

JULY 7, 1965

# Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



Committed to  
Follow God  
See Page 8



Jackson Lake and  
the Grand Tetons  
Wyoming  
Rocky Mountain District  
Church of the Nazarene

# To Spare or to Sacrifice

NOTHING could have startled the disciples more than Jesus' determination "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matthew 16:21).

Peter reacted violently to this program. "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee" (v. 22).

In this respect Peter is the spokesman for all mankind. We resent the idea of suffering, of sacrifice, of blood, and of death.

The controversy which arose between Jesus and Peter at this point was more than a mere personality clash. It represented the basic conflict between man's way and God's way. It was the philoso-



General  
Superintendent  
Coulter

phy of the world versus the philosophy of the Kingdom.

And Jesus recognized that this philosophy, unchallenged, could undermine the foundations of His kingdom among men. Some of the sternest words Jesus ever uttered indicate His repugnance for this way of life. He said, "Get thee behind me, Satan: thou art an offence

unto me: for thou savourest not the things that be of God, but those that be of men" (v. 23).

In essence, Peter was saying, "*Spare thyself.*" Man's natural inclinations are always self-sparing, self-shielding, and self-seeking. Men have become highly skilled in the art of self-protection. How often have His followers become an "offence" unto Him by complacency, evasion of duty, and escape from conflict!

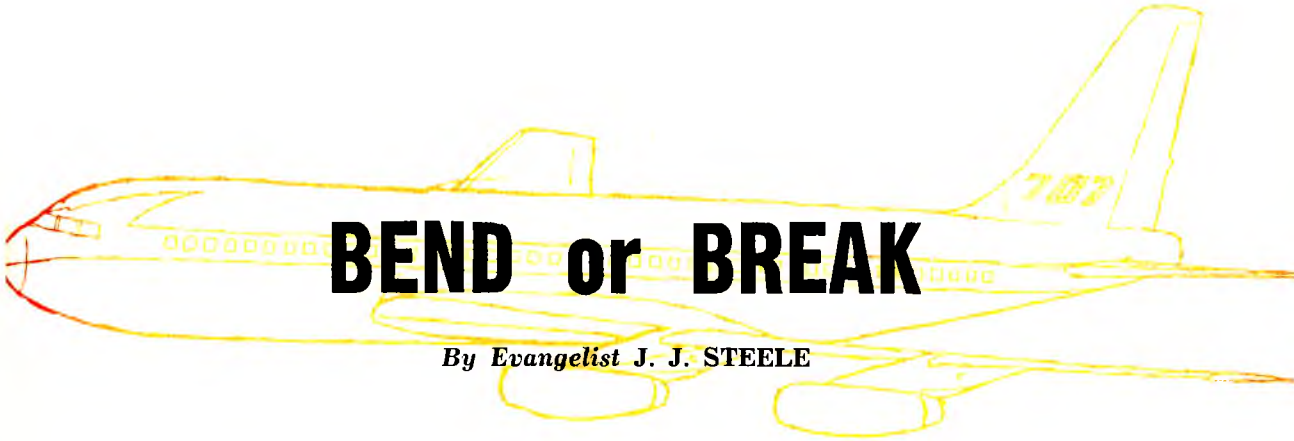
But the principle by which Jesus lived was *sacrifice*. To come to earth He emptied himself of the glory He had with the Father. He took upon himself the form of a servant. He became obedient unto death—even the death of the Cross.

He could have evaded the Cross. But had He done so, He could not have saved the world. His was a voluntary Sacrifice.

Every man faces this decision in his life—Spare thyself or sacrifice thyself. To *spare* ourselves is to become self-centered, ingrown, and useless. To *sacrifice* ourselves for the cause of Christ is to become a part of the great redemptive ministry of Jesus.

This is the need of the hour—men who will sacrifice themselves! Men who will love as He loved! Men who will enter the fellowship of His sufferings! Men who will sorrow, as He did, over the world's sin! Men who will minister to the world's need! This is the badge of discipleship.





# BEND or BREAK

By Evangelist J. J. STEELE

THE BIG 707 JET was descending from the high, smooth cruising altitude for the landing at Los Angeles. The lower air was bumpy that day, causing the tips of the great wings to oscillate vertically several feet.

The gentleman sitting near us, watching the wings with fear, remarked that he wished his company would not ask him to ride these planes, because the wings appeared flimsy enough to break off any moment in rough air, and that he was always glad to be on the ground again.

It was a pleasure to reassure our fellow passenger that what seemed to him to be a weakness in the wings was actually their strength. We had learned in the study of airframes that the engineers who design these planes must build flexibility into the wings to make them strong. Were they rigid and unyielding to rough air, the first buffeting would shatter them.

Some of God's people have a built-in flexibility of soul. Others are rigid and unyielding to opposition. They demand conformity to their own views from others, and they are inflexible in what they call their convictions, condemning those who disagree.

Others have a rigid attitude toward the foibles and weaknesses of their fellow Christians. Their high standard of moral and spiritual excellence tends to make them harsh and unyielding and unforgiving toward others. They are always right in their own eyes, demanding the last word in the argument. If they are voted down, they break fellowship with the group. They can't bear opposition, and they can't yield the smallest point for the sake of harmony.

Such an attitude has shattered beautiful relationships, happy marriages and homes. It has ruined many churches and splintered the body of Christ into a thousand pieces.

Many who could be successful in business and professions are unhappy failures because they have never learned to yield to others. They break under pressure because they have brittle dispositions.

Great preachers become useless because they can't yield to the ideas of others. They have never learned to cooperate, to listen to advice, to follow

leadership. And they feel like martyrs to a cause when, in truth, they are martyrs to their own stubbornness.

Many in all walks of life become nervous wrecks through frustration and failure because they have no built-in flexibility. Through life they are demanding, hard and harsh with others, then wonder why they have so few friends in old age.

Doctors tell us that many are sick in body and mind because they will not forgive, will not accept the hurts and blows and buffetings of life imposed by others. Some who have been domineering eventually find there is no one left willing to be domineered, and they spend the balance of life pouting at the world.

The Christian heart is the yielded heart. Our Lord was at His best when He yielded His hands and feet to those who nailed Him to the Cross. While He never yielded to Satan in the wilderness temptation, and He never yielded for a moment to the hypocrisy and sham of the religious leaders, He did yield himself to every humble soul, regardless of age, sex, race, or moral condition. And He yielded himself to His tormentors.

It is reported that the constant prayer of Evan Roberts, so used of God in the great Welsh revival at the beginning of the century, was, "Bend, me, Lord, bend me." We must learn to bend toward God's will and the buffetings of life—or break.

## Talking to God

*There is a special time and place  
On each and every day  
When I can always talk with God  
And ask Him for the way.  
I only want the Saviour's will  
In everything I do;  
And even though I talk to Him,  
It helps to listen too.*

By SHEILA GIBBS

# The Call to a Cheerful Heart



By **GARTH HYDE**

Pastor, First Church  
Great Falls, Montana

THE CHRISTIAN must fight off despair as a dreaded plague. Despair has sealed the doom of many a person who might otherwise have gone in cheerfulness on the highway to heaven.

It seems that Jesus, the Master Physician, detected despair among some of those whom He healed, and the very first thing He did in each instance was to summon forth "good cheer" as a prelude to saving faith.

Take for example the woman with the issue of blood who had, after twelve long years, despaired of all physicians and almost of life itself, until she touched the hem of the Master's garment. And in an instant Jesus turned about and said, "Daugh-

## The Cover . . .

*Beautiful Jackson Lake in western Wyoming, with the Grand Teton Mountains in the background. The Rocky Mountain District includes the states of Montana and Wyoming. Though they are not as heavily populated as some areas of the country, there are 40 Nazarene churches on the district with a total church membership of 1,752. Sunday school enrollment is 4,423, and the average attendance 2,523. Grand total giving last year was \$339,803. Rev. Alvin L. McQuay has been the district superintendent since 1946.*

ter, be of good comfort; thy faith hath made thee whole" (Matthew 9:22). And just shortly before that, Jesus said to the man with the palsy, "Son, be of good cheer; thy sins be forgiven thee" (Matthew 9:2).

Blind Bartimaeus, languishing in despair at the Jericho gate, felt something of a chord stirring within his breast as he heard the crowd coming down the road, and he detected that the Messiah was passing by. He cried out for mercy, and Jesus heard his plaintive cry and sent word to him so that those around said, "Be of good comfort, rise; he calleth thee" (Mark 10:49).

The Apostle Paul was often surrounded by perplexities, but never did he submit to despair (II Corinthians 4:8). When he was imprisoned in Jerusalem and severely tempted to despair, having lost all hope of ever seeing Rome, the Lord came to him in a night vision and reassured him, saying, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

Christian and Hopeful were on the highway to the Celestial City, when Christian was beguiled into taking a stile over the fence onto a more pleasant path through By-Path Meadow. Those who have read *Pilgrim's Progress* will remember that this almost undid them both, for they were soon trespassing upon the land of Giant Despair and were taken captive and thrust down into the deepest dungeon in Doubting Castle. The Giant's wife, Diffidence (which, by the way, is the opposite of confidence), conspired with her husband to put an end to these two.

