to-day living help determine the atmosphere in our

homes and are also the essence of our faith. It is this which we pass on to our children.

By simple means we earn respect and love. If we have time for our children, we find that our children have time for us. If we express love and devotion by the way we speak to our children, by the way we hold them close, and even by the way we exchange smiles, we build love and devotion.

If we prove by our actions that we want our children today, our children will want us tomorrow. If we say kind things about them and express sincere concern for others, our children will learn to respect, love, and care for others. The opposite is also true. Our irritations are rubbed off on our children. Our gossip sets their "teeth on edge."

Many times the atmosphere of our homes is determined more by our reactions than by our actions. The calm response of one father to the cursing and accusations of an angry neighbor left an indelible impression upon a young man who today serves with confidence and calmness in a most difficult and critical position.

How do you react to catastrophe? Have you noticed how some children react when they fall out of a swing or get hurt while playing? Some jump up, brush off the dust, and go back to play without blaming anyone else. Others cry angrily, fix the blame on someone else, and run off to pout. We, as parents, by our reactions, often determine how our child responds in these situations. Our children react the way they see us react.

Children Register Reactions

Emotional reactions attract children quickly. F. H. Richardson in *Parenthood and the Newer Psychology* writes, "We know that [the child] can and does unconsciously register parental tricks and habits and mannerisms at an age which seems impossible that he should be taking conscious note of his surroundings."

Attitudes are as catching as the whooping cough, and much more lasting. Here is where we as parents give ourselves away most often. We can teach disrespect for the law by our attitudes. I know a father who deplores juvenile delinquency, yet disregards speed limits and stop signs. He brags in front of his children of the time he was caught speeding but cleverly escaped from paying a fine. Should such a father be surprised when his son is a lawbreaker in the home, school, or community?

Sometimes active church members cannot understand why their children do not seem interested in the church and its activities. But what kind of attitudes are rubbed off when parents complain about the amount of time the church claims, about the preacher's long sermons, and the choir's poor singing?

One father, on learning that his son stole several

pencils from the department store, scolded him severely and said, "You ought to know better than to steal. I can pick up all the pencils you need at the office."

What lessons in honesty do our children learn when parents bring home pencils, stationery, tools, and other items belonging to employers? What can we expect to result from the devious business deal or sly income tax deduction discussed over the dinner table? Is it surprising that in a recent survey many college students said that cheating is standard practice, and some saw nothing wrong as long as one didn't get caught?

"The other evening," a Christian leader wrote, "I attended a Cub Scout meeting. The son of my friend was to be advanced a rank. One of the pledges exacted of the boy was that he should not smoke tobacco. No one in the group even smiled when the lad took the oath with upraised hand, and twelve mothers and fathers in the group smoked either cigarettes, cigars or pipes."

I know a father who practices keeping his promises. No matter how small the child or the promise, he seeks to keep his promise. Confidence, honesty, and integrity are being built into his son. I also know a father who pushes his child off with promises, only to forget them. This father destroys the very structure of character, which is hard to rebuild.

So, also, when we give our children a dollar for amusements and a dime for the church offering, we tell them that self-indulgence is ten times more important than Christian benevolence.

A small child carefully constructed a building with blocks. He was intensely interested in his project. Suddenly it was time for bed. His father called for him to come. Furthermore, it was time to put the blocks away—now! In spite of the cries or feelings of his child, with one sweep and without further explanation, he crumbled the child's creation.

Sometime later this child, impulsively and seemingly without concern of conscience, destroyed a prized possession of his parents. Was there any resemblance to the father's action?

My small daughter and I were waiting our turn in the doctor's office. A family entered with two small boys. The smaller son would not allow his parents to remove his heavy jacket or cap out of fear of the doctor.

Soon, however, he was playing happily but too noisily for a doctor's office. To keep him from breaking the lamp, tearing the magazines, and annoying others, the parents tried to scare him into obedience a dozen times by telling him the doctor was coming, the bogeyman would get him, or that he would get a spanking when he got home. The little fellow, after a warning or two, paid no attention. Why should he? Such parents were teaching their child not only to fear a friend, but also to mistrust their own words.

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Children usually live up to the reputation parents give them. Some time ago I was in a home where the parents were continually commenting concerning the awful behavior of their three-year-old. Time and again the parents said, "He's a bad one," "He's a little rascal," or "He doesn't know how to behave."

And the three-year-old demonstrated before us that he was doing all in his power to live up to his reputation. Think of the power positive comments could well have had.

Child Echoed Parents

Here are parents who find their son expelled from school because he spoke disrespectfully to a teacher. Not only did they find him unrepentant, but he rebelled against making any admission that he did wrong. The parents were horrified. However, they did not reflect on the times when they, in their son's presence, had spoken disparagingly of the school administration and the school faculty.

Seemingly they did not think they were teaching when they made such statements as: "Teaching used to be a respected profession. Today it's a job for misfits and those who can't do anything else."

As parents we are teachers without a holiday. Since the actions of our children which disturb us most are usually reflections of our own performances, we should look honestly at ourselves. We must seek to be real persons—void of hypocrisy. We must put more emphasis on being the right kind of examples.

We must be alert to teaching opportunities in direct teaching situations. But more, since most of our teaching is indirect teaching and since we are really teaching all the time whether we want to or not, we must be on guard, exercising self-control and in constant dependence on divine help.

Years ago a mother wrote: "Do you ask what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings he sees you express—these will educate him . . . Your . . . station in life, your home, your table will educate him. . . . Education goes on every instant of time; you neither stop it nor turn its course. What these have a tendency to make your child, that he will be all of his life."

"We Know the Answer..."

• By R. E. Howard
Bethany, Oklahoma

We were standing in the kitchen of a New England country home. There were three of us—a grief-stricken mother, a well-meaning neighbor, and an anxious pastor. Tragedy had struck! Only an hour before a lad of seven had been crushed by a bakery truck on his way home from school.

Upon learning that I was a minister, the neighbor looked at me and cruelly said: "Well, Reverend, I hope *you* have an answer for this!"

As I fumbled for words and before I could answer, the broken-hearted mother replied, "Oh, we know the answer. God needed Ned more than we did!" With chagrin the neighbor excused herself.

What was the answer? Did she understand? Of course not! It was the knowledge of faith—put to its greatest test! Somehow, all of the philosophical or theological theories about the problem of evil sounded empty in that moment. In the presence of "tragedy-shock" all else was sinking sand—except the bedrock affirmation of faith. What the eyes could not see or the

mind understand, the heart viewed by faith.

Miriam *knew* that this was not outside the *knowledge* of God—He was not that uninformed. Nor was there any question of His not *caring*—He could not be that callous and indifferent. It certainly was not that such was beyond God's *control*—a God like that would be too helpless and small. Instead, there was the knowledge—by faith—that what she could not understand now God was working into a pattern that one day she would see and understand. This is what it means to "*know* that in everything God works for good with those who love him" (Romans 8:28, RSV).*

Life is filled with things we cannot understand. The heart of our problem is the nagging question: "How can it possibly work out right?"

