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# herald

OF HOLINESS

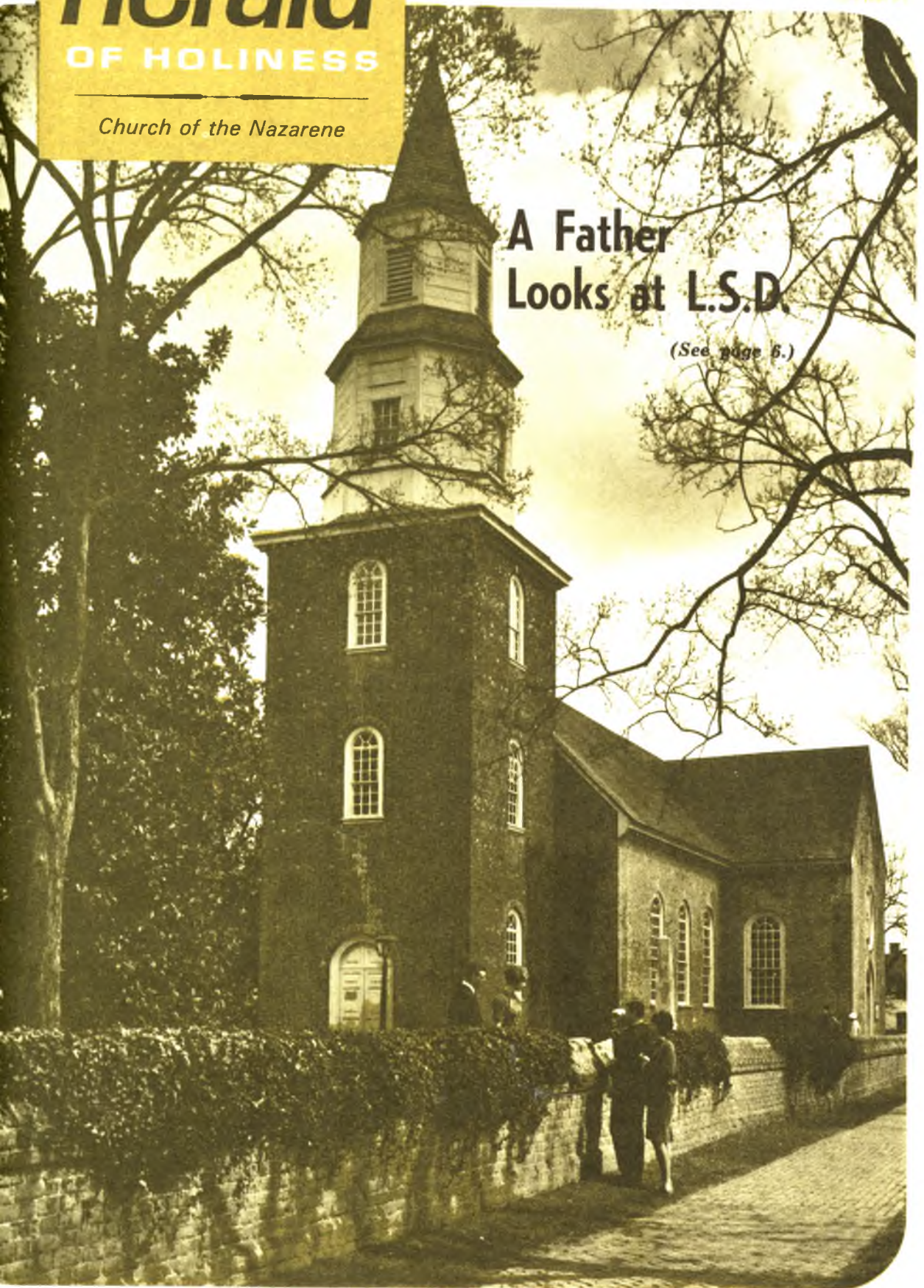
*Church of the Nazarene*

Is Your Consecration Confused?

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## A Father Looks at L.S.D.

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*General Superintendent Benner*

# ***“Straightway He Preached Christ”***

Saul of Tarsus had been converted—thoroughly, dramatically, soundly, miraculously converted. On the way to Damascus, firmly and bitterly intent on stamping out the “new religion” of Jesus Christ, “breathing out threatenings and slaughter against the disciples of the Lord,” Saul had met Christ.

After Saul’s three days of blindness and fasting, Ananias visited him, laid his hands upon him, saying, “Brother Saul, the Lord, even Jesus, that appeared unto thee . . . hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.” Yes, Saul had been converted and filled with the Holy Spirit.

With that, Saul wasted no time. Apparently he spent little or no time arguing the proposition with himself. Even at this early point in his Christian life he gave scant attention to his personal interests. It was not a matter of expediency or policy. He had passed from darkness to light. He had been transformed. He had been translated from the kingdom of Satan to the kingdom of God.

A marvelous and life-changing divine energy pulsed within his soul. And what happened?

“Straightway he preached Christ.” There seemed to be no question or strain about this procedure. It seemed to be the normal, logical outcome of his inner experience. This abrupt transition from persecutor to propagator he took in stride. It was only the others that were concerned and troubled.

But though he was suspected and suspiciously held off for a time, he continued this blessed and effective ministry. And when, late in life, he was challenged to defend his course, he turned back in memory to recall this epochal experience as the good and sufficient reason for the life he had lived and the work he had done.

For those who have had this vital, redemptive encounter with Christ, there is still no more satisfying reason for serving the Lord, and no more reasonable basis for a full, profitable life. And for one who is redeemed, there can be no better course than to proceed “straightway” to witness to the grace of Jesus Christ.

# IS YOUR CONSECRATION CONFUSED?

**R**ecently a friend of our church attended his first camp meeting and witnessed a moving scene at the altar. For many reasons he felt that he could not join in with the group in their song of surrender because his commitment to God was not yet complete.

Later he discussed the event with his pastor. He said, "Pastor, were those people really consecrated to God? I do not mean to be critical, for I long to know God and I have been searching my own heart. But many of those people have not been faithful to the services of the church."

Perhaps the question is fair since it comes from a very sincere and interested man. Are we really consecrated to God and to His way, or are we somewhat confused about the deep meaning of dedication? Perhaps it will be good for us to take inventory and make certain, since others may be watching our lives.

*Real consecration is measured by the depth of self-surrender.* The blindness of man explains why so many biblical characters asked God to search the depths of their hearts. Hear the Psalmist as he cries out: "Search *me*, O God, and know *my* heart: try *me*, and know *my* thoughts: and see if there be any wicked way in *me*" (Psalms 139: 23-24). No man can be completely yielded to God until he has called out for divine investigation.

It was R. S. Foster who advised: "Take the twin lamps of truth, the Bible and conscience, and with sincere prayers for guidance of the Holy Ghost, make the diligent search which the importance of the case requires. Be candid with yourself. Make no extenuation, no apology, use no tenderness. Ferret every recess thoroughly, probe to the bottom, pass through every chamber of your soul; search it through and through with determination to know of your own case, to look at yourself stripped of every disguise."

Perhaps many will feel that it is unreasonable that a loving God would make such a definite and minute demand. In the Sermon on the Mount, the Master used some very strong language when He said: "If thy right eye offend thee, pluck it out . . . if thy right hand offend thee, cut it off, and cast it from thee" (Matthew 5:29-30).

When the consecration of the whole man is done prayerfully, carefully, and deliberately, while it may take much time and thought, it will be much more vital and enduring.

*Real consecration involves total commitment to God.* When we give our all to God, we make a summary transfer of ourselves to Him for His use. It is much like making a deed—it covers not only the particulars but often includes the words "more or less" in order to avoid any future disputes. One writer put it in these words: "I am willing to receive what Thou givest; I am willing to relinquish what Thou takest; I am willing to suffer that which Thou inflictest, and I am willing to do what Thou dost command me to do."

Consecration is of little real value unless it carries with it total commitment to the known and unknown will of God. Frances Havergal sings: "Take my life . . . Take my hands . . . Take my feet . . . Take my voice . . . Take my silver and my gold . . . Take my lips . . . Take my love . . . Take myself . . ." Notice the openness, and the simple faith turns everything over without reservation whatsoever. This is total commitment.

**R***real consecration enthrones Christ as Lord of life.* While the act of consecration speaks of presentation and giving, it also embodies something on which to hold. Christ becomes the Lord of all life. He takes the preeminence in all things. Should there ever come a time when He does not hold this exalted place in

our lives, our consecration is lip service and not heart devotion.

A. B. Simpson wrote: "A dedicated spirit is thus wholly given to God to know Him, to choose His will, to resemble His character, to trust His word, to love Him supremely, to glory in Him only, to enjoy Him wholly, and to belong to Him utterly, unreservedly and forever."

We find ourselves in a day of great devotion to many good and wonderful causes. Intelligent and well-trained men are committed to the task of putting a man on the moon one day. Research doctors are working feverishly in labs to find cures for some of the deadly diseases of life. Others are dedicating time and much effort to make certain that all have equal rights. As good as all of these might be, our day calls primarily for dedication and consecration to God's cause and to God's work. This could mean the salvation of the world, and it will definitely mean the salvation of our souls. Are you really consecrated to God?

### About the Cover . . .

The need for a church in Williamsburg, Va., was first recognized in 1699, three-quarters of a century before the Revolutionary War. A church was completed then, but soon proved inadequate to seat those who wanted to worship. Twelve years later, a "platt or draught" for the new church was drawn, and in 1715, 251 years ago, the Bruton Parish Church was completed. It still stands in Williamsburg, where a new Church of the Nazarene was started 245 years later.