As they were languishing and near death, suddenly Christian exclaimed, "What a fool am I to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise that will, I am persuaded, open any lock in Doubting Castle." With that discovery they were soon out of the castle, and once again on their way back to the highway.

For that Christian who is walking on the brink of despair, and for that sinner who is despairing of life itself, there is a Book full of promises which can unlock every gate that stands between him and life and victory. What fools we are indeed, to languish in our despair, when Christ is summoning us to good cheer!

Let it be remembered that the seed of faith can never germinate in a despairing heart. Despair is something God himself cannot erase without our cooperation. As Frederic W. H. Myers expressed it:

*Man, what is this, and why art thou despairing?  
God shall forgive thee all but thy despair.*

Is it any wonder then that we should fight off despair as a dreaded plague? But the weapon with which to counteract despair is the positive force

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of good cheer, begotten by the thousands of promises in the Bible. Someone has claimed that there are thirty-two thousand promises in the Word of God, and then he added, "There is not a depressed soul but that God has a promise for him."

A cheerful disposition, then, is the best antidote for all the doubts and fears that haunt us today. A cheerful heart fosters a confident step in our walk of faith. A singing heart is the best deter-

rent to temptation. "A merry heart doeth good like a medicine" (Proverbs 17:22).

And over every stormy sea of life it is Jesus who comes to us, saying, "Be of good cheer; it is I; be not afraid" (Matthew 14:27). And for a daily life of constant victory in this present world, it is Jesus once again who says: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33).

**Note: This letter was written to Mrs. Paula Clayton, wife of Rev. E. Bob Clayton, by Mrs. Betty Barnes, a member of the church formerly pastored by the Claytons. It was not written for publication, but breathes such a wholesome spirit of victory in Christ that the editor has requested permission to print it. Betty and Larry are new converts, and with their family are now active in the church.**



DEAR PAULA:

Happy birthday! I'm glad you were born! That must be the reason why we celebrate birthdays—to rejoice over the fact that we—or someone we love—was born, and that we appreciate the fact that he is with us—or that we are alive in the case of our own birthdays.

I used to wonder why I was born, and the more I thought about it, the more I resented the fact. I wondered why the human race even existed, and why they (it?) couldn't see that it would be so much simpler and more humane just to quit "perpetuating," and quit forcing people to live a whole miserable lifetime for nothing. I could see no reason for living and I was afraid to look to the future. I was afraid to look at the future, for I didn't know what it would hold for me.

How futile and frightening is the prospect of a whole lifetime spread out before you—to face alone! I married young, partly to escape facing life alone, but still there was no escape. I came to know the depths of that futility, for the only Person who can give you the strength needed to face life confidently and joyfully is Jesus Christ.

I remember driving down the busy freeway at

sixty-five or seventy miles per hour when the urge to flip the wheel and "end it all" was very real. Only two thoughts kept me from it: first, I was afraid that I would not be killed but only maimed for the rest of my life; and second, I couldn't bear the thought of leaving my children, because I didn't think anyone else could love them the way I did, and they deserved to be loved. They hadn't *asked* to be born either. But, at times, even those thoughts grew dim in the murkiness of despair, and I knew the day would come when I would be able to push them aside—for just an instant—and I "rested" in that knowledge.

But "he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock,

## A Spiritual Birthday

and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Psalms 40:1-3). "For he *satisfieth* the longing soul, and *filleth* the hungry soul with goodness" (Psalms 107:9).

When I think of His goodness and mercy toward me, my heart cries out, *O Lord, I am unworthy!* But He only holds me closer in His arms of love. How can anyone turn away from a love like that? The Lord is my Life, my All—what else is even worth consideration? Nothing! Rejoicing or suffering, living or dying—what does it matter so long as I am His and He is mine (Romans 8:35-39)?

My desire is to be always so yielded to Him that He can do what He would through me. That is the place of supreme peace and joy—that is heaven!

*Perfect submission, perfect delight! . . .*

*Filled with His goodness, lost in His love . . .*

*Oh, what a foretaste of glory divine!*

But I seem to be celebrating my *own* birthday, don't I? But the "birth"-day I am celebrating we can *both* delight in! It doesn't add *one* year, but *life eternal*, and we don't feel older, just younger, for "though our outward man perish, yet the inward man is renewed day by day" (II Corinthians 4:16).



It is true that the association of a name is what gives it meaning and beauty, and I know that your Claudia has already enhanced the beauty and meaning of her name and will continue to do so more and more.

Truthfully, I never regarded "Paula" as an especially pretty name—just a cute name—but it has become a beautiful and meaningful name to me! I am glad you were born! Have a blessed birthday!

Love,  
Bettie, Larry, and Boys

# The Church of My Dreams



By EDWARD G. WYMAN

Nazarene Missionary  
Puerto Rico

WHAT IS the church of my dreams? Let me answer simply, thoughtfully, and briefly. That church is not the one in the valley by the wild-wood, the "loveliest spot in the dale." It is not the old country church of nostalgic memory. It is not even that church where I first saw myself as a guilty, lost, hell-deserving sinner and felt the tender constraint of the gospel invitation without really understanding it. Those churches bring back precious memories indeed, but they are of the past. The church of my dreams and visions has not merely a memorable past, but also a *dynamic present* and a *glorious future*.

This church of my dreams is not an absolutely perfect church. For, indeed, even though it had been such, it would no longer be perfect after you and I became members! Yet it is a church with a *vital experience of the grace of God*, though it claims no monopoly on that grace. For it recognizes that Christ has "other sheep" which are not

of this fold. But it does not believe in watering down the truths and requirements of the gospel and the Bible to make them palatable to sinners and carnal believers who do not want to take God's way, for then it would not be Christ's church but rather a synagogue of Satan.

The church of my dreams is a church with a *heart burning with Calvary love*. It is the church of the open door. Its doors are opened to all without exception and without distinction who would know the way of life and salvation—the King's Highway of Holiness. Not only are its doors opened to all who would come in; they are likewise open to go out to a needy world with the message of a free, full, and uttermost salvation.

It is a church with an *open mind*—not open to every wind of doctrine, but open to *the truth as it is in Jesus* in the pages of the Bible under the illumination of the Holy Spirit. It is a church which treasures the glorious inheritance of scriptural holiness, a triple inheritance of doctrine, experience, and life. The church of my dreams believes implicitly in this message of "Holiness unto the Lord," preaches it, experiences it, lives it, and conceives as its highest mission the spreading of scriptural holiness over these lands.

The church of my dreams is a church with a *spirit of adventure*. It is ready to launch out and do exploits in the name of Christ. Such is its dedication to the task committed to it that it is ready to tackle the difficult immediately. Moreover, its vital faith compels, propels, and impels it to undertake and, praise God, to accomplish the impossible in the name of the Lord of hosts.

The church of my dreams is a *church that cares*, "a church that heals the wounds of mankind, a church that captivates the hearts of youth. It is a church that works, a church that worships, a church that offers its friendship to all men everywhere," knowing that God has made of one blood all men that dwell on the face of the earth. It is the church of the living God, the pillar and the ground of the truth. It is a church that is *truly evangelical and evangelistic*, a church that proclaims the good news of full salvation throughout the whole wide world in the power of the Holy Spirit.

This is the church of my visions and dreams. This is the vision and spirit of the Church of the Nazarene and every true holiness church ideally. And this is what Spirit-filled superintendents, pastors, and laymen working together in the power of the Spirit are endeavoring to make it in actual practice, inspired by Christ's unfailing promise, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

*Glorious things of thee are spoken,  
Zion, city of our God;*

*He whose word cannot be broken  
 Formed thee for His own abode;  
 On the Rock of Ages founded,  
 What can shake thy sure repose?  
 With salvation's wall surrounded,  
 Thou mayst smile at all thy foes.  
 Saviour, if of Zion's city  
 I, through grace, a member am,  
 Let the world deride or pity,  
 I will glory in Thy name.*

**The marks of an emancipated mind are  
 idealism without illusion, and realism  
 without cynicism.**

*Fading is the worldling's pleasure,  
 All his boasted pomp and show;  
 Solid joys and lasting treasure  
 None but Zion's children know.*

This is the church of my dreams!

# THE BATTLE HYMN

By CHARLES E. THOMSON, Red Deer, Alberta, Canada

*He has sounded forth the trumpet  
 That shall never call retreat;  
 He is sifting out the hearts of men  
 Before His judgment seat.  
 Oh, be swift, my soul, to answer Him!  
 Be jubilant, my feet!  
 Our God is marching on.*

ATTENTION is said to be "the eye of the mind." In an hour of severe personal pressure the Holy Spirit, the Divine Remembrancer, reached into the archives of memory and brought vividly to my attention the lines of that noble poem, the "Battle Hymn of the Republic."

The selection of the Holy Spirit came as something of a surprise, as often it does. What relevancy could a patriotic poem of a hundred years ago have to a personal problem today?

But a further pondering of the words of the hymn brought to view its remarkable universality. Its challenge is to the whole race of men, and its message is more up-to-date than tomorrow's newspaper.

Julia Ward Howe was a prophetess in the two-fold meaning of the term. She was a voice for God in an era of strife and confusion. And then the poem is predictive, and accurately so. Surely the author wrote under a touch of inspiration.