When we suffer the loss of a job, home, a friend, and opportunity, our health, or a loved one, the break seems irreparable. We meet an impossible obstacle or are faced with an urgent demand—how can we ever do it?

Insidiously the enemy suggests with a hiss, "Is this fair?" We try to do right, but some rascally old sinner prospers while we seem to lose out. Often, with more subtlety, we appear to be treated unfairly and unjustly—even in the church! The carnal member seems to be the one who "gets ahead."

There is only one place that the strength of peace can be found! It is in the knowledge of faith! There we can find the certainty of hope—when we can say with Paul:

"Frankly, I stand amazed at the unfathomable complexity of God's wisdom and God's knowledge. How can man ever understand his reasons for action, or explain his methods of working? For:

"Who hath known the mind of the Lord? . . .

"For of him, and through him, and unto him, are all things.

"To him be the glory for ever, Amen."

(Romans 11:33-36, Phillips**)

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Conquerors for Christ

• **By Randal Earl Denny**
Golden, Colorado

The spark of Roman patriotism was fanned by conquest and the pageant of victory. Conquest was common. Conquerors were the heroes of the Roman society. To the church in that city, Paul wrote, "In all these things we are more than conquerors through him that loved us" (Romans 8:37).

Such a claim would bring amazement to the Roman mind. "More than conquerors . . ."! How can it be?

Look at the situation! "In all these things . . ." Under every condition, in every circumstance, God can make us conquerors through Jesus Christ. Neither life with its joys, its sorrows, its increases, and its low ebbs, "nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:39).

Robert Wycoff Searle says: "Even more fatal than the conflict with outward circumstances are the conflicts that are waged in the arena of the individual heart." John Henry Jowett agreed with this: "There are two ways of estimating a triumphant life. We may trace the line of external circumstances. . . . But there is another way of judging the failure or triumph of a life. We may register the success of the soul in its mastery of circumstances, in its refusal to be submerged by evil antagonisms."

"In all these things" includes the conquest of sin and temptation. It includes persecution, afflictions, and sorrow. It includes Satan's last weapon—death. The Bible says, "The last enemy that shall be destroyed is death" (I Corinthians 15:26). "In all these things we are more than conquerors through him that loved us."

Look at the declaration! "More than conquerors . . ." It is a fact for those who trust in Christ. It is a declaration of hope and promise. Emerson penned these words: "They can conquer who believe they can. It is he who has done the deed once who does not shrink from attempting it again."

The same God who saves will also keep. God will work out what needs to be worked out—and He will give inner strength to those who must endure. Someone has said,

*Real glory
Springs from the silent conquest
of ourselves,
And without that the conqueror
is naught
But the first slave.*

God tells us, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Revelation 2:26). Again, "He that overcometh, the same shall be clothed

in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Revelation 3:5). The Lord gave this promise to us: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:7).

How can we have victory? How can we have inner peace and inner strength to meet life's irresistible forces? How can we be more than conquerors?

Here is the explanation! "Through him that loved us." Sins? Temptations? Problems? Perplexities? It is through Jesus Christ that we conquer.

The Bible says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

We are also told, "For in that he himself hath suffered being tempted, he is able to succour [strengthen] them that are tempted" (Hebrews 2:18). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and

CONFUSION

• By Fred MacMillan

Chicago, Illinois

In the fourth generation following the Flood, some very ambitious people attempted to build a tower that would reach heaven. It was an attempt to make a name for themselves. Thus if they would be scattered abroad on the face of the earth, they would be identified as the people who built the tower whose top reached heaven.

It's possible these people thought God was not aware of what they were doing. But God saw their sin, pride, and egotism. He knew their ambitious plan was wrong, so He cut off their communications. He confounded their language.

God will cut off any nation or people that reject Him. We hear about "The Great Society," but such a slogan will never lead us to a better America or a more peaceful world if God's way of life is rejected.

Sin, according to the Bible, separates people from God. God told Israel through the prophet Hosea that, just as Gomer's sin separated her from her husband, so Israel's sin would separate them from God.

When there is separation from God, there is confusion. When the Babel construction workers went on the job one morning, they soon learned that each man spoke a different language. Communication with each other became so difficult that all were confused.

I know of no better word to describe the theological, philosophical, and sociological trends of our day than confusion.

Where did man originate and where is he headed? The liberal theologian doesn't seem to know. Who has the right philosophy? It doesn't seem to matter so long as it works, so pragmatism reigns. What's the answer to the deep social issues of our day? The sociologist hasn't recommended anything certain. Many of the best educated men in these areas in the university today are less reluctant to say, "I don't know," than, "I do know." **Confusion!**

It's rare to pick up a book even on religion that maps out any definite course for eternity-bound souls. Here is a sample of some of the liberal sermons in a recent publication. A minister, speaking of the Christian faith, said: "Christ entered human history and in His life, teaching, death, and resurrection revealed the significance of the historical enterprise." He follows this statement with the following apology: "This does not make much sense if we seek an answer that is logical." He goes on in his tentative manner: "We do not preach about the ultimate judgments of God. We are not certain as to what we should conclude from the passages which speak of the judgments." **Confusion!**

Top leaders of various Protestant denominations state repeatedly throughout current periodicals that they do not believe in the biblical account of the virgin birth of Jesus Christ and refer to it as a "myth." Other "myths" they will list are Adam and Eve, the Garden of Eden, heaven and hell. **Confusion!**

In a world of such moral and spiritual confusion, it's refreshing to review the facts of the Bible. The Bible tells us where we came from, where we are going, and why we are here. In it God has given some spiritual imperatives. He has given some definite answers to the searching questions of life.

● Are you trying to build a home without God? If you are, it will end in confusion.

● Are you trying to teach your family without God? If you are, you'll be a failure.

● Are you trying to be a good citizen without God? You'll fail if you are.

● Are you trying to give up some habit without God's help? You'll never do it.

Christ said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:9-10).

find grace to help in time of need" (Hebrews 4:15-16).

All of these promises and words of encouragement have been given from God's heart of love for you! It is as personal as if God had placed your name at every point. Who can comprehend such love? The Master challenges us to be conquerors through Christ.

J. B. Phillips' translation puts it vividly, "No, in all these things we win an overwhelming victory through him who has proved his love for us."*

From the pen of Sallie Martin come these words of spiritual conquest:

Conquering now and still to conquer,

*Rideth a King in His might;
Leading the host of all the faithful*

*Into the midst of the fight;
See them with courage advancing,*

*Clad in their brilliant array,
Shouting the name of their Leader,*

Hear them exultingly say:

*"Not to the strong is the battle,
Not to the swift is the race;
Yet to the true and the faithful*

Vict'ry is promised through grace."