The Virginia District of the Church of the Nazarene is made up of 49 churches, and a membership of 3,563. Sunday school enrollment is near 7,500. Dr. V. W. Littrell is superintendent.  
—Managing Editor

## Gambling or Sales Promotion—

# "I Don't Want to Win"

I had just bought a suit. Upon my leaving, the clerk said, "Drop this coupon in that box and you may win the big stereo."

At the restaurant, as a group of us preachers were leaving, the receptionist said, "Guess how many tiny pieces of paper are in that jar, and you get your meal free."

At the checker's counter in the supermarket, at the "grand opening" of the new business house, all the time, and everywhere, we are asked to participate in games of chance, for "You may win."

Playing this game of chance, I believe, is a form of gambling. I almost called it a light form, but decided to leave that out. The dictionary defines gambling: "To play games of chance for money or other stakes—To take a risk in order to gain some advantage. An act which depends upon chance; a risk; an uncertain venture."

It's a sign of the times. It's a part of a false psychology. It's urging people to try to get something for nothing. It goes against the grain of honest, conscientious, God-fearing thought. It awakens within the kind of drives that weaken faith, honesty, and a willingness to do my part. Our *Manual* places "lotteries and games of chance" right along with other sins, such as the "theater, the ballroom" and "like works of darkness."

I don't want to win, for these reasons:

1. It opens the door for gambling, and I don't want to gamble.
2. It tampers with something within me that is very sacred and precious.
3. It makes me feel like I am compromising with the world.
4. It gives me the feeling that in a small way, at least, I am playing into the hands of the world and the devil.
5. It has a tendency to take from me the simple faith of trusting God for all my needs.
6. It encourages self-seeking.
7. It is a kind of game that seems to fascinate and draw its devotees on into bigger chances.
8. Its appeal seems to be cheap.
9. There is also something about it that I can't put down in print, but whether I can word it or not, I can feel it, and be against it.
10. Finally, I have already won! I won out in a conflict with the head of this business over forty years ago. For one morning all alone at a place of prayer, I prayed clear through to a real and wonderful conversion experience. It was so blessed and satisfying that it still holds good today. I feel now no "communion with darkness" or "concord with Belial" or "agreement with idols," for I followed the Lord when He said, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Corinthians 6:17-18).

● By Nelson G. Mink



# Don't Put Your Hat on a Stick

• By Milo L. Arnold

**I**t was opening day at a new merchandise mart with the usual chaos and confusion. Bewildered managers, frustrated salespeople, and bargain-hunting customers swarmed the place.

Walking around a head-high merchandise display across from the check stand, I came across a small boy who was strangely holding his hat aloft on a stick, keeping it just the right height so that its top could be seen above the stack. Detecting my curious expression on discovering him, the mischievous little fellow lifted a finger and whispered, "Shhh, don't say anything. They'll see my hat and think I'm 'way up there.'"

I'm not sure whether his intention was to make his parents think he was climbing the counters, only to come running and find him innocent; or if he was simply eager for folks to think he was really taller than he was. Whatever the purpose of his playful prank, his use of the stick to artificially elevate his hat was aimed at giving an impression of stature which he had not attained. He was trying to make people think he was "way up there" when actually he was way down here. He was hurrying to get the benefits of tallness while bypassing the slow process of growing up.

Adults and children alike are inclined betimes to put their hats on a stick. Young girls, eager to press ahead of their years, seek to project themselves prematurely into young womanhood by wearing shoes, dresses, hair styles, and accessories which make them appear older than they are. From a distance they give the desired im-

pression, but folks going around the display find that they are yet quite young and immature.

Small boys talk big, tell big stories, or wear big trappings to give an impression in advance of their years. This may impress a few people in public while their mothers, who see their behavior at home, know that really they are not that tall.

Sometimes uneducated adults learn a few big words, develop a rather sophisticated way of talking, and try to appear quite learned. From a distance they may impress some people, only to be humiliated by the few who discover that their hats are on a stick. Grown men sometimes talk loudly, use profanity, and act brusquely in an effort to appear brave and strong.

Religious people have been known to make a sizable show of their religious practices. They talk at length of their prayer life, their time spent in devotion, their liberality, their sacrifice, and the work they do. They make an impression upon the people who see them from a distance, but the people who know them best can see the stick under their hats. The very fact that they feel a need to talk about their virtues, to call attention to their sacrifices and the large amount of work they do, indicates that they are either doing too little or they grudgingly do what they are doing.

The person who is actually tall feels no need to put his hat on a stick. A wholesomely mature, adequate individual has no inclination to impress people for the sake of making an impression. He will honestly and comfortably wear his hat

on his head whether he is as tall as others or not. If he is not sufficiently tall, he will take steps necessary to personal growth rather than trying to artificially appear to be "way up there."

The minute a person puts his hat on a stick he creates for himself a situation inimical to happy living. He must stay on the other side of the stack from people or his ruse won't work. He must live at a distance from folks lest they discover how really short he is. Whenever he sees two of his friends or neighbors talking in whispers, he thinks they are talking of him and fears they know his secret. He is suspicious, defensive, unfriendly, and terribly unhappy.

The happy folks are those who become the kind of people they want folks to think they are. It takes more time and effort but it is much more rewarding than putting their hats on sticks. There is a lot of pleasure in being open and uninhibited. It is fun to have nothing to hide and nothing of which to be ashamed.

**S**ometimes people sufficiently impress others by hypocritical tallness that they are given assignments for which they are not adequate and find themselves in real corners. Sometimes they are basically honest people, but this one area of deceitfulness costs them their faith in themselves and eventually robs them of the faith of their neighbors.

Being the kind of folks we would like folks to think we are takes some real self-discipline, some learning, and some growing; but it is the only sure way to enjoy the benefit of real stature.

# A Father Looks at

**A** few nights ago I asked my nineteen-year-old son, "Bill, what do you know about LSD?"

He looked startled. "Why, Dad? Why do you ask?"

"Because I've been reading a lot about the stuff lately. I thought you might have run across the drug on the campus."

Bill (not his real name, though he is my son, and though the facts in this article are true) is a freshman in a large city college in the Los Angeles metropolitan area. Since he's a full-of-life, adventure-some kid, I also thought he might have sampled the drug, though I hoped and prayed he had not.

My son became very serious. "Dad, I've never seen LSD."

I heaved what must have been a noticeable sigh.

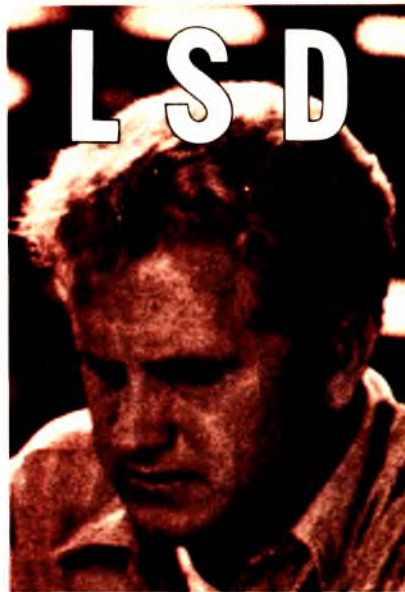
"But," Bill went on, "one of my classmates has taken several 'trips' [street jargon which means taking a dose of LSD]. He's told me all about it."

A cold chill seemed to grip me. "What did he say about it?"

Bill shrugged and looked me square in the face. "He said it gave him the best feeling he's ever had."

As I heard my son tell what he knew about this new and dangerous drug, I thought of the little bit I had learned about LSD: how it (LSD is short for *lysergic acid diethylamide*) can be produced in any college laboratory; is colorless, odorless, tasteless; and that it produces wild, unpredictable, and uncontrollable hallucinations in the minds of its users. LSD is taken in coffee and other drinks, or eaten. It can be painted on the flap of an envelope and licked off. LSD is unbelievably potent, a single ounce providing an average dose for 300,000 people. And, according to *Life* magazine, a few pounds of it dumped into the water supply of a major city would be enough to disorient millions.

Since the drug has no taste or odor, it is almost impossible to detect. Recently a small girl saw an innocent-looking sugar cube in the refrigerator of her home and popped it into her mouth. She nearly lost her life; and physicians



## • Anonymous

say it will be months before they will know if the girl has suffered permanent damage to her brain.

Determined to learn more about LSD's availability to our youth, as well as how deeply it had infiltrated into the Christian community, I met with four college students and asked them what they knew about LSD. They knew a great deal.

**I** assured the four that they would remain anonymous and that my only purpose was to learn the above, and to be able to warn some unsuspecting youth and their parents. At first they were wary. Later they warmed up and talked freely. All four of these youth (two girls, two fellows) are alert and brighter than average. All are apparently well-adjusted. All are members of an evangelical church and are regular in attendance. Two are married.

One of the fellows, whom we'll call Roy, told me, "I've got mixed feelings about LSD."

"What do you mean?" I asked.

"Well, I'm a very creative guy, and I think I owe it to myself to try out the stuff."

"Why? What does LSD have to do with creativity?"

"Because I've heard that the hal-

lucinations are exciting. And you see all kinds of colors and things you never knew existed. Besides, you pay attention to all sorts of minute things you never even noticed before."

"I'm not sure I understand what you mean," I said.

"Well, colors are more vivid when you're on a 'trip.' You might sit and look at just a leaf or a piece of clay or a bit of bark for a long time. Maybe hours. Or a photograph. You might stare at it for half a day. And you see things in them that you never knew were there."

The other three weren't completely in agreement with everything Roy was saying, but they were listening intently. "What about your responsibility to Christ?" I asked. "Would that have something to do with taking LSD? Would it have some bearing on your decision?"