Note the illuminating figures of speech: "He has sounded forth the trumpet that shall never call retreat." The drum is pagan, as are most percussion instruments; but in Holy Writ the trumpet has always been the symbol of evangelic arousal. Its clear, clarion challenge is insistent and immediate. The situation is urgent and will brook no delay. It is the language of decision! "Now is the accepted time . . . now is the day of salvation," for men and nations. This day, this era will come to an end. Many signs predict the close of an age.

It may well be "now or never" for millions! "Multitudes, multitudes in the valley of decision."

God is "sifting out the hearts of men before His judgment seat." Here we have the suggestion of drastic separation. We are reminded of the ancient flail, the *tribulum*, whence our word tribulation. In the current distress of nations, the enlightened recognize the rhythmic beat of the divine flail. And the severity of the providential dispensations of our day emphasizes the desperation of the moral and spiritual conditions of these times, as God views them.

"Our God is marching on." This language does not suggest a dawdling pedestrianism. It speaks of purpose and progress, an unrelenting movement to an assured consummation. And what a consummation! Every sincere prayer that ever was prayed has within it directly or indirectly the glorious goal in view, "Thy kingdom come." And all the saints of all the ages, including the lowliest, will have place and part in that great event. It will be the vindication of God's wisdom, justice, power, and love.

And what of the individual? He is not lost in the mass in the view of the author . . .

*Oh, be swift, my soul, to answer Him!  
 Be jubilant, my feet!*

Dr. J. G. Morrison, of blessed memory, was wont to say, "How hard it is for God to bless a reluctant soul, and how easy it is for Him to bless a willing one!"

Yes, Julia Ward Howe wrote under inspiration that was more than human afflatus. The "Battle Hymn" will continue to challenge the hearts of men and nations, till He shall come whose sole right it is to reign; and "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Revelation 11:15). "Even so, come, Lord Jesus" (Revelation 22:20)!



The story of God's leadings in the life of Bente Carlsen, who has recently come from Denmark to America, enrolled in the Nazarene Theological Seminary, and was appointed by the General Board for foreign missionary service in January.

Written by RUTH VAUGHN

But then she paused—was this enough for the fulfillment of life?

Her mind flew back to a moment in her home in Copenhagen, Denmark, when her father had said: "Bente, we received you into our hands as a gift from God. We have brought you up knowing that someday we would give you back to Him for His service."

From earliest infancy her parents had enveloped her in a warm spiritual climate. They prayed with her in family devotions twice daily

# Committed to follow God!



Bente Carlsen

SHE STOOD ON THE MOUNTAINTOP, poised and slender as a young tree. Her light brown hair ruffled gently as the sun put warm invisible arms round her, decking her with light.

Bente Carlsen loved the mountains! She had come to Switzerland solely to find them. And they had brought her so much joy: climbing their craggy heights in summer, skiing down their icy slopes in winter!

"I will give myself to the mountains," she whispered. "I will go to mountain climbing school and give all of my time and strength to the mountains!"

gave thanks at every meal, and together they read a chapter from a devotional book before each evening meal. And when, as a tiny girl, Bente had told them she felt God wanted her to go to China as a missionary, they were glad and told her that even before her birth they had specifically dedicated her life for missionary work if the Lord should so lead.

In high school and in nurses' training, Bente was an active worker in Bible study groups with other students. When she was graduated as a registered nurse, specializing as an operating nurse, she still felt a drawing toward China. She decided that, if she could better qualify herself as a nurse, perhaps a door would open for her in China. So she went to Sweden for a year, where she learned the arts of suturing and anesthesia.

When Bente returned to her home in Denmark, she asked to be sent to a Scandinavian hospital in Korea. This was denied and her disappointment was keen.

In her frustration she decided to go to Switzerland, where she could give herself to the mountains. During the months in the Alps she had become enthralled with their grandeur—and she forgot the call of God. She could not feel the tug in her heart toward missions, for she was so thrilled with the tug of the wind in her hair.

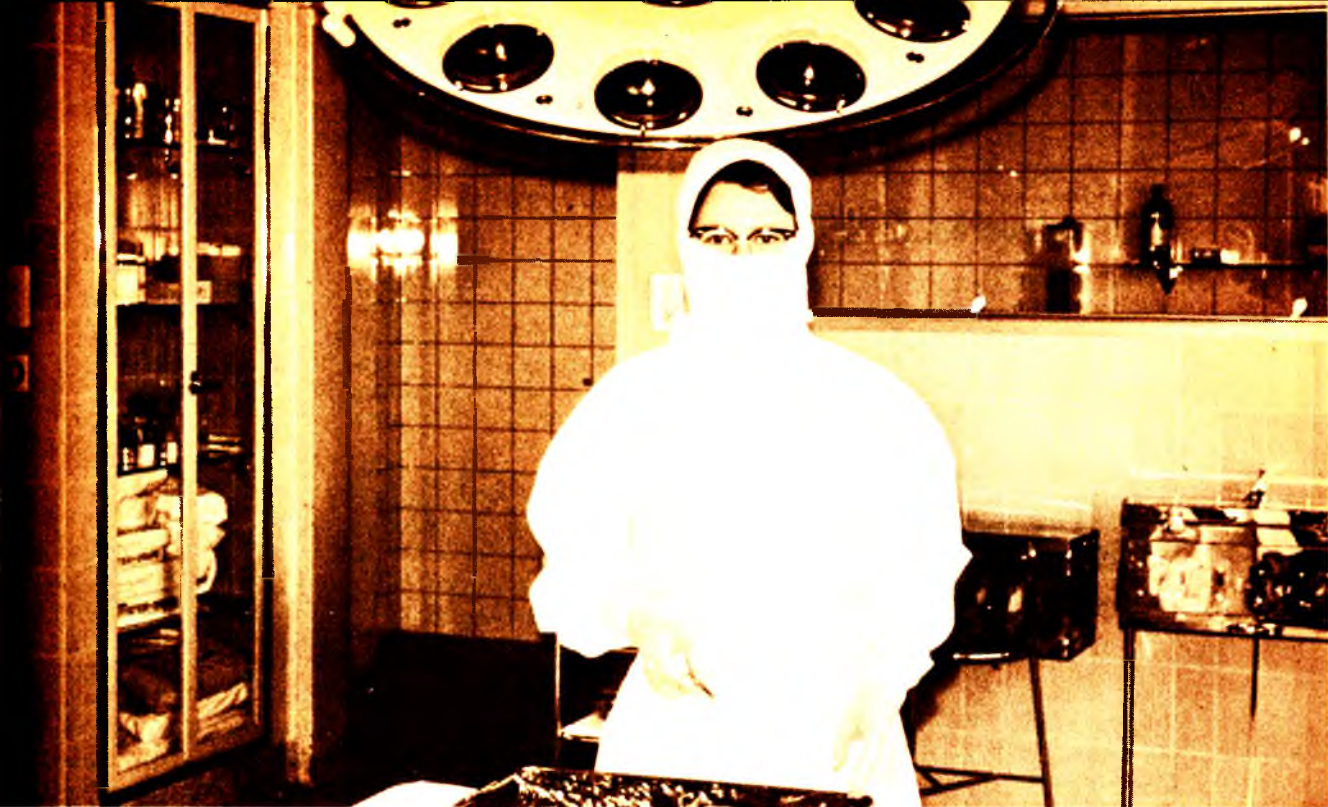
But as she poised upon the mountain peak this still, sunshiny day, Bente's mind turned backward to the family altar and she could hear her father's voice expound the Holy Word. In memory, she could once again feel the holiness of her home.

She looked about her beloved earthly peaks and whispered: "I cannot give myself to the moun-

Smith's interest in high peaks at Crans-sur-Sierre







Bente at a medical ward

tains. That is madness!" Then raising her face toward the azure sky, she said aloud: "I want to do Thy will, O God."

She came down from the mountains, her heart questing, searching to find that will. And then one night her directive came. She heard no audible voice, but clearly, unquestionably, she heard, within the portals of her heart, the Master speak: "Bente, I want you to be a missionary."

Her heart leaped up at His voice and all frustration subsided into a beautiful, joyous peace; she knew a love for Christ stronger than any emotion she had ever known. Her heart whispered in the stillness, "I will go because I love You so much!"

The Danish countryside



She did not know where she would go nor how she would be led. But from that moment on, she knew she would follow the directives of God!

She returned to Denmark for a holiday and went to the Church of the Nazarene with her parents on Pentecost Sunday, 1964. The missionary pastor, Rev. Orville Kleven, asked her to give her testimony. Afterwards he invited her to kneel at the altar with her parents on either side of her and the church members gathered about to dedicate her life to God's service in the foreign field. It was a hallowed moment.

When Bente returned to Switzerland, it was with the assurance that the Danish Nazarenes were praying for her. Soon she was called to a



Rev. and Mrs. Orville Kleven outside the Nazarene Church in Copenhagen.

## A Nazarene Bible College

**WHY?** To train preachers and Christian workers in an institution with a total curriculum, Bible-centered; to replenish our dwindling supply of preachers; to provide education for many who cannot afford the cost in time and money required for the regular college-seminary course; to foster revivals, evangelism, and missionary zeal on campus, in classrooms, and in hundreds of churches, new and old, at home and abroad.

