

July 9, 1969

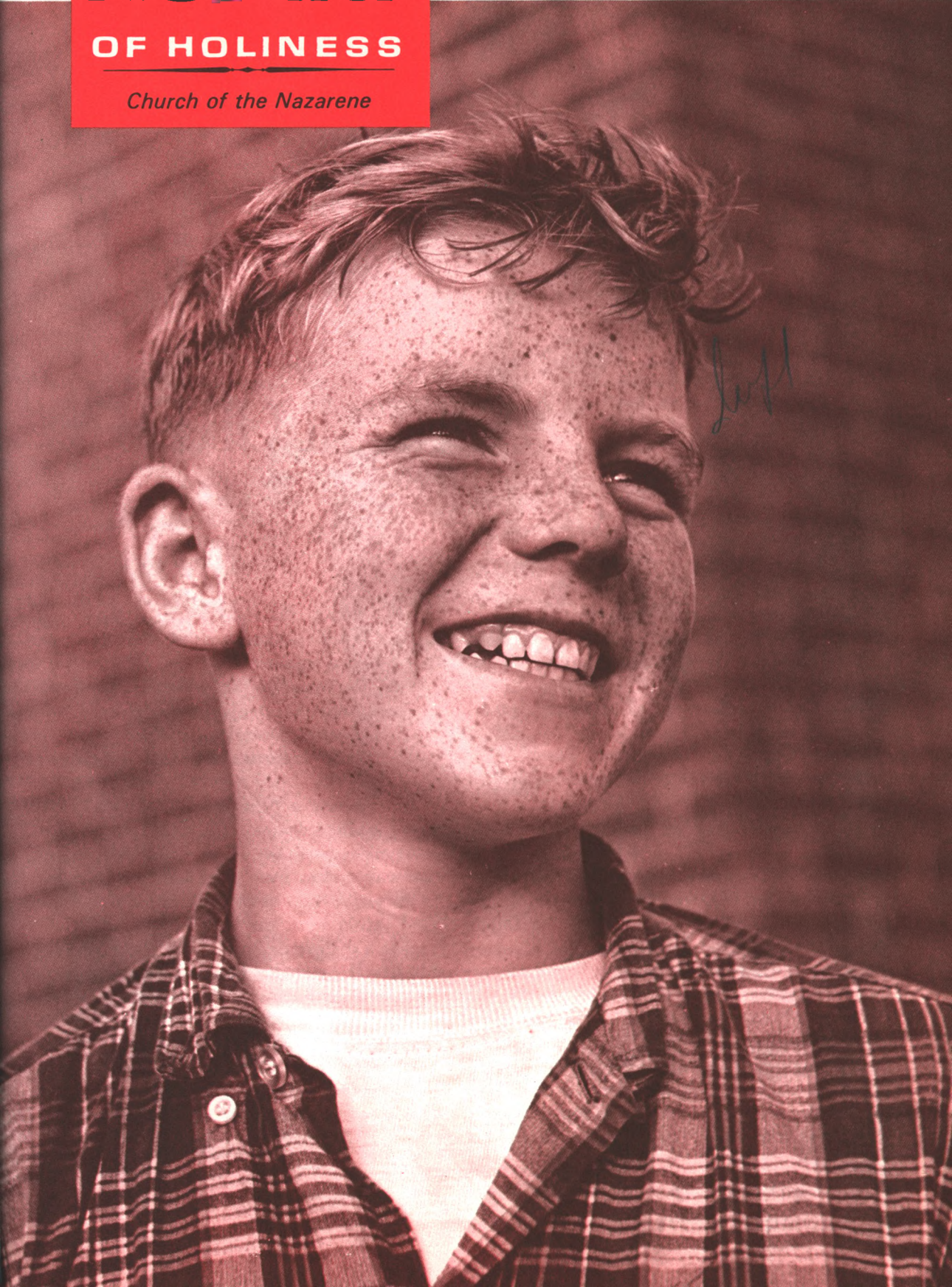
herald

OF HOLINESS

Church of the Nazarene

Too Young to Join the Church?

(See page 5.)





General Superintendent Coulter

The “THEREFORES” of Life

PAUL'S letters abound with the word *therefore*. They indicate his awareness of the logical connection between belief and behavior.

So often a declaration of some great truth or doctrine was followed by a “therefore.” What followed the “therefore” was a statement of the inevitable consequence of the truth which preceded the “therefore.”

In Romans, after he had expounded the doctrines of grace and justification, he made his appeal, “I beseech you *therefore*, brethren . . . that ye present your bodies a living sacrifice . . .” (Romans 12:1). When he taught the Corinthians the doctrine of the resurrection he concluded by saying, “*Therefore*, my beloved brethren, be ye steadfast . . .” (I Corinthians 15:58). In his letter to the Colossians he drew these conclusions, “Mortify *therefore* your members which are upon the earth,” and, “Put on *therefore*, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind,” etc. (Colossians 3:5, 12).

In the letter to the Hebrews, after the declaration of great spiritual truths, there are found great moral appeals, such as, “*Therefore* let us give the more earnest heed” (Hebrews 2:1).

In our day, theological dogmas have fallen into disrepute. Doctrine is often considered “stuffy” and far removed from the practical affairs of life.

But there's a “therefore” following every great biblical doctrine! A man's doctrine will determine his deeds. It makes a difference in the way a man lives if he believes this world is the expression of the will of a living, loving God rather than the result of blind force. It makes a difference in the way a man conducts his life if he really believes he will one day stand at the judgment.

Only truth can make men free. Only right doctrine can produce right deeds. Only a clear revelation of truth can bring a sense of personal responsibility. Only sound principles can produce true Christian practice. □

The Stewardship of Time



PHOTO BY ED CARLIN

the advantages of modern tools and machinery! Work hours were from sun to sun. The amazing thing is that people still had time to go to church to worship. They still had time to pray for loved ones and friends.

The way we spend our time is very important to our spiritual growth. If we wonder what makes a Sunday morning worship service seem dull, and we sat up late the night before watching television, we could be partly to blame, couldn't we? How we spend our time reveals the kind of stewards we are of the time given us.

Actually, it is normal for us to feel that we do not have enough time, especially for the little things that could make a difference in someone's life. Since this is a normal feeling, it isn't strange for someone to ask, "How can I find time to visit the sick, or an elderly shut-in? I just barely have time to get through with the work I have to do at home."