Roy answered immediately. "Sure. In fact, that's the only reason I hesitate taking a 'trip.' There is the chance that I might harm my mind or body beyond repair. And that would be wrong. Christ made it clear that we shouldn't harm our bodies."

Both girls admitted a certain fascination with LSD, but they were horrified at the thoughts of taking a 'trip.' Bill (my son) said, "I'd kinda like to know what it's really like." But he also said he was afraid of what might happen. "I know that some guys go crazy when they take it."

Roy, on the other hand, said, "Someday I'm going to take LSD."

I had heard that the drug was easily obtainable. All four of the group said this was true. Bill said, "I've never seen it, but we've been offered some. A kid in school said he could have it for me when I wanted it. It costs \$6.00. That's enough for two trips."

Isn't it true that LSD can be produced in a college laboratory?" I asked.

"Sure. It can even be made in a kitchen if you've got the chemicals. And they aren't difficult to get."

I came away from the conversation with mixed emotions. First, I

was appalled at the fantastic danger of this readily available black-market drug. Though none of these young people admitted to having seen LSD, they all felt that they could easily obtain it.

Also, I was greatly impressed by the poise and maturity of these teen-agers (none was older than nineteen). They were fully aware of their responsibilities to God, and this admittedly had a bearing on their attitudes toward LSD. I thanked God that their Christian training had definitely influenced their thinking—not only about LSD, but about other harmful practices.

**R**ecently newspapers, magazines, and television have all carried a great deal of information about LSD. All writers and physicians agree that permanent psychological damage could result from an LSD "trip." They further agreed that the so-called "trip" isn't always a round trip. It is often a one-way ticket to a mental institution, jail, or grave. Some patients have become permanently deranged from even one dose of the potent drug. The hallucinations produced by LSD may not go away immediately. They sometimes last for weeks, though a "trip" usually lasts only eight to ten hours.

Under the influence of LSD some individuals believe they can escape any type of physical danger. One California youth walked in front of a speeding car, convinced it could not harm him. He was killed. Another teen-ager was tricked into eating a piece of LSD-soaked cake. His tormentors then told him he could fly. When he leaped, arms flapping, from the gable of a house, his back and legs were broken. Only skilled first aid from a neighbor who happened by saved his life.

LSD is so dangerous that only one manufacturer makes it legitimately. Though the drug has been known for about twenty-eight years, medical science is still experimenting with it, and is still unable to predict with more than fair certainty how individuals will react to its use.

As disturbing as reports of the wide use of LSD are, LSD is only part of the drug picture. Others are available too (some of

them at the corner drugstore without a prescription) and are also dangerous. For instance: marijuana. Classed as an hallucination (hallucination-producing drug like LSD, only milder) by many doctors, marijuana cigarettes can be obtained in almost any state for 50 cents to \$1.50 each. It has names like weed, grass, tea, Mary Jane, and gage, but usually leads the user to heroin or "mainline."

Barbituates, classed as hypnotic drugs, come under a variety of brand names, but most can be obtained without a prescription. Widely used by many addicts, they are taken orally or by injection. Long-standing use produces serious addiction. Examples of these are Nembutal ("yellow jackets") and Seconal ("red devils").

Other too easily obtained narcotics are the amphetamines. Commonly called pep pills, because of their "pick up" reaction, these are often used for weight reduction or by drivers to keep them from becoming sleepy. The slang name for these is "bennies." Just for kicks, some addicts have been known to mix a handful of "yellow jackets," "red devils," and "bennies" and down them in one gulp. Of course, terrible results have followed this action, even death.

Pre-college adolescents in the last decade have discovered another drug, obtainable at almost any store: airplane glue, which they sniff and become addicted. Dependence is quick and long-lasting. The body soon becomes so accustomed to the drug that it cannot function properly without it. Glue sniffing is devastating to the heart, liver, spleen, kidneys, brain, and stomach, as well as the blood system. Kids who become "hooked" on glue find that they cannot leave it alone for very long without great suffering. Extreme cases of glue addiction require hospitalization. Addicts often die.

Of course there are other drugs available to today's youth, among them heroin, codeine, and cocaine, all of which have been treated at length in many publications. These, however, as far as today's college youth are concerned, are "too dangerous" and "square." "Kicksters" on the campus tend to shy away from them.

More terrifying and sobering than the drugs themselves, though,

is the way their use is becoming almost morally and socially acceptable. Nobody has any idea how much LSD and other narcotics is being taken by college youth. Some experts estimate as high as 50 percent on such campuses as Berkeley; others say it's as low as 10 percent. There is no possible way to find out which is right.

One writer said that marijuana is becoming this generation's illicit pleasure. In the twenties it was "bathtub gin" and other illegal booze. In the fifties many college campus youth were experimenting in sex—and bragging about it. Now it is drugs.

All of these instruments provide escape from reality, responsibility, and God. The rebellious, the morally weak, the emotionally ill turn to them for relief and release. But these escapes are sin: rebellion against organized society, and eventually God. And only God holds the answer and cure.

*However, He does possess the cure.*

To me, the thought of allowing any drug, person, or force—other than God himself—to control my faculties is repulsive, and terrifying. Though before I was converted I did experiment with alcoholic beverages, I hated the fuzzy, out-of-control sensations connected with their use. Certainly God didn't intend for anyone to take any food, drink, or chemical so clearly harmful and potentially demoralizing to body and soul.

Perhaps the Apostle Paul's admonition to Timothy somewhat expresses my feelings: "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind" (II Timothy 1:7).

Satan's attempt to ensnare our youth is very disturbing. But I am grateful for the power and grace of Christ that is able so to grip the lives of these young people that they are assured of His love and leadership. And I am thankful for the assurance to be found in God's Word: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear . . ." (Psalms 46:1-2).

Surely, even against the worst the devil can offer our youth—booze, sex, and now potent, mind-and-personality-changing drugs—this is so!

# Revival or Numbers?

• By Dallas D. Mucci

I listened to Dr. Hardy C. Powers, general superintendent, relate an experience of witnessing to a fellow passenger on a commercial airliner, I listened carefully to the illustration—seeking to know what he did.

Dr. Powers listened to this man. He soon learned that he was very successful, head of his own scientific apparatus firm, and seemingly wealthy. Dr. Powers continued to listen with genuine interest. Next the man related personal problems.

Soon the conversation turned, not to Dr. Powers and his position in the church, but to a spiritual relationship with Christ that could be a reality. It seemed at first to this man of science and business that such a reality was false. Dr. Powers listened without condemnation and then kindly suggested again his own experience.

When the man and Dr. Powers arrived in the terminal, in gratitude, the man introduced, "Hardy Powers—Christian," to his wife and family. He told those present he would have to consider Christ.

This is the kind of witnessing that will bring revival in the church—genuine renewal. I saw through this illustration how false some of our witnessing can be and why most of us as Christians do not give an effective witness that will bring the yearned-for "moving of the Spirit."

We fail to get involved with a person just for his own sake. Love of Christ is not generated through our own hearts until we work with a man, unhurried, living for Christ, listening to this man's hurts, self-

ishness—without condemnation. No, we want to save him, get him on the rolls of the church, and still not know him.

We condemn the man who is in the ditch of sin, thrown there by the evil one, and pass by on the other side. To get involved will cost us precious time, emotional energy, and not allow us to carry on normal, legitimate pleasures. Give us the shortcut to revival that will cost only the price of an evangelist and the normal bills of the church. This can never happen!

Such lack of "spending ourselves for Christ" causes us to be satisfied with a doctrinal correctness, pulling away from a needy, sinful world; and sends us on the way to heaven, stepping over the needy bodies of family, neighbors, fellow workers—seeking a person to invite to a revival meeting, to hand a tract to, and then to hurry on to another.

It is no wonder that Christians are anxious and upset over the lack of converts, but it is also explainable. They have not faced up to the nagging awareness that something is wrong with them—that methods, even the best in the world, will not win the world. Christ through broken-hearted Christians will turn "the world upside down."

The need in our day is not for more revival meetings, but for more men who are truly sanctified and baptized with the love of Christ—a lay Christian disciple group who view life as the "grand opportunity" to live as Christ lived.

Let's get in step with Christ. In

the Gospels we do not see Jesus rushing up to people out of breath with a "selling phrase" or invitation to a religious service. Christ walked with them, listened to their problems with interest and compassion. He listened, walked, and then opened to them newness of life.

We can even make an idol of the church, our church. But our only proper Christian purpose is to allow Christ through the Holy Spirit to possess us and then follow after. We need to break loose from a self-righteous concept of sanctification and get to living in the Spirit. We must add to the old habits of a wonderful "Amen" and testimony on Sunday, and come to grips with life, with that sinful man—the one you already know. It will be a thrilling day when he opens his heart to Christ, the Changer of lives. Don't condemn so much, but reach out in compassion and love—grasping for that fleeting moment to serve the lost one.

This is the call to holiness—the highest calling. "And if we answer the call to discipleship, where will it lead us? Only Jesus Christ who bids us follow Him, knows the journey's end. But we do know that it will be a road of boundless mercy. Discipleship means joy"—so wrote Dietrich Bonhoeffer in *The Cost of Discipleship*. He is more than correct. We are joyless Christians, for we have become counterfeit in our evangelism, placing program ahead of self.

Christ awaits bringing revival to your church, *but you* can prevent it!



# A Torn Page

• By Fletcher Galloway

I was called to the bedside of a woman dying of cancer, and filled with uncertainty and fear as she faced death. As I hurried away to the hospital I tore off the back page of the *Herald of Holiness* in which the story of my wife's death had appeared. I thought perhaps this story which I had written just a week after her death, and which told of the closeness and tenderness with which Jesus seemed to take my wife's hand as she neared the crossing, might help.