**HOW?** By giving at least \$200,000.00 on September 12, 1965, in cash gifts of \$5.00 to \$5,000.00; by prayer, faith, and support in word and deed; by life loans, annuities, and wills. In blessing this undertaking God will reward all who share the vision for it.

—G. B. WILLIAMSON  
General Superintendent



hospital in Sweden and, en route, she stopped in Denmark to counsel with Mr. Kleven, who told her more of the Church of the Nazarene and its foreign mission program. After much prayer, Bente became a member of the church on August 13, 1964.

This was her first step toward the mission field. Next she wrote to the Nazarene Theological Seminary asking to be admitted as a student to further study the doctrines of the church. Then she made application to the mission board to be sent as a missionary to a foreign field.

Both the board and the seminary warmly invited her to come to America. While Bente was concluding her work in Sweden, Mr. Kleven made arrangements for the trip to America, and the Copenhagen Church of the Nazarene bought her ticket and pledged to supply all monies necessary for her seminary education.

She came back to Denmark for last-minute arrangements and a farewell visit with her family, who shared in the thrill of her venture. On the last night at home before sailing, each of her younger sisters came into her room for a last-minute heart-talk. And before they kissed her good night, they each said, "Bente, the last missionary has not gone from our family!"

And so, from a loving family and church, Bente Carlsen sailed away from Denmark on December 28, 1964, into an unknown, untried future. In January, 1965, she met with the General Board and was placed under general missionary appointment. She enrolled in seminary, located an apartment, and is now making the final preparations for fulfilling the call of God.

Less than one year ago she stood on a mountaintop and grasped the futility of earthly motivations and aims. And in a moment of consecration she gave herself unreservedly into the hand

of God to do with as He saw best and was most for His glory. He took her life, turned it completely around, astounded her with the magnitude of His goals, and filled her life with His peace and love.

Taken from Switzerland to Sweden to Denmark and now to America, Bente says: "The will of God is always bigger than anything our finite minds can grasp. I want only to follow His leadings—not through a holy duty, but through a heart full of love! I say with the Psalmist David, 'I delight to do thy will, O my God' (Psalms 40:8)."

## Praise Hymn

*God of all men, Living Presence,  
Wondrous is Thy face;  
Holy, holy, holy essence:  
Light and love and grace.*

*Promise of illumination,  
Morning to the sky,  
Light to waken soul creation,  
Thou art hope on high!*

*Thine the kingdom, Thou the Keeper,  
Love to man Thou art.  
Faithful Sower, Tiller, Reaper,  
Take my yielded heart!*

*Grace so freely, freely given,  
Grace it is by Thee.  
Come we into Thine own heaven,  
Reign eternally!*

By JOYCE LETH



# EDITORIALS

By W. T. PURKISER

## **Fixity of Purpose and Flexibility of Plan**

Writing about the Apostle Paul, Gerald Cragg has said, "One of the striking features of his ministry was the way in which it combined fixity of purpose with flexibility of plan. His final goal never changed, but again and again he had to modify his immediate objective because conditions compelled him to do so.

"It may be remarked," Mr. Cragg continues, "that many people respond to life in exactly the opposite way. They are diffident and uncertain about any ultimate purpose, but arbitrary and unyielding in their approach to immediate problems. The result is confusion and frustration."

There is much to be said for fixity of purpose. No life is worth living that does not drive for some distant goals. The height of futility is the aimless drifting that marks so many today.

It has been said truly, "He who has a *why* to live can endure almost any *how*." With all due regard for the fact that nervous problems may arise from many causes, there is real sense in the woman's statement to her doctor, "If you could convince me that my life had any purpose, you wouldn't be hearing this silly story about my nerves."

The glory of the gospel is that it gives us our most worthy goals in life. There is real joy in living for the one who can share Paul's testimony: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

**BUT THE FIXITY OF PURPOSE** must be combined with flexibility of plan. The same great apostle who said, "This one thing I do," in regard to his life purposes also said, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22).

When conditions made it impossible to preach the gospel to the Jews, Paul turned to the Gentiles. When he was restrained from carrying his ministry east into Asia Minor, he was in a position to answer the Macedonian call and turn west into Europe.

And it was the very firmness of his purposes

that demanded of Paul a flexibility of plan. His goals were established so certainly that when he could not reach them by one road he went by another.

It is the very nature of the case that when we become wedded to our methods so firmly that nothing can change them we rob our message of its power and outreach. In a changing world, our attack must shift with the tide of battle if we are to win victories in the name of a changeless Christ.

Some have not seen this. They have pursued the same methods with the dogged determination that should be given only to the ultimate goals. The result has been that they have come out with very different ends than they wanted because they refused to adapt their means.

If we allow means to become ends, they always turn out to be "dead ends." When our goals and purposes are fixed on eternal values, we can afford to vary our methods and plans.

In the rapid changes of our twentieth century all of us need what characterized St. Paul in the first century—fixity of purpose and flexibility of plan.

## **Problem or Potential**

Most of our problems are really potentials. They are challenges to conquest. Obstacles become opportunities in the hand of faith.

We don't always see it this way, to be sure. We are apt to become so problem-conscious that we cripple our usefulness. We may concentrate on our liabilities and ignore our assets, with the result that our lives and service become limited and small.

Certainly we may take a lesson from the writers God used to give us His Word. They were honest and realistic. There is nothing of the "ostrich with its head in the sand" about the Bible. Yet it has far more to say about power and potential than it does about the problems it faces.

The problems were there, as many as if not more than we face today. There were the familiar

***"It is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:27-28).***

limited resources. There was never enough money or men to do what needed to be done. There were the same stubborn human factors to be faced and overcome. War, poverty, violence, enmity, prejudice, and ignorance all cast their ugly shadows over the scene, even as they do now.

Yet the men of God who spake as they were moved by the Holy Spirit had little to say about their problems. They talked much of their potential—the power God has committed to His gospel and the prayer of faith.

It was because they looked at things in different light from those around them. They knew, if God was for them, none could stand against them. They knew that in themselves they could do nothing, but that they could do all things through Christ, who strengthened them. They saw that greater was He who was in them than he who was in the world.

IT IS IN THIS ATTITUDE that we find the victory that overcomes the world. There are paralysis and defeat in pessimism. There is the unleashing of the power of God in faith.

Faith brings into life the divine factor that changes stumbling blocks to steppingstones and makes opportunities out of obstacles. It triumphs in the knowledge that God works in all things for good to those who love Him and are called according to His purpose.

One of the leaders in Christian resistance to

Hitler in Germany wrote from his concentration camp: "I believe my incarceration is an instance of God's holy sense of humor. Here they laugh scornfully, 'at last we have got him,' and arrest eight hundred more, but what is the result? Full churches with praying congregations. It would be utter ingratitude to become bitter in the face of such facts."

Many will read these lines while faced with problems for which there are no human solutions. Even to trust, the enemy says, is presumption. To such we can only repeat the words of Beverly Carradine written many years ago: "It is no presumption to believe what God asserts, and to proclaim what God declares. But it is presumption and sin besides to refuse to believe God's word, and be afraid to repeat what He affirms."

It is said that a motto hung on the wall of a printshop that read: "Obstacles?—Meet Them, Greet Them, and Beat Them!" It is good advice if you do it in a strength that is greater than your own.

James wrote, "Resist the devil, and he will flee from you." But the words that come just before are the key to the promise, "Submit yourselves . . . to God" (James 4:7). Nothing in life or death can permanently hurt or hinder the person who lives in the center of God's will.

As one man of faith wrote:

*Turn not away, and cry that all is lost;  
It is not so; the world is in His hands  
As once it was when Egypt's mighty host  
Rode to the sea and vanished in the  
sands.  
For still the heart, by love and pity wrung,  
Finds the same God as when the world was  
young.*

## Law and Love

*Justice is the highest thought  
The mind of mortal man can know.  
It is composed of love and law;  
Together they must ever go.  
Think not that God is love alone,  
For, if He were not also just,  
In recompensing good and bad,  
His truth could not deserve our trust.  
On penalty and on reward  
The boundless love of God is based,  
For without such that gracious love  
Would be perverted and misplaced.  
Know, then, through His established law,  
That God is great and good and kind,  
And His divine, eternal love  
Transcends the measure of man's mind.*

By **ROBERT ADELL**

Let us then seek the potential in our problems, the opportunity in our obstacles. In this we shall find again and again the all-sufficiency of God's grace and the adequacy of His power.

### Editorial Note

With the shift of the *Herald of Holiness* to the lithograph press, some reassignment of space has been made.

"News in Picture" will be distributed throughout the paper rather than concentrated on page 19.

"Pro and Con" will appear the first Wednesday of the month on page 17.

"A Note from Gloria," a favorite with the children, will return to the third Wednesday of the month, but will appear on page 17 instead of on page 19.

"The Answer Corner" is moving regularly to page 19. The third column of the page will be used for "Pen Points" or shorter articles of general interest.



