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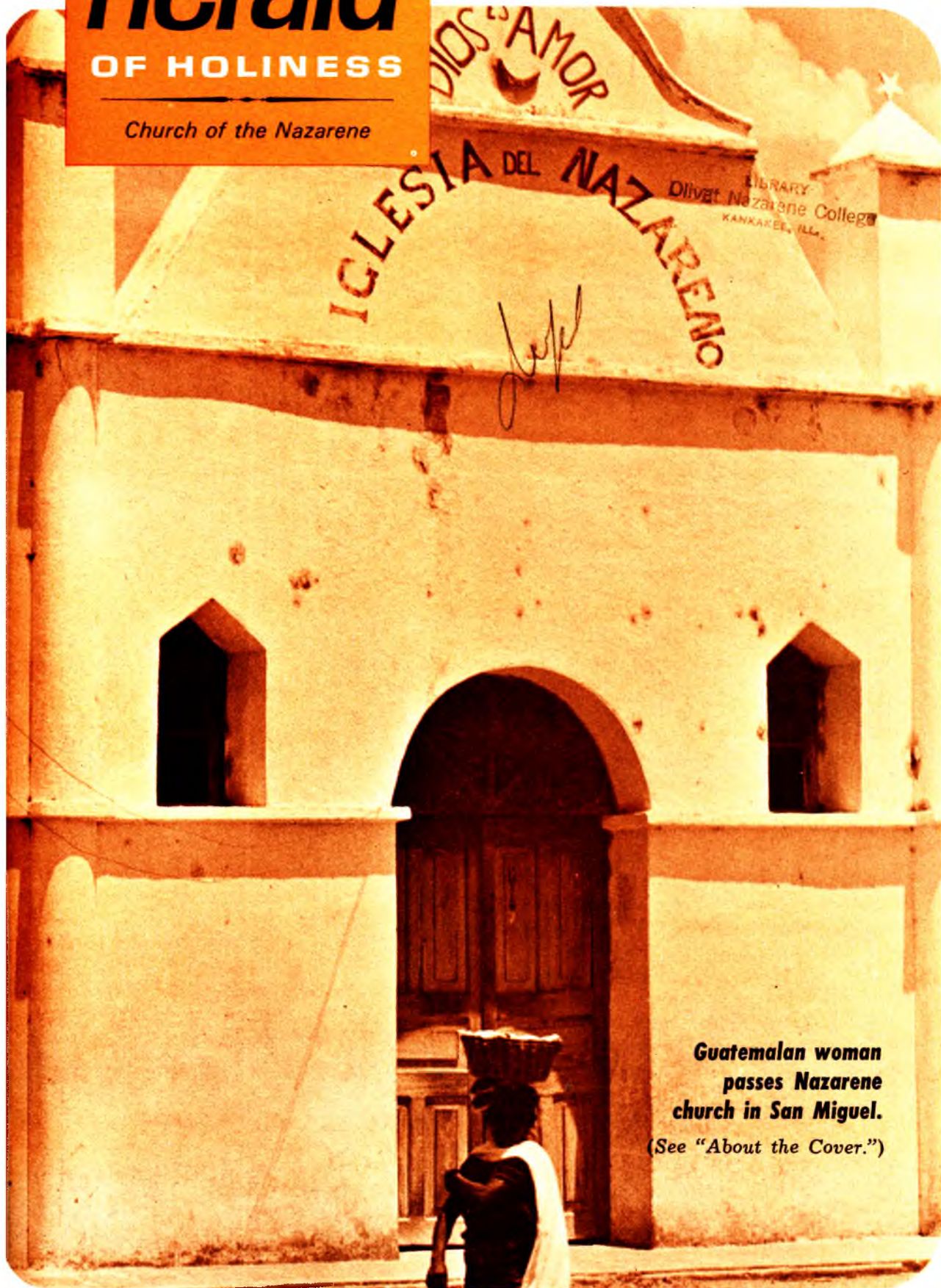
herald

OF HOLINESS

Church of the Nazarene

Angels in Viet Nam

(See page 61)



**Guatemalan woman
passes Nazarene
church in San Miguel.**
(See "About the Cover.")



General Superintendent Young

GOD IN THE COMMONPLACE

It is John Wesley who offers the insight that “the commands of God are only covered promises.” Of course, this inference has confirmation in specific passages in the Scriptures, but its solid foundation lies in the clear and biblical view of the person and character of God himself as revealed in Jesus Christ.

But the promises of God are also confirmed in the daily providences that surround us. These situations may overtake us on our blind side until we fail to see the hand of God. Even in his beginning days as a Christian in Damascus while Paul preached in the synagogues, the Jews planned to kill him, and watched for him day and night at the city gate to assassinate him. But the disciples took Paul under cover of darkness and “let him down by the wall in a basket.” He escaped to Jerusalem. Not very elegant? But a divine deliverance nonetheless!

Likewise when Paul was journeying to Rome to make an appeal to Caesar’s court, a strong northeast storm overtook the travelers and threatened their very lives. But God appeared to Paul in the night and promised

him deliverance, together with the lives of all the passengers and crew. The actual rescue came when the ship ran aground and was broken in pieces big enough and sufficient in number until all 276 had a raft to go ashore. Not very dignified? But a divine deliverance!

God’s greatest promise is seen in the day of man’s deepest need—when sin overwhelms us.

Hear Isaiah’s words: “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” Then look to Calvary for the fulfillment—a scene of pain, shame, loss, and death. But the clear meaning of that Cross is before us now, “Christ died for our sins according to the scriptures” (I Corinthians 15:3).

Even when Our Lord rose from the tomb, His majesty was clothed with humility until Mary supposed He was the gardener.

Let God speak to our hearts today in the ordinary scenes of life, for the word of faith is near us if only we believe.

What Happens When a Man Encounters God

*An intimate look
at a convert
in an Ambassador crusade*

It was an unseasonably cold Friday evening, August 19, in the inland city of Chiclayo, Peru. The seven-week Nazarene Evangelistic Ambassador tour was more than half complete. Already behind Team One were stirring memories of spiritual victories which came during the previous weekend in Buenos Aires, Argentina.

The bleacher seats on one side of the athletic field were beginning to fill thirty minutes before the 8:00 p.m. service. By the time the team of eight Nazarene college students sang their stirring opening theme chorus, more than two thousand persons had filed into the stadium.

"If this were my last sermon," Evangelist Paul Martin began, "I would preach how the love of



Peruvians gather around the orchestra stand in downtown Chiclayo to hear Ambassadors.

God can change man." His message, although it had to be translated, was brief, scarcely fifteen minutes.

Dr. H. T. Reza, coordinator for Team One, made the altar invitation. One by one they stood, then padded their way down the wooden bleacher steps and across a dusty infield to stand before a makeshift platform. People of all classes came. Among them were children, factory workers, mothers, store clerks, and an occasional professional man. They came not knowing the Protestant way of worship, a little bashful, and uncertain, and in some cases only intrigued by the strange, but promising invitation.

Reza, after prayer with the remainder of the

congregation, led the group of nearly seventy-five persons aside. In a preselected place, 100 yards from the milling crowd, he stopped and gathered the inquirers about him.

"You have come not because I invited you," he said, "but because Jesus invited you. Jesus is here. He is with you at this hour. Remember that Jesus knows that you are here, that He reads your mind and understands your heart. He is interested in you. If you want to," he continued, "you need not go out of this place defrauded."

He gave them three simple steps to salvation: believe Jesus can hear you; admit you are a sinner, and that you have done wrong; and believe that tonight your life will be changed.

"Bow your heads," he said. "You need not use special words, or a recited prayer. Jesus is more

anxious than you are. You need not close your eyes if you do not want to."

He encouraged the seekers to "talk to Jesus, tell Him about yourself, like you would if you were talking to your mother or father."

At first it was silent, then lips began to move in a whisper, and soon the entire group was talking with the Infinite.

In a following prayer, Reza asked Christ to forgive them, and to make them different persons, and to help them serve the neighborhood where they lived. Counselors moved in to offer personal guidance and to press a book of instruction into their hands.

On his way out of the crowd Dr. Reza was stopped by a somewhat tall, stout, light-complected man. He was dressed in worn slacks and a cream shirt, open at the throat, which let a round face poke through. His sleeves were rolled to the elbows, like most factory workers.

His wife, standing beside him, was short, probably not more than five feet tall. She was slender, almost undernourished, and carried a baby in her arms. A shawl protected it from the cold.

The man earnestly asked Dr. Reza to pray for him. But before Reza could begin, the Peruvian worker began to talk to God. He stood ramrod straight, arched his head backwards, and folded his arms. With eyes open, he began to unfold his plight to Jesus.

"You know, Jesus, that I have robbed. I have stolen. I have beaten my wife. You know I have been a drunkard. But, Jesus, I feel bad. I promise I will not do it again if You will come into my heart."

Reza joined his voice in prayer. When the worker, his wife, and the preacher had finished praying, the man's hand caught Reza's in a thankful embrace.