*From *The New Testament in Modern English*. © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

HOLINESS

• **By Mary H. Augsbury**
Los Gatos, California

Someone noticed a young woman in the observation car of a train speeding through southern Colorado. As they passed the Royal Gorge with its one-thousand-foot-deep chasm, its immense granite sculptures and thread of a river far below, other passengers were exclaiming with wonder and delight; but this young woman "sat with her head buried in the pages of a magazine, the title of which was *Beauty*."

When I heard this I thought how we pass by and pass up the beauty of holiness, which is immense and magnificent, beautiful and beautifying, and God's free gift. And then we try to make our lives lovely by adding a touch of self-beautification here and a good deal of repression of unlovely traits there.

It takes some of us a long time to get the vision—sometimes the jolt—that shows us we can only obtain this blessing, never attain it.

Have we really listened to the many scriptures which tell us that the beauty of holiness is a gift? "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13)

Beauty has been called the footprint of God in the earth. It seems to be a bonus in addition to all His other bounties. God has given beauty as well as daily bread. And surely in all the world there is nothing so truly beautiful as holiness. How could there be when it is related to and is the source of all that is good and true and joyous and lasting?

I ran across a verse anew the other day, which with marginal reference reads, "Thy people shall willingly offer themselves . . . in the beauties of holiness, as something born of the morning, having the dew of youth" (Psalms 110:3).

Morning, and the dew of youth! If you can think of anything more lovely, I can't. Sparkling, clean, unspoiled, full of promise!

This kind of loveliness is not beauty in a sentimental or purely aesthetic sense. It is beauty



Yellowstone Falls, Yellowstone National Park

AND BEAUTY

in the highly life-related sense of being partaker of Christ's own nature with purity of motive, love for all that is good, and abhorrence of all that is evil. It is everything that is the opposite of sin.

And who will argue for sin? It is a moral disfigurement, ugliness, final degradation, and destruction. It is all this even when it walks "in the sunshine in golden slippers." In time it will be fully unmasked. But such is not always readily seen, so the whisper comes, "No one can ever be entirely free from sin. So tolerating and acknowledging a little sin will keep us humble." But humility, we know when we honestly think it over, does not come that way.

Bunyan, in his unforgettable way, told us what holy humility is like and how it comes. His pilgrims on their way to the Celestial City came to the house of the Interpreter, the Holy Spirit. There they were dressed in lovely garments and made very fair. Yet each one looked admiringly at the other and said, "You are fairer than I."

As suggested in the allegory, selfish pride, in common with all "sins of the disposition," can be cleansed only in the house of the Interpreter, the Holy Spirit. There is a "fairness" or spiritual beauty which comes as a result, and a love for all the harmony and beauty and cleanness in the universe, beginning, of course, with love of all the heart, soul, mind, and strength for our holy God as revealed in Jesus Christ.

Sin, on the other hand, despoils the earth, disfiguring the beautiful moral image of God given mankind at the beginning. It destroys the foundations upon which homes must rest—foundations of unselfish love, lifelong loyalty, and confidence, and leaves children shivering in the cold ruins of their shattered homes. Is there any beauty in that?

Sin produces dissonance and discord instead of the harmonies of music. It portrays violence and vice instead of literature and art. It also exchanges cruelty (sometimes refined) for compassion and finally, as one prophet declared, "burning instead of beauty." Is there beauty in that?

Who will argue for sin? No one surely who has had a plain view, even once, of the beauty of holiness.

The Lord's Prayer

Purposes in the Petitions

Our Father which art
in heaven,

To acknowledge both the personal presence and the eternal greatness—the nearness and the apartness of God.

Hallowed be thy
name.

To manifest reverence and awe in the presence of Divine Majesty.

Thy kingdom come.

To express a faith in and longing for the sovereign reign of God which will displace man's efforts at self-rule.

Thy will be done in
earth, as it is in
heaven.

To seek alignment of both the motives and the activity of the prayer (and all mankind) with the purposes of God.

Give us this day our
daily bread.

To place oneself humbly in the position of a receiver rather than an earner of all physical blessings.

And forgive us our
debts,

To confess man's recurring need for grace and forgiveness.

As we forgive our
debtors.

To energize the mind and will of the prayer for the Godlike activity of forgiveness

And lead us not into
temptation, but de-
liver us from evil:

To request protection and guidance, and to secure inner confidence for withstanding the powers of spiritual darkness.

For thine is the
kingdom, and the
power, and the glo-
ry, for ever. Amen.

To confirm joyous faith in the all-encompassing sufficiency of God for this life and the life to come.

• By A. Eugene Hudgens
Detroit, Michigan

Editorially Speaking

• By W. T. PURKISER

The Qualities of Sainthood

The word "saint" has fallen into disrepute in recent years. It has come to be almost a synonym for an impractical and unrealistic sort of person unfitted for such a world as this.

Perhaps some of this is due to the practice of enshrining the "saints" in plaster of paris or stained glass. A "saint" is thought of as an ethereal figure with a halo around his head.

Far from such parody is the biblical portrait of a saint. The word in its broadest application was applied to all genuine Christians. Paul addressed himself to "all the saints which are in all Achaia," "to the saints which are at Ephesus," "to all the saints in Christ Jesus which are at Philippi," and so on—and there is every evidence that he simply meant all the members of the respective churches.

"Saint" really comes from "sanctified ones" or "holy ones." The biblical picture leads to the somewhat paradoxical point that not all "saints" are "saintly." While the words "to be" are not in the original in Romans 1:7, it may well have been a sound instinct that led the translators to render the phrase "called to be saints."

The catchword that challenges Christians to "be what they are" is, to be sure, subject to serious misunderstanding. On the other hand, it does point to the obligation for the saints to develop in the arts and qualities of sainthood.

The qualities of sainthood may be summarized in various ways. No better list has ever been given than that of Paul in Galatians 5:22-23, "Love, joy, peace, longsuffering, gentleness, goodness, faith [faithfulness], meekness, temperance."

One of the old French mystics described sainthood as "an inner state which before all things is one of love and humility, of infinite confidence in God, and of severity for one's self, accompanied with tenderness for others."

Each word in this summary invites a chapter. Yet much more briefly we may look at these lines in the portrait of a saint.

LOVE AND HUMILITY head the list. No sort of pious profession can ever take the place of deep devotion to God, a love which, in Paul's

words in I Corinthians 13, "vaunteth not itself, is not puffed up."

One of the problems with which we struggle constantly in understanding the Bible in our day comes from the perverted use of the term love. It is used of everything from the basest lust to the highest form of unselfish devotion.

But Christian love for God and man is not mere emotion, fondness, or preference. It is commitment of will to seek the good of others. Its opposite is not necessarily aversion or hate, but indifference.

The saint in fact as well as in name is unflinchingly committed to the well-being of all with whom he has any dealings at all. And his commitment, to be Christlike, must be unassuming and self-effacing.

Next is an "infinite confidence in God." This is the trust that is made perfect in its quality and which should ever increase in its reach.