# THE CHURCH AT WORK

## THE N.Y.P.S.

PAUL SKILES, Secretary

### N.Y.P.S. News

#### Florida District

The Florida District convention opened May 22 with Dr. William Greathouse, president of Trevecca Nazarene College, presenting the devotional message. Rev. Eugene Williams was reelected district president. Dr. George Coulter, general superintendent, spoke in the afternoon meeting on "The Power of God's Written Word." Over four hundred attended the district banquet. Guests presented at the banquet included Dr. Edward Lawlor, executive secretary of the Department of Evangelism; Dr. Orville W. Jenkins, executive secretary of the Department of Home Missions, and Dr. William Greathouse.—**REX EATON, Reporter.**

#### Canada Atlantic District

On May 24, Rev. Kenneth Hardy was reelected district president at the annual N.Y.P.S. convention. Rev. Robert Carpenter, evangelist from Lamar, Colorado, was the special speaker of the day. The point of special interest was the teen Bible quiz on the Gospel of Matthew. The combined efforts of teens from the Truro and Bass River churches formed the winning combination to walk away with the trophy.—**PERCY RAINEY, Reporter.**

#### Central California District

President Bert Rhodes was reelected at the N.Y.P.S. convention held April 23. The executive secretary of N.Y.P.S., Mr. Paul Skiles, was guest speaker, bringing his usual challenge and heart-stirring messages. Throughout the day the zone talent winners performed their award-winning songs or instrumental numbers.—**GRACE NORET, Reporter.**

#### San Antonio District

On May 10, Rev. B. J. Garber gave his presidential report to the annual district N.Y.P.S. convention. He was reelected to the position by a unanimous vote. Plans were revealed for Youth Camp, Midwinter Teen Retreat, and the first Young Adult Retreat.—**C. L. RENEAU, Reporter.**

#### New England District

Rev. Kenneth Alcorn was elected district president at the forty-fourth annual district N.Y.P.S. convention. Rev. Morris Wilson of Rochester, New York, brought the convention messages, climaxed by a special Communion service.—**THOMAS CRANDAL, Reporter.**

#### Washington District

Friday, April 9, was the day of the eighth annual district convention. Rev. Milton Parrish was guest speaker for the day. Mr. James Bohi brought special messages in song. Rev. John M. Gardner was reelected district president and given a standing ovation. Junior and teen Bible quizzes were conducted in the evening service. The district junior winner was Barbara Yoyhes of College Park Church. The Northwest Zone teen quiz team took winning honors in the teen division.—**JOHN WAGNER, Reporter.**

#### Arizona District

The convention opened May 1 with 100 percent of the churches represented. Rev. Jack Eystone succeeded Rev. Wil Spaite as district president. Rev. Spaite resigned, having been elected regional representative to the General N.Y.P.S. Council. Rev. C. F. Champion added much depth to the spirit of the convention as he opened God's Word in special youth messages.—**ROGER WILLIAMS, Reporter.**

#### Sacramento District

Rev. Gene VanNote was reelected district president on May 1 at the third annual N.Y.P.S. convention. The convention reported 100 percent participation in American Bible Society giving. Pasadena College presented the Ambassadors Trio with Rev. Ken Meredith, representative. Rev. Eugene Stowe, superintendent of the Central California District, was the special speaker.—**GLENN RATCLIFF, Reporter.**

#### Northern California District

The reelection of Rev. Bob Anderson to the presidency got the forty-fourth annual district N.Y.P.S. convention under way on April 9. Special Speaker Dr. James Jackson, of Pasadena College,

urged Nazarene youth to be energetic in presenting Christ to the world. The convention adopted a new plan to present twenty scholarships to deserving young people this coming year.—**CHAMP TRAYLOR, Reporter.**

#### Mississippi District

April 3 was the record-breaking day for the Mississippi District N.Y.P.S. The largest convention ever to assemble for the district youth business elected Rev. Charles Lambert as district president; Mr. Lambert was confined in the hospital at convention time. Rev. Larry Lewis was special speaker for the convention and the district banquet.—**RICHARD BOONE, Reporter.**

#### Maine District

The district convention, April 26-27, heard General N.Y.P.S. President John Hancock speak on the practical application of God's truth for young people. Rev. Karl Retter was reelected district president with a splendid vote.—**PAUL W. PINES, Reporter.**

## DISTRICT ACTIVITIES

### Alabama District Assembly

Advance, progress, optimism, and a spirit of unity characterized the fifty-seventh Alabama Assembly, May 19 and 20, at Huntsville First Church. Dr. George Coulter, general superintendent, endeared himself to all as he presided with poise, grace, and efficiency.

The highlight of the assembly was the report of our new district superintendent, Rev. Reeford Chaney. Although he had served for only eight months he presented a very wonderful report of progress and gains in every department. He was reelected, and given an extended call for four years with a near-unanimous vote. A liberal love offering was enthusiastically given the Chaney's.

Dr. Wm. Greathouse, president, very ably presented the work of the school. Alabama District has accepted the 5 percent school budget as proposed and recommended by the 1964 General Assembly.

Dr. E. S. Phillips, executive secretary of the Department of World Missions, stirred our hearts in the missionary convention, and also in the area of Sunday school work. In the pre-assembly convention, Mrs. Reeford Chaney was elected as the district missionary president with a wonderful vote. The Nazarene Publishing House was represented by Dr. E. G. Benson.

In an impressive ordination service conducted by Dr. Coulter, elder's orders were given to Joe Ben Cagle, Leslie R. Bearden, Asa H. Sparks, John W. Lancaster, and Clifton E. Couey.—**JOHN O. TAYLOR, Reporter.**

## BIBLE COLLEGE OFFERING

September 12, 1965

**EDUCATION for Christian service is undoubtedly the most influential factor in molding the future of our church in its mission to the present age. In no other cause will every dollar invested return such satisfying dividends for so long a time. Support the Nazarene Bible College offering on September 12.**

**VERNON LUNN**

**Member, Board of Control**



**Mr. Willis Brown, left, outstanding layman on the Colorado District, has recently presented the "Distinguished Salesman's Award" by Mayor Curigan of the city of Denver, right. Mr. Brown has been a member of the district advisory board for twenty years, and has served for eight years on the General Board of the Church of the Nazarene. His father is Dr. Melza Brown; and a brother, Dr. Shelburne Brown, is president of Pasadena College.**

## Arizona District Assembly

The forty-fourth Arizona Assembly closed on a note of victory, May 21, at Tucson First Church, with Rev. Myron Morford, host pastor. This church, for the second consecutive year, was named "Church of the Year," with Phoenix Paradise Valley, Pastor Dale Horton, receiving the "Small Church Achievement Award."

Dr. Samuel Young, general superintendent, challenged our hearts with his messages, and his leadership was deeply appreciated. He was presented a lovely set of petrified-wood bookends.

District Superintendent Mann reported every area of the work at an all-time high: 4,037 members; 559 members received, 327 on profession of faith; 8,255 Sunday school enrollment, with 4,665 average attendance; 1,459 N.Y.P.S. members; 2,616 N.W.M.S. members; \$766,879 raised for all purposes, with

\$51,943 General Budget, and \$10,604 for approved specials. Fifteen churches made the "Evangelistic Honor Roll," and 13 the "10 percent" goal; with 20 churches making 7 percent or more in the "March to a Million" emphasis.

District leaders for the new year are: Dr. M. L. Mann, district superintendent; Mrs. Mann, N.W.M.S. president; Rev. Jacke Eyestone, N.Y.P.S. president; and Rev. Myron Morford, church schools chairman.

The challenge of Superintendent Mann for Arizona to do its part during this quadrennium was enthusiastically accepted with a rising vote, and a generous love offering.—W. J. YOUNG, JR., Reporter.

## THE LOCAL CHURCHES

ELLWOOD CITY, PENNSYLVANIA—We are glad to report that interest in our church has greatly increased during the



**The Malden, Massachusetts, church, one of the oldest in the denomination, has just closed its seventy-fifth anniversary year with the completion of an \$80,000 building program, and the raising of over \$6,000 for world missions. Rev. Donald H. Strong is the pastor.**

past year, with all budgets paid in full. We have paid over five hundred dollars, including specials, on our General Budget. In the past six months we have added nearly two thousand dollars to our building fund to put the superstructure on our basement church, and seven new members have been received into the church on profession of faith.—W. H. DIEHL, Pastor.

Dickinson, North Dakota—Evangelists Bob and Ida Mac Mickey were used of the Lord as special workers in the revival at First Church in May. Sister Mickey is an excellent chalk artist and children's worker, and Brother Mickey is a strong evangelistic preacher and a good singer. It was one of the best revivals this church has had. Souls sought God at the altar of prayer, and the entire church was blessed and encouraged. We have served this church for two years, and have received a three-year recall.—VERNON H. WILLARD, Pastor.

MUNCIE, INDIANA—Forest Park Church was blessed recently with the ministry of Rev. and Mrs. Alva O. Estep—some of the finest evangelists it has been our pleasure to entertain in our fifteen years of pastoral ministry. Their ministry of song, Scene-o-felt, and the Word was a blessing to our people. On the closing Sunday, as a result of the challenge by Brother Estep, our Sunday school attendance was doubled. A fine class of new members was received as a result of the meeting.—MERLE M. BRIGHT, Pastor.

Rev. Wilsie L. McMillan writes, "I am leaving the field of evangelism, having accepted the pastorate of our church in Newark, Delaware."

