

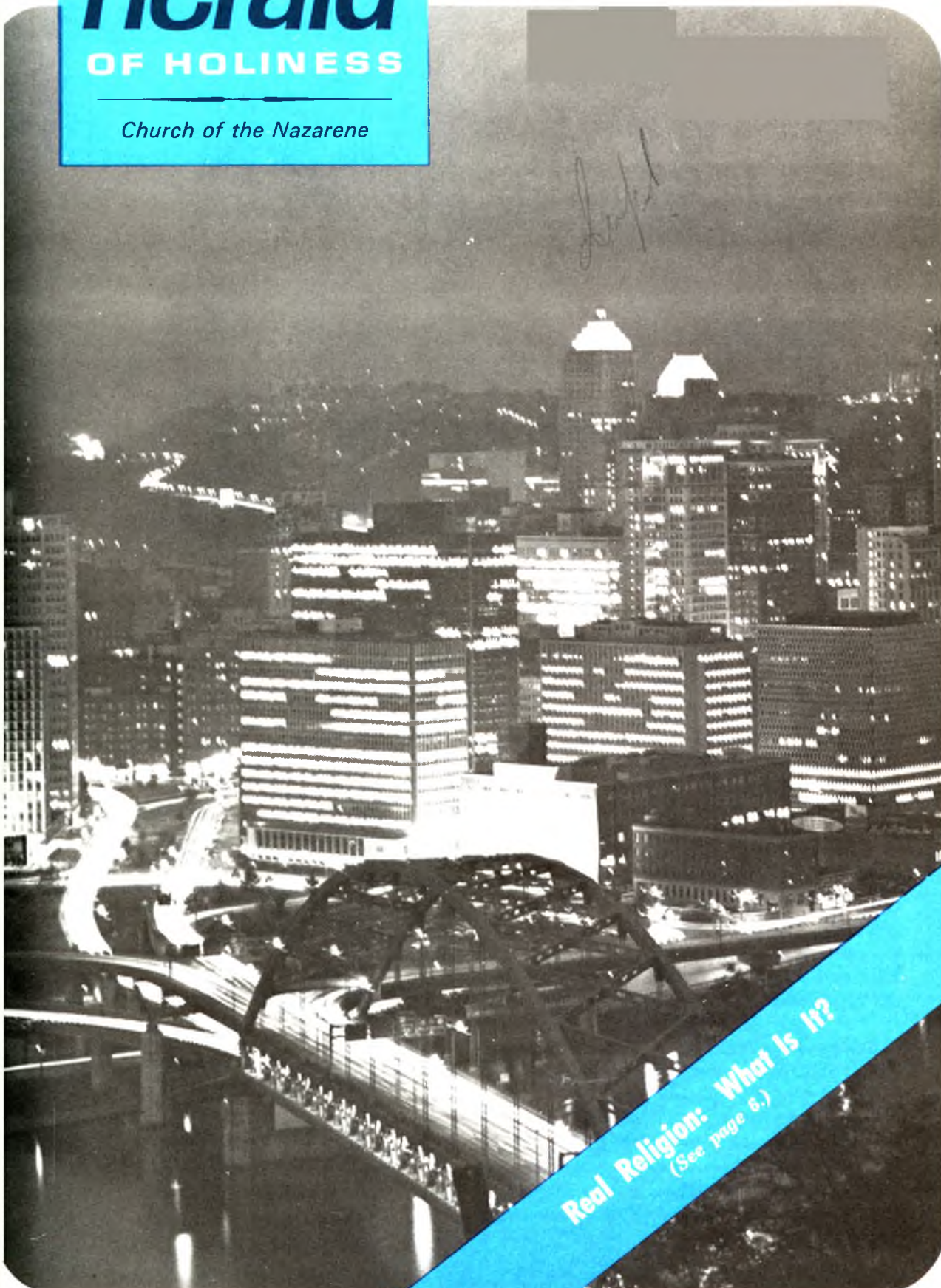
May 18, 1966

herald

OF HOLINESS

Church of the Nazarene

First Person Singular



Real Religion: What Is It?
(See Page 8.)

A Song in the Night

General
Superintendent
Powers



And at midnight Paul and Silas prayed, and sang praises unto God (Acts 16:25).

How attractive it is, that song in the night! At this season of the year when everyone is more or less weary of winter, how attractive it would be if the fragrance and beauty of spring could suddenly be made to appear in the midst of the frigid atmosphere of winter! This of course is impossible. But the flowers of God's grace do frequently appear in the most unlikely places. Environment is important but it is not omnipotent. God's grace is sufficient for victorious living in the midst of most depressing spiritual climates. The faith and prayers of a godly parent kept alive the confidence of Moses in his mother's God, so that when he came to make a personal choice he chose Jehovah, in spite of the paganism of the royal court in which he had been educated.

Paul and Silas, two faithful itinerant preachers, had not won a popularity contest, but rather found themselves in prison in what would naturally have been a most discouraging situation. But in spite of this, they had a

song at midnight. Only faith and grace can join hands and sing under such circumstances.

We are told that at the funeral of a well-known atheist the press reported, "There was no music." Infidelity, agnosticism, and unbelief of all kinds have no song in life's dark hours.

How different was a young wife and mother whose husband suddenly passed away leaving her with five young children! After the service she and the children found their place in the funeral car and then, without announcement or prompting, with a radiant face she began to sing, as the children joined in,

*"But until then my heart will go on
singing,
Until then with joy I'll carry on,
Until the day my eyes behold the city,
Until the day God calls me home."**

As I observed this with humbled heart, I thought, How real, how majestic, how beautiful, how inspiring is the song God gives His children in the night!

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What Is Prayer Worth



• By WENDELL WELLMAN

I RECENTLY READ this interesting statement: "Our prayer and God's mercy are like two buckets in a well. As the one ascends the other descends."

This assertion would be widely challenged today, even in the Church! There are many who hold that prayer is profitable, but insist that its value is subjective only. It is a good thing to pray, say these. Prayer will calm your nerves, enable you to face life with greater poise and confidence, even sleep better! Prayer then, according to this view, is at best a kind of psychological tranquilizer, barbiturate, or pep pill, depending on one's need at a given moment. It has no objective value.

But there is another view. It is well expressed in the words of the familiar motto, "Prayer Changes Things." Prayer has objective value. God hears. God answers.

ACTUALLY, PRAYER has both subjective and objective value. But

could it have *subjective* value for the person who doubts its *objective* worth? Can one find strength and power and poise through saying prayers while all the time he is saying to himself, in effect, *I'm only kidding myself. I'm supposed to be talking to God, but He doesn't really hear me. And if He does, He's far too occupied with other concerns to waste time with me?*

Intelligent people cannot successfully practice this kind of self-deception. If prayer is to be meaningful, we must believe that God does indeed hear us, and that He will indeed answer our prayers. We must believe, as did our forebears, that it is possible to *pray through*, to receive an assurance that our prayer is heard, and that it will be answered.

Jesus taught us to pray until we receive an answer. The story of the man asking bread from his neighbor at night was designed to teach this important lesson. The

story of the "importunate widow" emphasizes the same truth.

BUT HERE is *our* problem: We believe that prayer is valid. We believe God hears. We believe He answers. But we reluctantly admit that we are not too successful in our praying. Seldom do we really pray through. We can't point to very much that has been accomplished as a result of our prayers. We thrill to the stories about Praying Hyde and George Muller, but we're troubled by our own ineffectiveness in prayer.

What can we do about it? Can we become more effective in our praying? Can we learn to pray through with greater frequency?

I believe we can. Confessing my own need, I venture to suggest certain disciplines that I believe would be of benefit:

1. Make a thorough study of the model prayer Jesus gave His disciples. It is full of pertinent truth

for the man who would become an effective pray-er.

2. Study the scriptural teaching that relates to prayer. Find out what things hinder our prayers. Become a serious student of the subject of prayer. Talk to some successful pray-ers.

3. Establish definite prayer times. Daniel prayed three times a day. It was a fixed pattern in his life. We read of Peter and John that they went up to the Temple "... at the hour of prayer." We will never become effective in our prayer life if we pray only when the rare impulse strikes us.

THE LACK OF POWER in our lives and the lack of the Divine Presence in our churches are directly traceable to our ineffective prayer life. This weakness can be corrected. We can become men and women who pray "the effectual fervent prayer" that "availeth much." Let this be our goal!

About the Cover . . .

A revitalized Pittsburgh, reflected through new buildings and a maze of traffic arteries, winks through a murky evening. One of the nation's leading cities is rushing home to sit down to dinner and relax awhile before putting itself to bed. Seven Nazarene churches serve the metropolis.