Something of this attitude was expressed in verse by Washington Gladden:

*When the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail. . . .*

*And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side;*

*And that somewhere, beyond the stars,
Is a Love that is better than fate;
When the night unlocks her bars
I shall see Him, and I will wait.*

IN A SOFT and self-indulgent age, "severity for one's self" is an unwelcome quality of sainthood. Yet it is a mark of grace that self is subordinate to Christ and the concerns of the Kingdom.

Any achievement of worth depends upon discipline. Discipline and freedom are not contradictory. In fact, freedom comes only through discipline. A master of the keyboard like Paderewski has complete freedom at the piano. Yet he said, "Before I was a master, I was a slave."

One keen observer of human life has reminded us that "nothing left loose ever does anything creative. No horse gets anywhere until he is harnessed. No steam or gas ever drives anything until it is confined. No Niagara is ever turned into light and power until it is tunneled. No life ever grows great until it is focused, dedicated, disciplined."

But severity for oneself must be accompanied with tenderness for others. Too often we just reverse it. We are hard on others and easy on ourselves. We expect much of others and excuse ourselves. In James's strong words, "My brethren, these things ought not so to be."

This is not softness and disregard for the demands of decency and good order. It is rather the need for sympathy and understanding in dealing with those around. It is the manifestation of that spirit which "is not easily provoked, thinketh no evil," and "rejoiceth not in iniquity, but rejoiceth in the truth."

All of this is quickly summarized in the ideal of Christlikeness. To develop in the qualities of saintliness is to become more like Jesus. He is our perfect Pattern. He has left us "an example, that ye should follow his steps, or as one translation has it, He has left us "His footsteps for a copy" (I Peter 2:21).

These are big strides, to be sure. We shall not take them quickly or easily. But we shall never

be what we ought to be until we follow that trail, and develop more and more through the Spirit the qualities of saintliness.

Nine Hundred and Ninety-nine More

Someone got to toying with the thought of a literal application of the hymn-lines,

*Oh, for a thousand tongues to sing
My great Redeemer's praise . . .*

It is a beautiful sentiment, but realization of what it could mean is a bit startling.

Just walk into the average church auditorium a few minutes before the service starts and listen. Then try to imagine the confusion if each person there had 999 more tongues. "Bedlam" would be quite an inadequate term to describe the result.

The matter has some personal applications. It would be marvelous if we could multiply the witnessing of the church by 1,000 times. But what about the gossiping? the talebearing? the scandal-mongering? the spreading of suspicion?

In fact, the gossip does have almost a thousand tongues. They are not all of his own, of course. They are the tongues of those who pick up the tales and pass them along.

As the African proverb has it, "One dog barks a lie, and a thousand bark it for the truth." All too many are like the person who said to a friend, "Now listen carefully. I can tell you this only once. I promised not to repeat it!"

It could be sobering to recall that receiving stolen goods is a crime in the eyes of the law just as much as the original theft. The "fence" who provides a market for the thief is a criminal as well as the one who steals the goods in the first place.

The misuse of the tongue would be stopped cold if there were not ready ears to listen. The hearer of gossip shares the guilt of it. And for every tongue there are at least two ears—some of them like steam shovels, always scooping up the dirt.

Nor is the case particularly helped by the clever care with which some stop just short of outright untruth. The clever innuendo, the half-truth, the breath of suspicion can do more damage than the bald lie, since they are not nearly so apt to be detected.

It was Halford Luccock, as I recall, who said that in a fight a half-brick is better than a whole one because it carries farther.

A thousand tongues to sing our Redeemer's praise is a worthy ambition. But before we too seriously ask for 999 others, perhaps we would stop and see what we are doing with the one we have.

DOORKEEPER

Place me where I may open
Doors to heartbroken cries,
Doors to new grace and courage,
Doors leading toward the skies.







Place me where I may open
Doors in the depth of night,
Doors swinging out with welcome,
Doors to hope's warmth and light.

Place me where I may open
Doors for earth's seeking souls,
Doors to a bright tomorrow,
Doors to heavenly goals.


—*Jack M. Scharn*






A Story-Note from...


Hi,

It was dark and  (raining). The  (people) knew the river waters were rushing and the  (cave) by the  (bridge) was cold and deep. They also knew Teresa , seven years old, and Steve , ten years old, were gone.

"Where are they?" everybody asked.

Mom and Dad had waited all day for them to come  (home). Night came - still no children. The dangers were all around.

Soon the  (people) were hunting down the river, in the  (cave), and in the  (woods). Early in the morning  and  were found. They were hungry - they were fed. They were dirty and muddy - the policemen cleaned them up. They were taken home safely!

You and I can be lost in our own  (homes) by not following the way Jesus taught. Sometimes others help us find the way. When we do find the way we are saved, the Lord comforts us, loves us, feeds us, and will guide us through our lives.

Love, *Gloria*

"... saith the Lord God. I will seek that which was lost" (Ezekiel 34:15-16).

Combs Water Pistols and Testaments



● **By Neil B. Wiseman**
Westminster, Colorado

Weather and calendar joined to remind us it was time for another youth camp. Teens had been planning for the red-letter week all year. Parents had been asking themselves about the costs—the camp fees had to be increased this year. Camp staff remembered the long hours and the many demands of other years. They remembered the victories too.

The first day arrived—teen-agers, suitcases, bed-rolls, and sleeping bags were everywhere. The air was filled with introductions.

She was a blond with a silver-braced smile—about fifteen. Her home church may have been Durango, Delta, or Denver. It really doesn't matter.

She probably doesn't know I saw her. I know she doesn't know I needed someone to help me understand teen-age campers. She doesn't know that she helped me know the investment was abundantly worthwhile. I was a better camp chaplain because of her help. In that first service she sat in the second row with a shy boy. They had met only at dinner.

She came to that first service with a large pink comb with several missing teeth, a loaded black

water pistol, and a well-worn New Testament. What a combination! What a symbolic package of teen-age expectancy for a week at youth camp! She knew combs are for grooming, water pistols for fun, and the New Testament for serious reflection about God, who He is and what He expects of youth in this kind of world.

Combs are so important! The average teen scalp has about 110,000 hairs. Making the right impression and having the right appearance is important to almost anyone but especially important to teens. They want to make an impression on other Christian teens. Then, too, they believe their witness to the world demands neatness. Combs and other helps are used to make them look like the wholesome, sharp, dedicated Christians they are.

They comb their hair everywhere and all the time during camp. Sometimes it seems a little overdone. I even heard of a camp that had an electrical overload just before supper because the teen-age girls were all using their portable hair dryers at the same time. It is tough to keep looking just right during those busy, fun-filled days at camp, but they

keep trying. They are sharp, clean-cut youth and they want to look just right—like a Christian should.

Loaded water pistols represent a real threat to the camp staff. They are even more bothersome to the camp director. Maybe water pistols will have to be outlawed at your camp. But the water pistol that came to chapel spoke to me of all the fun our teens want to have during camp. Some of them come from small churches and from schools where Christians are very much in the minority. In their towns, the "in" gang is always making demands that weaken or hurt a Christian.