I found an intelligent, attractive woman, evidently with many friends, for the room was banked with flowers. But she was under cobalt treatment in a last desperate effort to arrest the dread malignancy, and she was completely paralyzed from her waist down. She wept almost constantly as she told me her story.

She told me of her father and mother, who were charter members of First Church, the first Church of the Nazarene organized in Michigan, in 1910. She told me that at thirteen years of age she had been the church pianist. Her mother died and her father remarried. She and her stepmother did not get along, so she left home. Then she married a godless man and this marriage had ended in divorce. Her second husband had died of alcoholism, and now she was living with her third husband.

Her problem, at first, as I talked with her, was her rebellion because of life's disappointments and the tragic suffering occasioned by repeated cancer operations. As best I could I tried to reconcile her. Then as I tried to help her get to God, she was sure she was one of the "rejected ones"—and had committed the unpardonable sin. I read the article about my wife's death. Then I took my Bible and step by step tried to build a foundation of faith.

God came to that hospital room. Her hysteria subsided and she began to face the problem of her sins. As we prayed together, God helped her to break through the last barrier and trust Him for her soul's salvation. It was beautiful!

She looked at me with a smile on her face and big tears raining down, and said, "Do you think

my mother knows?" I said, "I do not know. The Bible does not tell us much about that, but I would not be at all surprised. At least her prayers are finally answered after all these years."

Then she said, "Would you baptize me?" I said, "Sure!" I reached over and took her drinking glass and gave her the baptismal vows, and baptized her.

Then she said, "You must help my husband. It will not be easy. He belongs to a church that believes in eternal security. He is a good man, but when he gets down over something, he has to have a few drinks. Then he never knows when to stop. It's an illness with him—alcohol."

I did not know that God already had a plan. That torn page of the *Herald of Holiness* held more than the story of my wife's home-going. I said to her as I left, "The very next person you see, tell him what God has done for you."

The following day when I visited her, her husband was there. As soon as she introduced me, he jumped to his feet and grabbed my hand and said, "Oh, I'm so glad to meet you! And I can never thank you enough for what you have done for my wife. The minute I walked into her room yesterday I knew something had happened. She was so different—and I need what she got. I'm just an old backslider."

And then he said, "That story about your wife's death! And that other story! Where can I get another copy of that 'pamphlet'?" I gave that one to my boss. That statement in there sure 'hit the nail on the head,'—that statement about 'You can't be an honest thief, or a truthful liar, or a sinning saint.' That's the trouble in Washington. We've got too many 'honest' thieves, and too many 'truthful' liars. And that's the trouble with the church. Too many 'sinning' saints. Why don't the preachers tell us these things? I thought I was just 'out of fellowship,' but after reading that 'pamphlet,' I knew I was

(Continued on page 12.)

# Editorially Speaking

● By W. T. PURKISER

## The Measure of the Church's Work

There are a number of ways we try to measure the work of a church. One of the most common is by the simple device of counting.

It may be by counting people. The number in Sunday school, in evening service, or in prayer meeting is taken as the measure of the church's work.

Now the church has no existence apart from people. The sole reason for being is to serve as the instrument of God in redeeming and helping people. The more people, obviously, the greater is the potential.

But mere numbers of people do not necessarily measure the effectiveness of the church. There are a multitude of causes that can marshal greater crowds than any church. And even a large church may be quite devoid of any spiritual impact on those who throng its aisles and pack its pews.

Or the church may be measured by counting bricks. The size of the sanctuary, the adequacy of the Sunday school facilities, the dimensions of the fellowship hall may all be cited as evidences of substantial progress.

Again, we must concede that bricks are important. The buildings of the church are the tools with which it works. The only thing is, one may have the best and most expensive tools and still be a wretched carpenter. It is what is done with the tools that counts.

Or the church may be "sized up" by counting dollars. How much do the people give, not only in total, but in that magic measure as "per capita"?

The need for dollars cannot be discounted. There is no end to it. Since the stub of the check-book is one of the best indications of a person's real operating scale of values, the sum of the church's contributions to world missions and its per capita giving are indeed eloquent.

**YET ALL THESE** measures are secondary. They still do not tell us what is happening in the hearts and lives of the churchgoers, the builders, or the givers.

There may be crowds of people, massive buildings, and sacrificial giving without anything happening that couldn't happen at a political rally, a lodge meeting, or a service club.

They tell a charming story of a little old American lady on her first visit to Westminster Abbey

in London. She followed the guide intently as he described the historic traditions and stately grandeur of the magnificent shrine.

Finally, however, she broke in with a question. "But, young man," she said, "tell me, has anyone been saved here recently?"

It's a good question. What matters the attendance figures, the impressive (or depressing) buildings, the large offerings if nobody is saved? if lives are not changed? if hearts are not cleansed and empowered?

There is a sense in which God alone has the measure of the church's work. All our evaluations tend to be superficial and secondary. The Lord of the Church knows best what we are doing and how well we are doing it.

**BUT THERE IS** another dimension to the church's work we have not seen as clearly as we should. There is a real sense in which the work of the church doesn't go on in its sanctuary and classrooms at all. It is found in what happens when the church building is empty.

The mission of the church is not to save itself. The mission of the church is to serve God in saving a lost world. And whether we like it or not, the facts are that a lost world is not flocking into the doors of the church.

The church and its services should be the launching stage for an army attacking its enemy. It should be the place where we receive "marching orders" for the week.

What the church is really doing in its community can never be fully measured by what its people do when they are together. It is measured by what they do when they are scattered abroad teaching school, building houses, selling automobiles or groceries, pounding typewriters, or visiting with the neighbors over the back fence.

Heaven only knows what would happen could it be said of the church today after its worship services as it was said of the New Testament Church in a time of persecution: "They that were scattered abroad went every where preaching the word" (Acts 8:4). That this does not mean only the official servants of the Church is made perfectly clear by the statement of verse 1, "They were all scattered abroad . . . except the apostles."

The point is not that we should fail to thank God for crowds (when we have them), for lovely

buildings (as we can afford them), or for generous giving (if it really is generous and doesn't hoard more than it gives).

The point is that we should not sprain our arms patting ourselves on the back for what are actually only secondary measures of success, and which may really be substitutes for the real thing. Rather, we should bare our hearts to the Lord and let Him apply His measures to our lives and work.

## Christ Contemporary

It is said that George Muller, Bristol's great man of faith, had on his desk a motto of just two words: "AND TODAY." It was taken from Hebrews 13:8, "Jesus Christ the same yesterday, and to day, and for ever."

Mr. Muller would explain to those who asked. Most people believe in the Christ of history and in the Christ of eternity. They are not so sure of the Christ of today. But faith must hold fast to the middle term in the span. It must find Christ contemporary as well as Christ who has come and Christ who is coming again.

Faith in the Christ of history is necessary. The gospel is not a system of abstract and eternal ideas. It is the good news that God sent His Son into the world to live, and die, and rise again for our salvation.

Faith in the Christ of eternity is also important. He is able to save to the uttermost because "he ever liveth." His deliverance is "permeating" because it is permanent. He is "Alpha and Omega . . . the first and the last"; and like the place He has planned, He is "eternal in the heavens."

But what about the link between the two? Our relationship to Christ must be more than recollection. It must be more than anticipation. It must be realization. He is the risen Redeemer, the living Lord, the contemporary Christ.

How badly our world needs to see this! Christ is more than history, and more than hope. He is the present answer to our most pressing needs. He is the Power who makes real the promise of the past and the prospect of the future.

One of the most vital aspects of the Comforter's mission as the Saviour outlined in John 14 is to make himself and His Father preeminently real in the experience of His people. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (vv. 15-16, 23).

Christ *today* in the sanctifying lordship of His Holy Spirit—this is the need of the Church and of the world.

## The Battle of the Beatles

John Lennon, mop-haired member of the British "Beatles," stirred up quite a storm with his widely reported statement:

"Christianity will go. It will vanish and shrink. I needn't argue about that: I'm right, and I will be proved right. We're more popular than Jesus Christ now; I don't know which will go first—rock 'n' roll or Christianity."

There was more, equally in bad taste. Ever since, Lennon has been trying to explain that he meant his statement as a criticism of a culture in which such a situation could come about. It sounds like a rather lame explanation.

Some radio personalities have mounted a crusade to "Ban the Beatles," to burn their records and music. This might be a capital idea, on esthetic if not on religious grounds.

The American Bible Society came up with some statistics for consideration. Last year the Beatles sold 13 million recordings. In the same length of time, 150 million Bibles were sold.

And so it goes on. The Beatles, on their own admission, are headed for "The Downfall." It may be delayed, but it is coming.

Yet the sobering fact is that on the score of popularity young Mr. Lennon may be at least half correct. "Popularity" is not exactly the word to describe the impact of the Lord Jesus Christ on twenty centuries of human life.

It is hardly possible to say that Jesus was ever "popular." Everything He was and is constitutes a direct judgment on the lives of "the populace." People rarely appreciate one who judges them so totally.

Indeed, there is no indication that Jesus considered "popularity" desirable. He said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). He said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matthew 5:10).

This is not to suggest that Jesus was not winsome, or that His followers should not covet the esteem of those whose opinions really matter. But the career that ended on a cross could scarcely be measured in terms of popular acclaim. Crowds sometimes followed for the "loaves and fishes," but there were no squealing, swooning crowds of adolescents.

Yet Lennon was wrong, dead wrong, in measuring the final outcome of history. For the time is coming when every mop-top head—and, indeed, all other heads—shall bow and confess that "Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11). It is for this hour, rather than the applause of the crowds, that we would better shape our lives.