I think this is a fair question. I could say that organization would solve the problem. It would make a difference, but I believe there is something more important— *motive*. When we really stop and analyze the things we do, it is easy to see that most things are done to please ourselves.

Really, we could make that complimentary telephone call or write that note of thanks in the time that it takes for a second cup of coffee at midmorning. We

TIME IS one of our most precious assets, and one of the most elusive. It seems to run away and hide when we are most in need of it.

We can use time in a great variety of ways. It can be used for pleasure, for profit, and even used to our regret. Time brings different things to the minds of different people.

Time can be the hours spent on the job, or the hours doing the housework. It can be the hours spent with family or friends in fellowship or recreation. Time can be the hours spent in study, or the hours we have set aside to be used for God's business.

Regardless of what the word *time* brings to mind, it seems that almost everyone is rushed for time these days. We say, "There just isn't time enough to do what I want to do." Yet where does our time go?

This is a serious question because we are responsible to God for the stewardship of our time. Have we become so accustomed to thinking of stewardship as the wise handling of money and other material possessions that we forget that time is also important? Have you ever thought that many hours are squandered?

I know. We all say that we haven't enough time, but when I really think about it, we have more leisure time than ever before in history. We have many time-saving devices that free us for

other things, whether for more chores or pleasure.

I can remember my mother washing with a tub and scrub-board. She had to handle each piece. Now my wife puts the laundry in the washing machine, sets the dial, and leaves to do something else. She knows the machine will go through its cycles and then shut off. She can then hang the pieces out or put them in a drier, depending on the weather.

I wonder what many of us would do if we lived in the 1800's. The land had to be cleared, fields plowed, and the rest of the daily necessities taken care of without

could drop by the hospital on the way to the golf course! That stop would take only about 15 minutes. When you ladies are baking a few cookies for the family cookie jar, would it take much longer to make an extra dozen for that elderly shut-in?

A very important point to remember is this: When an idea occurs to you, begin at once to carry it out. You are human, and if you put off doing it, chances are that you will forget a wonderful idea just long enough for the right moment to pass.

Do you remember how good you felt inside the last time you helped someone? I recently heard the remark, "People just don't do things like that anymore," when an individual was told of a good deed done out of love. People certainly do still do things like that! You and I can be part of that number if we act when the thought comes to mind.

The wonderful thing about our time is that we usually have control over how it is used. Part of our time is bought by our employers, but even then we can use it well. The amount of time, of course, isn't as important as how we use what we have.

If you had not taken seriously this matter of stewardship of time, this is a good chance to think about how you use your 24 hours a day. If you aren't satisfied, jump right up when you have that next helpful idea. Do what you would like to do for someone else while you are thinking about it. Push aside business for one night a week and be with your family. Turn off that program on television and go visit that friendly couple you keep planning to see. You will be the richer for it.

You will find that time is more wonderful, and even less elusive, because you use it instead of waste it. □



Faith at Home

Unsung Saints

THERE'S an impressive woman in our congregation—very much a part of it, yet seeming just slightly apart from it. Even her pew becomes special because she's in it. This woman, full of beauty of spirit and an unflinching sense of humor, probably has a duplicate in your church. Officially she's known as the pastor's wife. Actually she's also everyone's best friend.

Today, as I thought of her, I saw in my imagination a great army of women like her the world over, all dedicated to the cause of Christ. Unorganized, but one in purpose, Unordained, but called and inspired of God. Unfailing under pressure. These are the unusual wives and mothers gracing our parsonages at home and abroad.

Where there is a need—be it emotional or spiritual difficulties, physical illness, or the practical requirements of their husbands' flocks—they are there. For in their lives, God comes first, the congregation second, their own families third. Personal needs—if they ever have time to stop and think about them—are tended to last.

The minister's "other half" astoundingly manages to attend almost every service and meeting held. If she's tired (and when isn't she?), the fact is hidden behind a smile.

With eyes conveying a deep understanding, she sympathetically listens to and counsels about problems often a fraction the size of her own. Only when she prays can all of her burdens safely be revealed and released. She trusts the Lord to keep her going, for the sake of His work.

She's expected to set the highest possible example of Christian womanhood, while struggling with such down-to-earth labors as stretching an inelastic household budget. It's a juggling feat she's become adept at.

Inevitably, after possibly years of work in one church-home, there comes the time of parting. Old ties and close friendships are severed and the chore of packing is faced. There is the frustration of leaving some tasks unfinished, some problems unsolved, some souls—prayed over and yearned for—yet unsaved.

The first lady of the parsonage must now remember the old church in her prayers, as she adds the challenge of new assignments and concerns to her life. Leaving all in the hands of the Lord, she asks only for strength and wisdom to cope with her tasks.

Truly, it's not my place to give these women the title of "saints" (and they would be the first and loudest to deny the label), but somehow I can't stop thinking of them that way. Can you? □

By Rosemary Lee
Worthington, Ohio



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COVER PHOTO: H. Fussle

Were They Too Young To Join the Church?

*Are they too young?
Will they stay true?
Should they have waited?*



FIVE children joined the church that Easter Sunday morning several years ago. They were all between nine and 12 years of age. There were the usual questions: Are they too young? Do they realize the importance of a step such as this? Will they stay true? Should they have waited until they were older?

Having worked with them in junior church as well as having had some of them in my class in earlier years, I felt I knew them quite well. I had watched them make their way to the altar, asking Christ to be their Saviour. I had watched them grow, physically and spiritually, and I felt they were ready for this step.

We prayed about it, talked it over, and decided that if we waited we might lose them. We felt that the church needed to have a grasp on them and they needed the church during their teen years.

That was about four years ago. All of them still are strong Christians. Oh, they've had their battles, their ups-and-downs. They are young people now. They have made mistakes. They have temptations, just like all the rest of us who have been Christians for a long time. But these five

are living for the Lord and walking with Him as He gives them light.

They are not all alike. They do not all have the same background. They do not all come from Christian homes. One has moved from the state, and joined another church of our denomination. One is a fine Christian girl and can be seen praying with others around the altar. One boy recently testified publicly that he had now felt that God was calling him to be a minister.

My heart was made glad. Was it worth it to take a chance that these children would stand true? Did it pay to teach them what it means to be a Christian and become a member of the church? Does it pay to follow them with our prayers and interest? I say, Yes!