## THE BIBLE LESSON

By BRIAN L. FARMER

Topic for July 11:

### Our Continuing Response

SCRIPTURE: Philippians 3:7-16; Romans 8:26-28 (Printed: same)

GOLDEN TEXT: *I press toward the mark for the prize of the high calling of God in Christ Jesus* (Philippians 3:14).

Geoffrey: "I don't know what to make of some of these evangelists, Bill; they seem to make it all sound so simple. All this stuff about going forward to the front and getting converted and being a Christian all at once—it's all too simple, to my mind. I don't profess anything, but I remember once, when I was younger, thinking about it. I remember reading in the Bible. But when you read about how He lived and how He expects those who would follow Him to live in the same way—turning the other cheek and all that—you sure realize it would be a terribly long pull. It would take even the best men all their lives to learn to live like that."

William: "Yes, I know what you mean. I believe it is recorded in the Bible that God says, 'Be ye holy; for I am holy.' Goodness, what an assignment!"

"And yet, Bill, the evangelists say that you can be a Christian right away



simply by what they call *making a decision.*"

"Mmm . . . Mind you, Geoffrey, these evangelist fellows do urge people to do something positive, and now. I mean, most people never get started in on the business of being a Christian, do they? The job is too big to start."

"That's what I say. And yet the evangelists would have us believe it can be accomplished in one evening—in a moment."

"I wonder if that is not misunderstanding what they mean, though, Geoffrey. Perhaps what they mean is that a fellow might begin right now, tonight, but that this is but a *beginning.*"

"Well, they sure make it sound at times like this decision business is all there is to it."

"Yes, I agree. I think this impression is unintentional, however, and arises from the fact that the evangelists are *specialist* preachers concerned with constraining people to make this first response. After all, there is a sense in which the first step is the most important step in a whole journey, for when you have taken your first step, you have started."

"So, you don't think, Bill, that the evangelists intend for us to believe that we can be saints all at once."

"No, I don't. My brother-in-law goes to the Church of the Nazarene. There they have Sunday school, training classes, and holiness meetings all designed to help people make continuing response to being a Christian after they have made the initial response of which we have spoken."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



**Latest photograph of the Board of General Superintendents. Standing, left to right, are Dr. Samuel Young, Dr. V. H. Lewis, Dr. G. B. Williamson, and Dr. Hardy C. Powers. Seated are Dr. Hugh C. Benner, left, chairman of the board; and Dr. George Coulter, right, secretary of the board.**

Eastern Kentucky	July 22 and 23
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

**HUGH C. BENNER:**  
District Assembly Schedule

Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

**V. H. LEWIS:**  
District Assembly Schedule

Eastern Michigan	July 14 and 15
Colorado	July 21 to 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

**GEORGE COULTER:**  
District Assembly Schedule

Gulf Central	July 22 and 23
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

**District Assembly Information**

**EASTERN MICHIGAN**, July 14 and 15, at First Church, 310 W. Wood, Flint, Michigan. Pastor Donald Freese. General Superintendent Lewis. (N.W.M.S. convention, July 13.)

**NORTHWESTERN OHIO**, July 14 and 15, at the District Center, Route 29; 2½ miles west of St. Marys, Ohio. Pastor G. V. Mewbuorn. General Superintendent Williamson. (N.W.M.S. convention, July 12-13; S.S. convention, July 13.)

**CENTRAL OHIO**, July 14 to 16, at the Nazarene Campgrounds, 2708 Morse Road, Columbus, Ohio. Delbert Quillen, campground manager. General Superintendent Young. (N.W.M.S. convention, July 12-13.)

**MICHIGAN**, July 14 to 16, at Indian Lake Campground, Route 2, Vicksburg, Michigan. Clyde Grubb, campground manager. General Superintendent Powers. (N.W.M.S. convention, July 12-13.)

**NORTHWEST OKLAHOMA**, July 21 and 22, at Bethany College Church (First), 6749 N.W. 39 Expressway, Bethany, Oklahoma. Pastor Harold Daniels. General Superintendent Benner. (N.W.M.S. convention, July 19; N.Y.P.S. convention, July 20; S.S. convention, July 20.)

**COLORADO**, July 21 to 23, at the District Center, 8715 W. 16th, Lakewood, Colorado. Pastor Maurice

**"SHOWERS of BLESSING"  
Program Schedule**

**July 11—"These Things Interest Me," by Russell V. DeLong**

**July 18—"Three Roads: Damascus, Jericho, Jerusalem," by Russell V. DeLong**

**July 25—"A Visitor from Outer Space," by Russell V. DeLong**

**Directories**

**GENERAL SUPERINTENDENTS**

Office: 6401 The Paseo  
Kansas City, Missouri 64131

**HARDY C. POWERS:**

District Assembly Schedule

Michigan	July 14 to 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

**G. B. WILLIAMSON:**

District Assembly Schedule

Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

**SAMUEL YOUNG:**

District Assembly Schedule

Central Ohio	July 14 to 16
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**The first Registered and Qualified Sunday school superintendent on the Northwestern Ohio District receives a certificate signed by General Christian Service Training Director Bennett Dudney. Pastor Paul M. Pusey, of the Findlay, Ohio, Summit Street Church, presented Mr. David DeVold with the C.S.T. recognition of the completion of all courses required in the training program for Sunday school superintendents.**

**IF YOU ARE AN ADULT** you should be concerned about a will. Everyone who has reached legal age may be considered as having an estate.

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Palmquist. General Superintendent Lewis. (N.Y.P.S. convention, July 17; N.W.M.S. convention, July 20; S.S. convention, July 21.)

**GULF CENTRAL**, July 22, at Gorman Memorial Church, 1602 Vineland Road, Orlando, Florida. Pastor Archie Williams. General Superintendent Coulter. (N.W.M.S. convention, July 20; N.Y.P.S. convention, July 21; S.S. convention, July 21.)

**EASTERN KENTUCKY**, July 22 and 23, at the church, 22nd and Bath Ave., Ashland, Kentucky. Pastor Lawrence B. Hicks. General Superintendent Young. (N.Y.P.S. convention, July 20; S.S. convention, July 20; N.W.M.S. convention, July 21.)

**PITTSBURGH**, July 22 and 23, at the Alameda Park Camp, Butler, Pennsylvania. Pastor S. T. Moore. General Superintendent Powers. (N.W.M.S. convention, July 20-21.)

**Nazarene Camps**

July 9 to 19, Canada Central District, at Clarksburg Camp, Clarksburg, Ontario, Canada. Workers:

Rev. Herman L. G. Smith, Rev. Warren Rogers and family, Rev. J. H. MacGregor, Miss Mary Wallace. Rev. Bruce T. Taylor, district superintendent.

July 11 to 18, Oregon Pacific District, at the District Center, twelve miles southeast of Portland, Oregon (follow S.E. 82nd Avenue to Lake Road). Workers: Dr. George Coulter, Dr. W. T. Purkiser, Rev. J. C. Crabtree, Rev. James E. Kratz and family, Singer Paul W. McNutt, Mr. and Mrs. Joe Hughes. Dr. W. D. McGraw, district superintendent.

July 12 to 18, Maine District, on campgrounds, Richmond, Maine, on Route 24. Workers: Dr. Charles Hastings Smith, Professor and Mrs. Kenneth Masterman, Rev. Roland Dunlop, and Mrs. Elmer Kilponen. Rev. Joshua C. Wagner, district superintendent.

July 16 to 25, Central Ohio, at Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Samuel Young, Dr. Orville Jenkins, Rev. H. G. Purkiser, preachers; James V. Cook, music director; Rev. Gene Clark and Treble Tone Trio,

youth workers; Mrs. H. C. Little, children's worker; Rev. W. E. Zimmerman, prayer leader. Dr. H. S. Galloway, district superintendent.

July 16 to 25, Michigan District, District Campgrounds, Indian Lake, Route 2, Vicksburg, Michigan. Workers: Rev. Morris Wilson, Dr. T. W. Willingham, Rev. Paul Hetrick, Rev. Leon Chambers, James and Rosemary Green, singers, Rev. James R. Leonard, Mrs. Emily Moore. Dr. Fred J. Hawk, district superintendent.

July 19 to 23, North Arkansas District, at Arkansas Baptist Assembly Camp, Highway 59 South, Siloam Springs, Arkansas. Workers: Rev. John Hancock, Rev. Jack Dell, Rev. George Bloodworth. Rev. Boyd C. Hancock, district superintendent.

July 19 to 25, Missouri District, at Pinecrest Camp, Fredericktown, Missouri (7 miles south on Highway 67—County Road C). Workers: Dr. Mel-Thomas Rothwell, Rev. C. B. Fugett, Singer James T. Bohi. Dr. E. D. Simpson, district superintendent.

July 20 to August 1, Pittsburgh District, at Alameda Park Nazarene Camp, West Penn Street Extension, Butler, Pennsylvania. Workers: Dr. Edward Lawlor, Rev. Charles Hastings Smith, Dwight and Norma Jean Meredith, singers. Rev. Robert I. Goslaw, district superintendent.

July 23 to August 2, Canada Central District, Cedarvale Camp, Pefferlaw, Ontario, Canada. Workers: Dr. Mendell Taylor, Rev. C. T. Corbett, Miss Isobel Armstrong, Rev. A. E. Stanford, Miss Mary Wallace, Singer Karl Ward. Rev. Bruce T. Taylor, district superintendent.