"You have done a great thing for me," he said. "*Una cosa grande.*"

The shawl the woman was using to keep the child warm was now serving to wipe tears from her eyes. A great transition had been made as the family stepped out into the Peruvian night.

For a moment all else stopped for Reza. The effect of someone finding God was deeply satisfying. He dabbed at his eyes to soak up his own tears as he sought out the team to get ready for Saturday. It was to be a busy day.

About the Cover . . .

By our standards it is a small town, San Miguel. However, for Nazarenes it is significant. On the north edge is the Rabinal-Achi Bible school, an outgrowth of Translator William Sedat's work in the Guatemalan interior. There live Missionaries Darrel and Reba Spoon, and District Superintendent and Mrs. Fredrico Guillermo.



Superintendent
Guillermo

To get there is no small task. From Guatemala City, the capital, it is a five-hour drive over unimaginable roads. San Miguel was hot the day I was there, more than 100 degrees. Sweat rolled off the forehead of a Bible school student and stung the corners of his eyes. Despite the heat he refused to give up his "missionary box" stocking cap.

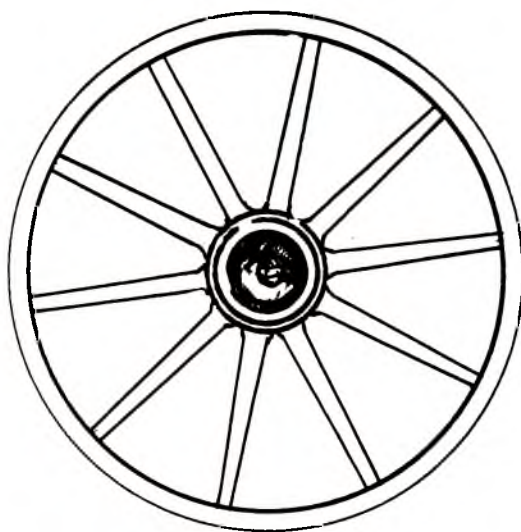
These Guatemalan Indians are appreciative of the Church of the Nazarene. It has provided medical assistance, occasional clothing, an education, and most important, the gospel.

Harold F. Bell, who provided funds for a chapel on the school grounds, writes, on page 7, an interesting story which tells us that the gospel we preach is ample to meet crisis times. An Indian family finds solace in Christ when the wife and mother dies. How the gospel transcends language and culture is an ever-amazing phenomenon.

—Managing Editor

The Cart Before the Horse

• By Edward J. Johnson
Osseo, Minnesota



Ever since I heard a clergyman say that the sinful nature is cleansed in water baptism, I have been thinking of the difficulty a horse would have trying to push even a two-wheeled cart instead of pulling it.

If the horse is in front, where he belongs, he can take the wagon as directed by his master. With the "cart before the horse" he would only be going in circles.

So it is in Christian theology and experience. If we start with the right first premise, progress can be made. To keep it simple, listen to Peter instruct his inquirers:

First, "repent," which includes confession of sin, making restitution where possible, and turning from sin to God.

Second, "be baptized," which is symbolic of death to self in a full surrender to the whole will of God.

Third, "ye shall receive the gift of the Holy Ghost" (Acts 2:37-38).

In His sanctifying power, the Holy Spirit comes to cleanse, fill, and empower (Acts 1:8; 15:8-9).

Peter expected sincere seekers to proceed as he instructed them to do and to be filled with the Spirit as he and his colleagues were.

Repentance is not easy or pleasant in itself; but with faith added, it yields the righteousness, peace, and joy of personal salvation.

Crucifixion of the carnal self is

not a pleasant experience either. It is easy to get sidetracked—expecting a ritual of the church to satisfy the need, or even to wait before the Lord begging for the gift He wants to give. This crucifixion of the carnal nature calls for deliberate action on our part in submitting to the cleansing by the Spirit.

I recall a young man who had repented and who knew God's saving grace. He wanted to join the church, but said that he did not understand sanctification. One night at an N.Y.P.S. Institute he went to the altar and paid the price of full surrender. Promptly he reported to his pastor that he now was sanctified and the questions he had were answered by the Holy Spirit himself.

Too often seekers after holiness "get the cart before the horse" by seeking certain feelings or manifestations of the Holy Spirit. It is like trying to see what sanctification will be like before receiving the Holy Spirit in His fullness. We want our experience either to be just like the most spectacular we ever heard of or else so different we shall have something new to tell.

Yet most of us must be willing to be like the greater part of the 120 filled with the Holy Spirit on the Day of Pentecost, for nothing specifically is recorded of them or their works afterward.

I like the simple testimony of the famous Mrs. C. H. Morris: "I was so glad when I found that I might have the Holy Spirit in my life. So I opened my heart and let the Holy Spirit come in."

Another delusion many believer labor under is that being filled with the Holy Spirit is an optional blessing, not intended for nor needed by all. God's Word says: "Be filled with the Spirit" (Ephesians 5:18). Our preparation is to be willing and ready to be emptied of self, so the Holy Spirit can fill us.

Imagine the poor horse trying to push this cart: "You just grow into holiness." Only that which is alive grows, and even then circumstances must be right for normal growth. The "born-again Christian" is alive, but needs to have the carnal nature cleansed away to grow properly. We are to grow in holiness after being sanctified; but we cannot grow out of carnality into holiness, because the carnal nature is like a cancer and can and does grow also.

We need the deathblow of crucifixion of the carnal self to release the soul and personality for growth in grace.

Let's keep in step with God's order of things, lest we be found trying to progress with "the cart before the horse."

Dividends on Missionary Giving



On a trip to Guatemala three years ago for the dedication of the Bell Tabernacle at the Rabinal-Achi Indian Bible school at San Miguel, an incident took place which made me realize more than ever how important our missionaries are. It also brought to my mind how important it is for lay people to give sacrificially of their money to Christ in sending these messengers of the gospel.

It happened one afternoon about one o'clock. Rev. James Hudson, one of seventeen Nazarene missionaries in Guatemala, who was then in charge of the Bible school and is now field superintendent, invited me to accompany him to the funeral of a believer. The wife of one of the men active in the San Miguel church had passed on a few days before and the funeral was to take place in a few minutes at the cemetery just across the road from the Bible school.

We proceeded down the road a short way to meet the funeral procession coming up the hill to the cemetery. I was shocked and deeply moved as I observed the events which followed:

Four Nazarene Indian men were carrying on their shoulders the casket, or more specifically a wooden box, with the remains of the Christian woman. There was a single bunch of handpicked flowers on top of the casket. Walking behind the casket was the husband, holding the hand of an eight-year-old son. With them was an older son, a student of the Bible school, and the sixteen-year-old daughter, who, according to their custom, must now assume the role of cook, housekeeper, and mother.

Behind these people in the funeral procession were men and women, boys and girls, friends and believers of the San Miguel church. We followed the crowd up the hill into the cemetery, to the newly dug grave just finished that

morning by the men of the church. The men placed two ropes around the box, and the four pallbearers held the ends of the ropes.

Rev. Mateo, our national pastor, and Rev. James Hudson conducted the funeral service. The flowers were handed to the daughter; then each man released the rope and the casket dropped to the bottom of the grave with a thud. The four men immediately took shovels and began filling the grave with the sandy earth.

I noticed the older son as he moved behind one of the Bible school students to avoid showing his tears; and the daughter, shyly, almost as if she were ashamed to be seen, softly brushing away the tears from her eyes (Indian Christians are reluctant to show their grief). At the other end of the grave the husband stood, in clothes that had been patched and patched, the little eight-year-old boy clinging to his leg.

My mind was in a turmoil as I looked at this humble, poverty-stricken scene. I thought, Is this the end of life for a little, hard-working Indian woman everyone said was a good mother and wife and took good care of her family? As Mr. Hudson talked with the members of the family and inquired of the husband if he could do anything more to help him, the man said Jesus was helping him and that one of the last things his wife had said was to take care of her little boy: "Don't let anything happen to him! Please see that he is fed, clothed, and goes to school."

As I walked across the road, I mentioned to Mr. Hudson that, although I had not understood one word that had been said, I had felt a kindred spirit with these people and through this spirit had really understood everything. Thinking of this depressing scene and the end of this woman's life, a new thought struck my mind: this

was not the end, but the beginning. There was nothing in that newly filled grave but the worn-out body of a little Indian woman. Her spirit had gone to be with Jesus, whom she loved. According to the testimony of her life, she would make it through the "valley of the shadow of death," and there would be no more sickness, pain, or struggle for her. She was with Christ, her Savior.

The thought came to me also. How had she heard the story of redemption? Perhaps as a little girl she heard the story through the Andersons, or Ingrams, or Coatses, or some national worker; or maybe later, through Mr. and Mrs. Hudson, or perchance through her national pastor, Rev. Mateo, who, I know, heard the story from one of these. Following this thought through, I concluded. Some lay people had to give of their means to send these missionaries to bring this message which she had heard.