I have followed them, since that Easter, with interest, for I was determined to help them stand true. I will follow them with prayers and interest throughout their lives, for I want to meet them in heaven. No hours of pleasure, doing something I wanted to do, would begin to compare with the joy I receive when I hear them say, "God is calling me . . ." My heart overflows, so that I cannot express my feelings in words, except to say, Praise God! □

If Judas Could Only Know



• **By Jaime Kratz**
Brazil, South America

LADROES—thieves! was the only thing that suggested itself to us on that Saturday morning at three o'clock. But for thieves to enter via the balcony some three stories high would be quite a feat.

However, there *was* a gang out there. A long ladder had been placed against the light post that stands a few feet from the balcony. The muffled voices of the men suggested that they were up to no good.

I grabbed my camera and adjusted the flash. In a moment the gang was caught *em flagrante* in action. I soon discovered that they had no intentions of stealing. They were merely performing a lynching!

Early on Saturday morning of every Passion Week a life-size "Judas," made out of straw and old clothes, is strung up on poles, trees, or what-have-you. In our area we see dozens of these grotesque figures "lynched." Judas has been hanged once more—in effigy.

Around noon of the same day, boys armed with clubs and matches tear down the "body," set it afire, and begin to drag it through the streets while others beat it with a fury. They're getting even with Judas!

To the Christian observer this custom creates an awesome sensation when one considers that Judas is being resurrected and beaten to death once more for his crime of betrayal of our Saviour. If Judas could only know!

Perhaps it wouldn't be so bad if one could conscientiously join in with the macabre celebration. But it only serves to sharpen the awareness that Judas wasn't alone in his betrayal of the Master. Our lovely Lord is being betrayed "in the house of his friends" even to-

day—in the modern church age. But that isn't all.

In a very real sense it was the traitor within each of us that took a hand in the ignoble deed of crucifying the Innocent and the Just. True, we could not have had a part in the historical Crucifixion. We were not there to lend our support to the cry: "We will not have this man to rule over us." And yet, we had an ethical-spiritual part in the crucifixion of Christ. It was my sins that made Calvary a necessity in order that I might be reborn.

Beyond this, as a member of Adam's race, I became heir to a corrupt nature, a weakened character with an element of the will that gravitates toward evil. This *sin principle*, this *carnal mind*, this *body of death* betrays the Saviour in the hearts of millions of His followers even today.

This *other self*, this *bent toward sinning* often sits with other "members" of our body who are dedicated to Christ, even at the Lord's table. But when the way of the Cross is preached, when death is decreed for this traitor, he reacts violently in self-defense.

There is every evidence that Judas joined up with Jesus because he thought that the Master would meet the hopes of the Israel of his day, overthrow the Romans, and establish an independent monarchy, free from the Gentile yoke. But when Judas discovered that Christ's kingdom was not of this world, that instead of being identified with a conqueror's crown he was being taken to the way of a cross, he reacted violently, and in a moment of insane furor, betrayed the Lord of life, who had befriended him.

So it is with the *traitor within* the human heart. He will let one follow Christ to a certain point.

But when the *way of the cross* is indicated as the norm for a Christian life, this fifth-columnist reacts violently, and in a moment of self-defensive furor will deny Christ His rightful lordship over the life.

Both God's Word and Christian experience teach us that the believer must know more than his sins forgiven if he would rise above denying and even betraying his Lord in an unguarded moment. Uncrucified "self," that inclination towards self-pleasing, causes a short circuit in the lives and testimonies of millions of potentially effective witnesses for Christ.

The author of the Hebrew Epistle notes that Christ "suffered without the gate" "that he might sanctify the people with his own blood." In other words, to make His sacrifice utterly effective, He took the traitor that was to play the fifth-columnist in my life and nailed him to His cross.

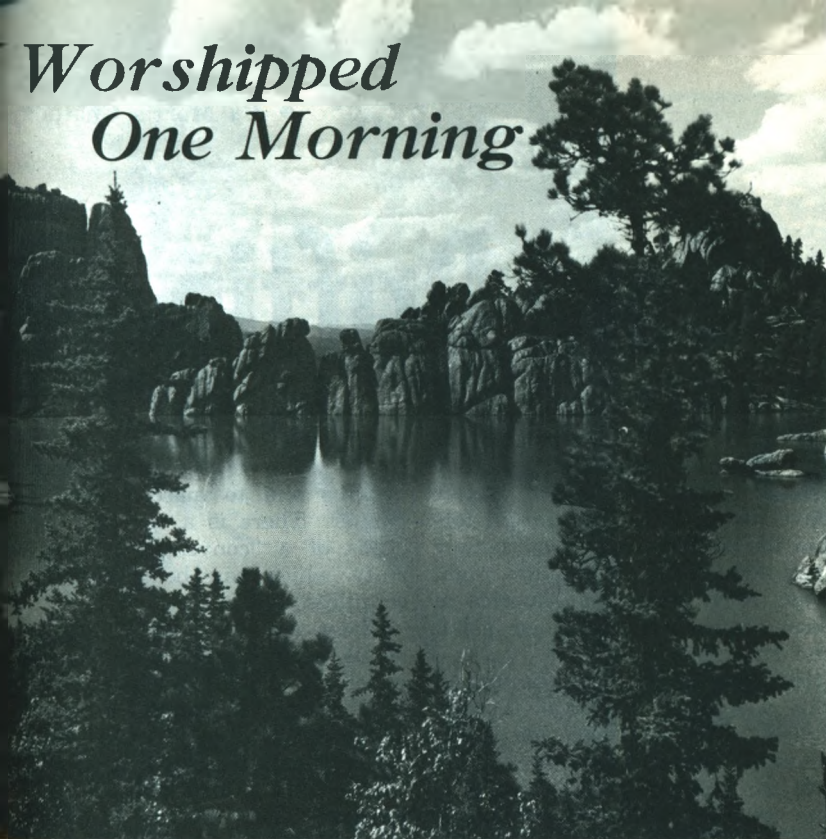
What a deployment of divine grace! The Lord of life submits himself to the death of a derelict humanity in order that He might bring many sons to God.