July 26 to August 1, Florida District, Suwannee Campgrounds, U.S. Highway 41, three miles north of White Springs, Florida. Workers: Dr. Lawrence B. Hicks, Dr. W. T. Purkiser, Professor James T. Bohi, Warren Whiting, Mrs. Mary Trissel. Dr. John L. Knight, district superintendent.

July 26 to August 1, Georgia District, one mile east of Adrian, Georgia, between Dublin and Swainsboro, on Highway 80. Workers: Dr. Ted Martin, Rev. Paul Martin, Boyce and Catherine Pierce, singers. Dr. Mack Anderson, district superintendent.

July 29 to August 8, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Rev. Reuben Welch, Rev. Danny Steele. District superintendents: E. E. Zachary, Northern California; Eugene Stowe, Central California; and Kenneth Vogt, Sacramento.

July 31 to August 8, Akron District, Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Rev. D. K. Wachtel, Rev. M. Kimber Moulton, James and Rosemary Green, music directors. Rev. C. D. Taylor, district superintendent.

August 6 through 15, Washington and Philadelphia Districts, North East, Maryland (one-half mile north of Route 40). Workers: Dr. W. T. Purkiser, Rev. H. Dale Mitchell, Rev. Paul Hetrick, Singer DeVerne Mullen, Rev. Gloria Files, and Dorothy Adams; Mrs. Grace Bertolet, organist, and Robert Brown, pianist. Rev. John Gardner, youth leader. Dr. E. E. Grosse, superintendent of Washington District, and Rev. James E. Hunton, superintendent of Philadelphia District.

**Announcements**

**RECOMMENDATION**

—I heartily recommend the Sextons to our people as evangelists. Mr. Arnold and Rev. Mrs. Garnet Sexton carry the whole program for a revival campaign. They have conducted a radio program over the Ashland, Kentucky, radio station for over twenty years. Mrs. Sexton is an elder and commissioned evangelist in the Church of the Nazarene; she carries a burden for lost souls. Mr. Sexton is a commissioned song evangelist. Address them, 2809 South 29th Street, Ashland, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

**BORN**

—to Rev. Fred M. and Sandra (Coombs) Stiles of Buhl, Idaho, a daughter, Jeanne Kay, on June 4.  
—to William R. and Evelyn (Eby) Duncan of Brandon, Florida, a son, Douglas Wayne, on May 30.

—to James and Vernetta (Schmidt) Corbett of Billings, Montana, a son, Timothy Erin, on May 26.

**SPECIAL PRAYER IS REQUESTED**

by a lady in Ohio for her father to be saved—now almost eighty-six, and unsaved, and also for a very special unspoken urgent request; by a reader in Indiana that her husband and children may be saved—he is seeking a divorce—she is a Christian and wants God's will worked out in the entire matter.



# PRO & CON



## Letters to the Editor

sanctified . . . is only the wonderful means to the glorious end—getting a world of sinners converted to Christ. . . .

MARC E. LONG  
Indiana

### Con: Open Time for Evangelists

. . . your "Answer Corner" recently gave an answer to "men already on salary" holding revivals. Don't you think you oversimplified? I think there are many churches which can (and, thank God, do!) have meetings more than in just "six and one-half months out of the calendar year."

The real question was not really answered. We full-time evangelists do need your help. There is a need for you to—

(1) Point out that meetings are a twelve-months-per-year proposition.

(2) That evangelists should have the prior opportunity—very specially in the summer months.

(3) That salaried men should only be used when (as you call them) "effective evangelists" have been given the first opportunity of accepting the work and are unavailable.

One look at our camp meetings will show you that a very tiny percentage of full-time evangelists are employed in them—just at the time that work is needed the most.

Please do not misunderstand my motives. I think you do a fine job and your answers and editorials are 99 percent "wonderful!" I save lots of them for reference and sometimes quote you, too.

Anyway, I feel better for "saying" these things in print . . .

Evangelist (name withheld)

### Pro: The Spirit's Presence

On Palm Sunday we witnessed one of the most beautiful services it ever has been our privilege to attend. It began on Sunday morning in the San Diego University Avenue Church, of which Rev. Hoyle Thomas is the honored pastor. While the congregation was singing "The Old Rugged Cross," the blessed Holy Spirit, like a gentle dew, settled down upon us.

As a result people, mostly young men, began to fill the altar until a large number of fine-looking young fellows, along with a number of others of all ages, had bowed at the altar confessing their sins and accepting Christ as their Saviour or Sanctifier. Almost immediately Pastor Thomas recognized this as the work of the Holy Spirit and stepped

aside, not attempting to deliver his Palm Sunday message.

Wave after wave of the Divine Presence swept over the congregation of four hundred or more souls. Some were weeping, some were shouting, some were testifying, while others were singing. It was the most disorganized service we ever attended, yet one with beautiful harmony. It was indeed a day long to be remembered in the University Avenue Church of the Nazarene.

J. N. AND EDNA TINSLEY  
California

### Pro: Home Mission Colored Work

Are we as a denomination being consistent when we are so concerned for the Negro in Africa, Barbados, Haiti, etc., and so completely ignore the black man in our own cities? Does any district do home mission work among the colored people?

MRS. H. P. BRADFORD  
Michigan

The following districts do have such home mission work: Central California, Chicago Central, Eastern Michigan, Gulf Central (concentrated in the southern states), Illinois, Kansas City, Los Angeles, Michigan, Missouri, New York, Northeastern Indiana, Northwestern Ohio, Northern California, Southern California, and West Virginia. We probably could do more—but we are doing something.—Editor.

### Pro: Power in Holiness

. . . In my few Christian years, I've heard many stirring sermons on holiness, purity, cleanness, etc., but I've heard only one sermon (anywhere in the U.S.) dealing with the most vital doctrine a born-again Christian could ever need—power to witness and to reap. . . .

Since I've been sanctified my heart is crying louder to conquer more people "for Jesus' sake." While our people are preaching holiness strongly, Jesus' message to His disciples just before ascending is burning deeper into my soul: "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49); and, "But ye shall receive power . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and . . ." (Acts 1:8). Then definitely Matthew 28:19-20! . . .

I fear too much ethical and too little practical holiness exists. We can be "Soul-winning" can't we? After all, to be

### Pro: Christ, the Way

I am writing to express my very deep appreciation of your editorial of April 28. I heartily approve. "To be clearly converted and definitely sanctified are the first two steps—and major steps they are. But they are the start and not the end of the race." . . .

Would not a complete, personal, and deep commitment to Christ, in the process, bring one to clear conversion and definite sanctification? This with an insistence on the witness of the Spirit to its completion.

Concerning the experience—"I found it." "I got it." "I lost it." This puts a doctrine and an experience—the latter, in the minds of so very many, is chiefly emotional in content—somewhat into competition with the idea of "Follow me," and "I am the Way." For twenty-five years I have been saying in my ministry the true way is to come to understand that holiness is Christlikeness and that to come to know Christ and to be perfected—finally—in His likeness is the end in our redemption.

"Don't Stop Too Soon" would be a wonderful beginning to coming to know Christ and continuing to know Him better and better.

A. K. BRACKEN  
California

## Church Chuckles by Cartwright



"We loved your sermon last Sunday. We're ALL behind you about celebrating the Fourth in a quiet and dignified manner!"



### Easter Offering Continues to Mount

The 1965 Easter Offering receipts continue to mount in the General Treasurer's office. The total at press time was \$1,554,947, which was \$113,133 ahead of last year at the same date.

Receipts for the latest week for which complete figures were available were averaging approximately \$4,200 per day.

Dr. John Stockton, general treasurer, expresses the hope that late remittances will still raise the final total to somewhere between \$1,600,000 and the goal of \$1,700,000.

### Mathis Declines Reelection

Dr. I. C. Mathis, superintendent of the Northeast Oklahoma District, declined to be considered for reelection at the recent district assembly in order that he and Mrs. Mathis may reenter the evangelistic field.

Rev. E. H. Sanders, pastor of the Sapulpa, Oklahoma, church was elected district superintendent on the second ballot.

### Rainey Heads Moncton Association

Rev. A. Percy Rainey, pastor for the last four years of Moncton, New Brunswick, Canada, First Church, was recently elected president of the Moncton Ministerial Association.

Superintendent Robert F. Woods of the Canada Atlantic District reports that this is the first time any pastor on the district has been the recipient of this high honor and responsibility.

### Calgary First in Homecoming

Calgary First Church will feature homecoming services next Sunday, July 11, according to an announcement by Pastor C. J. Muxworthy.

The featured guest will be Dr. George Coulter, who will be making his first visit to his home church since his election as general superintendent.

Those who wish to send greetings are asked to address the Homecoming Chairman, 126 Fourteenth Avenue Southwest, Calgary, Alberta, Canada.

### Missionary Is Music Graduate

Missionary William Porter, district superintendent of the Puerto Rico field, was graduated last commencement from the Conservatory of Music of Puerto Rico, whose director is the noted musician Pablo Casals.

Mr. Porter plays the French horn in the Puerto Rico symphony, and his unusual avocation has resulted in favorable publicity for the church in Puerto Rico.