There are many more ready to serve as missionaries if funds were available to send them. It comes to me again, as a layman, that all Nazarenes should give and give. So, in the power of the Spirit, other missionaries will be sent forth to take the gospel light to many people still in darkness, that they might be turned from their sins and degradation and the darkness of Satan to Jesus, the Light, in whom there is no darkness or shadow of turning.

Praise the Lord that we have a part in winning souls for Christ, that many more might hear and come to know, as our little Indian woman did. There is truth in the song—

There is a fountain filled with blood

Drawn from Immanuel's veins,

And sinners, plunged beneath that flood,

Loose all their guilty stains.

AT THE FOOT OF THE HILL, the winding road turns into a straight one which passes a cluster of buildings which form the Nazarene Rabinal-Achi Indian school. The school doubles as the Guatemalan district center. A rugged five-hour drive from the capital, Guatemala City, the town of San Miguel is overlooked by the massive Sierra Madre Mountains, which form the "spine" of Central America. A fence which surrounds the cemetery referred to by Writer Bell can be seen in the lower left of the photo.



Angels in Viet Nam

• By Richard H. Leffel
Balboa, Canal Zone

Maybe some would just chalk it up to coincidence.

It all started as I meditated in the study before last Sunday's morning worship service. I do not always read a scripture passage in the worship service, but I felt impressed to do so that morning. And the selection of a passage came so easily as I flipped the pages of my Bible—Psalms 91. I casually remembered as I silently read the sacred Word that this passage was one of Jerry's favorites.

Later, as I stepped into the pulpit and began to read—"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty"—pastor and people sensed the unusual closeness of the Holy Spirit. Reading on, I glanced up and saw Jerry's wife and three daughters listening to God's inspired promises—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling" (verses 7, 10).

By now I was thinking specifically of Jerry, a helicopter pilot serving in the war-infested jungles of Viet Nam, and I read with glory-blessed soul—"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in THEIR hands, lest

thou dash thy foot against a stone" (verses 11-12). The scripture finished, the pastoral prayer was Heaven-anointed as it centered on praise to God for His protection over and deliverance of His own.

Following the worship hour Jerry's wife handed me a letter post-marked "Viet Nam," and said, "I thought you might enjoy reading this." It began . . .

"Romans 8:28 [another of Jerry's favorite texts] has never held quite the meaning for me that it does today. Yesterday, the unit received a mission for today to go to Di An to pick up 8,000 pounds of gasoline and fly it to a Special Forces camp on top of a 3,000-foot mountain peak about forty miles northwest of Phu Loi. Di An is a main logistics point and supplies and rations for much of this area are stored there. Since we are about to open our new mess hall, I volunteered to take the flight so I could pick up some ice cream there for the troops on opening day. It's a delicacy that they don't get and I wanted to fix them up. But Major ———, the Operations officer, and Major ———, my platoon leader, decided they would take it and do some instrument flying in connection with the mission.

"We don't know what hap-

pened yet but as they were going in to the top of the hill, they lost control of the aircraft and it hit upside down and caught fire. Everyone got out except the crew-chief and a lieutenant, who was a passenger. They were consumed in the fire. You can imagine what is left of the aircraft after 1,000 gallons of gasoline gets through burning! Neither of the pilots was seriously injured. Major ——— was cut a little on the shoulder. BUT FOR THE MERCIES OF GOD I WOULD HAVE BEEN FLYING IT!"

Finishing the letter, everything came into focus. Indeed, God's angels had taken "charge" of Jerry, delivering him from a fiery crash. I know this doesn't explain the other side—why some of God's good men are dying over there. But it does dramatically illustrate God's deliverance of one "good soldier of Jesus Christ."

In a land of bullets, bombs, and the slinking Viet Cong, God's angels are stationed also. And they cannot be touched by bullets or bombs! You see, angels never go to battlefields to fight, but to free. The incident at Di An testifies to the presence of angels in Viet Nam.

Will you just now join me in a prayer for our fighting men around the world?

Lonesome Skies



• By L. Wayne Sears

Chicago, Ill.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple (Isaiah 6:1).

I suppose no one is so unfortunate that he does not have someone to whom he can look for encouragement. We are indeed dependent creatures, needing the help of others along the way. We sense deeply the loss that Isaiah felt when the good king Uzziah died.

As long as a good and wise leader occupied the throne, Isaiah felt a measure of security. But now, where would they turn?

Life has its lonesome skies. The passing of a loved one leaves the heart forlorn. The passing of a leader leaves a nation in mourning. Like the winter landscape when the leaves have fallen, how empty and barren seems the world! Lonesome skies may come with the discovery that some of our idols have clay feet. People need not die; we may only discover that they are not what we imagined them to be.

But Isaiah did not gaze long at the lonesome sky before he saw the occupied throne. As long as Uzziah was on the temporal throne, Isaiah did not feel the sharp need to look beyond. As long as the many-colored circumstances of life stain for us "the white radiance of eternity," we are losers.

As long as our gaze is concentrated on things that are near, other people, or our own small

oneselves, we continue earthbound. But when something happens to shatter for us the light-filtering obstacles that keep us from God, we can begin to live. In the darkness of the night the stars speak their glory. "Earth-born" clouds satisfy the shortsighted, but eternal visions await those of eager faith.

I watched the chill winds of autumn strip the leaves from a forest on a hillside. With the leaves gone, how barren seemed those hills! Then I realized that with all the mantle of green covering them I had never really seen the hills. How firm-footed and strong they seemed as they waited the cold blasts of winter! They formed a fitting habitation and mighty stage for those lofty trees. The leaves returned in the spring, but I never again forgot that the hills were there.

God saw that the world would need infinite amounts of nitrogen and oxygen each year to replenish that taken from the ground. So He combined marvelous amounts of life-giving elements in sunlight and poured them in streaming blessings over all. But God also saw that the burning heat of that light would destroy those for whom it was intended, so He arranged a mantle of green for shade. Sometimes those leaves hide the landscape and we forget the tough branches and fertile earth that support them. Earthlings will shrink and hide from the chill blasts that remove the leaves, but

those of eager faith will see beyond the leaves and thank God with a larger sense of worship.

The calamities of life and the lonesome skies that come to each of us can result in a deepened sense of God's presence. When the seasonal foliage is gone, we may see the eternal truths it has hidden. When the calamities of life have stripped from us our temporary shelters, or when the stresses of life have revealed the clay feet of our idols, our vision may be enlarged to look on the eternal.

When Isaiah saw the Lord on the throne, he saw also the glory that filled the Temple. Isaiah saw that he was not alone, that the going of Uzziah had not been the death knell of his hopes. The glory that filled the Temple and gladdened the heart of the prophet was a vitality that would not dim. Others would fail, and others would die, but the vision of the Infinite stayed unchanged. No longer was his faith or vision tied to one who would die and must be replaced.

The presence of the glory should speak to our hearts. The winds that strip our lives of many glad moments are only temporary winds. The glory is eternal. Friends may fail or leave but the glory of the Presence says there are other and greater compensations. The time when others fail and our own ambitions are unrealized is the time to see God as the Source of all our help and holy desires.

The vision that was Isaiah's was a vision of uncompleted tasks, of unfilled places of labor, of need for messengers who had seen God. The council chambers of eternity were filled with the questions of the Infinite: "Whom shall I send, and who will go for us?" (Isaiah 6:8)

The scene shifts swiftly from alarm and despair to self-pity and fear. But the new vision, the larger faith, is better and stronger. In weakness, the prophet was made strong. Out of defeat came greater victory.

From the ashes of self-com-miseration Isaiah rose to face new tasks in the new strength he had found in God. Stripped of the dependence on the temporal and seeing the task as never before, with cleansed lips and burning soul he cried, "Here am I; send me."

Editorially Speaking

● By W. T. PURKISER

A Life to Impart

Dr. Lyman Abbott was nearing the end of a long and distinguished ministry. For almost sixty years he had preached the gospel. He was asked to express "the ripest thought" he had had in his years in the pulpit.

Dropping his head, Mr. Abbott pondered a few moments. Then he stated his deepest insight in two short sentences. "Christianity is not a philosophy that Jesus came to teach. Christianity is a life that Jesus came to impart."

Both halves of this statement are worth consideration. Christianity is not a philosophy Jesus came to teach. Its truths are sublime; its vision is glorious. But its genius is not its truth alone.

If Christianity were a philosophy to be accepted, then it could be taught like any other philosophy of life may be taught. Its major weapons would be the logical syllogism and the closely reasoned argument.

Of course, there are those who would have this to be the case. Much of the celebrated "Honest to God" debate in the last two years has been touched off by a desire to express the divine in human terms, to encompass the infinite within the framework of the finite mind.

It would help us to remember the ancient Christian insight that a God who could be fully understood would not be the true God at all. If we could capture the highest truth about God in these limited minds of ours, would such a being really be God?

This must never be made an excuse for mental laziness. We owe our best thought to the highest themes. Our obligation is ever to be ready to give, to those who ask, a reason for the hope that we cherish.