In this vein the Apostle Paul writes: "For you have become a part of Him, and so you died with Him, so to speak, when He died; and now you share His new life, for you have risen with Him when He rose. Your old evil desires were nailed to the cross with Him; that part of you that loves to sin was crushed and fatally wounded, so that your sin-loving body is no longer under sin's control, no longer needs to be a slave to sin; for when you are deadened to sin you are freed from its allure and its power over you" (Romans 6: 5-7, *Living Letters*).

Why then is there so much failure in the lives of believers today?

(Continued on page 12)

Worshipped One Morning



SYLVAN LAKE
Custer, S.D., State Park

• **By Harvey J. S. Blaney**
Quincy, Mass.

THE SETTING was near beautiful Sylvan Lake in the Black Hills of South Dakota. It is one of those spots which cannot be fully appreciated except in solitude too much sharing dilutes its charm.

I left the lodge just as the sun was brushing the tips of the tall spruce with gold. In the crispness of the early morning every sound announced the breaking of the new day. Adventure was in the air.

Walking a beaten path would have seemed out of character, so I scrambled over rocks and around trees to reach the lake shore below.

To the left the water was walled in by huge boulders towering in the morning mist and, through crevices, it struggled to form a stream, starting on its way to fertile meadows in the distance.

Mystery lay behind the wall which shut in the shoreline and blended with the ruggedness of the hills. The only opening was arched by wayward rocks lodged overhead, and through it I made my way gingerly to the other side.

The freedom of isolation hung in the atmosphere. A panorama of rocks and boulders appeared as

if some great giant had passed by, scattering them like marbles from his pockets.

I stood spellbound—and almost afraid. None of my family or friends knew about my early morning excursion. Supposedly, I was asleep at the lodge. If those rocks should suddenly start tumbling again, I would be buried on the mountain like Moses, and God alone would know the location of my grave.

The thought was quickly followed by a quiet sense of confidence and joy, for I knew the Giant who had thrown around His boulders. He was the Creator of the world and all within it and my own Heavenly Father. He who had created me could also care for me. As never before I felt at home with the universe.

To the left a grassy plot helped to form a small amphitheater. I was in the Lord's temple. Squirrels and chipmunks were my companions; the wind made an organ of the trees, birds joined in chorus with the brook as it sang its way down the mountainside.

In such a setting thoughts dissolve into sensations and joy dissolves into tears. Things normally

associated with worship were not missed, and for a while I held unmolested communion with the Eternal. God was no longer circumscribed by theological definitions, and the concepts in which He became real were more intelligible to the heart than to the mind.

The awesomeness of immensity and majesty and power was overwhelming. As in the experience of Isaiah, God's train filled His temple. Like Isaiah, my whole self was opened before Him; humility and self-reproach engulfed me.

And then—and then—as by a touch I experienced a new sense of joy and life. Like Martin Luther upon rediscovering Romans 1:17 ("The just shall live by faith"), I felt as if I had been born anew.

I am not a nature worshipper; the church and the beauty of its forms and appointments have always provided the setting for the most meaningful times of worship, and they shall continue to do so.

But that morning I engaged in worship that was pristine, unadulterated, transparent. I found God "in his holy temple" and was silent before Him until a new song was born within.

When at last I emerged and encountered some campers, one of them remarked, "We knew there was a Christian over there; we heard the songs you were singing."

What songs?

Music had filled the air and had taken me captive. My heart was like a harp whose strings were swept by the winds of heaven—and singing burst forth as naturally as water from a mountain spring. I sang to the hills around me, to the skies above me, and to God over all. I am sure that one hymn was

On Christ, the solid Rock, I stand;

All other ground is sinking sand. □

FINNEY on Revival

Factory Shuts Down Under God's Power

As I went through the factory I observed that there was a great deal of agitation among those who were busy at their looms and other implements of work. . . .

They saw me coming, and were evidently much excited. One of them was trying to mend a broken thread, and I observed that her hands trembled so that she could not mend it. I approached slowly, looking on each side at the machinery as I passed, but observed that this girl grew more and more agitated, and could not proceed with her work.

When I came within eight or ten feet of her, I looked solemnly at her. She observed it, and was quite overcome, and sank down and burst into tears.

The impression caught almost like powder, and in a few moments nearly all in the room were in tears. The feeling spread through the factory. Mr. W—, the owner of the establishment, was present, and seeing the state of things, he said to the superintendent, "Stop the mill and let the people attend to religion, for it is more important that our souls should be saved than that this factory run."

The gate was immediately shut down, and the factory stopped; but where should we assemble? The superintendent suggested that the mule-room was large; and the mules being run up we could assemble there. We did so, and a more powerful meeting I scarcely ever attended. It went on with great power.

The building was large and had many people in it, from the garret to the cellar. The revival went through the mill with astonishing power, and in the course of a few days nearly all in the mill were converted.

—CHARLES G. FINNEY

Soul Drifting

ONE of the great necessities of our generation is to pay close attention to what we have heard. Most men do not follow the path of wrong because they lack knowledge about the right way. Most people, in America at least, have been informed about the right way.

For this reason the warning of the writer of Hebrews is very timely: "We must pay the closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation?" (Hebrews 2:1-3, RSV)

Recently the *Seattle Times* carried a story of the sea. Years ago a vessel had gone down in turbulent and treacherous waters. Divers were now bringing up bits of the wreckage, and a tragic story of the sea was being reconstructed. Here was the great anchor encrusted with age. Here were various metal pieces gathered from the deteriorated vessel. Slowly, bit by bit, from the ancient records and from pieces of the ship's remains on the ocean floor, a great disaster of the past was being retold.

But the text speaks of the dangers of the present. It does not take us back to an ancient date. It reminds us of present hazards. It is a warning of what may overtake us today, or in the immediate tomorrows.

This is not so easily discernible to us. The mist of present enchantment with life may obscure our vision. The allurements of the world hide the present hazards until we see but dimly ahead. But these perils are nonetheless real. We may fall as hapless victims to their wiles as many another has done in the far-reaching past.

No one is immune to the devil's wiles. The trends of the day are

to sidestep the reproach of the Cross while trying to retain its benefits and to march under its banner. There is a creeping paralysis of a "convenient" Christianity which can be detected in countless lives.

These are days which demand of us great carefulness, days in which we should give true loyalty to Christ and be faithful in all the activities of the Christian life.