## A Torn Page . . . (continued from page 9)

just a plain, run-o'-the-mill sinner that needed a good dose of salvation."

I said, "Unless I am badly mistaken before you leave this hospital room today God is going to save you."

I had brought a vial of oil and I anointed the lady for healing, after having explained to her and her husband that our faith must always be subject to God's will in all other matters except salvation. God blessed me as I prayed. After I had anointed the lady, I went right on and asked God to save her husband.

Then I was conscious that another voice had chimed in—and then two voices. I can always

pray better for a sinner when he tries to help me out by praying for himself—and Morrie Chase was really working at it. Of course you know what happened. In a few minutes there was "another name written down in glory," and camp meeting was just about to break out in the Blodgett Memorial Hospital.

Incidentally, that statement in the "pamphlet" was in the "Answer Corner" for someone who had written in for an explanation of I John 3:9, "His seed remaineth in him: and he cannot sin, because he is born of God." Dr. Purkiser said, "The impossibility is not physical but moral and spiritual. One cannot be an honest thief or a truthful liar. Neither can he be a sinning saint."



### Pro: Headquarters Campaign

. . . I appreciate the pages about the "Property Crisis" . . . Some of my biggest blessings came from being in Dr. R. T. Williams' \$1.00 band many years ago (I will be eighty-five next March). I am, the Lord willing, going to buy certificates for my son and daughters and their nine children—something to remember Grandpa by after I am gone.

HERBERT HAWKINS  
Illinois

### Con: "Pro and Con"

A recent letter to the editor (July 20) presented the question: "Is it too much to ask that the *Herald* mirror some of the fermenting sentiment of the laity in our church; or discuss with objectivity some of the issues which are on every lip?"

I feel that it is asking too much because we cannot be benefitted and the church cannot grow on such "fermenting sentiment." Religious argument is never profitable.

The world is only too eager to pounce on some of that ferment and use it against us. How can we help them, how can we win them if we have ourselves provided them with the very ammunition they need to defend themselves against us? Certainly the *Herald* is no place to air one's discontent, to voice his criticism of doctrine or policy, or to give out his pet peeve. Complaining Christians must not be allowed to discolor our fine Nazarene magazine. . . .

RICHARD A. BUSHEY  
Missouri

### Pro: Facing Controversial Issues

I wish to express my appreciation for your editorial "The Bishop's Resignation," in the June 22 issue of the *Herald of Holiness*.

I can appreciate the avoidance of controversial issues, but I would like to see the positive side of many current-day issues presented from time to time. I feel a lot of our Nazarenes need this assistance in arriving at a proper attitude toward many issues.

J. L. BOWER  
Tennessee

### Pro: Holiness Church Merger

After learning of the actions taken by the Pilgrim Holiness church and the Wesleyan Methodist church in regard to church merger, it seems to me that it would be appropriate and advisable for the Church of the Nazarene to enter in some official manner into talks with the Pilgrims, Wesleyan Methodists, Free Methodists, and other Wesleyan groups concerning merger of all these groups into one united Wesleyan church.

The existing differences among these churches are so minor that there is no reason why we should not merge. Further, the advantages of merger are many, including savings in administrative costs, the possibility of a complete Christian publishing system, the possibility of a great Wesleyan educational system, and the elimination of much of the petty scrapping and fighting that has taken place both here in the United States and on the foreign fields.

In view of the advantages, and since the Church of the Nazarene is the largest of the Wesleyan groups in the United States, it seems to me that the Nazarenes should take the initiative by offering to make concessions to the other groups in order to effect a true

merger, not just an action in which the Nazarenes swallow up the smaller churches. We might even consider giving up our name.

SAMUEL DUNN  
Wisconsin

### Pro: "Sweeping Sweepstakes?"

On reading my *Herald of Holiness* for July 13, I was very glad to see you taking time for all the information you gave in the story "Are Sweepstakes Really Sweeping?" I feel people should know more about things like that. Thank you for helping show the harm it can bring. . . .

MARY E. MAYNARD  
Ohio



"I think the air conditioning is turned too cold. Everyone just sat and kept his hands in his pockets!"



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## Phillips Charges Iowans To Gain 500 New Members

District Superintendent Gene E. Phillips, newly elected to a four-year term, reported that 248 new Nazarenes joined Iowa churches during the last assembly year, but challenged pastors and delegates to gain 500 new members during the coming year.

Dr. Phillips' report came during the fifty-fourth annual Iowa District assembly, held August 10-12 at West Des Moines. Dr. Hugh C. Benner, general superintendent, presided.

Among other gains during the year, the Iowa District grew from 39 percent of its *Herald of Holiness* goal to 90 percent.

Rev. Jim Diehl was newly elected N.Y.P.S. president. Rex Douglas, Brandt Freeburg, J. L. Garmon, Clem Keyes, and Melburn Sorensen were ordained.

## Ohio Church Dedicated

Dedication services for the Athens, Ohio, church sanctuary, completed recently following three years of volunteer labor, were held June 19.

Dr. Harvey S. Galloway, Central Ohio District superintendent, preached the dedicatory sermon. The new brick and stucco structure was designed to encompass the existing building, which was used by the congregation for many years.

Rev. Clyde Bartlett, pastor at Athens for seven years, says the job is still not complete. The church hopes to renovate the old section of the plant for Sunday school rooms and the pastor's study.

## Galloway to Oak Lawn

Rev. George Galloway, formerly pastor at Kankakee (Ill.) Central Church, and for seven years a member of the advisory board of the Chicago Central District, has accepted a call to the Chicago Oak Lawn Church. He will assume his duties there immediately. Galloway has been a member of the press staff at the last four General Assemblies.

**GIVE ABUNDANT LIFE to EVERY MAN this**

*Thanksgiving*  
**\$1,850,000**  
**FOR WORLD EVANGELISM**



## Young Pasadena Preachers Can Get Right to Work

Pasadena College students who aspire to become ministers may begin their practical training and religion courses in freshman and sophomore years beginning this fall, according to Dr. C. Paul Gray, chairman of the division of philosophy and religion.

This will not mean that the general education requirements, which formerly consumed most of the first two years' work, will be lessened. They will now simply be spread over four years rather than two.

The new program is expected to encourage wider participating in the Evangelistic Crusaders, an organization which evangelized in sixteen churches last year. This activity will be extended, Dr. Gray said.

Dr. L. T. Corlett, formerly president of Nazarene Theological Seminary, has joined the department on a part-time basis, and will be teaching some of the fledgling preachers.

## Simpson to Retire in 1967

More than a million dollars was raised among Missouri District churches last year, 9 percent of which went to world evangelism, and churches took in 399 new Nazarenes, according to Dr. E. D. Simpson, who also announced his retirement at the close of the coming assembly year.

His announcement came during the fifty-sixth assembly held at the district camp near Fredericktown, Mo. General Superintendent Hardy C. Powers presided.

Rev. James Trimble was newly elected N.Y.P.S. president, and Ronald Roth was ordained into the Christian ministry.

## Trevecca Students Cited

A brother and sister, both students at Trevecca Nazarene College, have distinguished their school during undergraduate work, and hold promise for further academic achievement.

Children of Mrs. Helen Vennum, secretary to President William Greathouse, and the late B. M. Vennum, Sharron and Keith are vigorously pursuing their professions. Sharron graduated with a major in education last June and will teach this fall in Sumner County, Tenn. Keith, a junior, was selected as a Nazarene Evangelistic Ambassador. He toured nine Latin countries this summer on a denominational evangelistic mission.

Keith, a premedical student, compiled the highest grade point average in his class, and led the graduation procession last June. He is the 1966-67 student body president.



Sharron and Keith Vennum

## Give \$20,000 to Home Missions

Wisconsin Nazarenes responded to General Superintendent Hugh C. Benner's message on home missions with the largest single offering on the district record—\$20,000—during the thirty-first annual district assembly held August 4-5 at Camp Byron.

In other significant action: Rev. R. J. Clack was elected to a four-year term as district superintendent; M. L. Surges was ordained.

District camp meeting was held in conjunction with the assembly.

## Kansas Shows Growth

Sunday school enrollment increased 1,200, membership grew 168, and giving for all purposes went over the \$1.25 million mark, according to Kansas District Superintendent Ray Hance.

His progress report came in the fifty-seventh Kansas district assembly, August 3-5, at Wichita. Dr. George Coulter was the presiding general superintendent.

Goals were set for an increase in profession of faith of 400, a jump in Sunday school enrollment of 2,500, and the organization and building of a new Negro church in Wichita.

Giving for world evangelism reached \$140,000, well over the 10 percent goal.

Rev. Milton Huxman was newly elected district church schools chairman. Ordained were Bobby R. Brown, Gene Calhoun, Larry W. Hindmand, and Donald Teague.

## Governor Brings Greetings

Jamaica's governor general, a representative of the British Commonwealth, had agreed to bring greetings at the opening session of the three-day Nazarene Evangelistic Ambassador crusade, August 26. The crusade was held in Convention Hall, in Kingston, a new building recently completed for the Commonwealth Games.

In Missionary Ralph Cook's meeting with the governor, he also received permission to establish the church in Jamaica, the final legal step necessary before organization. The meeting was highly cordial.

## Bible Translators Cited

Sen. Fred R. Harris, (D.—Okla.) introduced a Senate joint-resolution which would authorize President Johnson to designate September 30 as Bible Translation Day. In his recommendation he reminded legislators that 2,000 languages still have no copy of Scriptures nor alphabet. The resolution seemed significant following the President's action which proclaimed 1966 as the Year of the Bible. It cited Wycliffe Bible Translators, Inc., for their efforts.