The Pittsburgh District of the Church of the Nazarene is among the larger districts with 6,814 members in 97 churches. The district gave for all purposes \$1,055,000 in 1965. Sunday schools during the 1965 assembly year averaged 8,706 in attendance. The district office of Superintendent Robert I. Goslaw is at Butler, Pennsylvania, where the district campground is located.

—Managing Editor

HOLY FIRE!

• By C. EDWIN MURPHEY

CLOVIS CHAPPELL TELLS the story of "Uncle Joe," an avowed atheist. On Sundays, Uncle Joe would watch the worshipers pass his house on their way to church, but he never would join them. Then one day the church caught on fire, and he took his place in the ranks of the hastily organized "bucket brigade." When the fire was finally put out, the pastor of the church said to the old man, "Uncle Joe, I am amazed. This is the first time I have ever seen you at the church. How do you explain it?" The old man replied, "This is the first time your church has ever been on fire."

Holy fire is also attractive. It is, of course, not to be related to wildfire or fanaticism. It does not call for some prescribed outward demonstration. Holy fire is that which warms hearts, giving one compassion for the lost. It gives one the capacity to bear burdens and shed tears of concern for the wayward. It expresses itself in demonstrations of sacrificial love. It makes one unwilling to keep silence concerning the Saviour when a whole world of men needs to be saved.

HOLY FIRE DRIVES coldness and complacency from services of worship. It gives liberty and freedom in the Spirit. It makes real the presence of an unseen Guest. It makes obedience to the biblical admonition, "Let the redeemed of the Lord say so" (Psalms 107:2)—not burden but blessing, not uncertain but inevitable, both in the sanctuary and in the street. Holy fire is the love of God shed abroad in the human heart by the Holy Spirit.

On the other hand, coldness or lack of holy fire attracts no one either to God or to the church. Coldness is both the result of, and contributing factor to, further spiritual deadness. It is practical rebellion against Paul's admonition, "Be . . . fervent in spirit." It is that atmosphere which tends to destroy any existent spiritual life and makes impossible the inception or nurturing of other such life. Coldness results from the absence or lack of awareness of the real presence of God.

AN ARTICLE FROM the daily newspaper entitled "Fireman Stumped" might provide a clue to the church's failure to attract Uncle Joe prior to the fire. "It took two hours and seven cans of kerosene," the article read, "to get a fire going in a condemned house so the local firemen could practice latest fire techniques. 'It is difficult to get a fire going in an empty house,' according to the explanation of the assistant fire chief."

Spiritual emptiness likewise rules out the fire of God's love. It results in coldness. On the other hand, the fullness of God issues in holy fire. It manifests itself in life and love, in peace and joy, in praise and fruitfulness. In this light may we all pray: "Let my heart be warmed by Thy presence, O Christ, that in the power of Thy Spirit I may go forth to bless. Amen."

First Person Singular



• By DAVID L. FLETCHER

To think about self is human. Feeling concern for one's own needs, striving to satisfy one's own aspirations—such are the human element, and are not in themselves necessarily wrong.

But the Christian must evaluate carefully the degree of his self-regard. He must guard against becoming self-centered, lest at any time he might be tempted to seat himself upon the throne of his heart.

Some individuals live for no other purpose than to serve themselves and satiate their own sensuous desires. These men have become slaves to their own selfish greed, and as such cannot be free except through the power of the Holy Spirit.

True happiness cannot be found by living within the confines of our own lives, but real joy comes through the giving of ourselves—to God and to others.

Have you experienced the satisfaction of hearing a heartfelt thank-you from the lips of one whom you went out of your way to help? And have you felt the glow of a smile on the face of a child or a dear saint, a smile that you had a part in creating? If not, then you have missed one of the greatest thrills of a lifetime.

The error that people sometimes make lies in the mistaken concept that a man's life belongs to him alone, and that the way he lives it is strictly his own business. Nothing could be further from the truth, for every act, every decision, is bound to affect somebody (for good or bad) in a way we least expect.

The greatest man is not the one who sits in high places with lofty positions and imposing titles. He is not the man who is idolized by millions because of his attractive personality or exceptional talent. The greatest man is the one who serves God and others, who recognizes that his life is not his own, and who patterns his life daily after the humble Man of Galilee who was himself the greatest Servant of all.

And His Word teaches us that, if we are to become great, we must also become servants. Thus the grammar pattern must be completely reversed; "I" must become last. Then we can find happiness.



Real Religion: What Is It?

• By J. HARRISON HUDSON

Christianity must never lose sight of the practical application of truth. In his short letter James writes:

"Now what use is it, my brothers, for a man to say he 'has faith' if his actions do not correspond with it? Could that sort of faith save anyone's soul? If a fellow man or

woman has no clothes to wear and nothing to eat, and one of you say, 'Good luck to you, I hope you'll keep warm and find enough to eat,' and yet give them nothing to meet their physical needs, what on earth is the good of that?" (James 2: 14-16, *Phillips*)*

One of the greatest dangers in

evangelical Christianity is substituting pious words for practical deeds. It is one thing to be acquainted with the language, terms, and ritual of conservative Christianity. It is quite another to demonstrate practical holy living.

The most notable group in the New Testament for divorcing ec-

To be concerned only with the saving of one's soul is the most certain way to lose it

clesiastical piety from a practical concern were the Pharisees. Religious observance meant everything to them. They knew the law and obeyed it implicitly. An example of their rigorous attitude can be clearly seen in their criticism of Jesus for healing on the Sabbath.

So stringent were the rules governing Sabbath law that any work, even any attempt to heal the sick, was condemned as evil. The whole matter was carried to such ridiculous extremes that if a man carried enough ink to write two letters, or "food equal to a dried fig," he was guilty of working on the Sabbath.

When Jesus healed the paralytic on the Sabbath, it was a public demonstration of the priority of human need and suffering over ritual and law. He was aware that the pious Pharisees were watching, and that their reaction would be one of harsh criticism.

No one with a crying need ever appealed to Jesus in vain. His concern for men in need was greater than His respect for a piety confined to religious observances. To be sure, piety and religious observance are important in the life of a Christian; but there must ever be a correct perspective, for real religion is always practical in expression.

The Pharisees were also noted for their aloofness and self-righteousness, which issued in the rejection of the not-so-pious. They were appalled that Jesus mingled with "publicans and sinners," whom they considered untouchables. Smug and satisfied by their own goodness, they were ever ready to cast stones. They thanked God they were "not as other men."

The Church is not without groups and individuals still who share this holier-than-thou attitude. The Pharisees were simply concerned with saving their own souls, and this is true not only of those who have retreated behind the cloistered walls of a monastery,

but of those who through exclusivism have ignored human need.

To be concerned only with the saving of one's own soul is the most certain way to lose it. There is a sense in which the Christian must keep himself separate from the world, relative to sharing its desires or sin. But there is another sense in which the Christian must be very much in the world. Jesus did not remain on the Mount of Transfiguration. He was constantly involved with the people, healing the sick, feeding the hungry, and comforting the sad.

There is a righteousness which is repelling in its expression. There are Christians with a piety that is most unattractive. Theirs is a righteousness which lacks understanding and sympathy. It is censorious and rigid. None would dream of seeking their counsel or help. Such are most apt to have satisfying thoughts of their own piety.

A short time ago the writer had occasion to visit a Christian lady belonging to a very exclusive sect. A member of her family had been guilty of a breach of morality, and her attitude towards that unfortunate person was one of utter horror and contempt. With such an attitude there was little she could do to restore the fallen relative. She had confused a disgust for sin with a disgust for the one who had sinned.

Christians must avoid the danger of summing up the essence of religion in terms of church attend-

There are three important qualities evident in the Bereans (Acts 17:11) which should characterize every earnest Christian—an open mind to Scripture, persistent study of it, and a readiness to obey it. Let us daily find time to search the Scriptures. Let's make the Bible more than a table ornament in our homes and hide its truths in our hearts that we might not sin against God (Psalms 119:11).—Melvin McCullough.

ance, reading a chapter of the Bible daily, and spending hours in prayer. There are those in the Christian Church who pray well in public, but when the church organizes a program of visitation evangelism, or some attempt to reach the community, they are conspicuous by their absence.

Pious words may be cheap and easily uttered, but the nature of the Christian message calls for the practical expression of the faith. Such a responsibility always means involvement with human need and suffering.

No committed Christian would question the need and efficacy of prayer, but if the disciples had remained in the Upper Room, the Christian Church would never have been born. Like the Master, their piety was expressed not only in religious observances but by getting down to where men and women live.