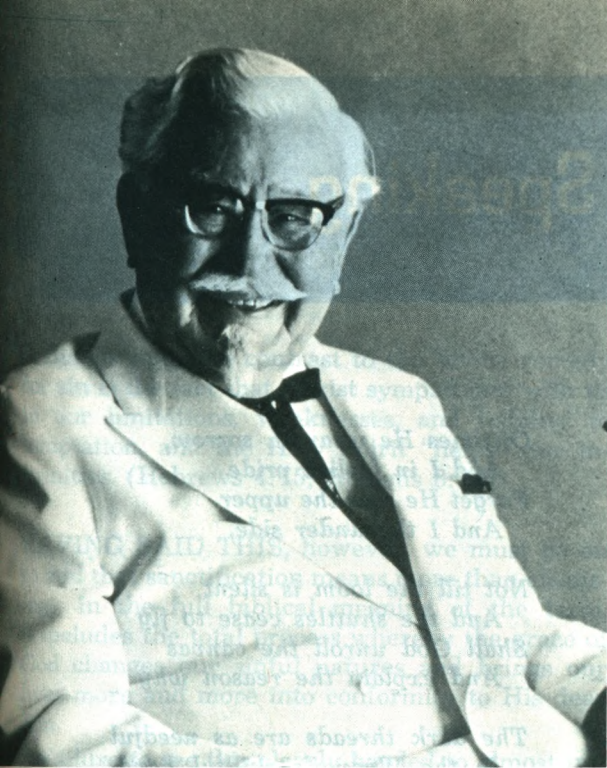
But generally speaking, there is too much of a drift towards carelessness. There are too many who are neglectful in personal matters of the spiritual life; lax in faithfulness to covenant vows, especially those vows to church support and attendance dilatory towards responsibility of the Christian life and of offices or positions in the church which they have accepted upon election thereto by the people; and who seek more the credit of men than the approval of God. Any lack of diligence along these lines is an indication of drifting.

We must check any trend toward drifting or we will suffer the sad and tragic consequences of the drifters—the condemnation of God, instead of His blessing and approval.

The most ardent love for Christ and for the cause of world evangelism is very often found in the years nearest to the hour of conversion. The disease that threatened the very life of the Ephesian church was that they had left their first love. As the months slide into years, there is a tendency to allow the leaping flame of love to become an ember, then the ember to become only a charred stick—black, ugly, and useless.

There are those ready to admit that the gladsome victory once enjoyed is no longer theirs. Yet they insist they are right with God. They regret that the joy and zest of the other years are gone. But

(Continued on page 12)



COLONEL HARLAND SANDERS

• By Donald K. Ballard
Lufkin, Tex.

OBEDIENCE *to a Voice*

**Two men with visions
—both came true**

HE SAT in the small Church of the Nazarene, a picture of the successful businessman. Beside him sat his wife, quietly attractive. Both were attentive and courteous. This was not the first time they had visited here.

But on this particular Sunday morning it was the painful duty of the almost new pastor to remind the small, faithful, but non-affluent membership that a payment must be made on the building indebtedness. For several years he had been told that the people had been able to pay only the interest of a loan, leaving the principal of the debt still owing. But he was young; this was his first pastorate; and he dared to believe that God could do "exceeding abundantly *above*" what he could ask or think.

He had prayed. He had a vision. He would speak what he felt was God's plan, even though common sense told him he was being foolish indeed. The pastor told his people that he believed they should pay off the church debt completely, and then presented them with a plan and a challenge to build a new church, pointing out the obvious fact of inadequate space of the present building.

Pledges were asked for and a surprising amount was pledged to pay off the existing debt. But not enough! The pastor went home, his spirit somewhat daunted but not defeated. Of course the enemy whispered that his people probably thought he was too young and inexperienced to face up to the facts of the situation.

But God has His ways! As the parsonage family ate their dinner, the telephone rang. On the other end of the line the voice of the businessman who had visited the church that morning

asked, "Rev. _____, how much does your church still owe on the building?"

The pastor, very much aware of the amount, told him. The businessman then asked, "May I have the privilege of paying off the balance?" The pastor could scarcely keep from shouting! God had done "exceeding abundantly *above*" all he could ask or think.

Later, meeting the businessman to accept the check which would pay off the debt and clear the way for a new building, the pastor asked him, "Mr. _____, tell me, what prompted you to do this?" With tears in his eyes the man answered, "It was as if a voice spoke to me telling me to do it."

Still later he took the Nazarene pastor into the kitchen of his prosperous restaurant and confided that he was working on a secret recipe for frying chicken. "When this is perfected, I believe I can make a fortune," he said. "I really believe it can sweep the whole nation." Obviously, he too had a vision.

We both were right. I was that young pastor and God did help us to build a new church in that small Kentucky city. The people caught a vision of God's bigness and of what He could do when we are obedient to His will.

And the businessman was right too. His recipe for Kentucky fried chicken has made Colonel Harland Sanders famous across the nation.

But I remember him with tears in his eyes, giving a check to pay off the debt for a small Church of the Nazarene. And I can't help wondering how much of his success is due to his generous impulses of obedience to "a voice telling me to do it." □

Editorially Speaking

By W. T. PURKISER

God Sent It

There is a whimsical little story about an elderly Christian lady praying for bread. The prayer was overheard by some impish boys who dropped a large loaf down the chimney. Then when they heard the old saint praising the Lord for answered prayer, they confronted her with the fact of their prank.

But their elderly friend was not at all abashed. "The devil's imps may have brought it," she said triumphantly, "but God sent it!"

For the truth of the tale, I cannot at all vouch. But nothing is more certain in Scripture than the truth it conveys.

Many of our blessings come through secondary sources. The secondary source is obvious. But for the Christian, the ultimate source is also obvious. "God sent it."

This is, at least in part, the almost incredible truth of Romans 8:28. It is especially clear in the better translation, "We know that in everything God works for good with those who love him, who are called according to his purpose."

It is God who works for good, not things. And He works, not instead of, but with those who love Him.

But the assurance of the verse includes not just some things but all things. It is not that all separate occurrences or conditions are good. These are like the interacting wheels of a fine watch—some moving one way, some the other; some moving fast, some moving slowly; and one little wheel just going back and forth, back and forth. No single wheel gives the time of day. All of them, working together, do.

Marj Saint, now Mrs. Abe Van Der Puy, was one of the five young women widowed by the massacre of their missionary husbands on the white sands of Curaray River in Ecuador at the hands of then-savage and uncivilized Auca Indians. Any sense or reason in the tragedy was difficult to see.