## Named to Cleveland Post

C. Wayne Rice, a 1964 graduate of Bethany Nazarene College, was named recently assistant executive director of the Cleveland (Ohio) Hospital Council. He received a master's degree in hospital administration in June from the University of Minnesota.

Rice will be in charge of personnel, hospital-community planning, and standardization of hospital procedures. He was employed as a resident administrator at a Minneapolis hospital while completing his work toward the master's degree.



Wayne Rice

## Tent Crusade a Success

More than 5,000 persons attended a 10-day tent revival in which 36 Nazarene churches in the Fort Wayne, Ind., area cooperated. Evangelist Morris Chalfant and Vocalist Charles Paul were special workers for the crusade, held at an athletic stadium.

"Scores of seekers in the altars were among the blessings enjoyed," Rev. L. E. Tucker, crusade cochairman, reported. Two healing services and a youth night, climaxed with a large bonfire, were among special features. Mr. and Mrs. Keith Showalter were in charge of children's work, and Lennie Wisheart directed youth activities.

Pastors of Lutheran (Missouri Synod) churches assisted the Nazarene planning committee in arranging for the facilities.

## DeLong to Speak at N.N.C.

Former President Russell V. DeLong will speak September 30 during Northwest Nazarene College Founders' Day. An academic procession of the faculty and administration will precede the address. Informal activities are planned for the remainder of the day.

## Reach Seventieth Anniversary

Mr. and Mrs. Elmer A. Dawdy, Yuma, Colo., celebrated their seventieth anniversary July 23. Members of the Yuma church since 1942, Mrs. Dawdy is totally blind and partially deaf, but still is able to memorize scriptures, and Mr. Dawdy continues to attend services. Rev. Ralph E. Hess is their pastor.

## Japanese Teacher to Trevecca

Tachchika (Tack) Niho, Hishshinomiya, Japan, enters Trevecca Nazarene College this fall as a teaching fellow and to prepare for the Nazarene ministry. Niho will be teaching a course in Japanese culture while studying in the Department of Religion.

## Missions Giving 10.75% In Northwest Indiana

Rev. George Scutt, Northwest Indiana District superintendent, noted gains in church membership, Sunday school enrollment, and giving during his annual report to the twenty-fourth district assembly held August 11-12 at Kokomo, Ind.

General Superintendent V. H. Lewis presided.

Membership grew 111, to 4,874; Sunday school enrollment jumped over 11,000; and giving reached nearly a million dollars. The district gave 10.75 percent for world evangelism.

Newly elected to the district advisory board is Tharen Evans, a layman. Rev. Earl Roustio was selected as N.Y.P.S. president.

Ordained were James Stephens and Phillip Reynolds.

## Washington Church Breaks Ground

The first of a three-phase building program was officially started June 19 in Enumclaw, Wash., where about fifty persons took part in a groundbreaking ceremony, among which was Washington Pacific District Superintendent Bert Daniels. Pastor J. E. McConnell said the construction on the seven-acre site will begin soon.

## Chambers Receives Degree

Dr. Leon Chambers, professor of biblical literature and theology at Trevecca Nazarene College since 1957, received a Doctor of Education degree from the University of Southern Mississippi, and will join the faculty at Gadsen (Ala.) Junior College this fall. His wife, Dr. Mildred Chambers, will also be teaching there.

## Layman Cited for Service

Russell Polley, who has served as treasurer for the Columbus (Ind.) First Church for twenty-three years, and has been an employee of the Cummins Engine Company for twenty-four years, recently received a wristwatch in a public presentation which honored his service. Pastor Garland Johnson presented the gift. Mr. Polley said his work "was a service to the Lord." During the time he has been treasurer, annual giving has grown from about \$6,000 to \$49,000.

## Little Rock Couple Celebrates

Mr. and Mrs. Jesse S. Simpson, Little Rock, Ark., celebrated on August 21 their fiftieth wedding anniversary in the home of one of their sons, Richard. The Simpsons have three other children, Rev. Ralph Simpson, Raymond Simpson, and Mrs. Helen Blessing, along with twelve grandchildren.

## 690 New Nazarenes Join Akron District Churches

Akron (Ohio) District Nazarenes welcomed 690 new members into fellowship, which was responsible for a net gain in district membership of 207, according to Rev. C. D. Taylor, superintendent.

His announcement came during his report given to the twenty-fourth annual district assembly held August 4-5 at Nazarene District Center near Louisville, Ohio.

General Superintendent G. B. Williamson presided.

Giving increased more than \$100,000. Total funds raised was \$1.8 million, 11.7 percent of which went to world evangelism.

In an infrequent occurrence, Dr. Williamson consecrated a deaconess, Miss Martha Louise Williams. He also ordained Calvin Jantz and Harvey L. Sprague.

Newly elected advisory board members are Rev. Floyd O. Flemming, Rev. C. G. Schlosser, and Harold T. Jackson, a layman.

## Bethany Ministers Named

Two new staff assignments, one a newly created position, were announced recently by Dr. M. Harold Daniels, pastor at Bethany (Okla.) First Church.



Rimginton

Neil Rimginton, twenty-eight, formerly financial assistant to Dr. E. S. Phillips, World Missions secretary, became administration minister at Bethany, September 1. He had served in the World Missions office two and one-half years since graduating from Nazarene Theological Seminary. The administration position at Bethany is new.

New youth director is Norman Shoemaker, twenty-six, who formerly held a similar position at Pasadena (Calif.) Bresee Church. He replaces Don Morgan, who resigned to teach physical education at Bethany Nazarene College.

## Six Join Northwest Faculty

Six new teachers join the Northwest Nazarene College faculty, which will greet a record student body of approximately eleven hundred students this fall. Going to the Nampa, Idaho, campus are:

Dan Etulain, dean of men; Richard Etulain, English and history; Howard Morse, science; Paul R. Taylor, physical education; Martha Hopkins, physical education; and James Willis, music. Mrs. Lin-Yi Wu rejoins the faculty to teach French.

## Dad's Prayers Resulted In Son's Salvation

It is because of "Loved Ones Evangelism" that I am a Christian today. My father prayed for me when I was away from God and living a sinful life. I had even established a home and a business, but without contact with any church. One day the load of sin became so heavy that my wife and I knelt together in our living room and found deliverance from our sins.

I immediately wrote the news to my folks. When my dad read the letter, he remarked, "I knew it before I read it. God told me last Tuesday that He was going to save my boy." This was the very day that we had knelt and repented of our sins.

My dad had prayed through for me and God delivered the arrow that brought me to my knees. God can do that during October for our loved ones.

**Dr. L. D. Mitchell**

Three Rivers, Michigan  
Member of Department of Evangelism  
General Board

## Pastor, Wife to Bible Lands

Rev. and Mrs. D. M. Duke, Big Spring, Tex., recently returned from a twenty-two-day tour of Italy, Greece, Egypt, Lebanon, Syria, Jordan, and Israel. The Dukes visited Middle East Missionaries Berge Najarjan and Alex Wachtel.

## Youth Building Going Up

Construction on a youth activity building and fellowship hall got under way twenty-four hours after ground was broken July 31 at Louisville (Ky.) First Church, according to Rev. Hadley Hall, pastor. The building, 87 by 86 feet, will house a gym, a church parlor, dining room area, a kitchen, and servicemen's quarters. To build it will cost \$53,000.

## Negro Church Organized

A Negro church serving Nashville, Tenn., was recently organized by Gulf Central District Superintendent Warren Rogers. Services were started in April with a revival. Since then fifty persons have been converted. Rev. Robert J. Clark, student at Trevecca Nazarene College, is pastor.

## Sparks to Trevecca

Evangelist Asa Sparks has accepted a teaching position at Trevecca Nazarene College, Nashville, Tenn., this fall in the social science division, according to President William Great-house. Sparks holds an M.A. degree in sociology from Marshall University, and will teach sociology, geography, and history. He reports he will be available for weekend meetings the coming year.

## Winning Teacher Shows Fruit

Mrs. Esta Richie, Sunday school teacher in various Missouri District churches for many years, was named "teacher of the year" during the district church schools convention. There to congratulate her were nine of her former pupils, all of whom are churchmen, and seven of whom are now pastors on the district.

## Clay New Oregon Aide

Roger Clay, music director at the Portland (Ore.) Mt. Scott Church, was named youth director for the Oregon Pacific District following recent district assembly action providing for the position.

Clay's duties will be to direct camps, youth work during camp meeting, and to help local churches in their Caravan program. He will work part-time for the next five months before assuming full-time responsibilities.

## Adams on Leave

Dr. Homer Adams, chairman of the Division of Social Sciences at Trevecca, has been granted a sabbatical leave with full pay for the coming school year. He will study and write during his leave. Koy Phillips, who during last year completed his resident requirements for the Ph.D. degree at University of Southern Mississippi, returns this fall to Trevecca, where he will write his dissertation during the coming year.

## New Michigan Church Opened

After worshipping for two years in an elementary school, the Warren Woods, Mich., church celebrated recently the dedication of a new church home which will seat 350 persons.

Growing from 50 in Sunday school to 125, and from a membership of 24 to a present 54, the church welcomed General Superintendent George Coulter and District Superintendent E. W. Martin to conduct dedication services. Much donated labor has held the indebtedness to \$65,000 on a plant valued at \$140,000.