How glad we are that those kids come to camp to form friendships through fun and fellowship! A loaded water pistol soon empty may be the door-opener to new friendships. Fun is "in" at camp. Here's a secret—our blond fifteen-year-old girl met the fellow she was sitting with because she knew how to use that water pistol.

Her well-worn New Testament warmed my heart. I preached from Romans 12:1 that night. Our teenage girl knew just where to find Romans. She wanted to be sure I was reading it right. Others turned to the place in their Testaments and Bibles. I asked the entire group to quote Romans 12:1 with me during the message—they knew it well—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The message was simple. The truth was old. The illustrations were from teen life. That moment of deciding came when the invitation was given. The teens waited. They were weighing the cost. They were thinking of the demands and the delights of

total commitment. Then the truth of Romans 12:1 found its way into their hearts. The Holy Spirit took it there.

The invitation chorus was sung with deep feeling. The college quartet led the singing with the blessing of the Lord on their faces and in their hearts. I can hear it yet, "His name is Wonderful . . ." Then they came to make Romans 12:1 the experience of their own hearts. How they prayed! How they believed! How they consecrated their lives! How they received!

Some were called to preach. Some were called to the mission field. Their testimonies rang true to the fullness of God and His rich, satisfying grace.

The moving of God in this meeting would have been welcomed in any decade of the history of the holiness movement. Tomorrow they will lead our church. Tomorrow they will be our missionaries. Tomorrow they will give excellent direction as laymen. Tomorrow they will preach in our pulpits. Tomorrow they will work shoulder to shoulder and heart to heart with us in this great all-out effort.

Our camps cost. They pay, too! Pastors, parents, Sunday school workers, district leaders, camp board members, staff members, teens, athletic directors, and chaplains too—everyone connected with the Church of the Nazarene shares in this great summer youth ministry. It is evangelism at its best.

Our teens will come again this summer to Beulah Park, to Pinelow, to Indian Lake, to your district camp. They will bring their combs, water pistols, Testaments, hair dryers, and maybe a transistor radio. They will expect us to tell them again of God's best plans for their lives. We will be ready. It will happen again!

ORIENT RETREATS WELL-ATTENDED

More than ninety Nazarene servicemen and wives in Okinawa and Korea participated in mid-March retreats during which General Superintendent



Dr. Coulter and Harold Millington, left, a serviceman stationed in Taiwan.

George Coulter and Paul Skiles, director of Nazarene Servicemen's Commission, were principal speakers.

Mr. Skiles, who is also executive secretary of the N.Y.P.S., gave trombone concerts, with taped background music, during both retreats.

Reactions of servicemen were encouraging. Sp4 Robert Burks, in Korea, said, "My church does care about me while I'm away from home."

At Yaka Beach Enlisted Men's Center in Okinawa, more than sixty persons met under a tent for services held during the three-day retreat, March 10-12.

In spite of high winds and rain, servicemen heard messages by Dr. Coulter and Mr. Skiles. Chaplain John Hathaway, Rev. Wendell Woods, missionary to Okinawa, and Vernon Stevens, a Nazarene teacher, also participated.

In Seoul, Korea, about thirty persons registered for the March 17-19 retreat. Dr. Coulter and Mr. Skiles again spoke.

Also appearing on the Korean program were Missionaries Eldon Cornett and Paul Stubbs, and Chaplains Kenneth Clements and Bill Rambo, along with Rev. Kim Chong Soo, superintendent of the Korean district.

Pro: In the Tomb

In your April 12 issue on page 18, I read "Lunsford Speaks Before Empty Tomb." It should have read, "Lunsford Speaks in Empty Tomb."

We were in Jordan at the time and went to the service. The day was cold and it was snowing. It was one of the worst Easter Sundays I have seen in this part of the world since I came fifteen years ago. So we all climbed aboard Mr. Najarian's Volkswagen and went to the Garden Tomb. No one was there and no benches were set out in the garden. It was just too cold. So we began the service in the tomb itself and ended it there. We began with around ten persons. People kept coming and so there were forty persons crowding in the tomb before the service was over. Over thirty were outside where they were having their own service. I imagine the write-up was sent to you before the service on March 26.

ALEXANDER WACHTEL
Israel

Pro: Alameda Miracle

After reading Rev. Joe Chastain's "Miracle in Alameda," I felt impelled to write my impression that this is "vital Christianity."

As a retired public school administrator, I so well know the problems he outlines. . . . To me, the secret of Brother Chastain's success is vividly revealed in one phrase. Three times on page 13 of the *Herald* in describing vital contact with God, he says "praying through." . . .

W. WESLEY LA RUE
California

Pro: May 31 "Herald"

I have just read about one-half of the *Herald* for May 31. I have been reading the *Herald* since about 1915, and I think this issue is as fine as and a little better than any I remember. . . .

Dr. Chalfant and I were the same age and used to put our birthday offering in at the same time. What blessed memories! . . .

H. HAWKINS
Illinois

Pro: Huntington Article

I would like to commend you on the May 24 issue of the *Herald of Holiness*, especially the article by Mr. Roger Huntington. Being confined to a wheelchair myself, it was an inspiration to me. . . .

BETTY BLACKWELL

OF PEOPLE AND PLACES

A NINE-ROOM parsonage of Anderson (Indiana) First Church was dedicated recently by Dr. Paul C. Updike, Northeastern Indiana District superintendent.

fiftieth wedding anniversary August 5. Both are ordained elders.

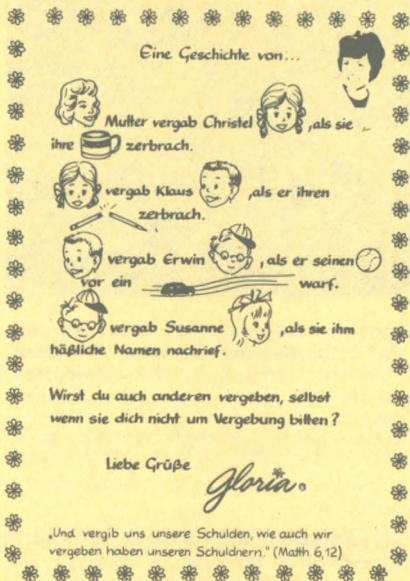
MRS. VERNON Lunn, Indianapolis, Indiana, housewife, spoke recently at Marion College, Marion, Indiana, to the senior class women at a traditional college faculty ladies' club tea. The talk by Carolyn Lunn, "This I Believe," was a part of the commencement activities of the Wesleyan Methodist church-sponsored college.

AN EIGHTEEN-voice professional choral group, directed by Curt Brady, chairman of the division of fine arts at Olivet Nazarene College, made its premier appearance May 23 in Kankakee, Illinois. The Curt Brady Chorale is presently on a summer tour.

DR. BILLY F. Hobbs, who recently completed doctoral studies in mathematics at Purdue University, has been named professor of mathematics and chairman of the department at Olivet Nazarene College.