The Porters are presently on furlough in the United States.

### Bethany Plans Summer Music Camp

A summer music camp will be held July 12-16 on the campus of Bethany Nazarene College for high school sophomores, juniors, and seniors who are interested in intensive work in band, choir, theory, keyboard, strings, and church music.

The dates for the camp correspond with the Preachers' Workshop to assist in transportation problems for those living at a distance from the campus. Professor Lester L. Dunn, head of the Music Department of the college, is director for the camp.

### Corbett Planning Third Trip to South America

Evangelist C. T. Corbett announces plans for a third trip to Brazil for a series of five revival campaigns with Dr. Earl Mosteller, field superintendent. He will leave August 5 and return September 14.

On the return trip Mr. Corbett is scheduled to be with Rev. Laurance Paul in Barbados, West Indies, for revival meetings September 7-12. Special prayer is requested for both series of services.

### Tract Sale Largest

More than 750,000 copies of the tract *Meet My Saviour* were shipped from the Nazarene Publishing House for the recent Pentecost "Day of Unforgettable Witness" sponsored by the Department of Evangelism.

Dr. Edward Lawlor, executive secretary of the Department, states that this is the largest sale on record for such an item.

Many letters and phone calls received in the Department office indicate the success of the fivefold witness planned for Pentecost Sunday. Dr. Lawlor states, "Again it has been proved that person-to-person contact evangelism pays big dividends in every way."



### Conviction of Missionaries in Cuba

WASHINGTON, D.C. (EP)—Reports that two Southern Baptist missionaries charged in Communist Cuba with spying and illegal currency activities were convicted and sentenced were confirmed here by the U.S. State Department.

A spokesman said that Dr. Herbert Caudill, sixty-one, a Cuba missionary for thirty-five years and head of Baptist mission work in the country, received a ten-year prison term. His son-in-law, Rev. David Fite, thirty-one, received a term of six years.

It was not immediately determined

what, if anything, could be done for the Americans through the Swiss Embassy, which handles U.S. diplomatic relations with Cuba. There were some reports that negotiations were under way to obtain their release, but this was denied by the Cuban news agency Prensa Latina.

The sentences indicated that Mr. Fite was acquitted of espionage charges but that Dr. Caudill was not. At a public hearing before the Revolutionary Tribunal of Havana, both reportedly admitted they had exchanged dollars for pesos, considered a black-market dealing in Cuba.

With the American missionaries, thirty-two Cuban Baptist ministers and laymen were sentenced on a variety of espionage and currency charges.

### Parochial, Private Textbook Loans Approved in New York State

ALBANY, N.Y. (EP)—A bill signed into law by Governor Rockefeller will permit parochial and other private school children to borrow certain textbooks from local public school boards. It will become effective September 1, 1966.

Under its provisions, school boards will be required to lend texts in mathematics, science, and foreign languages to nonpublic school students in the seventh through the twelfth grades. The books must be requested by the students from a list of texts approved for public schools.

The controversial measure—opposed by some groups on grounds of church-state separation—was signed by the governor without comment. Attorney General Louis J. Lefkowitz was expected to rule on the bill's constitutionality. But the governor declined to say whether the Attorney General had made a decision.

School boards will be reimbursed for the books they lend by the State Education Department—up to \$10.00 for each parochial school pupil annually. According to Assemblyman William J. Ferrall, a Brooklyn Democrat who was cosponsor of the bill, the program is expected to cost about \$3 million a year and benefit 300,000 children.

### Burn Baptist Church in Canada

MONTREAL, CANADA (EP)—Just a year after obtaining a permanent church home, the "Eglise Baptiste Centrale" here has suffered a severe loss by fire. The meeting place was a former synagogue which had been purchased with the help of other Baptist churches.

The words, "You asked for it," written on one of the walls which was left standing indicated that the church had been set on fire. This was the second attack on the building within a few weeks. Earlier the church had been entered and the hymnbooks and various supplies stolen.



Pen

Points

Intensity

"WHY do you have to be so intense about your religion? the young man asked. As we talked and as I thought about it following our conversation, I became more and more convinced that it does behoove us to be intense. There is nothing in this world to compare with the Spirit-filled life for sheer joy and contentment, culminating in a passport to heaven. How then can we be colorless, drab, and nonchalant in our Kingdom service?

Intensity is certainly in evidence in other areas. The pleasure seeker is intense about his pursuit for the elusive happiness which it is reputed may be gained through indulgence in many pleasures. The lover of money, who sees wealth within his grasp for the expenditure of maximum effort, is intense in his devotion to the task of acquiring that wealth. The misguided Communist is intense in his effort to spread the diabolical lie that there is no God, and that all the problems of mankind may be solved through Marxism. The seeker after fame or position may be so intense that honesty, truth, and concern for others are completely eliminated from his considerations as long as the goal is obtained.

There is "a more excellent way." Yes, I am glad that I was accused of being intense. I wish that I were more so, and that the accentuated intensity might be reflected in a more radiant life for Him. May God help us all to press the battle boldly and relentlessly, not quite so conscious of our comforts and desires, but more firmly committed to life as Christ-filled disciples.—J. Bruce Deisenroth, Nazarene Layman, Pasadena, California.

I'll Pledge Ten Dollars!

REV. PAUL MARTIN was the speaker. It was a service in a local church to receive ninety-day pledges for the Northern California Home Mission Reserve Fund. There was no response with pledges in larger amounts, but after some had pledged twenty-five dollars, it was one of the ten-dollar pledges that especially thrilled the pastor.

This woman, on a pension, had been living in a second-floor apart-

ment in order to have lower rent, so that she could save as much as possible to give to her church. Just that week, at her doctor's insistence, she had moved to a ground-floor apartment. This would work a financial hardship on her because rent and other incidentals would be higher. The pastor knew she was going to have cut some almost necessary things to pay her tithe and her pledge on the church's debt-reduction program. Yet, with a cheerful smile, she joined several others with a ten-dollar pledge that night.

How easy for her to have said,

"I'm already doing all I can," or, "How can my ten dollars make any difference in raising thirty thousand dollars?"

Instead, her feeling was simply: Here is a need. God wants me to do my part, and He will help me.

Cheerfulness, faith, unselfishness, sacrifice, vision—these and many more attributes were wrapped up in that one pledge of ten dollars.

What a challenging example of the spirit through which God works to build His kingdom! No wonder the pastor's heart was blessed!—A California Pastor.

the Answer corner

In view of the Bible position and that of the Church of the Nazarene to the effect that the church should be supported by tithes and offerings, what would you think of a church having a service and singspiration broadcast over radio on Sunday (or through the week) sponsored by a business firm with the announcement made that the broadcast is so sponsored and with the usual advertising of the firm's products?

I would personally have to put in two or three "it depends" reservations.

First, it depends on the firm and product being advertised, naturally.

Second, it depends on the nature of the broadcast. Without wishing to be fussy, I would dislike a commercially sponsored broadcast of a church service.

Third, it depends on what you might mean by "singspiration." I've heard some that were far more "sing" than they were "spiration."

I do not think there would be anything essentially wrong with sponsorship for some collateral functions a church might carry on. A dignified broadcast program of good music and spoken word could fall within this category. What we must always avoid is the cheapening and commercialization of the gospel, or the using of the church and its ministry as a means to some secondary end.

With regard to Matthew 27:52-53, where the saints who slept arose and came out of the graves after Christ's resurrection, where were they in that state, asleep? Were they in the *hades*? What happened to them after this account? Did they go to the new abode of the saints after the Resurrection? This, like the story of Lazarus, seems not to tell fully what happened after they arose.

You are correct in that neither this account nor that of the raising of Lazarus tells of the final outcome of these miracles. Probably Dr. Ralph Earle has said the last word in the *Beacon Bible Commentary* on the Matthew passage when he wrote: "Neither are we told what happened to the saints who rose. Any suggestions here would be pure speculation" (Vol. VI, p. 249).

I should say that the Old Testament

saints here referred to were in *sheol* (the Hebrew name) or *hades* (the Greek name), and in what is named in Luke 16:22 as "Abraham's bosom." They seem to be different from Lazarus, in that they were saints of an earlier time, before the coming of Christ.

I would suppose that they were "translated" or taken to heaven when Christ returned to His Father leading "captivity captive" (Ephesians 4:8).

Can you tell me if Peter was the father of Judas Iscariot? See John 13:2 and 26, which speak of "Judas Iscariot, Simon's son" or "the son of Simon." Peter was often called "Simon Peter."

Peter's name was Simon (John 1:40-42). Jesus changed it to Peter, but both were used later, and he was also called "Cephas" (Galatians 2:9), the Aramaic equivalent of "Peter."

However, Simon was a very common name. It is the Greek form of Simcon, a name borne by three men in the Old Testament. Altogether there are ten Simons in the New Testament (includ-

ing the father of Judas).

Since "Iscariot" almost certainly means "man from Kerioth," a town in the extreme south of Judea, and Peter was a native of Bethsaida (John 1:44) who lived at Capernaum (Matthew 8:14; Luke 4:38), both in Galilee in the north of Palestine, I would say there is virtually no possibility that Peter was the father of Judas.



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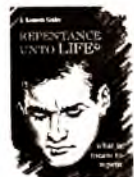


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