Many may go through the motions of piety and from all observations their orthodoxy is beyond question. But if such ignore human need they have not begun to practice real religion and are hardly worthy of being considered disciples of Christ. An eminent writer quotes the Quaker poet Whittier:

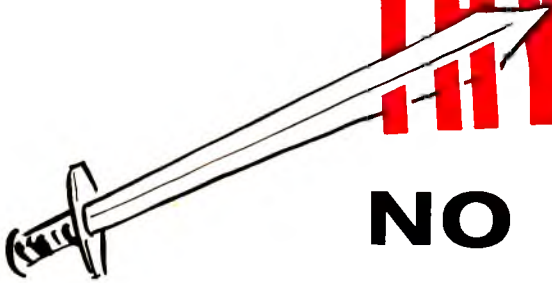
*O brother man, fold to thy
heart thy brother;
Where pity dwells, the peace
of God is there;
To worship rightly is to love
each other,
Each smile a hymn, each
kindly deed a prayer.*

*Follow with reverent steps the
great example
Of Him whose holy work
was doing good;
So shall the wide earth seem
our Father's temple,
Each loving life a psalm of
gratitude.*

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

DO

THYSELF



NO HARM

• By PAUL MARTIN

Why do men commit suicide? I'm sure there is no easy answer. But here is one reason: The devil has convinced them there is no hope. And when all the facts available are known, sometimes to our minds—so thoroughly trained in the scientific method to sort, to classify, to choose—life looks hopeless. It is vanity; all is vanity.

This is true of the Philippian jailer. Look at the facts: the prison has been wrecked by an earthquake, the cell doors are open; it is certain the prisoners have fled. Not just his job, but the keeper's life is at stake. Magistrates take dim views of keepers who can't keep. Surely he would die at the hands of the soldiers. He would be remembered as a dismal failure, a laughingstock to other keepers and to the free prisoners.

"Then why not take your own life before others get to it?" suggests the devil. And if this is the whole story, all the facts, he's right.

But there is more, much more. The devil has lied. With the same facts present, the same causes . . . the result is not as he has said. For by some wonderful, strange, heavenly intervention the prisoners

have not fled. Across the courtyard comes the voice of one he heard singing earlier. "Do thyself no harm: for we are all here."

I resist every attempt of the humanist, the materialist, and others to tell me that all the facts of life can be tabulated, arranged, and projected to determine pre-

analyst might predict. But God is still God. He is concerned for mankind, and what might appear inevitable could be averted.

"I cannot go on . . . these problems are too big. There is no hope . . . divorce, bankruptcy, and only ruin are ahead." Try God. He knows you, your bills, and your home better than you do. Let Him have you, your problems, your purse. See what God can do.

"I am so confused. I hear so many voices. Nothing seems to be right. I am a weary man in a sick world. Is God dead?" No, God lives. This is what He says to those who listen: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Faith in God will move mighty mountains. Faith in God will relieve the troubled heart. Faith in God will set the soul at peace.

I just want to say, Thank God, there is more in this world than computers, specimens, intelligence tests, radar, hidden persuaders, fluorine, or propaganda. God is here, and He will not fail!

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here" (Acts 16:27-28).

cisely what the outcome will be. For God lives! He loves. He forgives. He intervenes. He can untie impossible knots! "With men it is impossible, but not with God: for with God all things are possible" (Mark 10:27). It is never hopeless when God is near.

"We are on a collision course with China, an atomic war is just a mile ahead," a foreign-affairs

The Blessed Man

• By T. M. ANDERSON

The central theme of the first psalm is expressed in the word "blessed." This means a spiritual state of righteousness worked in one's heart by the power of the Lord and confirmed by His testimony.

Its direct effects are stated both negatively and positively: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

The inspired Psalmist gives the only true description of interior blessedness, declaring that he only is blessed whose delight is in the law of the Lord.

There is only one priceless pearl of innermost blessedness, and the man whose delight is in the law of the Lord has found it. The godly man lives, moves, and has his being in a realm of perpetual bliss utterly unknown to worldly-minded unbelievers.

Man is the only being in the Creator's boundless domain to whom "blessed" can be properly applied. All around the man and below him are creatures of a vast variety of structure and capacity. Yet not to a single one of this countless variety of creatures is the word "blessed" adapted. It cannot be said of them that their natures are capable of receiving the Crea-

tor's high honor and heartfelt pleasure expressed in the words, "Blessed is the man."

This heavenly state of inner delight cannot be understood except in connection with an epochal experience. This blessing of innermost satisfaction is the portion of the man who, having obtained complete cleansing from indwelling sin, finds the settled state of innermost quietness in a very eminent experience of entire sanctification.

The blessed man bows in submission to the Lord with a holy solemnity that keeps his mind and heart in the depth of humility. He testifies to the Lord's peculiar manifestations of pleasure when his heart is enlarged in the full enjoyment of union with Him.

There is a real sense in which the blessed man has suffered the loss of all things in order to have unbroken fellowship with the infinite God. In God's immensity man finds

the Heaven-given happiness of life's fullness forevermore.

This righteous man knows but one supreme object, and that is the Lord; and has but one excelling pleasure, and that is love. He not only has an awareness of his love for the Lord, but he has an inner consciousness that the Lord loves him in return.

"He brought me to the banqueting house, and his banner over me was love (Song of Solomon 2:4). "My beloved is mine, and I am his" (v. 16). These heartwarming words reveal an enjoyable condition of inward blessedness, a season of special soul-felt delight, a foretaste of heaven, and a foregleam of eternal glory.

The profound secret of this blissful state of Christian experience is disclosed in the words, "We which have believed do enter into rest" (Hebrews 4:3).



Editorially Speaking

● By W. T. PURKISER

The Living God

Few religious furors in recent years have reached the pitch caused by the claim of a few radical American theologians that God is dead. It reminds one of the saying so dear to the hearts of Scottish theologians: "Theology is constructed in Germany, corrected in Scotland, and corrupted in America!"

It would seem that magazine and newspaper writers have made about all the mileage possible out of this theme. But the articles continue to pour out, and paper by the ream is used to condemn, explain, or defend these "new" ideas.

With our modern love for alphabetical abbreviations, someone has even come up with the idea that the "death of God" theory is the "D-O-G" theology. The signs are that it may be around for quite a while.

One of the problems, of course, is knowing just what these men are trying to say. If they are only trying to say that the shallow ideas about God some people have had are now dead, this is both true and insignificant. If, as seems more likely, they are trying to say that God has ceased to be a genuine option for faith and that we must now become "Christian atheists," then they are just exactly as wrong as it is possible to be.

FOR ONE THING, "Christian atheism" is a complete and hopeless contradiction in terms. It makes about as much sense as a straight curve, a square circle, or a heavenly devil.

If there is anything certain about Christ, it is the fact that He lived His whole life in conscious fellowship with the living God, who is His Father. So real was this fellowship that His followers came to call the Creator and Ruler of the universe simply "the God and Father of our Lord Jesus Christ."

The first recorded words of the Saviour were, "How is it that ye sought me? wist ye not that I must be about my Father's business?" His last words on the Cross were, "Father, into thy hands I commend my spirit."

His entire life before the beginning of His public ministry was summarized in the words, "And Jesus increased in wisdom and stature, and in favour with God and man." His ministry began with the voice from heaven, "This is my beloved Son, in whom I am well pleased."

Over and over we read it: "My Father worketh hitherto, and I work"; "I seek not mine own will, but the will of the Father which hath sent me"; "I am come in my Father's name"; "My Father giveth you the true bread from heaven"; "No man can come unto me, except it were given unto him of my Father"; "He that hath seen me hath seen the Father."

The D-O-G theologians profess high confidence in the ethics of Jesus. But it is quite impossible to accept the ethics of Jesus and reject His theology, just as it is quite impossible to enjoy the fruit and destroy the tree.

Although he wrote long before these new ideas were publicized, Dag Hammarskjold put it well when he said, "God does not die on that day we cease to believe in a personal deity, but we die on that day when for us life is no longer shot through with the ever-radiating splendor of miracles from sources beyond the reach of reason."

That a death has taken place we may well admit. But it is the death of faith, and hope, and finally love—not the death of God. As Max Warren wrote: "False ideas of God can be corrected. It is much more difficult to correct no idea of God. That is the dilemma we confront as we meet Western man, and as to an increasing extent in Asia and Africa we face 'Westernized man,' the man who, to quote Toynbee, has taken the husk of Western civilization and rejected its kernel."

IT ALL STEMS BACK to a faith too small for the greater demands of these crisis times. Half-hearted belief in a little God will never do for days like ours.

The late Samuel M. Shoemaker tells of an experience he had as a young man. He listened to Henry Norris Russell, an outstanding astronomer and a profound Christian believer, describe the size of the universe.

Dr. Russell spoke of the speed of light, traveling 186,342 miles per second through space, and taking a million years to reach the earth from distant galaxies. The vast reach of creation is almost beyond the power of the mind to grasp.

At that time, Shoemaker said he was reaching out for divine guidance in the daily decisions of life, unsure of the leading of the Lord. He talked with Russell after the lecture.