Yet we should be suspicious of the smug, pat little answers to life's deepest mysteries which some propound in the name of Christianity. There is a measure of mystery at the heart of the universe. God never has proposed to answer all our questions. To see this is part of "the wisdom which is from above."

It has always been the case that not many of the worldly-wise are "called." The deep things of God may be revealed "unto babes" who are believing and obedient, but hid from "the wise and prudent" who think themselves to know so

much that even the Word of God cannot teach them.

ON THE CONTRARY, "Christianity is a life that Jesus came to impart." "I am come," He said, "that they might have life, and that they might have it more abundantly" (John 10:10).

To give life costs life. The supreme example of this is Calvary. The pivot verse of the Gospel of Mark is our Lord's statement: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Yet even a Christ who died could not give life if He remained dead. The power of the Cross is symbolized by a stone rolled away from an empty tomb. Jesus saves to the uttermost all who come to God by Him, "seeing he ever liveth" (Hebrews 7:25).

The life Jesus imparts is not simply a human life reformed. It is not just "a new leaf." It is a quality of life transformed. It is "a new life."

The newness of this life is that it has about it what A. M. Hunter calls "the tang of eternity." It is truly "eternal life begun below" that fills the heart and soul of the redeemed.

It is thrilling to think how many times the New Testament speaks of the life Jesus came to impart as "resurrection life." It is life that shares the quality of the risen life of our Saviour.

From this fact flow the strongest imperatives of Christian conduct. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:1-3).

Our main incentives to holy living do not come from the haunting spectre of divine judgment against sin and compromise. They come from the throb and thrill of the resurrection life of Christ within the soul.

In fact, to say that Christ gives us life is not as strong as Paul puts it. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).

Christ is our life. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). It is just that simple, and just that wonderful. Christianity is a life that

A POOR MAN

*A man may have a bank account
To care for every need,
But if he has no joy of soul,
That man is poor indeed!*

*A man who grasps for selfish gain,
To add unto his greed,
And has no thought of fellowmen,
That man is poor indeed!*

*A man who lives for this old world,
And struggles to succeed,
But fails to seek eternal wealth,
That man is poor indeed!*

By PEARL BURNSIDE McKINNEY

Jesus came to impart in that He gives himself to His own.

And that life becomes actually the "life more abundant" when through the sanctifying lordship of the Spirit of life we can testify with Paul: "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" (Galatians 2:20).

The Choice Before Us

The issues of our age continue to sharpen. The alternatives before us become ever more clear. We stand at the dividing of the ways.

There are many ways of describing the diverging roads.

Charles Hastings Smith pictured the choice as feeding "on the grapes of wrath or the fruit of the Spirit."

The late Samuel Shoemaker said, "We shall find God, in Christ, in conscience, in the Church; or we shall find Him in chaos, in conflict, in catastrophe. But God is God, and He will not revoke His laws."

Ralph Murray wrote: "Two gates stand before us. Over one there is the inscription: 'For *thine* is the kingdom, and the power, and the glory.' Over the other, the inscription reads: 'For *mine* is the kingdom, and the power, and the

glory.' The latter is an earthbound prayer, while the former reaches out and takes in heaven. The gate we choose becomes the essential prayer of our lives."

No one since has said it as well as the Saviour: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13-14).

This is, above all, a personal choice. Whatever the strength of society, it is no greater than the strengths of its individual components. We do not build solid walls with lumps of sand, nor strong structures with rotten timbers.

At this point is the ultimate failure of any purely "social" gospel. That our society needs remaking in many areas is too obvious to need proof. With the ideal of the famous "Jerusalem Conference" on world missions, we may well agree: "We believe in a Christlike world. We know of nothing better; we can be content with nothing less."

The only thing, a Christlike world can never be built apart from Christlike persons. And Christlike persons are not produced by laws, however just, or social reforms, however fine.

W. D. Davies was long an ardent supporter of "the kingdom of God through social progress." But a series of events brought him to a new understanding of human nature and his own heart's hunger. He wrote:

"I no longer believe in the Social Gospel. *There is no such thing.* It is a most calamitous misinterpretation of the New Testament Gospel . . . The Gospel is not a message to States, nations, groups, classes, committees, etc. It is a message to persons. You cannot convince nations of sin. Committees and classes cannot repent. It is only individual, personal souls who can do that . . .

"The Gospel of Christ is a message to persons; it is a power operating only in the lives of persons. It will operate in society as a whole only when all the individuals composing that society are Christians in reality."

This does not mean that Christians should not be concerned with the conditions of human life around them. It does mean that they should not expect to find political solutions for spiritual problems.

These are critical and momentous days. These are days of crisis. And they are days of challenge.

The alternatives are clear. The choice is a forced option. We cannot choose *whether*; we must choose *whom* we will serve. And in that choice there is not only the direction of history but the destiny of eternity.

PRO

Letters
to the
Editor

CON

Pro:
"Abundant Living"

I have followed "Pro and Con" with considerable interest since it was added to the *Herald* format. I would especially like to make a "pro" comment in regard to the column "Toward Abundant Living." The column in the April 13 issue on "The Therapy of God" was very good.

I feel that articles such as this and an article in the May 11 issue titled "A Psychiatrist Prescribes Peace" are timely and relevant for our day. They can be presented to psychologists and people in related disciplines with confidence that they can be helpful to them in presenting the claims of the gospel as given to us in God's Word.

I recently had a conversation with a fellow worker concerning Christ and salvation. I found the two previously mentioned articles and took them to my friend for his comments and consideration. He read them and shared them with his wife. This has led the way to further discussions and the opportunity to witness as to my personal experience to this psychologist friend.

I am employed as a social worker in a psychiatric setting and have met with varying reactions concerning spiritual matters, ranging from verbal hostility, ridicule, polite tolerance, blandly ignoring the whole matter, to secret interest.

I would again like to express my appreciation for the fact that these types of articles are included in the *Herald*, and hope to see others like them printed at least occasionally.

HOWARD L. ZINK
North Dakota

Pro:
"Abundant Living"

Just a word to let you know how I appreciate Dr. Leslie Parrott's articles on "Abundant Living." The practical, psychological advice fills a great need in our lives.

I trust that the column will be continued.

ORVILLE D. PARNELL
California

Con:
"God Is Dead" Theology

I wish I knew who penned: "I like to watch a rooster crow. He's

like so many men I know, who brag and bluster, rant and shout, and beat their manly chests without a single thing to brag about."

These words express exactly how I feel about the protagonists of the "God is dead" theory. Although many words have been printed pro and con, I have yet to see a layman's view on the subject.

We are not shocked by the theory, nor dismayed, nor amused. In fact, we find it strange that anyone could take it seriously. It would seem to be a mere rooster crowing—just sitting on the fence post defying the sun. A little bragging, "Hey Look me over. I'm smarter than anyone . . . I've discovered that God is dead." . . .

Jesus never knew that God was dead, for He said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

So let them crow; let them have their little moment in the sun, always bearing in mind that it is easier to argue religion than to live it . . . to make a commitment and stand by it.

God has said that He is Alpha and Omega, the beginning and the end. I have no doubt that even Nietzsche knows by now that his theory was wrong. . . .

JUNE CALDWELL
Pennsylvania

Pro:
"Our Herald"

. . . Our family is now composed of three adults and no children; and we all wish to thank you for the improvement we see in the *Herald of Holiness*, and for the spiritual help it brings to us each week. May God continue to bless you. At our house we speak of our church paper as "our *Herald*."

W. N. ANDREWS
Texas

Pro:
August 10 Cover

I feel a commendation is in order for the fine cover page on the August 10 issue of the *Herald of Holiness*. What an excellent way to adorn a periodical heralding the message of holiness! Edman's vivid description of "faith" attractively printed on the

outside could leave no viewer in doubt as to the nature of this magazine on the inside. And this is as it should be!

I submit a vote in favor of more such covers which testify unmistakably that this is a Christian periodical with a message of salvation from all sin.

WESLEY ADAMS
Missouri

Pro:
The Herald

As soon as I receive the *Herald*, I read it from cover to cover. What a delight at the end of a busy day to find the *Herald* in my mailbox! How my heart is blessed as I read each and every article!

Why let good food go to waste? Many times I have made use of this magazine in my Sunday school class. Two years ago when I was teaching a young adult class, one of the new couples came to me and said, "Could you tell us where we could subscribe to this magazine you refer to in class?"

When I have read the *Herald*, then I give it to a friend. . . . How thankful I am for a church that teaches salvation! . . . May God continue to bless your work.

LONA MAE O'NEAL
Texas

Con:
The Herald

Please let me register a few complaints about the new *Herald*. Buddy Robinson used to say that any Nazarene that did not take the *Herald* was a heathen. I don't think he would say that of the new *Herald* if he were here today.

A few weeks ago I opened my paper and in the center were eight pages of advertising. . . . Why not give us more good spiritual food, good sermons, news of the churches?

In the days of Dr. Chapman there was always on the first page a short sermonette that one looked forward to that really blessed your soul. Now we just have a picture that one can see in most any national magazine. . . .