When Marj came back to the States and appeared in missionary conventions, she would frequently quote the lines of an unknown author:

*My life is but a weaving
Between my Lord and me.
I cannot choose the colors;
He worketh steadily.*

*Ofttimes He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I the under side.*

*Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why*

*The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.*

Whatever it is, and whoever or whatever brings it, blessed is the Christian who learns to say, "The Lord sent it."

There's More to Sanctification Than Cleansing

That sanctification means cleansing from all inner and outer sin is the heart and soul of the Wesleyan position. Any understanding of holiness which makes allowance for the continued indwelling of sin in the New Testament sense falls short of the full meaning of entire sanctification as understood by John Wesley and those who follow him either in spirit or in name.

The issue here, in part at least, revolves around the words "sin in the New Testament sense." There are those who would include all human shortcomings, errors, limitations, and weaknesses within the idea of sin. In effect, they would identify sanctification with glorification and therefore announce that it is impossible in this life.

The New Testament makes a sharp distinction between sins as acts of rebellion against God (I John 3:4-9), and infirmities and faults in which there is no element of choice and which cannot be avoided as long as we are finite and fallible human beings (Romans 8:26; Hebrews 4:15).

The Bible also clearly states the difference between carnality or inner sinfulness (Romans 8:6-7), and humanity with its natural instincts and

needs that demand discipline and self-control (I Corinthians 9:27).

For the sins which have been committed, the remedy is pardon and initial salvation (Matthew 1:21; I John 1:9). For the evil dispositions and carnal tempers of the unsanctified soul, there is purity, and full salvation (Matthew 5:8; I John 1:7).

But in complete contrast to the divine remedy for sin is the fact that Christ sympathizes with us in our limitations, weaknesses, and liability to temptation, and the Holy Spirit "helps" our infirmities (Hebrews 4:15; Romans 8:26).

HAVING SAID THIS, however, we must go on to add that sanctification means more than cleansing. In the full biblical meaning of the term, it includes the total process whereby the grace of God changes our sinful natures and brings our lives more and more into conformity to His dear Son.

Failure to see this clearly has led to almost unending confusion both within and outside Wesleyan circles.

Those who narrow the meaning of sanctification to cleansing alone are left with a great many Scripture references unexplained, in the New Testament as well as in the Old Testament. They are also left with the almost inevitable conclusion that the crisis of cleansing is the end of the road of redemptive grace in the course of this life. The effect is to write, "*Non Plus Ultra*" ("No more beyond"), on the Gibraltar of the second blessing and subtly if unintentionally create a perpetual spiritual infancy.

Others seize on the "plus" of sanctification and inconsistently deny the cleansing power of the Spirit in human life. They point to "sanctified" Corinthians (I Corinthians 1:2) who are "yet carnal" (I Corinthians 3:3), overlooking the fact that while "babes in Christ" (I Corinthians 3:1) have experienced the beginnings of sanctifying grace they need to press on until they are sanctified "wholly" (I Thessalonians 5:23-24).

When we grasp the truth that sanctification in its fullest meaning is the transforming power of God in all of human life, many things fall into place. We can understand the use of such terms as "initial sanctification," "progressive sanctification," "critical sanctification," and "entire sanctification."

There is really no contradiction in speaking of initial sanctification as including the new birth, and entire sanctification as encompassing the cleansing and empowering of the Holy Spirit's fullness. Neither is there contradiction in describing sanctification as critical or the work of a moment, and at the same time progressive—

lifelong growth in the image and likeness of the Saviour.

ON ITS NEGATIVE SIDE of cleansing there is neither more nor less of holiness. A heart is pure or it isn't. We are cleansed from all sin or we aren't. However long we may be in dying, as Mr. Wesley said, there comes a moment of separation of soul and body—or in the Christian experience of crucifixion with Christ, a moment of the separation of the self from its sinfulness.

But on its positive side of empowerment and the fruit of the Spirit there is a great deal more, and unfortunately sometimes less.

Some do seem to have more power for service and witness immediately after they are fully sanctified than they ever do later. But this is not the normal pattern. So far as spiritual power is the power of the Holy Spirit and not mere force of human personality, it can shine "more and more unto the perfect day" as the sun climbs to its zenith.

Likewise, the fruit of the Spirit should increase. As we grow in grace, we should show more of love, of joy, and of peace. There should be more long-suffering, gentleness, and goodness—more of faithfulness, meekness, and temperance, or self-control. The fact that some fail so conspicuously at this point must not blind us to the purposes of God.

And we should remember that negative holiness is not enough. We can never please God alone because of what we are not or do not do. We must face the fact that the question which judges us is our Lord's searching query, "What de ye more than others?" (Matthew 5:47)

We must never surrender the conviction that the purpose of God in salvation here below is that "we should live soberly, righteously, and godly, in this present world," both redeemed and purified (Titus 2:11-14).

This means cleansing from all sin, complete and continual (I John 1:7). It also means the developing arts of saintliness—to "grow up into him in all things, which is the head, even Christ" (Ephesians 4:11-16). □

"... How can we know what God is like? By reading the Bible, keeping always in mind what Jesus said about the Father. Above all, by considering Christ, who said, 'He that hath seen me hath seen the Father.' We can liken God only to Christ—so holy and pure, yet so tender and compassionate!"—William M. Greathouse.

If Judas . . .

(Continued from page 6)

Why are there so many believers who once entered into the "second rest," who once experienced the surge of power of a heart totally bent toward doing the whole will of God, but who are now battling for life against a resurrected "Judas," a self-centered, self-gratifying level of living that short-circuits their witness for Christ?

The answer is not easy, but can certainly be found in part in their philosophy of the Cross. We all want things easy in life. We want an "experience" that will fix us up for life, petrify the zeal of a moment so that we can live in the glory of former commitment. We have too often failed to recognize that the same "dying out" that was required of us to become sanctified in the first place must be an attitude of life.

Identification with the Cross must be a life principle. The reason for this is simply that the enemy of the souls of men who planted the seeds of tyranny against God in the human heart in Eden's garden is still alive, much alive, and is bent on destroying God's handiwork at any cost.

It is only through a perpetual yieldedness to Christ that we can escape the sorry spectacle of a repeated beating and burning of a resurrected Judas in our lives.