**COMPLETE BIBLE COLLEGE LAND GIFT**—Mr. F. C. Sproul, Jr. (second from right), donor of 100 acres on which the new Nazarene Bible College will be built, smiles with his father (far right) after the completion of the land transfer. Second from left is Dr. C. H. Strickland, Bible college president, who stands with John W. Armstrong (left), president of Colorado Springs National Bank. (Right Photo) Rev. Dwight Neuenschwander, pastor at Trinity Church in Colorado Springs, points to the skyline of the city as he stands on the Bible college property.



## Hawaii Children to Camp

Among the fifty-seven children attending a Hawaii District camp, nine of them committed their lives to missionary service, according to Rev. William Goodman, director. Forty-four found spiritual help during the camp.

## Mozambique Officers Named

Rev. Armond Doll was elected regional supervisor of the Mozambique missionary council July 22 during the fifth annual meeting in Pretoria, Republic of South Africa. Evelyn Mewes and Joseph Penn were elected secretary and treasurer, respectively. Rev. Norman Zurcher and Dr. Howard Hamlin, missionaries in Africa, spoke to the group. Dr. W. C. Esselstyn, field superintendent, presided.

## Sanners Honored

Dr. and Mrs. A. E. Sanner were recently honored twice on the occasion of their retiring as directors of the Casa Robles home for retired missionaries. The Los Angeles District sponsored both occasions: one at Casa Robles, where the retired missionaries honored the Sanners; and the other following the Los Angeles District missionary convention in May. The Sanners now live at Seal Beach, Calif.

## Indiana Poet Honored

Arthur Mapes, whose poem "Indiana" was chosen as the state poem, was honored recently by the Kendallville, Ind., church following his reciting a collection of original poetry. Pastor William R. McElroy presented Mapes with a Bible. The poet's mother is a charter member of the church.

## Kankakee Building Launched

Ground has been broken and construction started on a \$72,000 church in Kankakee, Ill. Pastor Ernest Rice of the Fairmount Church led his people in a ground-breaking ceremony July 31. Dr. Mark R. Moore, Chicago Central District superintendent, also participated. Construction which began August 3 is expected to be completed by December 1.

## Greets Elderly Lady

During the thirty-sixth anniversary of the Davis Creek, W.Va., church, the Nursery Department of the Sunday school took advantage of the occasion to present eighty-four-year-old Mrs. Lena Townsend with a handkerchief "friendship tree." A charter member of the church, Mrs. Townsend is now confined to a wheelchair.

## News of Revival

Houston, Tex.—Rev. T. E. Holcomb, pastor at Lake Forest Church here, reports "the altars lined with seekers" on the last Sunday night of an indoor camp meeting held in the church. The revival resulted in a "nice class received into the church, all by profession of faith," Holcomb said.

## "Showers of Blessing" Program Schedule

September 25—"So You Want Security?" by Dallas Baggett  
October 2—"Possessing Our Possessions," by Edward Lawlor  
October 9—"The Point of No Return," by Edward Lawlor

## Moving Ministers

Rev. Paul L. Andrews from Warsaw, Ind., to Anderson (Ind.) Indian Meadows Church.

Rev. Elton K. Hilliard from Rufus, Ore., to Juliaetta, Idaho.

Rev. Gordon B. Tink from Moline (Ill.) Plainview Church to Medicine Hat, Alberta, Canada

Rev. James D. L. Moore from Nowata, Okla., to Anadarko, Okla.

Rev. B. S. Wheeler from Philomath, Ore., into evangelistic field.

Rev. Milton B. Gudmundsen from Vernonia, Ore., to Portland (Ore.) Mt. Scott Church.

Rev. Arthur Brown from New Castle (Pa.) First Church to Royersford, Pa.

Rev. L. Eugene Plemons from North Little Rock (Ark.) First Church to St. Louis (Mo.) Webster Falls Church.

Rev. Frank Roddy from evangelistic field to Dayton (Ohio) Huber Heights Church.

Rev. James C. McCaskell from Logan, W.Va., to Huntington (W.Va.) First Church.

Rev. Rex N. Houston from Parson, W.Va., to Richwood, W.Va.

## Deaths

ALFRED HAMMERSTROM, eighty-four, of Omaha, Neb., died August 10 while vacationing in Minnesota. Funeral services were conducted by Rev. Herbert W. Lilly. He is survived by his wife, Emma; three sons, Milton, Arthur, and LeRoy; two daughters, Myrtle and Lillie; twelve grandchildren; and five great-grandchildren.

MRS. EDITH WILDER, forty-seven, died August 1 in Loveland (Colo.) Memorial Hospital after an illness of several weeks. Rev. John W. Lundy conducted funeral services. She is survived by her husband, F. A. (Hop); her parents, Mr. and Mrs. John Turner; two daughters, Mrs. Charlie Powell and Denna; four grandsons; two brothers; and two sisters.

LYNDON TALIAFERO BRITT, four, was run over and killed July 18 in Shafter, Calif. Rev. R. F. Lindley conducted funeral services. He is survived by his parents, Mr. and Mrs. Jerry Britt; one brother, Lee; two sisters, Torcy and Laurie; and his

grandparents, Mr. and Mrs. Matt Britt and Mr. and Mrs. Jack Bellows.

REV. ROBERT L. DE LA BRETONNE, seventy-seven, died at a hospital in Pasadena, Calif., May 29. A retired Nazarene minister and native of Louisiana, he had pastored churches in the state of Washington for twenty years, and had been in Pasadena, Calif., for the past seven years. Rev. R. N. Gunstream conducted funeral services. He is survived by his wife, Grace; three sons, Charles M., Ernest P., and Robert L.; one daughter, Grace M. Zimmerman; nine grandchildren; and four great-grandchildren.

## Announcements

### EVANGELISTS' OPEN DATES

L. E. Toone, 365 East Burke Street, Bourbonnais, Ill. Open time in Feb. and March, 1967.

W. E. Boggs, c/o Nazarene Publishing House. Open time: Nov. 30 to Dec. 11.

C. T. Corbett, Box 215, Olivet Nazarene College, Kankakee, Ill. Open time in October and November.

### RECOMMENDATIONS

Rev. and Mrs. J. W. South are reentering the field of evangelism. They carry the full program. The Souths have served for ten years in the field of evangelism previously. Their address: 2943 Jewett Street, Highland, Ind.—C. R. Thrasher, Superintendent of Southwest Indiana District.

### MARRIAGES

Miss Loyce A. Jones and Mr. Lawrence L. Perry, in Jacksonville, Fla., on May 28.

Miss Beverly Ruth Burnette and Mr. James Robert Fisher, Jr., in Jacksonville, Fla., on May 14.

Miss Carolyn Sue Dinkins and Mr. James Kenneth Dean, in Jacksonville, Fla., on July 1.

Miss Cheryl Strange and Mr. Joseph Langley, in Jacksonville, Fla., on July 30.

Miss Sue McCaleb and Mr. Roy Couvey, in Jacksonville, Fla., on July 23.

### BORN

—to Alvin and Waletha (Huber) Cage of Houston, Tex., a daughter, Sharon Leigh, on June 10.

—to Rev. and Mrs. Martin Arni of Lubbock, Tex., a daughter, Janet Elaine, on Aug. 9.

—to Merlin and Lenalte (Hayes) Snowbarger of Watonga, Okla., a son, Russell Jay, on May 29.

—to Rev. Moody and Nina (Griggs) Gunter of Hartsville, S.C., a son, Duwane Mark, on Aug. 5.

### SPECIAL PRAYER IS REQUESTED

—by a reader in Oklahoma for an urgent unspoken request for a family, that God will undertake.

—by a lady in Massachusetts for the saving of her home, which is about to be broken, and the salvation of her husband; also for the salvation of a friend who has blacklisted.

## District Assembly Information

LOUISIANA, September 30 to October 1, at district campgrounds, Highway 71, Pineville, Louisiana 71360. Pastor Jerry Tull, General Superintendent Benner.

## Directories

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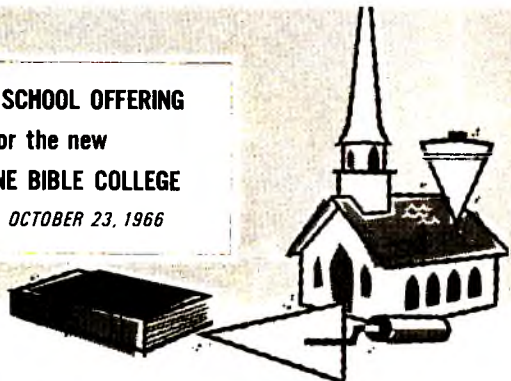
SAMUEL YOUNG

## SUNDAY SCHOOL OFFERING

for the new

## NAZARENE BIBLE COLLEGE

SUNDAY, OCTOBER 23, 1966





**TWO TEEN-AGERS STAND NEAR THE FRONT of a crowded sanctuary following the report of the returning Nazarene Evangelistic Ambassadors at Kansas City First Church. The N.E.A. team members, some of whom were called to missionary service, later joined the nearly two hundred teen-agers who committed their lives to a spiritual mission.**

## Students Review Miracles In Latin-American Crusades

Returning from trips which if placed end to end would stretch twice around the world, sixteen college students, in a special Nazarene Evangelistic Ambassador service, recounted incidents from the spiritual mission in which 2,564 Latin Americans were newly converted.

The service, held August 31, the day after their return, was attended by 1,450 persons in Kansas City First Church.

The two teams of college-age evangelists travelled 7 weeks in 11 Latin-American countries where they spoke to crowds as large as 12,000 in Port-au-Prince, Haiti, and as small as a single Latin student walking the streets in Buenos Aires.

In addition, the Ambassadors logged more than twenty hours of radio and television time which reached an audience of three million persons.

The N.E.A. program is sponsored jointly by the Nazarene Young People's Society and the Department of

World Missions. Executive Secretaries Paul Skiles and E. S. Phillips appeared on the Kansas City program.