"How on earth can a God big enough to create

and control such a universe have any time left for the details of my one human existence?" he asked.

Dr. Russell's reply was: "The trouble with your infinite God is that He is not nearly infinite enough. Since God is really infinite He can dispatch the affairs of this universe in the twinkling of an eye, and then have all the time in the world left for you."

What we need to say to those whose God has died is expressed in the title of J. B. Phillips' classic little volume, *Your God Is Too Small*. They just haven't yet found the God of the Bible, described thirty times in its pages as "the living God."

The God of Scripture is Life and cannot die. The gods of men are dead and cannot live.

Over two years ago Langdon Gilkey, a scholar not especially noted for his fundamentalism, wrote: "The seeming irrelevance of God to our time and the corresponding feelings of emptiness concerning Him are no proof either that He is in fact dead or that we do not need Him, despite our good opinions of ourselves. The salvation of a church that has almost lost its Lord lies not in forgetting Him, but in finding Him again in its life."

God is neither "Lord emeritus" nor "the honorary President of the Universe." He is the Lord of all, Creator, Sustainer, and Judge. "The God and Father of our Lord Jesus Christ" is indeed and in truth "the living God."

Mountain-Climbing over Molehills

Someone commented to the effect that "ulcers are what you get from mountain-climbing over molehills." The practice of making mountains out of molehills has been with us a long time.

Life does have its mountains. The only way over is to climb. But no one can long survive spiritually who forces himself to labor over the molehills as he should on the mountainside.

There are those who make mountains out of the molehills of inconsistency they see in others. Many a sinner has excused his rebellion against God on the basis of some flaw, real or imagined, which he has detected in a church member. As Wyn Blair Sutphin put it, "Most people ride to Hell on little horses, and go down the avenues of small distractions."

There are others who practice mountain-climbing over the molehills of incidentals. Wisdom in life demands that we distinguish the essential from the marginal. In any area there are those elements or aspects that make up the essential nature of the real or genuine. Then there are also those elements or aspects that may or may not be present without making any vital difference.

What we call common sense tells us that a

home may be built of logs, or frame and lath and plaster, or cement blocks, or some new type of synthetic material—and still be no more or no less a home. The essential is the shelter and security and love the home provides. What it is built of or the color it is painted is quite incidental.

Yet sometimes common sense fails us when we turn to the realm of religious faith. Religion is defined by some in terms of the bonnets or the horse and buggy or the particular diet one does or does not wear or drive or eat. It is defined by others in terms of the form of worship, the mode of baptism, the day of the week, or what have you.

But all of these accompaniments of religious expression are incidentals. The molehill becomes a mountain when the incidental is regarded as the essential.

MOLEHILLS GROW INTO MOUNTAINS when we give them undue attention. Food and raiment and shelter are necessary to life in such a world as ours. But Jesus warned against taking anxious thought for these things in relation to the future. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," He said.

Molehills grow into mountains when we lack perspective. Far too many of us spend far too much time in concerns that won't matter at all in just a few days, or weeks, or years.

The sun is a great burning ball of fire 864,000 miles through from one side to the other. It is a mass 332,000 times greater than our entire earth. Without its light and energy, this speck of dirt and rock on which we live would be black and dead. Yet a two-bit piece, just a quarter of a dollar, can completely cover the sun when we hold it six inches from the eye.

Sometimes God has to destroy our molehills in order that we may scale to the tops of the mountains. We spend so much time mountain-climbing on molehills that we neglect the towering heights.

William Davies relates that not far from his home in Wales there is an old Norman castle known as Castell Dinefwr. He says: "In summer when the trees which surround it are in full leaf, the castle is hidden: it can be seen only in glimpses. But when winter comes, and the trees have lost their foliage, the castle walls stand forth in the stark clarity of their ancient splendor. The living of our days has been wintry," he concludes, but it may have helped us to see with new awareness what is essential in our lives.

Molehills don't matter much to mountain-climbers. When we set our faces to scale the heights God has set before us, the molehills will pretty much take care of themselves.

**Con:
TV Today**

Goody for Milo L. Arnold's challenging article in the February 2 issue of the *Herald*, exposing the menace of the uncontrolled giant in the parlor!

However, if all families who view TV scenes incompatible with the high standards of Bible teaching decided to "sell their TV sets—cheap," they couldn't even give them away. For there probably would be a train load of TV's available for each prospective purchaser.

"To throw the TV set out the door" is not only "the easy way to control it," as Brother Arnold's fine article stated, but perhaps the only 100 percent sure way, especially where children are involved.

In one respect, at least, TV is like a Communist. You can scarcely trust one from one moment to the next. I have watched numerous showings change from a harmless to a harmful scene before one could hardly bat an eye, let alone walk across the room and turn a knob.

True, this is penetration without permission. A surprise attack! An ambush! But the enemy is an expert at this. And this is one of his chief tactics in his every realm of conquest. So, for my part, until TV increases considerably percentagewise in programs which are spiritually, morally, and/or culturally constructive (if it ever does), I feel that our home can keep Christ at the center better without TV than with it. For Christ is our gracious, unseen Guest and Guardian of the home.

LESLIE WOOTEN
Illinois

**Pro:
Bible in Public Schools**

I wish to highly commend the article in the *Herald* (March 23, 1966) entitled "The Bible Can Be Taught in the Public Schools." If a lot of preachers and others had read and studied the Supreme Court decision instead of using it as an excuse to criticize the court and the government, they would have discovered this fact a long time ago.

I am opposed for many reasons to the teaching of religion in the public schools; one is that I believe that it is the job of the home and the church. I am highly in favor of teaching the Bible in the public schools by well-

trained teachers as a regular school subject to those who desire to take the study. . . .

I hope you will continue to print these articles concerning vital subjects affecting our everyday life, even in the face of the criticism you will get from some sources.

THOMAS G. CARSON
North Carolina

**Pro:
Marriage Article**

This is especially to thank you for publishing the article by Norman Mac Farlane ("What Has Gone Wrong with Marriage?") in March 16 issue of the *Herald of Holiness*.

It would be good to have that article used in youth group meetings everywhere.

It is written in such an interesting way!

MRS. ALMA WONCH
California

**Con: "Deaths . . .
Births . . . Marriages"**

. . . No doubt some are interested in the "deaths . . . births . . . marriages . . . adoptions" but unless these people are well-known throughout our general church they should not be listed, in our opinion. We'd like to see this space used differently.

We like the questions—the letters—and are only interested in seeing that our paper be of the most good for all who read it, by habit or chance.

ELBERTA S. PHILLIPS
Pennsylvania

**Church Chuckles
by Cartwright**



"Be back in a minute, Nurse. I want to enroll them in our church's Cradle Roll!"

The Book Corner

**PRACTICAL PROBLEMS
OF THE CHRISTIAN LIFE**

By Delbert R. Gish. Kansas City, Mo.: Beacon Hill Press. 88 pages, cloth, \$1.50.

Dr. Delbert R. Gish is registrar and professor of philosophy of religion and Christian ethics at Nazarene Theological Seminary. His extensive technical knowledge of the field of ethics is matched by an exemplary life which truly reflects the principles he enunciates in this book.

In a world in which lines between right and wrong are badly blurred, Christian ethics can also become ill-defined. The author points out clearly that Christian experience and Christian conduct, though inseparable, are quite different. One is crisis, the other a matter of growth and development. In increasing measure we must reflect in outer conduct the high profession of grace within.

This book warns against the danger of rationalizing our conduct and of watching the lives of others. The former leads to carelessness and the latter to disillusionment. In a sane and sympathetic fashion the author deals with the many facets of Christian conduct and presents a pattern of life that is both personally satisfying and glorifying to God.—*J. Fred Parker.*

THE SPIRIT IN REDEMPTION

By George Shaw. Cincinnati: Jennings and Graham, 1910; reprinted by Paul Finch, 1965. 414 pages, paper, \$2.00.

George Shaw was dean of the School of Theology, Central Holiness University. His book contains twenty-seven chapters, each dealing with some vital aspect of the work of the Holy Spirit in the plan of salvation and continuing through the life of holiness.

There are chapters on the witness of the Spirit, the Spirit's work in temptation, spiritual progress, prayer, preaching. There's a chapter on the fruit of the Spirit, and one on the gifts of the Spirit.


There are aspects of the Holy Spirit's office work set forth and explained in this book that, to our knowledge, are not found elsewhere.—*William M. Greathouse.*

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.





A Story-Note from.....

Hi,



When you want to play with your friend's , you ask your friend, don't you?

You ask the owner for whatever you may want.

Jesus taught us to ask our Heavenly Father for our daily . This means the food we eat and other needs for living like , , .

Did you remember that all things in heaven and in earth are His? Read Psalms 24:1-2. He is the Owner.