Let's not repeat the custom of re-hanging Judas periodically. By the power of the Holy Spirit, take

up the cross of daily commitment, identifying yourself with His death, so that your very body may become a veritable living sacrifice, holy, completely acceptable to God, a sacrifice He will be pleased to accept. □

Soul Drifting

(Continued from page 8)

they are complacent and unconcerned as they face the final judgment barren, fruitless, and with an uninvested talent. I fear many honorable men are doomed for a fearful awakening on the day when the great Judge examines the hearts of men.

Lieutenant James Whittaker and his companions had drifted in the southwest Pacific for three weeks in a tiny rubber boat. They were so worn down by hunger and exposure that the slightest effort was exhausting. Now Whittaker had rowed 12 miles to an island, only to be caught by a perverse current and carried a mile back to sea. Added to that calamity, a rain squall had almost blotted the island from sight. Help must come from heaven. "God, don't quit me now," he cried and with not enough of human strength to bend a pin, he bent over the aluminum oars, overcame the drift, and landed. He testified that "there were other hands than mine on those oars."

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we drift away from them" (Hebrews 2:1, ASV).

To neglect our education is to go through life with limitations. To neglect the salvation of your soul is to go into eternity a lost soul.

You need not blaspheme God to be lost—all you need to do is to drift . . . drift . . . DRIFT! It is not necessary to clench your fist and attempt to strike a blow in the face of God in order to be lost—just go down with the tide, floating, drifting, neglecting—and finally you are lost!

If you have been failing, "give the more earnest heed to the things which we have heard . . ."! Chart your course! Check your drifting! □

OF PEOPLE AND PLACES

THE LONDON (KY.) CHURCH will long remember "Impact London." A team of youth and other church laymen from the Ashland (Ky.) First Church, together with some of the church's leaders, converged on the city of London for the purpose of witnessing for Christ and introducing the city to the Church of the Nazarene.

Included in their activities were a radio broadcast on a local station, door-to-door evangelism, and services in a nearby state park. Standing in front of the London church is a memorial of the visit of the Ashland group—a large electrically lighted sign for which the choir, known as the Christian Choraliers, raised the money. □

MR. AND MRS. OSCAR BARTLOW were honored May 18 at a golden wedding anniversary reception at the Pomeroy, Wash., church. They were charter members of the church, organized 38 years ago. Mr. Bartlow was Sunday school superintendent for many years and served on the Northwest District advisory board for 18 years. □

DR. WAYNE D. LEE, associate professor of education at Western Washington State College, Bellingham, Wash., has been informed that he has been chosen for *Who's Who in the West*.

Mr. Lee has been an elementary and secondary school teacher in Oklahoma and Kansas; an instructor at Oklahoma State University, Central (Okl.) State College, and his present position at Western. He was guest lecturer at Bethany Nazarene College during 1965-66.

He is a member of the Bellingham Church of the Nazarene, where he serves on the board of trustees. Dr. Lee and his wife, Virginia, have three



A FLYING VISIT to Kansas City by eight alert junior Sunday school winners from the Fort Worth Westridge Church (formerly West Freeway) was an enriching experience for them as well as their pastor, Rev. W. Dale Martin, and their teachers, Mr. and Mrs. Virgil Scroggs, who instigated and sponsored the trip. The excitement started when they received special recognition by the captain of the Braniff flight and continued during their tour of International Center, Seminary, and the Publishing House. In the left photo, the juniors are shown with Mr. and Mrs. Scroggs and Pastor Martin in the office of LeBron Fairbanks (left), editor of "Junior Discoveries." In photo at right the tour guide, Elizabeth Smith, points out features in the new Publishing House employees' prayer chapel.

children: David, Mark, and Wayne Sue.

"The Lees are a real inspiration to the church and especially to me as their pastor," concludes Rev. Wallace C. Miller. □

MRS. MADELINE NEASE, registrar emeritus of Eastern Nazarene College, received a Special Honor Citation from the college at the annual alumni banquet. She was presented an alumni rocking chair, and announcement was made of the establishment of the Madeline Nease Scholarship, for one-fourth tuition, which will be awarded annually to a foreign student enrolled at the college.

Mrs. Nease came to the college in 1919 as a teacher of high school English, and was for one year both a teacher and a student. In 1931 she

was named registrar and served in this capacity for 30 continuous years. That same year she also became advisor to international students and served until her retirement in December of 1968—a responsibility she performed with grace, heartfelt concern, and motherly devotion.

Mrs. Nease is the wife of the late Dr. Floyd Nease, who was president of ENC from 1924 until his death in 1930. She has one daughter, Helen, the wife of Rev. Robert Bradley, pastor of the Walpole, Mass., church. Her son, Dr. Stephen W. Nease, is president of Mt. Vernon Nazarene College. □

PASTOR GEORGE LANE and District Superintendent Dean Baldwin stand in front of the beautiful, buff-brick church building in Humboldt, Kans. A capacity crowd attended the dedication ceremonies for this first-phase masonry unit of a building program to include an educational wing. The masonry seats 225, is finished with a white ceiling, paneled walls, and red carpet to match the padded oak pews. Dedicatory message was delivered by Dr. Baldwin, with special words of greeting from the Humboldt mayor and from the president of the local ministerial alliance. Mr. Carl Autry, a member of the local congregation, was the architect and builder.



ARIZONA SUPERINTENDENT FETED AT 25-YEAR MARK

Dr. M. L. Mann (at left in photo) receives congratulations from Dr. Samuel Young, general superintendent, and Rev. Ross W. Hayslip, host pastor, as the forty-eighth annual assembly of the Arizona District, meeting in Tucson First Church, paid special tribute to the man who has been their superintendent for 25 consecutive years.

Among the many accolades that fell to Dr. Mann during his silver anniversary assembly was the presentation of a copper scroll from Vice-mayor Kirk Storch designating him an honorary citizen of Tucson; also a special gift from the district of \$1,000. The ceremony was covered by NBC and CBS television, and appeared on four local newscasts.

Dr. Mann, who has completed his third year of an extended four-year current term of office, announced a total of 567 new members received during the year, 377 of which were upon profession of faith. For the first time the district passed the \$1 million mark in total giving.

Assembly Reporter David K. Kline indicated this to have been one of the greatest assemblies he had ever attended, with the presence of God manifest from the opening song. "There is an unusual spirit of love and harmony among pastors and people . . . that comes from a mutual trust that enables us to learn from and share with each other," he said.