Dr. H. T. Reza and Rev. Paul Orjala, who coordinated the efforts of the student teams, told of events which, in spite of obstacles, resulted in spiritual victories in the form of persons being converted. Ray Moore, in charge of music on Orjala's team, directed musical numbers and sang.

Skiles announced that, in all, 120,000 Latins heard the message of the Ambassadors in person. "But we went to minister to individuals," Ron Wilson, a Nazarene Theological Seminary student, added.

Willie Dishon, Nazarene Theological Seminary, recounted how creative planning in Uruguay, where there are but 150 Nazarenes, resulted in 74 new converts. The Church of the Nazarene is now well-known there, he said. Uruguay has the slowest growth rate among evangelicals in South America.

Rev. Paul Martin, one of four evangelists who accompanied the students, spoke briefly at the close of the service. He said, "It is a happy religion the world wants. They were not concerned that the U.S. bring them something. They were hungry to be better than they were. They wanted only to be convinced first that you love them."

As a result of the service, nearly two hundred teen-agers came forward in a testimony they were available to serve in whatever spiritual capacity they felt a call.

## Merger Machinery Rolls Ahead

Twenty-six of twenty-nine Wesleyan Methodist annual conferences voted this summer on the proposed merger of the Wesleyan Methodist and the Pilgrim Holiness churches.

Delegates to annual conferences (similar to Nazarene district assemblies) voted in favor of the merger at a similar ratio as did delegates to the June general conference, according to unofficial returns tabulated by Dr. George Failing, editor of the *Wesleyan Methodist*.

The vote in June was 79 percent favorable. The percentage favoring merger among the annual conference delegates is 78.05. Unofficially, 2,118 votes were cast, 1,652 favoring merger and 465 opposing.

Two conferences, Canada and South Ohio, voted unanimously for merger. Thirteen more favored merger by votes of 90 percent or more. They are Champlain, Florida, Illinois, Iowa, Kansas, Lockport, Middle Atlantic States, Nebraska, North Carolina, North Michigan, Oklahoma, Rochester, and Wisconsin. The California and Virginia conferences approved with 89 percent of the delegation favoring.

Only five conferences failed to ratify the merger by the necessary two-thirds vote. They are Alabama, Indiana, Kentucky, Ohio, and Oregon. Significant among the conferences turning down the proposal is Indiana, which includes the general headquarters at Marion.

One more step is necessary before the merger becomes effective. Local congregations must approve the merger. Voting is now in progress.

The vote of the Pilgrim Holiness general assembly in June was final.

The name of the new denomination would be the Wesleyan church.

## Parrott Released as College Administrator

Dr. Charles Fogg, an Evangelical United Brethren minister, and former conference superintendent, was elected recently as president of Cascade College, Portland, Ore.

This ends the interim administration of Dr. Leslie Parrott, pastor at Portland First Church, who assumed the short-term responsibility.

"Since June 15," Dr. Parrott said, "more than \$75,000 has been raised against the \$117,000 deficit of last year's budget." He also made recommendations "on changes in administrative structure, and clarifying of goals and purposes."

## Late News

### Mrs. E. E. Young Succumbs

Mrs. Grace Young, wife of Rev. E. E. Young, principal of the Australian Bible College, died August 31 in Sydney, Australia. She was sixty-three. Funeral services were held September 2 at College Church in Sydney. Recent surgery to arrest a malignancy had proved unsuccessful.

# Key Words

in  
Next Sunday's Lesson

# The Answer Corner

By Ralph Earle

## THE LAW OF LOVE

Matthew 5:17-20; John 13:34-35; 15:10-14 (September 25)

● **Jot . . . tittle**—The first word is *iota* (only here in NT), the name of the smallest letter of the Greek alphabet (shaped like our *i* without the dot). It also probably represents *yodh*, the smallest letter of the Hebrew alphabet (looks like an apostrophe). We have taken over the word "iota" in English to represent something very small.

The second term, *keraiia*, literally means "a little horn." It refers to "the point or extremity which distinguishes some Hebrew letters from others" (Abbott-Smith). The word occurs only here and in the parallel passage in Luke 16:17.

After noting a considerable number of translations of "one jot and one tittle," Goodspeed settles in favor of "one dotting of an *i* or crossing of a *t*." That would seem to be the best modern equivalent.

Thus in the very strongest terms did Jesus declare that not one iota of the moral law given in the Old Testament would pass away without fulfillment. The ceremonial law of Moses was fulfilled in His life and death, and then set aside. But the Ten Commandments are still in force.

● **Righteousness** (Matthew 5:20)—This is generally considered to be the key verse of the Sermon on the Mount. Jesus demanded a higher righteousness than that of the religious leaders of Israel. There was an outward, formal, ceremonial righteousness. What Christ requires is an inward, spiritual, moral righteousness.

The Greek word is *dikaioσύνη*. It has been defined as "conformity to the Divine will in purpose, thought and action." It can be expressed as the practice of piety originating from an inner uprightness of spirit. This is the thought here.

In the Kittel *Theological Dictionary of the New Testament* (now being translated into English) attention is called to the fact that outside of Paul's Epistles, and a few other isolated passages, *dikaioσύνη* is "almost always used in the NT for the right conduct of man which follows the will of God and is pleasing to Him, for rectitude of life before God, for uprightness before His judgment" (II, 198). This is "the consistent usage in Matthew."

Conducted by W. T. Purkiser, Editor

**How do you explain the differences in the accounts of the resurrection of Jesus in the four Gospels? Is there any harmony of all the happenings at this time, or has anyone arranged them all into one story?**

There is indeed a harmony of the happenings at the empty tomb, and the story has been best told so far as I know by Geoffrey R. King in *The Forty Days* (106 pages, paperbound, 75c).

Mr. King points out that each of the four Gospels indicates a specific time. John is first, "When it was yet dark" (John 20:1). Matthew is second, "As it began to dawn toward the first day of the week" (Matthew 28:1). Luke is third, "Very early in the morning" (Luke 24:1), and Mark is fourth, "At the rising of the sun" (Mark 16:2).

Mr. King devotes some fourteen pages to his harmony of the events, and I can only give a very brief summary. From John's account we learn that while it was yet dark Mary came, found the stone "lifted out of" (literal Greek) the sepulchre, and rushed off to tell Peter and John. The two apostles came, saw the graveclothes, and left. Mary,

lingering in the garden, saw Jesus.

In Matthew, Mary Magdalene, "as it began to dawn," went to get the other Mary. There was an earthquake; the angel rolled the stone away in what Mr. King calls a "ceremonial opening," and instructed the women to go and tell the disciples. As they went, Jesus met them—Mary seeing Him for the second time.

Luke recounts what happened "very early in the morning," or literally, "at deep dawn." The other women came, the two Marys joining them later, and were also sent to tell Jesus' followers of the resurrection.

Mark times his account "when the sun was risen." Another group of women, including Salome and the two Marys, were involved.

There are other ways of putting the accounts together, but this seems to make sense to me.

**Can you tell me what I John 1:8; 3:9; and 2:1 mean, and if there is a contradiction?**

There is no contradiction, and taken in context they mean just what they say.

I John 1:8 reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This follows immediately the promise, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The eighth verse then simply means that the person who claims he has no sin from which he needs to be cleansed by the sanctifying Blood (Hebrews 13:12) is self-deceived. It does not deny the fact of such cleansing, any more than verse 10 teaches (as some have supposed) a perpetual sinning on the part of the child of God. I John 1:10 is John's parallel to Romans 3:23, "For all have sinned, and come short of the glory of God." Both refer to a state of affairs now past for the real Christian.

I John 3:9 says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot

sin, because he is born of God." "Does not commit sin" is in the present tense. The "cannot" is a logical "cannot" as in Luke 11:7 and elsewhere, and does not mean "inability." It means that a saint cannot sin in the same way an honest man cannot steal or a truthful man cannot lie. An honest man who steals becomes a thief, and a truthful man who lies becomes a liar.

I John 2:1 reads, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Here the verb is in the Greek aorist tense, and refers to a single, isolated, completed act. It warns us that the temptation is real, and a child of God is still morally free. If the tragedy of sin occurs, the soul need not despair but may immediately plead the intercession of the Advocate and receive forgiveness. But even 2:1 clearly shows that sin for the Christian is unnecessary ("that ye sin not"; "if"—not "when").

**"Men cannot go against the grain of the universe and not get splinters."—Herbert H. Farmer.**

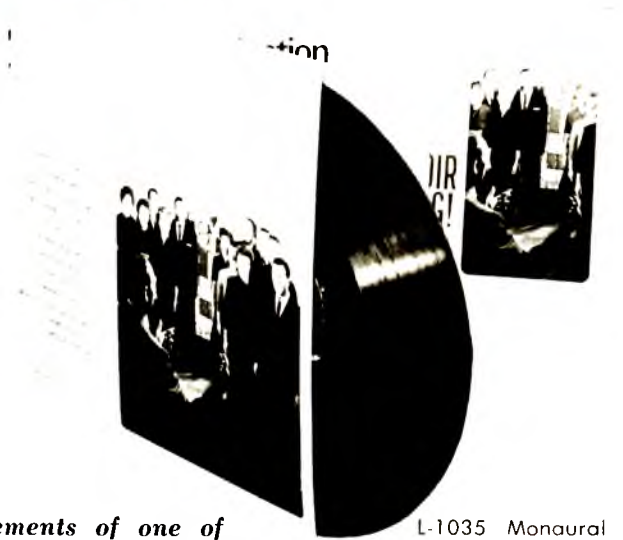
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