When you  to ask, remember to be thankful for all you have.

Love, *Gloria* 

"Give us this day our daily bread" (Matthew 6:11).



BLACKWELL (OKLA.) FIRST Church was dedicated by General Superintendent George Coulter recently. The plant, which will accommodate 400 persons at full capacity, was built at a cost of \$47,000. Rev. E. Roy Darden is pastor.

Chaplain Retires After Twenty Years

Lieutenant Colonel Everett D. Penrod, an air force chaplain for more than twenty years, has retired from the service following his third tour of duty at Norton AFB, California.

His duties as chaplain have taken him throughout the world. Born in Indiana, Chaplain Penrod has spent most of his life in California. A graduate of Pasadena College, he entered the military chaplaincy in 1943, and was overseas in less than six months. After VE day, Chaplain Penrod returned to the U.S. to train for Pacific duty.



Chaplain Penrod

He pastored a short time before returning to the service during the Korean War. He has since been active in training the chaplaincy through a variety of assignments.

He has been named "Outstanding Clergyman Alumni of the Year" by Pasadena College, the first military chaplain to receive the award.

Some of his time now will be devoted to evangelistic efforts, in which, according to the Nazarene Servicemen's secretary, Paul Skiles, he is very effective.

Students Visit Missionaries

Retired Missionaries spoke recently to twenty-five Pasadena College Missionary Crusaders when the students, with Dr. Jean Williams, adviser, visited the Casa Robles, California, retirement home.

Among the group which greeted the students were Dr. Louis R. Chapman, N.W.M.S. president emeritus, and Dr. A. E. Sanner, manager of the retirement home. The missionaries performed a humorous skit about baptism in Africa.

Of Area Interest

Dr. E. E. Grosse, superintendent of the Washington District, announced recently that the Fawn Grove, Pennsylvania, church, organized April 3, is the fourth organization this assembly year. Rev. Charles Kohr was appointed temporary pastor. In his announcement Dr. Grosse said a Negro church at Dover, Delaware, would be organized May 2.

First services in the new church at Lebanon, Indiana, were held March 20, according to Pastor Ralph Price. Formal dedication services will be held this month. The present structure, an educational wing, is the first of two units to be constructed.

Rev. John R. Fergus, pastor of the El Sobrante, California, church, has received fifteen persons into the church by profession of faith during the 1965-66 assembly year.

Dr. David Hynd, missionary doctor in Swaziland, was the recipient of a



RENO, NEVADA, Nazarenes, with their pastor, Rev. Robert Ulrich, are pictured after filming a thirty-minute television program at a Reno television station. First Church there is asked to produce a program once every three months. Left to right are Rae Elaine Loring, Dick Johnson, Maybelle Howard, Ulrich, and Nancy Carter.

1964 Volkswagen bus, a gift from the Newport, Vermont, church. The bus was formerly used to bring Sunday school pupils to church. Rev. Byron Maybury is pastor.

Bethany Budget Up But No Tuition Hike

Bethany Nazarene College president, Dr. Roy H. Cantrell, recommended to trustees March 2 a record operating budget of \$1.72 million, an increase of more than \$200,000 over the year before, but added that he anticipates no increase in school costs for the coming year.

The board accepted his recommendation, and also approved the hiring of six new staff members.

Cantrell outlined construction needs which included a new science hall and enlarging or renovating five present buildings.

Tuition, meals, and room costs now total about \$625 per semester. The increased budget, according to the president's report, is expected to be met through student body growth, increased aid from Nazarene churches, and special gifts.

The enrollment at Bethany Nazarene College is about 1,700, largest among Nazarene colleges.

The new staff appointments include Harry Macrory, assistant to the president for foundations and grants; Rev. Irwin Harris, who will seek special endowments and assist persons in estate planning; Dr. Lloyd Taylor, formerly of Eastern Nazarene College, to teach chemistry; Gerard Reed, who will receive the Ph.D. degree in history this summer, to teach history; and Miss Joyce Cox and Mrs. Elfrieda Hanna, to join the library staff.

Moving Missionaries

Rev. John H. Holstead is the new superintendent of our work in Taiwan. His address is P.O. Box 802, Taipei, Taiwan, Republic of China.

The new address for Rev. and Mrs. Cleve James is DL-2, Villa Fontana, Carolina, Puerto Rico 00630.

Miss Agnes Willox has a new address in British Honduras. It is Holland Memorial Clinic, Benoue Viejo, British Honduras, Central America.

Rev. and Mrs. Robert Perry's address is now C.P. 410, Lourenco Marques, Mozambique, Africa.

Rev. and Mrs. Thomas Ainscough have returned from furlough. Their address is Donata Alvarez 884, Buenos Aires, Argentina.

Rev. and Mrs. Paul Andrus are in Bolivia for their first term. Their address is Casilla 1056, La Paz, Bolivia, South America.

Rev. and Mrs. Norman Howerton in Argentina have a new address. It is Cristobal Colon 930, San Jose de Guaymallen, Mendoza, Argentina.

Miss Mary Wallace has returned to Nicaragua. Her address is Apartado 387, Rivas, Nicaragua, Central America.

Miss Dorothy Bevell is on furlough from

Swaziland. Her address is c/o Mr. R. A. Beville, Route 2, Searcy, Arkansas.

Rev. and Mrs. Ralph Cook are in Kansas City en route to Jamaica.

Rev. and Mrs. Chester Naramor have gone to Chile for their first term as missionaries. Their address: Casilla 368, Arica, Chile, South America.

Rev. and Mrs. Russell Birchard are with relatives in Michigan for a period of time while Brother Birchard is recovering from a recent illness. He is regaining his strength rapidly and should soon be fully recovered.

Rev. and Mrs. Leon Osborn are returning from Taiwan. Their address will be 6355 North Oak Avenue, Temple City, California.

Rev. and Mrs. Harry Wiese have arrived home from Taiwan on furlough. Their address is 1640 Brigdon Road, Pasadena, California 91104.

Rev. and Mrs. Ernest Eades are spending a few months with relatives in North Ireland before returning to Cape Verde in July, 1966. Their temporary address is 61 Gilnahirk Road, Cherry Valley, Belfast 5, No. Ireland.

Rev. and Mrs. John Cochran are home on furlough from Argentina. Their address is 152½ Lexington Avenue, Mansfield, Ohio.

Miss Mabel Tustin is home on furlough from Africa. Her present address is c/o Mr. Paul Cole, 6303 No. Wabash Drive, Kansas City, Missouri.

Miss Sylvia Schriber is on furlough from Nicaragua. Her address is 8642 Cherry Lane, Alta Loma, California.

Miss Avinell McNabb has returned to Swaziland. Her address is Box 14, Manzini, Swaziland, South Africa.

Coulter, Hance Speak At Church Anniversary

Dr. George Coulter, general superintendent, and Dr. Ray Hance, Kansas District superintendent, were among special speakers February 13 at the fiftieth anniversary of the Bethel, Kansas, church.

Services were held throughout the day, along with a basket dinner. Dr. Harold Hoyt, former pastor, was also present.

Two charter members were present. They are Mrs. Will Aller and her son, Ralph. The church was organized in February, 1916, in a schoolhouse near the present site.

Rev. E. R. Houston, Jr., is the present pastor.

Missionaries Speak

Three missionaries and the office editor of the *Other Sheep* were speakers recently at the fourth annual missionary convention held on the campus of Trevecca Nazarene College.

Dr. Samuel Hynd, resident physician of the Raleigh Fitkin Memorial Hospital in Swaziland, South Africa; Miss Jean Darling, missionary nurse in India; and Rev. Donald Owens, Korea field superintendent, were the missionary speakers. Miss Helen Temple, *Other Sheep* office editor, also spoke.

The convention was sponsored by the Trevecca Missionary Fellowship.



OUTLINING THE SALES PROGRAM for the 1966 district assembly season, Publishing House Manager M. A. Lunn explains a new music package during a recent sales conference to persons who will be representing the Publishing House this summer. About 25 persons attended the conference, and more than 100 were present for a luncheon at which the new book program was announced.

People in the News

Rev. and Mrs. Frank A. Neufeld, Newhall, California, recently celebrated their fiftieth wedding anniversary, and in recognition of their service a Sunday school wing of the Newhall church was named "Neufeld Hall." Neufeld is an ordained elder, and Mrs. Neufeld a consecrated deaconess.

Rev. and Mrs. C. K. Dillman celebrated, April 17, their fiftieth wedding anniversary with a celebration at Bourbonnais (Illinois) College Church. Rev. Dillman, eighty, retired last year from the Chicago Central District.

Mr. Carson Tudor received recently his twenty-ninth-year Sunday school pin, indicating faithful attendance at the Monterey, Tennessee, church. Sunday School Superintendent Tommy Buttram presented the pin. Rev. Eugene Campbell is pastor.