JOHN YEATTS
Indiana

The Book Corner

HOW TO BUILD EXPOSITORY SERMONS

By T. M. Anderson. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1965. 160 pages, cloth, \$2.95.

T. M. Anderson has long been a strong advocate of the value and benefit of expository preaching and has written this book to arouse interest in the method.

This book can be a helpful one to ministers who have not discovered the value and benefit of expository preaching. The definition of "expository preaching" given by the author on page 14 is a clear, concise statement of the purpose of this type of preaching.

A number of examples of sermons developed by the author are given as guidelines on how to develop in preaching expository sermons. Including the excellent "Word Studies" by J. Harold Greenlee, the book provides excellent aids in making the message clear to the listeners. This book may be useful for many ministers in enriching their preaching. Dr. Greenlee is a professor in Asbury Seminary, and Dr. Anderson formerly taught in Asbury College—L. T. Corlett.

TOO BUSY NOT TO PRAY

By Jo Carr and Imogene Sorley. Nashville, Tenn.: Abingdon, 1966. 112 pages, cloth, \$2.50.

Jo Carr and Imogene Sorley describe themselves as homemakers. Jo Carr is a housewife, a free-lance writer, and the mother of five children (ages nineteen to four). Imogene Sorley is the mother of four children ranging from a thirteen-year-old to a four-year-old. Their book was written to help meet the devotional needs of young homemakers.

This little book of devotions for young homemakers is fresh and unconventional in its approach. But it is not a "way out" book. The meditations in the form of prayers are characterized by honesty, depth, understanding, and warmth.

It is evident that two homemakers and mothers know well the problems,

fear, confusions, frustrations, and aspirations involved in rearing children and in building a Christian home.

While all the meditations are not equally appealing, most of the nearly one hundred meditations would be spiritually enriching to the young homemaker. The meditations are arranged in three categories: (1) "A Month of Days," (2) "My Special Days and Seasons," and (3) "My Ordinary Days."

This book would be an excellent resource for the young mother seeking to tap the resources of her faith in God for the daily demands of her life. It would also be a helpful resource for such gatherings as retreats for pastors' wives, mothers' groups, or young adult retreats.—Earl C. Wolf.

PIONEER TO THE SWAZIS

By Elizabeth B. Jones. Kansas City, Mo. Nazarene Publishing House, 1965. 40 pages, 50c.

The author, a capable children's writer, has gleaned and skillfully arranged the contents as one of four books in the 1966-67 Junior Fellowship Reading Course.

Although written in a style to appeal to children, the book will be keenly interesting to adults. It is a thrilling biography of our own Harmon Schmelzenbach. Our church can be justly proud that he has been acclaimed one of the most outstanding missionaries of the century.

The author rapidly moves from a brief account of his childhood through his teen-age conversion, call to Africa, marriage, finding God's place for him in Swaziland, his first convert, establishing churches, and ends with a touching account of his death and burial on Pigg's Peak.

The book vividly depicts genuine conversion, and especially emphasizes the value and results of consistent prayer and faith in God—so essential for youth in this modern age.

I predict that through the reading of the book many will be stirred to respond to the call of God to serve on needy mission fields.—Ruth Teasdale.

New York Growth Pattern Reported by Superintendent

Sunday schools on the New York District grew by 10.5 percent in enrollment, and Nazarenes there gave a record \$456,000, according to the report of Rev. Jack H. White, superintendent.

His report came during the fifty-ninth district assembly, held September 23-24 at Kingston, N.Y. General Superintendent G. B. Williamson presided.

The district was 12.2 percent for world evangelism when district churches gave record Easter and Thanksgiving offerings.

The district showed a total of 161 persons being received into the church by profession of faith, and a net gain of 73 in district membership.

Rev. David Trauffer was ordained, Rev. Hubert D. Brathwaite was received from another denomination, and Carmen Browne and Priscilla Thorpe were consecrated as deaconesses.

The price of the 215-acre campground was underwritten in the amount of \$136,000 to be paid in three years. In the recent camp meeting, 360 persons found spiritual help.

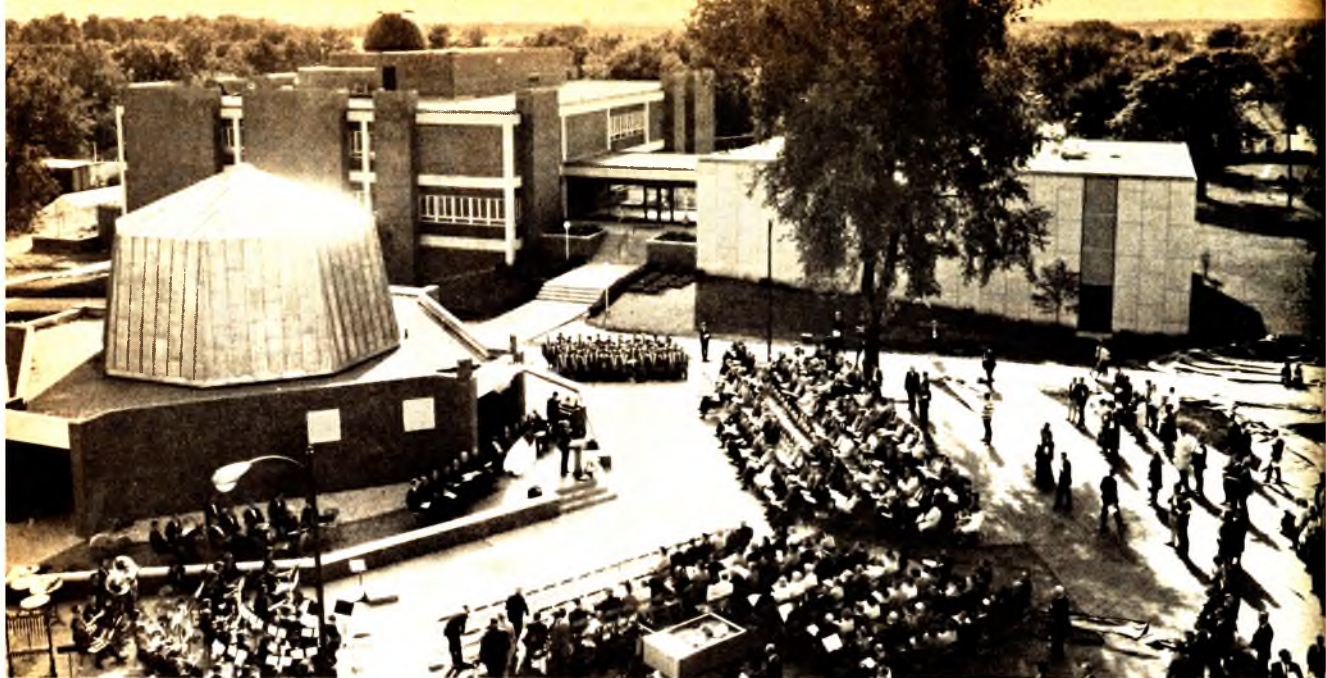
"Pioneer Fund" Churches

The following thirty-six churches are among congregations making contributions to retire the debt of recently purchased international headquarters property. Other churches contributing to the "Pioneer Fund" will be listed in subsequent issues.

Church	Pastor
Mena, Ark.	C. E. Flynn
Portland (Ore.) Parkrose	Stephen R. Beals
Columbus, Kans.	L. G. Williams
Ester (Mo.) First	Robert B. Fowler
Jonesboro (Ark.) Rogers Chapel*	Carby Carney
High Point (N.C.) Archdale	Paul A. Lain
Fergus Falls, Minn.	Evan D. Kaechle
Oceanside, Calif.	Paul W. Urschel
Herington, Kans.	W. B. McColton
Chester, W.Va.	Herman E. Ward
Spencer, S.D.	Leota Shierrey
Palmer, Neb.	Goldie L. Stearman
Broken Bow, Neb.	Kenneth Van Ostrand
Colfax, Wash.	John Kell
Rantoul (Ill.) First	Kenneth Owens
Vallejo, Calif.	Sidney E. Jackson
Des Moines (Iowa) Highland Park	Eldon E. Shields
Molalla, Ore.	John Brockmueller
Monterey Park, Calif.	F. L. Dabney
Milford, Ohio	Ruby Blanchard
Bonner Springs, Kans.	Charles Yourdon
Huntsville (Ala.) Mastin Lake	J. D. Jernigan
Danville (Ill.) Cedar Grove	Richard Steidel
Marion (Ill.) First	John Barrick
Amelia, Ohio	L. C. Hargold
Celina, Ohio	John W. Bruce
East St. Louis (Ill.) State Street	Glenn W. Hitt
Henryetta, Okla.	D. F. Krick
Winston-Salem (N.C.) Forest Hill	Samuel R. Thompson
Memphis (Tenn.) First	J. E. Beckum
Yreka, Calif.	Donald R. Thurman
Montebello (Calif.) First	J. E. Williams
Grand Saline, Tex.	W. Don Adams
Dallas, Ore.	James R. Martin
New Orleans (La.) Central	William Crouch
Rockwood (Tenn.) First	D. J. Jones

*Junior Department project.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.