A HISTORIC PART of the Danville (Illinois) First Church congregation gathered recently for a Senior Citizens Day. Forty-two persons, sixty-five years old and over, were on hand for the occasion. The pastor is Rev. Samuel Smith.

NEW FACULTY members at Bethany Nazarene College were named recently by President Roy H. Cantrell and Dr. Harold Ripper, academic dean. They are: Robert D. Wood, biology; Paul Whittaker, mathematics; Joy Beaver, education;



THE German-edited *Herald of Holiness* has adapted "A Story-Note from Gloria," a monthly feature in the *Herald of Holiness*, for use in German. Rev. Jerry Johnson is field superintendent of the Middle European District.

THE Thomas R. Smileys, Oakland City, Indiana, will celebrate their



GEORGIA CHURCH DEDICATED—Dr. Mack Anderson, superintendent of the Georgia District, preached the dedicatory sermon May 21 for the Savannah (Georgia) East Side Church. The church, which has a membership of 124, was built to seat 300 persons, according to Rev. Barry T. Gay, pastor.



GENERAL SUPERINTENDENT Samuel Young preached the dedicatory sermon on the occasion of the dedication of the Iola, Kansas, church. **Dr. Dean Baldwin**, superintendent of the Joplin District, assisted in the dedication. **Pastor C. B. Carleton** said the sanctuary seats 300 persons, and the building provides space for 27 Sunday school classes.

Dolores Wood, Spanish; Winifred Howard, English; Anita F. Reynolds, home economics; Ruby Latham, French; Robert A. Stafford, business and bookkeeping; Dorothy A. Stasser, psychology.

PROF. LESTER L. Dunn, chairman of the division of fine arts at Bethany Nazarene College, asked recently to be relieved of the division chairmanship, but will continue as a member of the music faculty, as a professor of voice. He has been on the Bethany faculty since 1947. He also stepped down recently as minister of music at Bethany First Church.

MISS MARGUERITE SHURTLIFF, Ottawa, Ontario, was graduated recently at the top of her class of 142 student nurses at the Ottawa Civic Hospital School of Nursing. Miss Shurtliff has applied for entrance at Canadian Nazarene College, according to her pastor, Rev. S. Roy G. Hall.

TWO GRADUATE students at Vanderbilt Divinity School in Nashville recently were cited for outstanding work. Ken Blanchard was credited for "most outstanding work done in church history," and Don Knight, youth director at Nashville First Church, for his work in theology and philosophy of religion.

144 ATTEND CONFERENCE ON DAY-CARE CENTERS

Delegates from eighty-one Nazarene churches throughout the Midwest gathered recently in Kankakee, Illinois, to hear church and educational leaders discuss the development

of weekday schools by using church facilities.

Registration for the first such conference was 144.

Day-care centers serve working mothers with children three and four years old. They provide an educational and recreational curriculum similar to that of "head start" classes.

The weekday school association of the Chicago Central District sponsored the conference. There are 17 day-care centers on the district, which have an enrollment of 900 children.

Director of the two-day conference was Rev. Leo Steininger, district supervisor of the day-care centers.

The keynote speaker was Rev. Dallas Mucci, Pittsburgh, Pennsylvania, who is the author of *Weekday Nursery and Kindergarten Schools*.

Other speakers included Boneita Marquart and Dr. Ottis Sayes, who discussed the academic responsibilities of a weekday Christian education program.

Also on the program were Dr. Mark R. Moore, Chicago Central District superintendent; Dr. Kenneth Rice, executive secretary of the Department of Church Schools; and Rev. Alpine Bowes, office manager of the Department of Home Missions and Church Extension. They pointed out evangelistic potential and hazards related to the weekday school program.

Two Illinois state licensing agents, Mrs. June Foster and Mrs. Patricia Goodman; Jim Keys, architect; and Max B. Durbin of Pre-School Service, Inc., also spoke.

PROGRESS IN ARIZONA

District Superintendent M. L. Mann reported a gain in membership of more than 9 percent, and eighteen of thirty-eight churches achieving the evangelistic honor rolls. His twenty-third report as district superintendent came during the forty-sixth Arizona district assembly at Tucson, May 25-26.

The presiding general superintendent was Dr. V. H. Lewis.

Increases were also registered in total giving, Sunday school enrollment, and church membership.

Ordained were Rev. James Rupert and Rev. David L. Mesarosh.

NOTES LOS ANGELES GROWTH

Los Angeles District membership showed a gain of 249, and giving for all purposes increased \$111,000 over last year, according to Dr. L. Guy Nees, superintendent of the Los Angeles District.

He gave his third report to the district assembly, held May 24-26 at Pasadena Bresee Church.

Dr. Samuel Young, general superintendent, presided over assembly sessions.

Sunday school enrollment exceeded 21,000, and the district contributed about \$120,000 to world evangelism, an increase of \$12,000 over 1966. Giving for all purposes was \$2.2 million.

Newly elected to the district advisory board was Rev. Earl Lee.

Receiving elder's orders were Rev. Rebecca Kung, Rev. A. Roy Smith, Rev. Robert Shearer, Rev. Eddie L. Eubanks, Rev. Gordon Johnston, and Rev. David Reed.

Delegates to the General Assembly include Dr. Nees, Rev. Lee, Dr. J. George Taylorson, Rev. H. F. Beeson, Rev. Wendell Wellman, Rev. Hal Bonner, and Rev. R. Nelman Gunstream (ministerial); J. Wesley Mieras, Paul Little, Wilbert Little, Dick Willis, Harold Bell, Paul Culbertson, and Monroe Arms (lay).

ALASKA GAINS NOTED

Alaska District membership increased 6 percent, and per capita giving among Nazarenes there grew to \$321, the highest in the denomination.

These were among gains reported by Rev. Roy J. Yeider, superintendent, during the seventeenth annual assembly held June 1-2 at Sitka.

Dr. George Coulter, general superintendent, presided.

Ordained were Rev. Eugene S. Morrell and Rev. Alfred L. Woods.

Elected as delegates to the General Assembly were Rev. Hugh Hines and Rev. Albert A. Miller (ministerial); and Harry Reimer and Dr. Edward Spencer (lay).

You Should Know About . . .

J. C. PENNEY, WHO LOST \$40 million in the 1929 stock market crash, told a group of competitors and colleagues recently that, while he was being treated for a nervous breakdown following the crash, a gospel hymn was responsible for bringing about his conversion.

"One night," the ninety-one-year-old founder of the J. C. Penney Company said, "I felt I would not see another day. I wrote as much to Mrs. Penney and my oldest son. I lay waiting for the end. Suddenly I heard a group of patients singing gospel hymns. They sang, 'God will take care of you.' Then and there I experienced what I guess was a rebirth. God did take care of me."

BEEN FRUSTRATED lately over irresponsible youth? The psychedelics, the beats, and the dropouts?