Mr. and Mrs. Oliver Millard, Ottumwa, Iowa, celebrated, April 3, their fiftieth wedding anniversary. The couple has been active in the Ottumwa church for sixteen years.

Rev. and Mrs. Nathan Essley celebrated, April 4, their sixty-eighth wedding anniversary at Van Nuys, California.

Miss Daisy Lineback, Frankfort, Indiana, was recently honored in service at First Church there, and was feted in the home of friends on the occasion of her ninetieth birthday.

Speak to Joplin Pastors

General Superintendent G. B. Williamson and Rev. Paul Sodowsky, office manager of the Department of Ministerial Benevolence, spoke recently to Joplin District pastors during their annual midyear convention in Springfield, Missouri.

Dr. Roy H. Cantrell, president of Bethany Nazarene College, was also present. Papers were given by pastors on different phases of the ministry.

JOPLIN V.B.S. WORKSHOP

Rev. Marion McKellips, pastor at Mountain Grove, Missouri, directed the Joplin District vacation Bible school workshop, March 26, in Carthage, Missouri. Departmental classes were held for each group. Rev. M. F. Eudaley, Springfield, Missouri, pastor, is district church schools chairman.

WEST VIRGINIA CHURCH STARTED

Dr. H. Harvey Hendershot, West Virginia District superintendent, recently organized the Scott Depot church with eleven charter members, and appointed Rev. Homer Estes, a local preacher, as pastor.

Property has been purchased for the construction of a building, and the congregation is temporarily worshipping in an elementary school.

Other recent organizations: Lake Grove, Oregon, February 27, 1966. Rev. Forrest Hill, pastor.—W. D. McGraw, district superintendent.

Hooversville, Pennsylvania, February 26, 1966. Rev. Dwight Buchanan, pastor.—Robert I. Goslaw, district superintendent. Longmont, Colorado, January 30, 1966.—E. L. Cornelison, district superintendent.



ON NAVY CRUISE, Rev. Dean Baldwin, superintendent of the Joplin District, listens to a former Bethany Nazarene College classmate, Commander H. W. Stroman, the senior chaplain aboard the U.S.S. "Constitution" in the Pacific. Baldwin was one of sixteen civilians selected for the orientation cruise. He spoke during a chapel service during the five-day trip.

Henry Speaks at Ohio State

Dr. Carl F. H. Henry, editor of *Christianity Today*, spoke recently to more than 500 persons at Ohio State University on the "new birth, and how it would change man's life completely," according to a report of Rev. Miles Simmons, pastor of Columbus (Ohio) First Church.

The occasion was a prayer breakfast at which university administrators and students testified to how Christ had changed their lives.

The breakfast closed a week of witnessing work on the campus, directed by Campus Crusade, an organization devoted to the evangelization of university students. The group met daily in First Church for their training and sharing periods, Simmons said.

Latin Churches on Roll

Rev. Everette Howard, Central Latin-American District superintendent, reported that fourteen of twenty-five churches on the district received Evangelistic Honor Roll Certificates at the recent district assembly.

A total of 172 Nazarenes were received by profession of faith during the past assembly year.

The churches and pastors receiving the award are:

Abernathy, Texas, Agustin Cerda; Abilene, Texas, Santos De Leon; Colorado Springs, Colorado, Martin Hernandez; Corpus Christi, Texas, Juan Vergara; Fort Worth, Texas, Samuel Picazo; Harlingen, Texas, Jose Carillo; Kansas City, Kansas, Oziel Flores; Lamesa, Texas, Leo Flores; Laredo, Texas, Armando Rodriguez; Odessa, Texas, Alejandro Sandoval; Columbia Heights, Texas, Joaquin Torres; Mistletoe, Texas, Carlos Stopani; Palm Heights, Texas, Jose Cardona; San Benito, Texas, Hector Raygoza.

Deaths

MRS. RUTH BOGGS, sixty-seven, died about January 5 in Everts, Kentucky. She was the oldest charter member of the Everts church. Rev. Alvin Boggs and Rev. John Stewart officiated at funeral services. She is survived by her husband, Chester; two daughters, Mrs. Reba Daugherty and Mrs. Mabel Barnes; one brother; five grandchildren; and five great-grandchildren.

MISS MARY E. THOMAS died April 2 in Pasadena, California. Rev. Earl Lee, Rev. H. B. Wallin, and Mrs. Bertha Schwab conducted funeral services. She is survived by one brother and two sisters.

EVA DELLA HEATH, eighty-one, died March 25 in an Ithaca, New York, hospital. Rev. Frank Heberle and Rev. Marion Walchle conducted funeral services. She is survived by her husband, Floyd, eight children, twenty-four grandchildren, twenty-one great-grandchildren, one sister, and one brother.

JIMMIE LORENE ELLIS, sixteen, died March 13 in her family home in Mount Hebron, California, as a result of a gland tumor. Rev. Woodie Williamson officiated at funeral services. She is survived by

her parents, Mr. and Mrs. James D. Ellis; one sister; three brothers; maternal grandparents, Rev. and Mrs. C. F. Sanders; paternal grandparents, Mr. and Mrs. J. S. Ellis; and one great-grandparent.

HOLLIS HANN, thirty-eight, died March 20 in Yucca Valley, California, from injuries suffered in an automobile accident. Rev. Roy Smith and Rev. Don Redmond conducted funeral services. He is survived by his wife, Patience Ruth; five sons, Guy Gary, Graig, Glenn, and Garen; his parents; and one sister.

CHARLES OMER BIRD, eighty-seven, died recently at his home in Frankfort, Indiana. Funeral services were held by Rev. Nathan Adams. He is survived by his wife, Ora Alice, two daughters, five grandchildren, and seven great-grandchildren.

O. WINFRED LEWIS died January 21 from a heart attack in a Floydada, Texas, hospital. He was Sunday school superintendent of the Floydada church. He is survived by his wife.

MRS. NELLIE PEARL PERKINS, sixty-eight, died April 11 in Austin, Texas. She is survived by her husband, one daughter, Mrs. W. A. Russell, five grandchildren, her mother, one sister, and one brother.

ANNA UEHLEIN, sixty-four, died April 7 in Cincinnati, Ohio. Rev. Curtis G. Coburn conducted funeral services. She is survived by her husband, Charles; two sons, James and John; and one daughter, Marion Sorrell.

REV. THERON BURTON GRAY, fifty-five, died March 26 as a result of injuries sustained in an automobile accident in Wichita, Kansas. Funeral services were conducted by Rev. C. Marselle Knight. He is survived by his wife, two sons, Burton and Mervin, and one sister.

MRS. CORA M. COOK, ninety-two, died March 27 in Seattle, Washington. Funeral services were conducted by Rev. Mark Smith, Dr. Leslie Parrott, and Dr. W. D. McGraw. She is survived by four sons, William, Rollin, Arthur, and Ralph. Rev. Ralph Cook is missionary to Jamaica. Among surviving grandchildren is Rev. Franklin Cook of the World Missions Department.

Announcements

EVANGELIST'S OPEN DATES

James and Ruth Ford, Rt. 8, Box 677, Indianapolis, Indiana 46231. One in May, one in June, all of July, and some time in August and September.

Bender Evangelistic Party, P.O. Box 8635, Tampa, Florida 33604. May 26 to June 5.

Charles H. Lipker, Route 1, Alvada, Ohio 44802. November and December of 1966.



MUSIC COMMISSION, during an informal moment at their meeting with music faculties of our colleges. Left to right: Professor Lester Dunn, Bethany; Professor Harrell Lucky, Bethany; Dr. John Knight, Trevecca; Rev. Wendell Wellman; Dr. Leslie Parrott; Professor Olive Marple, Eastern Nazarene College; Professor Audrey Darling, Canadian Nazarene College; Professor Curtis Brady, Olivet; Professor Chester Crill, Pasadena; Dr. R. T. Williams; Dr. Hugh C. Benner, General Superintendent; Professor Robert Brown, Eastern Nazarene College; Professor Marvin Bloomquist, Northwest Nazarene College; M. A. (Bud) Lunn

"Showers of Blessing" Program Schedule

May 22—"Why Aren't You a Christian?" (Part I), by Russell V. DeLong

May 29—"Why Aren't You a Christian?" (Part II), by Russell V. DeLong

NEW "SHOWERS OF BLESSING" OUTLETS		
KLYN-FM	Lynden, Washington	106.5 meg. 9:30 p.m. Saturday
KTXJ	Jasper, Texas	1350 kc. 9:00 a.m. Sunday
WTYC	Rock Hill, South Carolina	1150 kc. 12:15 p.m. Sunday
WRJN	Racine, Wisconsin	1400 kc. 10:15 p.m. Sunday
WRJN-FM	Racine, Wisconsin	100.7 meg. 10:15 p.m. Sunday

Charles Ed. and Normadene Nelson, P.O. Box 241, Rogers, Arkansas 72756. Some open time in June, July, and August.