DEDICATION DAY crowd gather in front of \$1.8-million science complex, including the new planetarium in the left foreground.

Science Is Theme at Olivet

● **By Elden Rawlings**
Managing Editor

early five hundred notables, both in and out of the church, honored Olivet Nazarene College and its president, Dr. Harold W. Reed, during Founders' Day festivities, September 29-30, on the Kankakee, Ill., campus.

The college, in turn, took the opportunity to say thanks to business and church leaders who made possible the ten-year development program, to confer honorary degrees on seven church leaders, and to dedicate a \$1.8-million science facility which, according to college officials, turned out to be the result of the largest single fund-raising drive in the denomination's history.

It also turned out to be the occasion of two well-prepared addresses: one by Dr. Robert Wilfong, Wilmington, Del., a DuPont Corp. chemist; and the other by General Superintendent Hugh C. Benner. Both, appropriately, were on the subject of science.

One hundred and one individuals, businesses, foundations, corporations, and estates, which contributed from \$1,000 to \$50,000 to the development of the Reed Hall of Science, were cited for their service to Christian education by representatives of various college-related organizations at a Victory Dinner. About four hundred fifty persons were present.

Among those was S. S. Kresge, founder and chairman of the board of the S. S. Kresge Co. He was referred to in remarks by General Superintendent Benner as the son of the lady who, while buying merchandise in Brussels, Belgium, left a gospel plaque with the owner of a lace factory.

"Mrs. Kresge did not know that years later the words of the plaque would cheer a gospel preacher far from home," Dr. Benner said. "We're never doing less than it appears in the kingdom of God," he emphasized.

President Reed took advantage of Victory Dinner to announce construction plans for a sixty-foot clock tower and a new chapel. The clock tower, funds for which will be contributed by Mr. and Mrs. Harlan Milby, is to honor the memory of their son, Tom, who died of leukemia ten years ago as a student at Olivet.

* * *

MAKING UP THE list of recipients of honorary degrees were three pastors, one district superin-

DR. AND MRS. HAROLD REED and son, Haldor, enter the Reed Hall of Science, named after Dr. Reed, following the ribbon-cutting ceremony. Mrs. Tammy Neeley, secretary to Dr. Reed, holds open the door.



tendent, a college administrator, and two general church executives.

Receiving degrees were:

C. William Ellwanger, pastor at Kansas City First Church; Robert T. Morris, pastor at St. Louis Lafayette Church; Miles A. Simmons, pastor at Columbus (Ohio) First Church; Morris E. Clay, superintendent of the Southwest Ohio District; Donald J. Gibson, vice-president in charge of field services and development at Olivet; Mary L. Scott, executive secretary of Nazarene World Missionary Society; and H. Dale Mitchell, executive director of Nazarene Radio League.

Miss Scott, for her scholastic achievements and contributions to the general church, and Gibson, for his work at the college, were greeted with extended applause by the Friday morning chapel attendance of more than 2,100.

* * *

BUT THE MORNING convocation chapel revolved around the address by Wilfong.

He told the listeners that they are living in "a technological explosion" which is "self-propagating and rapidly accelerating with astounding discoveries following so rapidly on each other's heels that we've almost ceased marveling at their occurrence."

He measured the development of man to a 100-foot span, 95 feet of which he devoted to man's settling down from nomadic wandering "to the invention of the wheel, discovery of use of fire, and the development of the first crude pair of pants."

It was in the last one-eighth inch that man discovered electricity, telegraph, X ray, radio, relativity, cars, planes, drugs, jets, atomic and nuclear energy, and all of the latest inventions and findings.

* * *

THERE ARE DANGERS, Dr. Wilfong said, for the Christian college to ignore or to overreact to this explosion of information. He cited our living in an age of science, the biblical command of man having dominion of the earth which requires his continuous explorations, the relationship of science to religion, and the potential of science being a force for good or evil, as reasons why a church college cannot ignore the importance of an aggressive curriculum in the natural sciences.



Dr. Robert Wilfong

The danger in overreacting is that "age-old temptation of man to forget God and to worship himself or his handiwork," Wilfong said. He illustrated the fallacy by pointing out some of the questions in the "story-poem" of Job. Many, he said, have not been scientifically answered, but an astounding number have.

"But every mystery solved opens up ten more questions," he said. "It's a



VISITING DIGNITARIES cluster around Dr. Harold Reed, Olivet Nazarene College president. From left are: Harlan Milby, an insurance executive; S. S. Kresge, founder and chairman of the board of the S. S. Kresge Co.; Dr. Reed; and General Superintendent Hugh C. Benner.

divergent series." However, "even if we had all the answers there is still a great gulf between understanding the mechanism and creating the machine," Wilfong added.

* * *

MORE THAN 300 persons focused in an outdoor, afternoon function, on a raised patio surrounding the new planetarium, where a wide array of educational dignitaries and members of the board of trustees were seated.

It was in this setting that General Superintendent Benner spoke.

After outlining the basis for scientific study in a Christian college, the general superintendent branched into the discussion of the relationship of science to the Church's mission.

He pointed out that "problems [relating to the origin of man] are presented to the Christian scientist and the science student which are not easily resolved. Some would attempt to resolve the issue by a complete 'division of labor,' the scientist sticking to his, with no intermingling.

"But we believe that established truth never is contradictory, from whatever source it may come."

* * *

HE NOTED that no evolutionary concepts have been proved, but suggested that the works of Immanuel Velikovsky, "with his documented theory of cataclysmic evolution, as he calls it, present facts and deductions that deserve greater consideration by the modern scientific world. . . . While it is true that this theory of cataclysmic evolution fails to prove the development of one species out of and up from another, it does create the

most serious problems for the proponents of continuous and gradual evolution."

Dr. Benner cited evidence which suggested that the proponents of gradual evolution are no longer in the majority. He added, "We hold it to be our moral and intellectual right to refuse to accept any evolutionary theory as explaining the origin of mankind. Mutations within the species? Yes! Evolution of one species out of another and lower species? No."

He pressed upon scientists their moral responsibilities, and gave nuclear energy and biochemistry as examples of areas where moral leadership is needed.

"The only adequate solution . . . is that there shall be a growing group of Christian scientists and technologists who will determine that in a materialistic world they will consider themselves as stewards . . .," he said.

* * *

WITH THE completion of his dedicatory prayer, more than 300 persons took a firsthand look at what the ceremony had been all about.

The new four-story facility houses the departments of biological sciences, physics, mathematics, and chemistry. In addition to the science building there are, or will be soon, a planetarium, observatory, animal building, greenhouse, and teaching computer.

The planetarium, which will seat 100 students in its projection area, is equipped with a medium-sized Mars-type Goto viewing system which will provide the means for studying outer space.

Dr. Clarence E. Grothaus is chairman of the division of natural sciences.

Toward Abundant Living

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

...with Leslie Parrott



HOW TO HANDLE CRITICISM

Criticism is a part of life. The person who takes a step forward, or stands to his feet, or lifts his voice is subject to criticism. Even the man who never stands up or speaks out or takes a daring step cannot be promised immunity from criticism.

A team of sociologists interviewed every resident in a mill town in New England. Among other things they learned that each person admitted criticizing other men and women in the community. But each person was scandalized to learn he was in turn criticized by others. This double standard is universal. People pass quick opinions on what other persons do or say, but the same people are shocked to learn they have become the butt of somebody else's criticism.

One thing which makes criticism hurt is the grain of truth it often contains. Criticism grows out of neutral or negative feelings one person has toward another. A foible is lifted from the behavior and exaggerated beyond the importance it deserves. It is like the train engineer pulling the engine past the station to get the cars where he wants them. It is the smattering of truth or half-truth overstated in the criticism which makes it hurt.

Even the perfect motives of Jesus often were misunderstood, resulting in malicious criticism. For a Bible exercise, read the four Gospels making a list of all the criticisms made against the Saviour. For instance: (a) They called Jesus a glutton (Matthew 11:19; Luke 7:34). (b) They called Him a winebibber (Matthew 11:19; Luke 7:34). (c) They criticized Jesus for His association with sinners (Matthew 9:11; Mark 2:16; Luke 5:30). (d) And worst of all (from their point of view), they called Him a Samaritan (John 8:48). This was the ancient counterpart of the modern quisling or fifth-columnist, one who had sold out to the enemy. But much more important than the criticisms made against Jesus are the ways He used to handle them:

1) Jesus saw no profit in wasting energy to fight criticism. After a long, hard day Jesus sent His disciples into a village to arrange food and lodging for the night. When the villagers refused hospitality to Jesus, the disciples became angry and wished to fight back by calling "fire to come down from heaven, and consume them" (Luke 9:54). But Jesus quietly reproved the disciples and went down the road to the next village, where they found food and lodging without incident. Productive energy can be frittered away in useless fighting of criticism.