There are better days ahead, according to an advertising agency which makes its living by following trends:

"We predict that soon one of the most powerful images in the world will be the image of the nobility of youth. . . . Tomorrow's image is a picture of high purpose—the higher the better."

JIM RYUN, THE UNIVERSITY of Kansas sophomore who set (and still holds) the world mile-run record while a teen-ager, is the son of Church of Christ parents, both of whom teach Sunday school classes in Wichita, Kansas.

Ryun, who was converted at age eleven, is up at 5:00 a.m. daily, and runs 80-100 miles a week. He has a B-plus average as a business major, and according to a student friend, he is "not brilliant, but a tryer."

"RELIGION HAS DONE a lot to change me," said Mrs. Svetlana Alliluyeva Stalina, daughter of Josef Stalin. On a recent trip to India, Mrs. Alliluyeva decided not to return to Russia, but came instead to the United States.

"In recent years we in Russia have begun to think, to discuss, to argue, and we are not so much automatically devoted anymore to the ideas which we were taught," she said.

THE EDITOR of *His* magazine, a publication of Inter-Varsity Christian Fellowship in Chicago, was elected president of the Evangelical Press Association at its nineteenth convention recently. Paul Fromer succeeds Dr. George E. Failing, editor of the *Wesleyan Methodist* magazine.

The *Herald of Holiness* was awarded second place in the "single photograph" category for the picture of Moises Salazar, a Mexican farmer, which appeared on the cover of the November 16 issue.

THERE HAS BEEN an interesting bit of conjecture on what will be the next drug craze. A Food and Drug administration investigation showed that there is nothing in the smoke of banana peels which would create "a low kind of high" as some teen-agers in stuffy attic rooms have claimed.

The *Kansas City Star* recently suggested that the next fad could well be eating a gallon of prunes a day to bring infinite wisdom, or raw potatoes to expand the senses, or dry breakfast food off the grocery shelf to liberate the imagination.

"With bananas discredited," the *Star* said, "it looks like an open field for anybody with a product to push and the enterprise to get his message up to those stuffy attic rooms."

A YOUNG WOMAN appointed by the foreign mission board of the Southern Baptist Convention is the first Negro to be chosen for regular missionary service in eighty-four years. She is Miss Sue Thompson, from the state of Missouri. Although the board's policy has never excluded Negroes, there have been few Negroes in Southern Baptist churches. She will serve in Nigeria.



MISSIONARY

MISSIONARY PROGRAM BUILDER No. 1

MP-201 60¢

11 beautiful songs of service; responsive readings; a candlelighting service, including installation of officers; dedication of missionary boxes; readings, poems, plays, exercises.

MISSIONARY PROGRAM BUILDER No. 2

MP-202 60¢

Children's section Pageant for five juniors and one reader; plus recitations, plays and exercises.

Adult section 15 pages, including devotional aids, installation services, presentation of missionary boxes, readings, poems and plays. Six songs.

SPECIAL OCCASION

PROMOTION DAY PROGRAM BUILDER

MP-501 75¢

32 pages of ideas and program materials ample for several promotion events. Divided into sections for various departments, eight pages of general program suggestions.

YOUNG PEOPLE'S PROGRAM BUILDER

MP-701 75¢

Service and program ideas for teen-agers and young adults. Various plays, readings, dialogues and tableaux compiled by Grace Ramquist.

SPECIAL EVENTS IN THE CHURCH

MP-601 75¢

So helpful for those important "special" occasions. 32 pages of readings, exercises, rituals and songs for dedication of churches, hymnals, organ, choir robes, church and wedding anniversaries, mortgage burnings, reception and farewell of pastors and appreciation services.

Prices slightly higher outside the continental United States

Order from your Nazarene Publishing House



NEARLY TWO HUNDRED EMPLOYEES of the General Board and Nazarene Theological Seminary were guests of the Nazarene Publishing House recently. They were served a barbecue luncheon (right), and then were conducted on a tour of the publishing facility, which also prints and merchandises church music.



LAST RITES FOR SHORT

Funeral services for Rev. J. W. Short, eighty-seven, longtime pastor and district superintendent, who died June 18, were held June 21 in Greenfield, Indiana.

Dr. Remiss Rehfeldt, superintendent of the Indianapolis District, conducted funeral services.

Mr. Short was superintendent of several districts: Western Oklahoma, Pittsburgh, Indianapolis, Iowa, and Arkansas. He became a member of the Church of the Nazarene in 1911.

Among his survivors is his wife, of Greenfield, Indiana.

MISSIONARY EVACUATED

In addition to the missionary families which were evacuated from the Middle East during the Arab-Israeli war, Mrs. Don DePasquale and the couple's children were moved to Athens, Greece, until the disturbance subsided.

Rev. and Mrs. Alex Wachtel, missionaries in Israel who are stationed in Jerusalem, went to Nazareth during the war over Jerusalem.

Professor R. L. Lunsford, who was out of the area at the time of the disturbance, returned to the United States. His personal belongings are still in the Middle East.

TWISTER DAMAGES CHURCH

A tornado which struck the northeast section of Garden City, Kansas, June 23, lifted off the top floor of the Educational Unit of the Church of

the Nazarene there, and destroyed the homes of three church families.

A teen-age girl who attends the church was treated for cuts and bruises. Venita Cott, the daughter of Mr. and Mrs. Amos Cott, members of the church, was released from the Garden City Hospital after a twenty-four-hour stay.

The homes of other Nazarene families were damaged to a lesser extent, including the church parsonage. The pastor is Rev. Robert Fetters.

Plans for rebuilding the church and homes are already under way.

Vital Statistics

DEATHS

HENRY O. STROMAN, eighty, died May 10 at San Benito, Texas. Funeral services were conducted by Rev. Willard Hubbard, Rev. James Hester, and Rev. E. B. Matthews. He is survived by his wife, Ruby; one daughter, Mrs. Janice Hancock; four sons, Chaplain Henry W., David, John, and William J.

J. C. (CLIFF) LANGFORD, sixty-nine, died May 29 at Gilmer, Texas. Funeral services were conducted by Dr. Paul H. Garrett and Rev. Carl Harrison. He is survived by his wife, Vida; a son, Rev. James C.; two daughters, Dorothy Flowers and Roselyne Wade; four brothers; and three sisters.

REV. ROY WHISSON, seventy-seven, died May 24 at Pasadena, California. Funeral services were con-

ducted by his pastor, Rev. Earl Lee, and Henry B. Wallin. He is survived by his wife, Irene.

MARRIAGES

Miss Doris Young and Mr. Dan Berg at Medford, Oregon, June 9.

Miss Virginia Lee Felker and Mr. Jesse Earl McIntosh at Nashville, Tennessee, May 26.

BORN

—to Rev. and Mrs. Donald H. Long of Kutztown, Pennsylvania, a son, Donald Harold, Jr., May 16.