Asa Sparks, 68 Lester Ave., Nashville, Tennessee 37210. Some open dates in June, July, and August.

MARRIAGES

Miss Shirley Jean Middleton and Mr. Douglas Arthur Schmidt, on April 1, at Pasadena, California.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend for a talented Indiana University student who must settle it with God now —atheistic teaching has been a hindrance and he needs help.

Nazarene Camps

June 6 to 12, Kansas City District, at the District Center, 7600 Antioch Road, Overland Park, Kansas. Workers: Rev. C. Hastings Smith, Rev. Paul Martin, Singer James Bohi. Rev. Wilson H. Lanpher, district superintendent.

June 20 to 26, Nebraska District camp and assembly; all evening services and all day Sunday at campgrounds, S.E. Kearney, Nebraska. Workers: Rev. Paul McGrady, Rev. Bill Sullivan; the Jantzes, song evangelists; and Missionary Jean Darling. Dr. Whitcomb Harding, district superintendent.

July 1 to 10, New England District, at Nazarene Campgrounds on Route 28 (15 miles north of Boston), North Reading, Massachusetts. Workers: Dr. T. E. Martin, Rev. C. Neal Hutchinson, Rev. James E. Baker, Singer Paul W. McInnis. Rev. Fletcher Spruce, district superintendent.

July 2 to 10, Albany District, at District Center, Brooktondale, New York (eight miles north of Ithaca, Route 79, then Rt. 330 to White Church Road). Workers: Rev. James Hunton, Rev. Fred Thomas, Singer Jack Bierce, Missionary David Browning. Rev. Kenneth Pearsall, district superintendent.

July 3 to 10, Chicago Central District, at Chalfant Hall on campus of Olivet Nazarene College. Workers: Rev. George Gardner, Singer De Verne Mullen. Dr. Mark R. Moore, district superintendent.

July 4 to 10, South Carolina District, at Nazarene Campground, Batesburg, South Carolina, on State Route 391. Workers: Dr. Russell V. DeLong, Rev. Paul McGrady, and Singers Ralph and Joann Dunmire. Dr. Otto Stucki, district superintendent.

District Assembly Information

FLORIDA, May 23 and 24, New Everglades Hotel, on Biscayne Bay, Miami, Florida. Pastor C. B. Nixon. General Superintendent Young. (N.W.M.S. convention, May 21; N.Y.P.S. convention, May 21; S.S. convention, May 21.)

ABILENE, May 25 and 26, San Jacinto Church, 411 Alabama, Amarillo, Texas 79106. Pastor Robert Green. General Superintendent Williamson. (N.W.M.S. convention, May 24; S.S. convention, May 23.)

SOUTHERN CALIFORNIA, May 25 to 27, Riverside Memorial Auditorium, Third and Lime, Riverside, California. Pastor Arnold Carlson. General Superintendent Lewis. (N.W.M.S. convention, May 24.)

ARIZONA, May 26 and 27, Eastside Church, 2300 North 24th Street, Phoenix, Arizona. Pastor

Crawford T. Vanderpool. General Superintendent Powers. (N.W.M.S. convention, May 23 to 24.)

CANADA PACIFIC, May 26 and 27, at church, McCallum and Cannon Drive, Box 175, Abbotsford, B.C., Canada. Pastor Cyril Palmer. General Superintendent Benner. (N.W.M.S. convention, May 25; S.S. convention, May 24.)

BRITISH ISLES SOUTH, May 28 to 30, at church, Albion Street, Morley, Yorkshire, England. Pastor John Townend. General Superintendent Young. (N.W.M.S. convention May 27; S.S. convention, May 28.)

NEW MEXICO, June 1 and 2 at Nazarene Campground, Capitan, New Mexico. Pastor John M. Power, Capitan. General Superintendent Powers. (N.W.M.S. convention, May 30; N.Y.P.S. convention, May 31.)

ALASKA, June 2 and 3, at First Church, 1220 "E" Street, Anchorage, Alaska. Pastor Hugh E. Hines. General Superintendent Benner. (N.W.M.S. convention, June 1; S.S. convention, June 3; N.Y.P.S. convention, June 4.)

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

Arizona	May 26 and 27
New Mexico	June 1 and 2
Maine	June 15 and 16
New England	June 22 and 23
West Virginia	July 7 to 9
Northwestern Ohio	July 13 and 14
Colorado	July 20 to 22
Missouri	August 4 and 5
Tennessee	August 10 and 11
Kansas City	August 17 and 18

G. B. WILLIAMSON:

District Assembly Schedule

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

North Carolina	September 14 and 15
New York	September 23 and 24

SAMUEL YOUNG:

District Assembly Schedule

Florida	May 23 and 24
British Isles South	May 28 to 30
British Isles North	June 6 and 7
Michigan	July 13 to 15
Northwest Oklahoma	July 20 and 21
East Tennessee	July 28 and 29
Kentucky	August 11 and 12
Minnesota	August 18 and 19
North Arkansas	August 31 and September 1
South Arkansas	September 7 and 8
Joplin	September 14 and 15

HUGH C. BENNER:

District Assembly Schedule

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

V. H. LEWIS:

District Assembly Schedule

Southern California	May 25 to 27
Canada West	June 9 and 10
Canada Atlantic	June 23 and 24
Albany	June 30 and July 1
Chicago Central	July 7 and 8
Eastern Kentucky	July 20 and 21
Southwest Indiana	July 28 and 29
Northwest Indiana	August 11 and 12
Northwestern Illinois	August 18 and 19
Houston	August 31 and September 1
Southwest Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule

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

TIME IS RUNNING OUT!
Have you mailed in your application?



Yes! I would like consideration for my reservation to the Laymen's Conference on Evangelism in 1966.

Mr. & Mrs.
Mr.
Mrs.
Miss

Last Name First Name(s)
Street Phone

City & State Zip

Age-group: under 30 30 to 40
 40 to 55 over 55

Local Church

Membership:

My check for \$..... is attached.

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THE INTERNATIONAL LAYMEN'S CONFERENCE

Act Now! Two persons, modified American plan,
\$10.00 per person per day. Registration fee: \$2.50 per person.
Mail the completed slip with your deposit. (\$25.00 per couple.)

**Mail to: DEPARTMENT OF EVANGELISM
6401 The Paseo, Kansas City, Missouri 64131**

Late News

Harper to Study African Curriculum

Dr. Albert F. Harper, editor in chief of Nazarene Sunday school curriculum, and Mrs. Harper left Kansas City, April 30, for a two-month trip to the five missionary regions in Africa, where he will study Nazarene Sunday school literature.

The senior editor hopes to lay the groundwork for a common curriculum among the eleven language groups, plus English and Afrikaans. Much of what is being provided now has been translated by missionaries and reproduced by mimeograph.

The lack of money and the fact many are still unable to read are problems he and the Nazarene Publishing House at Johannesburg face.

Dr. Harper will confer with missionaries and national Sunday school leaders on each of the districts, as well as direct Sunday school conventions. He will speak at the annual preachers' meeting on the South African European District, and lecture for a week at the Nazarene Bible College.

En route home, the Harpers will visit in Cairo, Jordan, Israel, and Athens. A two-day Sunday school conference is scheduled with pastors in Jordan. The Harpers will return in mid-July.

Wordsworth Son Ill

Nazarenes are praying for the nineteen-year-old grandson of the late Dr. B. V. Seals, Seattle, Washington, district superintendent, who is reported critically afflicted with cancer. The youth, Ralph Wordsworth, recently suffered the amputation of one leg due to the disease. He is the son of the late Earl Wordsworth, who died a few years ago from a heart attack, and Mrs. Crystel Wordsworth.—N.I.S.

Pledges to Bible Schools

A Nazarene layman who wishes to remain anonymous for the present has told a general superintendent of his intentions to give \$50,000 to the two new Nazarene Bible colleges toward their operating expenses. The money will be given at the rate of \$10,000 annually for five years. The schools are the new European Bible college near Switzerland and the new one about to start in either Colorado Springs or Fort Worth, Texas.—N.I.S.

New Aide Named

James R. Davis, thirty, of Findlay, Ohio, is the new chief assistant in the office of Dr. John L. Stockton, general treasurer, succeeding Harper Cole, who has taken a leave of absence to pursue further graduate work at the University of Oklahoma. Davis will be in charge of data processing and be the office manager. He is a graduate of the International Business College, Fort Wayne, Indiana, and was director of young adult activities on the Northwestern Ohio District. He is married and has two small daughters, aged five and eight.—N.I.S.