2) Jesus handled criticism through human understanding (empathy). When His accusers maligned Him on the Cross with their accusations and mocking laughter, Jesus responded with a prayer which was divine: "Father, forgive them; for they know not what they do" (Luke 23:34). This might be paraphrased, "Father, forgive them, for they simply do not understand the issues that are involved." If we could structure the situation as our critics do, we could understand why they feel as they do; but this takes more inner spiritual strength than most people have.

3) Last, Jesus responded to criticism with an invitation to fellowship and acceptance. His accusers said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. . . . [Jesus answered], Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:19, 28). There is only one Christian answer to criticism: love! This is not a sentimental, gushy love but a deep, abiding attitude of acceptance and an extended hand of fellowship toward those who criticize.

Lofty Promotion Idea

Sunday School Superintendent Earl Berry landed by helicopter in the parking lot of Overland Park (Kan.) Antioch Church on Sunday, September 26, in time to be counted present, and to kick off "Operation Uplift," in which each person bringing a new one gets a ride in the rented whirlybird.

Deaths

MR. GLEN CHARLES BELCHER, sixty-three, died Sept. 12 in Dunedin, Fla., of a heart attack. Services were conducted by Rev. Merton Wilson at Clearwater (Fla.) First Church. He is survived by his wife, Blanche; three sons, Gilbert, Byron, and Dale; one daughter, Mrs. James H. Erickson; one brother; two sisters; and eight grandchildren.

MRS. IRENE MILLER COATS, sixty-one, died Aug. 22 in Bethany, Okla. Services were conducted by Rev. Floyd W. Rowe in Bethany (Okla.) Williams Memorial Church. She is survived by her husband, Clint; two daughters, Mrs. Lorraine Melton and Mrs. Shirley Small; one son, Rev. Harold Coats; three sisters; two brothers; seven grandchildren; and two great-grandchildren.

Announcements

BORN

—to James and Anne Fiedler of Charlevoix, Mich., a son, Andre Johnson Fiedler, on Aug. 16.

—to Rev. Bernie and Gale Dawson of Sioux City, Iowa, a son, Bernard Duane, Jr., on Aug. 31.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Illinois that the Lord will heal her.

—by a Christian lady in California for a lady who is ill and her unsaved loved one in Viet Nam.

—by a widowed lady in Nebraska for a family problem.

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DALLAS—Dr. Paul H. Garrett, 2718 Maple Springs Blvd., Dallas, Texas 75235
EAST TENNESSEE—Rev. Victor E. Gray, P.O. Box 8067, Chattanooga, Tennessee 37411
EASTERN KENTUCKY—Dr. D. S. Somerville, 2421 Division Street, Ashland, Kentucky 41101

"Showers of Blessing" Program Schedule

November 6—"There Is No Difference," by **Edward Lawlor**
November 13—"When I Was Ordained," by **Edward Lawlor**
November 20—"Jesus Is Coming Again," by **Edward Lawlor**

EASTERN MICHIGAN—Dr. E. W. Martin, Box 56, Howell, Michigan 48843
FLORIDA—Dr. John L. Knight, 10900 E. Sand Lake Road, Orlando, Florida 32809
GEORGIA—Dr. Mack Anderson, 927 South McDonough, Decatur, Georgia 30030
GULF CENTRAL—Rev. Warren A. Rogers, 7429 Wykes Avenue, Detroit, Michigan 48210
HAWAII—Rev. L. Lee Gann, P.O. Box 304, Pearl City, Hawaii 96782
HOUSTON—Dr. W. Raymond McClung, 8418 Hunters Creek, Houston, Texas 77024
IDAHO-OREGON—Rev. I. F. Younger, Box 31, Nampa, Idaho 83651
ILLINOIS—Dr. L. S. Oliver, 2200 Greenbriar Drive, Springfield, Illinois 62704
INDIANAPOLIS—Dr. Remiss Rehfeldt, 4930 S. Franklin Road, Indianapolis, Indiana 46239
IOWA—Dr. Gene E. Phillips, 1102 Grand Avenue, West Des Moines, Iowa 50265
JOPLIN—Rev. Dean Baldwin, 911 S. Garrison, Carthage, Missouri 64836
KANSAS—Dr. Ray Hance, 457 Lexington Road, Wichita, Kansas 67218
KANSAS CITY—Rev. Wilson Lanpher, 5819 W. 85th Street, Overland Park, Kansas 66207
KENTUCKY—Rev. Dallas Baggett, 2230 Alta Avenue, Louisville, Kentucky 40205
LOS ANGELES—Dr. L. Guy Nees, 1546 East Washington Blvd., Pasadena, California 91104
LOUISIANA—Rev. T. T. McCord, Box 4535, Alexandria, Louisiana 71301
MAINE—Rev. Joshua C. Wagner, Riverside Drive, Augusta, Maine 04331
MICHIGAN—Dr. Fred J. Hawk, 734 Griswold S.E., Grand Rapids, Michigan 49507
MIDDLE EUROPEAN—Rev. Jerald D. Johnson, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany
MINNESOTA—Rev. Norman Bloom, 6224 Concord Avenue South, Minneapolis, Minnesota 55424
MISSISSIPPI—Rev. W. Charles Oliver, P.O. Box 8426, Jackson, Mississippi 39204
MISSOURI—Dr. E. D. Simpson, 12 Ridge Line Drive, St. Louis, Missouri 63122
NEBRASKA—Dr. Whitcomb Harding, Box 195, Hastings, Nebraska 68901
NEVADA-UTAH—Rev. Murray J. Pallett, 7849 Nantucket Drive, Salt Lake City, Utah 84121
NEW ENGLAND—Rev. Fletcher Spruce, 180 Adams Street, Quincy, Mass. 02169
NEW MEXICO—Rev. Harold W. Morris, 12316 Eastridge Drive, N.E., Albuquerque, New Mexico 87110
NEW YORK—Rev. J. H. White, Box 179, Yorktown Heights, New York 10598

NEW ZEALAND—Rev. H. S. Palmquist, 41 Cormack Street, Mt. Roskill, Auckland, New Zealand
NORTH AMERICAN INDIAN—Rev. G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona 85015
NORTH ARKANSAS—Rev. Boyd C. Hancock, Box 907, Conway, Arkansas 72032
NORTH CAROLINA—Rev. Terrell C. (Jack) Sanders, Jr., 1108 Manchester Lane, Charlotte, North Carolina 28212
NORTH DAKOTA—Rev. Harry F. Taplin, 302 West Thayer Avenue, Bismarck, North Dakota 58501
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WISCONSIN—Rev. R. J. Clack, 2807 Waunona Way, Madison, Wisconsin 53713



General Superintendent Williamson (left) stands with Rev. Alex Wachtel (right) and an Arabian guide in Nazareth.

In many areas of the world anti-Christian forces are pressing forward. Shall the Church of the Nazarene stand still or retreat? The answer will be given in our Thanksgiving Offering for world evangelism; \$1.85 million will be an order to advance. Christ commands, "Go ye."

G. B. Williamson

General Superintendent

Late News

450 Attend Services For Jarrette Aycock

"The permanence of work done by Jarrette Aycock was in his common-sense approach," General Superintendent Samuel Young told 450 persons attending funeral services for the longtime evangelist and district superintendent.

The memorial was held October 14 in Kansas City First Church, following Dr. Aycock's death four days before in Waco, Tex. He died less than twenty-four hours following the third day of a revival campaign at First Church there.

General Superintendent G. B. Williamson presided, and read messages of condolence from churchmen and Christian friends. Dr. Roy H. Cantrell, president of Bethany Nazarene College, read a tribute to Dr. Aycock, who served for thirty-two years on the college board of trustees, and for fifteen years on the board of Nazarene Theological Seminary. Dr. R. T. Williams, Jr., sang.

In his funeral message Dr. Young reviewed the contribution the evangelist made during fifty-one years of ministry. Dr. Aycock wrote sixteen books, served for nineteen years (until 1961) as superintendent of the Kansas City District, and organized more than sixty churches. He was the founder of the Kansas City Rescue Mission.

"His chief interest and emphasis here was soul winning," Dr. Young said. "Dr. Aycock is well described as a soldier of the Cross. He found Calvary the true source and clear revelation of God himself. And he made his ministry center in the power of that event. . . . He never failed to record the great deliverance that God gave him personally."

A committal service was conducted in the Nazarene section of Greenlawn Cemetery in south Kansas City.

Lewis to India

General Superintendent V. H. Lewis left Kansas City yesterday (November 1) for an overseas visit to missionary work in India, where he will be engaged in special services, council sessions, and preachers' conventions.

He will also visit Reynolds Memorial Hospital and the Bible training school before returning in late November.

Trustees Elect Wells As E.N.C. Financial Aide

Paul E. Wells, Eastern Nazarene College business manager since 1955, was elected vice-president for financial affairs at the annual meeting of the Board of Trustees at the college, October 5, according to President Edward Mann.

The trustees also approved a \$1,661,541 budget for the year 1966-67. This amount compares dramatically with the 1948 budget of \$245,526. The college campus is valued now at \$5,472,953 as compared to \$714,743 in 1948.