Announcements

EVANGELISTS' OPEN DATES

D. C. Van Slyke, 508 16th Avenue South, Nampa, Idaho 83651: Open dates in October.

Charles Ed & Normadene Nelson, P.O. Box 241, Rogers, Arkansas 64141: Open time in July and August.

SPECIAL PRAYER IS REQUESTED

—by a backslider that he will get back to God and do His will.

—by Christian parents in Washington, D.C., that their son will find the Lord and straighten out his life.

—by a Christian for her health, a problem in the home, and for her aged mother and loved ones that they will be saved.

—by a Christian lady in Maryland that her husband will find the Lord.

District Assembly Information

CENTRAL OHIO, July 19-21, at campgrounds, 2708 Morse Road, Columbus, Ohio. General Superintendent Benner. (N.W.M.S. convention, July 17 and 18.)

EASTERN KENTUCKY, July 19 and 20, First Church, 22nd & Bath Ave., Ashland, Kentucky. Pastor L. B. Hicks. General Superintendent Coulter. (N.W.M.S. convention, July 18.)

OREGON PACIFIC, July 19 and 20, at district center, 7811 S.E. Lake Road, Clackamas, Oregon. General Superintendent Powers. (N.W.M.S. convention, July 21; N.Y.P.S. convention, July 22.)

KENTUCKY, July 20 and 21, First Methodist Church, Somerset, Kentucky. Pastor A. A. Farris. General Superintendent Williamson. (N.W.M.S. convention, July 19; N.Y.P.S. convention, July 18.)

PITTSBURGH, July 20 and 21, Thiel College, Greenville, Pennsylvania. Pastor George Sarber. General Superintendent Lewis. (N.W.M.S. convention, July 19; Sunday school convention, July 18.)

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Kansas City, Missouri 64131
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Tennessee	Aug. 23-24
South Arkansas	Sept. 6-7
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Northwest Indiana	Aug. 17-18
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North Carolina	Sept. 13-14

HARDY C. POWERS:

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SAMUEL YOUNG:

Southwestern Ohio	July 12-13
Kansas	Aug. 2-4
Iowa	Aug. 9-11
Indianapolis	Aug. 23-24
Southeast Oklahoma	Sept. 6-7

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

THE GOSPEL IS FOR ALL MEN (July 16)

Scripture: Acts 15 (Printed: Acts 15: 1-11)

Golden Text: Romans 1:16

Who were the Christian Pharisees and what did they propose? How did the Church correct their influence?

Synopsis: Peter had learned, through his vision at Joppa, that God was displeased with the exclusion of the Gentiles from Christian fellowship. Others insisted that non-Jewish converts must submit to the law of Moses or forfeit salvation. The church at Antioch brought the issue to the apostles and elders for their consideration. The outcome of the debate was crucial. Would the Church become a sect of Judaism?

The challenge: legalism

While Paul and Barnabas were still rejoicing over the salvation of the Gentiles, a delegation from Judea came down to Antioch and introduced a sour note—the new converts must keep the law of Moses. *The appeal of the visitors* was strong, persuasive, and disturbing.

The *alarm of the pastors* was natural. To require all these new and happy Christians to become Jewish proselytes was unthinkable! The dissonance and debate which followed were considerable. The *perplexity of the Church* led the brethren to send representatives to Jerusalem for a resolution of the conflict.

The response: grace

It must have been a moving scene when the *testimony of the missionaries*, Paul and Barnabas, was given to the apostles and elders in Jerusalem. God had done so much with them as He opened the door of faith to the Gentiles. But the *opposition of the Judaizers* was stubborn and articulate: no salvation without circumcision!

What a relief it is, however, to read the *conclusion of the apostles*. Rather sharply, Peter rebuked the legalists for tempting God. He had learned, with the Lord as Teacher, that *all men* are saved by grace alone (v. 11). (Note that vv. 8-9 unmistakably link heart purity with the baptism of the Holy Spirit.) James, the Lord's brother, confirmed this position: *Trouble not them*.

The antidote for license is not legalism but grace!

Conducted by W. T. Purkiser, *Editor*

There are some scriptures I would like very much to have you explain—Ephesians 4:5; Romans 6:4, and Mark 16:16.

You don't say what is bothering you about them, but I assume it is the idea of baptism which appears in all three:

"One Lord, one faith, one baptism" (Ephesians 4:5).

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

In reading these and other references to baptism in the New Testament, you should remember that the full Bible teaching concerning Christian baptism means more than the application of water.

All four Gospels and the Book of Acts make it abundantly clear that

What is the meaning of "death of self"? How does holiness relate to selfishness?

This is difficult to answer because "self," "selfish," and "selfishness" mean so many different things to so many different people.

The phrase "death of self," or perhaps more properly "dying to self," is not strictly biblical. There is a parallel, however, with Paul's testimony in Galatians 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

What is crucified is a carnal, inverted, selfishly oriented self. What is resurrected to be indwelt by the risen Christ is a cleansed, corrected, God-centered self, committed to put God's will first, willing to will the will of God in all of life.

I like the way it is expressed in the testimony of E. Stanley Jones: "I laid at His feet a self of which I was ashamed, couldn't control and couldn't live with;

How many brothers and sisters did Jesus have?

The Gospels do not tell us. His brothers and sisters are mentioned in Mark 6:3, but the number is not given.

They were probably born to Joseph and Mary after the birth of Jesus, although those who teach the "perpetual virginity" of Mary hold that they were

Christian baptism is not only the initial baptism with water as an outward sign of the inward washing of regeneration, but includes the baptism with the Holy Spirit as fire to cleanse the heart, empower the life, and seal a walk in holiness of life (Matthew 3:11-12; Mark 1:7-8; Luke 3:16-17; John 1:33; Acts 1:5).

The "one baptism" of Ephesians 4:5 is the full-orbed baptism of the New Testament, which includes both water and the Spirit as its elements.

To be baptized with Christ into death is much more than to be baptized into water or with water. It is to experience the crucifixion with Christ of verse 6 and Galatians 2:20 wherein we are "made free from sin, and become servants to God" in order to have "fruit unto holiness, and the end everlasting life" (Romans 6:22).

and to my glad astonishment He took that self, remade it, consecrated it to Kingdom purposes, and gave it back to me, a self I can now live with gladly and joyously and comfortably."

There is a necessary self-love and self-concern that is part of our human instinct or urge to self-preservation. This is recognized in the "second commandment"—"Thou shalt love thy neighbour as thyself." Without such proper self-love and self-concern we should be unable to love or be concerned for others.

What happens in entire sanctification is not the obliteration of the self, the essential personality, but its reduction from status as lord to status as servant. It is freed from its exaggerated egocentricity and brought into obedience to Christ.

As Professor Macgregor put it, "When men come to die with Christ on the cross, He comes to live in them by the Spirit."

children of Joseph by a previous marriage or else "cousins."

We do find the names of four brothers in the New Testament, James, Joseph, Jude, and Simeon. The sisters are not named, nor are they mentioned anywhere but in Mark 6:3.

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