Vacation Bible School SOS

Supply orders being filled in Kansas City had passed the 1,000 mark by May 7, and prospects for a record-breaking year of V.B.S. activity were bright. Supervisors who have not yet placed orders are urged to do so promptly, *being sure to include the actual local starting date in the space provided on page 1 of the order blank.*

Ambassador Interest High Says Skiles

Nazarenes throughout the world contributed Sunday to send sixteen students on a six-week Latin-American evangelistic crusade. Interest in the project, according to what Paul Skiles, N.Y.P.S. secretary, has observed, is high.

Recalling the 1964 Evangelistic Ambassadors' effect on the Latin mission fields, Skiles anticipated the enlarged schedule will bring greater spiritual results. The teams leave July 12 from Denver, Colorado.

Both coordinators, Dr. H. T. Reza and Rev. Paul Orjala, will have eight college students at their disposal. This is the same number used in the 1964 crusade. Both groups will draw on team evangelists and singers.

Skiles encouraged all churches to participate in the offering, if it has yet to be taken, and forward it immediately to General Treasurer John Stockton.

Kinzler to California

Rev. Clarence Kinzler, pastor at Shawnee, Kansas, for five and one-half years, and Kansas City District N.Y.P.S. president for two and one-half years, has accepted a call to pastor Riverside (California) Arlington Church.

His first Sunday at his new charge will be June 5. The former pastor at Arlington was Rev. W. H. Burton.

ESTATE PICTURE COMING

Because of many inquiries concerning the recent purchase of the Lynn Estate by International Headquarters, a special aerial photograph of the property will be carried in next week's *Herald*.

The church headquarters property was threatened by an action to locate a metropolitan junior college on the adjoining estate of Mrs. J. J. Lynn. The junior college board would have taken one-third of the headquarters land by condemnation suit.

Subsequent joint purchase of the fifty-seven-acre estate by the Church of the Nazarene and Research Hospital (*Herald of Holiness*, April 13, April 20) has resulted in a publicly announced decision by the junior college board to locate the new junior college campus elsewhere.

Radio Format Altered

In line with a Nazarene Radio Commission decision in January, the format of "Showers of Blessing" will be altered to include a variety of speakers beginning with the program released for the first Sunday in June.

Among early speakers will be Evangelist C. William Fisher and Rev. Fletcher Spruce, New England District superintendent.

This means Dr. Russell V. DeLong, major speaker since the program began in 1945, will not continue. Shortly after its beginning, Dr. DeLong became the major speaker and continued until 1960, when his messages were interchanged with others for a period of four years. He has been the major speaker since 1964.

"Showers of Blessing," now being aired on 560 English-speaking stations, has picked up 40 additional outlets since the recent Easter program.

140,000 of Spanish "Herald"

A special edition of *El Heraldo de Santidad*, the Spanish *Herald of Holiness*, has gone to press with an order for 140,000 copies, one of the largest paid circulations of any religious periodical distributed to Spanish-speaking people, according to Editor Sergio Franco.

The issue, dated September 1, will be mailed in June. Last year's special edition run totalled 105,000.



Key Words

in
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

Conducted by W. T. Purkiser, Editor

CORRUPTION AMIDST PROSPERITY

(Temperance)

II Kings 14:23-24; Amos 6:1-7; 7:10-12 (May 22)

● **Mountain**—Amos pronounced a woe on those that trust in “the mountain of Samaria” (6:1). This city was the capital of the northern kingdom of Israel.

On our first trip to the Holy Land, in 1949, the thing which impressed us most strikingly was the height of the hill on which this ancient city was built. King Omri was not satisfied with his capital at Tirzah, nearer the Jordan River. So he built a new capital on this hill.

The “mountain” rises abruptly to a height of 1,500 feet, with steeply sloping sides. It would be almost impossible for an enemy army to storm these slopes and take the city. Thus the capital was almost impregnable.

As we stood on the top of this high hill we could look northward toward Nazareth, southward toward Jerusalem, eastward toward the Jordan, and westward toward the Mediterranean. An invading army could be spotted at a considerable distance. Few capitals have enjoyed such a strategic position.

But God warned His people through the prophet not to put their trust in this, but in Him. Though it took the Assyrians three years to capture this fortress, they finally succeeded in 722 B.C. and led its inhabitants into captivity.

● **Ivory**—The rugged prophet Amos denounced the luxury-loving Israelites that “lie upon beds of ivory” (6:4). It may seem surprising that ivory should be found in north Israel in the eighth century before Christ. But Solomon, in the tenth century B.C., imported large amounts of ivory from Africa to give added prestige to his magnificent regime. Excavations at Samaria have revealed abundant evidence of the use of ivory for decoration in the time of Amos.

● **Couches**—The prophet scores those who “stretch themselves upon their couches.” The wealthy people, as in Jesus’ day, reclined on couches around the table as they ate their meals in leisurely fashion, attended by numerous servants.

Can a person who is saved but unsanctified make it to heaven? Also, if a person isn't baptized by water, will he make it to heaven?

My answer to both questions would have to be, It all depends on why the person is not entirely sanctified and why he isn't baptized by water.

In the case of entire sanctification, light does not always come to the individual immediately after conversion. But Romans 5:9 assures us that those who are justified are saved from wrath, and I John 1:7 implies that all who walk in the light are either provisionally or experientially cleansed from all sin.

In other words, God overlooks ignorance (Acts 17:30) and leads His children on into the full light of total redemption. But He does not excuse rebellion.

One who comes to a personal recognition that the will of God is his sanctification and who refuses to believe and receive, soon if not immediately, will find himself back in sin and in an

unjustified state (Hebrews 6:1-6). However much some folks fight it, the alternative for the believer is finally “on to perfection” (Hebrews 6:1) or “back to perdition” (Hebrews 10:39).

As to the necessity of water baptism, this also can become an issue of personal obedience to personally revealed light. On the other hand, quite a number of evangelical (and I believe thoroughly saved) Christians sincerely believe that the “one baptism” which is central to our faith (Ephesians 4:5) is the baptism with the Holy Spirit. Since there is only *one* baptism, they argue, it must be the spiritual baptism distinctive to New Testament Christianity. I shall have to go along with them to the extent that if a person is only going to have one baptism, he would better have the baptism with the Holy Spirit.

Would you please comment on Genesis 1:29; 2:9; and 3:22-24? Did Adam ever eat of the tree of life? If so, why did he die?

The verses you cite all relate to the trees in the Garden of Eden.

While not a great deal of detail is given, I take it that Adam and Eve were permitted to eat of all the trees in the Garden except the two mentioned in Genesis 2:9, “the tree of life” and “the tree of knowledge of good and evil.” Although only the tree of the knowledge of good and evil is specifically mentioned in Genesis 2:17, the tree of life seems to have been “off limits” also.

What happened was that, through the serpent's solicitation, Adam and Eve ate of the tree of knowledge of good

and evil. Before they had a chance to go a step farther and eat of the tree of life, they were driven from the Garden.

It is interesting to note that the tree of life appears again in Revelation 2:7; 22:2, 14 in the paradise of God, where its leaves are “for the healing of the nations” and where it is accessible to those who enter the heavenly city.

Of the precise function and nature of these trees we are not told. It is enough to know that God will give to us through “the last Adam” what the first Adam was not able to steal, the gift of eternal life and blessedness.

Does the devil have the power of death? If not, can you explain Hebrews 2:14 and Job 2:6 to me?

Without meaning to be evasive, I should have to say it depends on what you mean by “the power of death.”

If you mean, Can the devil cause the death of either saint or sinner without the permissive will of God? the answer is, “No.” What Satan did to Job was strictly limited by God's permission.

This does not mean the devil would not gladly destroy all he could. He is “the destroyer.” But he is not omnipotent, and in that sense he does not have the power to inflict death at his will.

On the other hand, Hebrews 2:14 reads: “Forasmuch then as the children

are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” The term here translated “power” is not the usual New Testament word for ability or force. It is *kratos*, and is often translated “dominion.”

That is, Satan claimed death as his own realm. But the death and resurrection of Jesus Christ destroyed this domination by showing that it is only temporary. The result is to deliver us who through fear of death were in bondage (v. 15).

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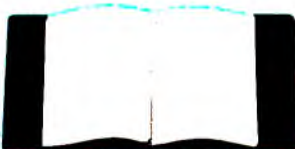
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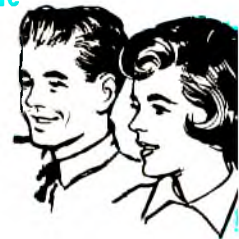
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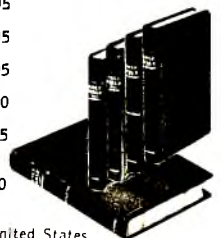


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