Paul Wells

Mr. Wells's new responsibilities will include the handling of all government contracts and matters concerning federal aid to education at the Wollaston college.

Before coming to E.N.C. as business manager, Mr. Wells was a specialist in government contract procedures at General Electric Company in Schenectady, New York. Prior to this he was head bookkeeper and office manager at Olivet Nazarene College in Kankakee, Illinois.

No replacement was named for the business manager post.

Nicholson to Speak

Dr. Roy S. Nicholson, professor of theology at Central Wesleyan College in South Carolina, is scheduled to be the evangelist at the Metropolitan Holiness Association's fifty-first session, November 8-13, in Jamaica, N.Y. Services will be held in the Salvation Army Citadel, according to Rev. Clifton T. Matthews, pastor of the Bellmore, N.Y., Church of the Nazarene.

Surfboard to Missions

On August 3 a seventeen-year-old daughter of a Hawaiian physician sold her surfboard, and pocketed the \$100 check. September 18, after attending two weeks at the Kailua church, she accepted Christ.

Later, when District Superintendent W. Lee Gann showed a slide film of missionary work in American and Western Samoa, and of the need for a Bible school there, she spoke to the superintendent of an urge to become a missionary.

Then, three days later, during the monthly missionary service, she endorsed the \$100 check, and dropped it in the plate as her advance gift to the Thanksgiving offering.

Oldest, Newest Churches Represented in Berlin

BERLIN, Germany (Special)—Representatives from what are probably the oldest and newest Christian churches in the world were among the 1,262 participants at the World Congress on Evangelism who will be in session here until Nov. 4.

Two Auca Indians from Ecuador represented the "newest" church, while Bishop Alexander Mar Theophilus of Adoor, Kerala, India, attended from what is said to be the oldest existing church, according to Dr. Carl F. H. Henry, chairman of the Congress.

Miss Rachel Saint of the Wycliffe Bible Translators escorted the former warriors on their journey to the Congress. The two Aucas were members of the tribe which killed five American missionaries. They joined delegates and observers in Berlin from more than 100 countries to participate in the "first transdenominational endeavor in evangelism."

Among Nazarenes attending the conference are Dr. Harvey J. S. Blaney, Eastern Nazarene College acting dean; Dr. Mel-Thomas Rothwell, Bethany Nazarene College professor; Dr. H. T. Reza, Spanish Department director; Dr. Edward Lawlor, Evangelism Department secretary; Dr. Mendell Taylor, Nazarene Theological Seminary dean; Dr. W. T. Purkiser, *Herald of Holiness* editor; and Rev. Jerry Johnson, Middle European District superintendent.

College Gets City Name

The board of trustees for Zone A college voted to name the new institution Mount Vernon Nazarene College, for the Ohio city in which it will be located, and elected a new board chairman following the resignation of Dr. Harvey S. Galloway for health reasons.

The board named Dr. Harvey Hendershot, superintendent of the West Virginia District, as their new chairman, and also voted the new president, Dr. Stephen Nease, a four-year contract in its meeting October 13-14 in Mount Vernon.

Rev. Carl Clendenen, superintendent of Northwestern Ohio District, was elected vice-chairman to succeed Hendershot. In view of Clendenen's election, Treasurer George Jetter resigned in accordance with the bylaws that stipulate the executive board may have only one representative from each district.

Dale Foster, Mount Vernon layman, was elected in Jetter's place.

Key Words

in
Next Sunday's Lesson

By Ralph Earle

WORDS WITHOUT WORSHIP

Jeremiah 7:1-15 (November 6)

● **Temple**—The word *hekal* occurs three times in verse 4. It means a palace or royal residence. It was used for the Temple at Jerusalem because God had promised to dwell there. After Solomon's wonderful prayer of dedication (I Kings 8:23-53), the Lord gave this gracious answer: "I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (I Kings 9:3).

It is not surprising, then, that the people of Judah believed this Temple could never be destroyed. With its presence in the midst, Jerusalem was secure. All the people had to say was, "The temple of the Lord," and they were safe. But true religion is not linked to material substance. It is always spiritual.

"Are these" shows that the whole complex of buildings in the Temple area is indicated. Solomon's Temple was a very elaborate, expensive lay-out.

● **Baal** (v. 9)—This is one of the most common terms in the Old Testament used for a heathen god. Its primary meaning is "master" or "lord." In fact, it was used for *husband* (Exodus 21:3).

At first it was a name applied to any local deity. Each community had its own Baal. Hence the masculine plural *Baalim* was used to refer to the heathen gods in general, as *Ash-taroth* (feminine plural) indicated the pagan goddesses.

Baal was supposed to own the land and control the productivity of crops and cattle. So it was thought that the very life of the people depended upon their faithful services to Baal.

Baal worship was imposed on Israel by Jezebel, but challenged by Elijah on Mount Carmel (I Kings 18). Later Jehu sought to wipe it out (II Kings 10). In Judah it was encouraged by Athaliah, the daughter of Jezebel. Later Josiah had to deal with it (II Kings 23). It was still flourishing in Jeremiah's day.

● **Delivered** (v. 10)—Some twenty different Hebrew words are translated "deliver" in the Old Testament. The one here is *natsal*. Literally it means "snatched away." The idolatrous people of Judah were saying: "We are safe, snatched away from danger." So they continued in their wicked ways.

The Answer Corner

Conducted by W. T. Purkiser, Editor

When a justified person is seeking the experience of entire sanctification, when does he consecrate?

Immediately.

Consecration is the essential first step toward realizing the sanctifying lordship of the Holy Spirit. It is "the human side of holiness."

But consecration is more than an act. It is a definite commitment followed by a continuous working out of its implications.

Consecration as an act is the signing of a "promissory note." But the value of the note is not the good intent of its signer, but the way he makes the "payments" when they come due.

Essential to consecration is Paul's command, set in a different context but very applicable here: "Now therefore perform the doing of it; that as there was a readiness to will, so there

may be a performance also out of that which ye have" (II Corinthians 8:11).

This "two-sidedness" to consecration explains what some had thought to be a discrepancy between the British and the American holiness writers. The Americans tend to speak of consecration as a precondition for entire sanctification. The British brethren tend to speak of it as a consequence or result of entire sanctification.

Actually, consecration is both condition and consequence. As act of total yielding, it is the condition for entire sanctification. As process of continuous commitment—"making good" on the promises—it is the consequence of entire sanctification.

Must a member have his or her dues (\$1.75) paid before being eligible to vote in the annual N.W.M.S. elections?

No. I am indebted to Miss Helen Temple, office editor of the *Other Sheep*, for the following specific information.

There are no "dues" as such in the N.W.M.S. An active member is any person twelve years of age or older who is a member of the Church of the Nazarene and declares his intention to pray, give, and work for the society. Any active member may vote in the annual meeting of the N.W.M.S.

Article VII, Sections 3 and 4, are understood to state what the assessment is per active member for Relief and Retirement and General Expense. There

is no requirement that each member must pay his own or that he must pay before he can vote. Societies meeting a "Star" requirement at this point may pay the total \$1.00 per active member directly from their treasury.

Of course, each member should carry at least his own weight. But no one is penalized for not paying by not being counted a member or by not being allowed to vote.

As far as that is concerned, members join for life. They do not rejoin every year. All members are on the roll until they withdraw or go to heaven.

We read in Luke 14:26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Since Jesus teaches us to love even our enemies, we are at a loss to understand in what sense He uses the word "hate" here. Will you please enlighten us?

The literal translation of the Greek term (*miseo*, hate) has made this verse puzzling to many. My Greek lexicon gives as one of the meanings of *miseo*: "to regard with less affection, love less, esteem less."

The *Expository Dictionary of New Testament Words* lists one of the meanings of *miseo* as dealing with "relative preference of one thing over another, by way of expressing either aversion from, or disregard for, the claims of one person or thing relatively to those of another."

The *Berkeley Version* appropriately translates the verse, "Whoever comes to

Me without prizing far less dearly his father and mother and wife and children and brothers and sisters, yes, even his own life, cannot be My disciple."

Dr. Charles Childers in the *Beacon Bible Commentary*, Volume 6, notes that Jesus "is using this strong language to say that no other love, no other obligation, no other relationship can be allowed to stand between the Master and His disciples. Anything which comes between man and God severs his relationship with the Lord. Christ will have first place or no place in our hearts and lives."

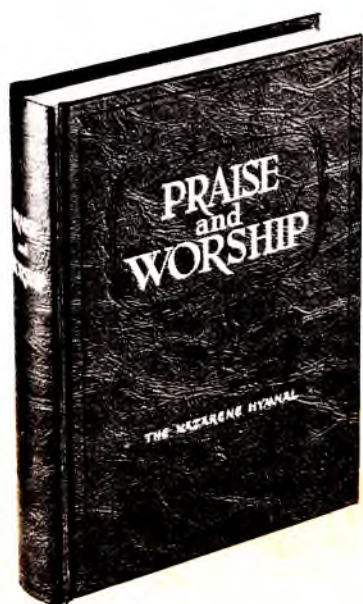
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