Dr. and Mrs. Young were a great blessing to the assembly, with Dr. Young's messages timely and anointed. "Faith is fear that has prayed and obeyed," said Dr. Young, stating also that "you can live a life of dedication to the church and backslide doing it." The general superintendent ordained Robert Smith at the closing meeting on Thursday afternoon.

Returned to their respective offices were Mrs. M. L. Mann, NWMS president; Rev. Jerry White, NYPS president; and Rev. Myron Morford, head of the church schools board. Rev. Ross Hayslip, Rev. Crawford Vanderpool, David Gipe, and Merle Lydic were elected to the advisory board. □



Con: Religious Jazz

Please allow me to respectfully respond to your rather pompous journalistic judgment concerning the "News of Religion" article, "The First Jazz Mass . . ." in the May 21 issue. There was little question left in the mind of the reader after the rather judicial use of the scripture, ". . . in the last days perilous times shall come . . ."

The latest musical rage in our own church is a coffee-house, folk-rock combination, with religious lyrics, sung by a touring teen choir, or a visiting folk-singer. If serious jazz is an indication of "perilous times" for those of a different persuasion, the cheap, jukebox, string-brass-and-tamborine variety heard often on many of our Nazarene platforms is a foretaste of spiritual disaster.

I would remind you that the article in reference reports "great enthusiasm by young people . . ." Some Roman Catholics are erroneously resorting to the same, momentarily exciting methods, which have so enchanted a vast section of Nazarenes, being marked only by a difference in cultural expression.

As Christ warned, we are carefully discovering splinters in our brother's eye, and concomitantly ignoring a very obvious beam in our own.

HARRELL C. LUCKY
Oklahoma □

The Book Corner

THE NEW TESTAMENT IMAGE OF THE MINISTRY

By W. T. Purkiser. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1969. 148 pages, cloth, \$2.50.

Perhaps the most valuable feature of this study is the practical way the author relates the normative image of the ministry as found in the Bible to the realities of the pastoral ministry today. The blurred (and sometimes tarnished) image of the minister in contemporary society is frankly faced. However, the analysis of the contemporary scene is not the author's primary purpose. The book aims to recapture a clear concept of what the Christian minister is divinely charged to be.

The biblical examination is thorough and comprehensive. The minister's vocation is viewed from the standpoint of its inherent nature, as a *calling*, a *covenant*, a *commitment*, a *commission*, a *consecration*, a *challenge*, and a *continuation* of Christ's ministry on earth. It is also studied in the light of the many rich metaphors applied to the ministry in the Bible, such as *messenger* and *shepherd*.

Perhaps more significant is the careful exposition of the technical biblical terms designating an office, such as *apostle*, *elder*, and *bishop*. The author makes clear that in the strict New Testament sense every "elder" who serves as the overseer of a church is thereby a "bishop" (pp. 47, 121).

Having made the biblical survey, the author enlarges on the task of today's minister by helpful chapters on "The Minister as Student," "The Minister as Preacher," "The Minister as Pastor," and "The Minister as Overseer."

"The ministry is the only profession among men with eternal consequences," the author says (p. 28). This sense of awesome responsibility and vocational magnitude permeates the book, and is communicated to the

reader. Yet the pages sparkle with deft touches of humor, characteristic of Dr. Purkiser's writing style. And they are studded with enriching quotations from the best writers, old and new.

The author is editor of the *Herald of Holiness*, part-time professor at the Nazarene Theological Seminary, and author of several books, including *Conflicting Concepts of Holiness*.

Who should read this book? The preacher, of course. But also the discriminating layman, not that he may have a yardstick to judge his preacher by, but that he may have a more sympathetic understanding of the demands and complexities of the minister's task. Perhaps the book may even help a call to preach to crystallize in some layman's heart.—RICHARD S. TAYLOR. □

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Rev. and Mrs. Russell Birchard, Jinotega, Depto. de Jinotega, Nicaragua, Central America.

Rev. and Mrs. Robert McCroskey, Box 912, Commercial Center, Makati, Rizal, Republic of the Philippines.

Rev. and Mrs. Don Scarlett, 37 Honey-suckle Avenue, Sunridge Park, Port Elizabeth, Republic of South Africa.

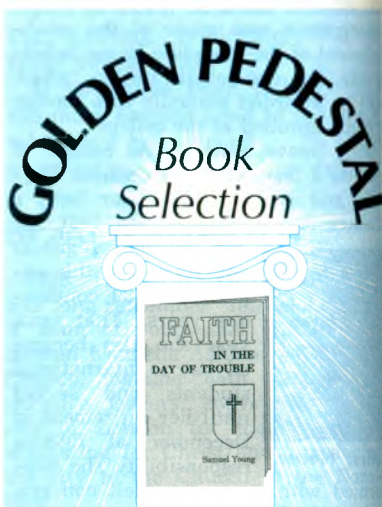
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Miss Abigail Hewson, 42 Magdalen Road, London, S.W., England

Rev. and Mrs. Jay Hunton, P.O. Box 543, Bulawayo, Rhodesia, Central Africa

Dr. and Mrs. T. Harold Jones, c/o Dr. and Mrs. Roger Lane, 1442 Alphada, Apt. A-6, Akron, Ohio 44310

Rev. and Mrs. Jakob Kanis, C.P. 1402, Lourenco Marques, Mozambique, Republic of South Africa



FAITH IN THE DAY OF TROUBLE

By Samuel Young

The day of trouble! Know what Dr. Young is talking about? Most of us do. We have experienced it in our own lives; we have observed it in the lives of others.

There are incidental troubles which we must learn to recognize as such. Then there are serious, vital troubles, which must be faced either with faith and confidence in God or with despair, fear, and surrender.

One of Job's so-called comforters told him that "man is born unto trouble, as the sparks fly upward." So trouble seems to be a universal affliction.

So, if it is sure to come, how smart to be prepared, to be fortified, in order that we may not be overwhelmed when misfortune strikes!

This is a mini book, but there is a world of wisdom and sound counsel here. 39 pages, paper.

15c; 6/80c; 12/\$1.50

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DR. GEORGE REED (left), Nazarene layman, was sworn in as chairman of the United States Federal Board of Parole on May 9. Administering the oath of office was United States Federal Judge S. Richardson (right) of New York City. Judge Richardson is a warm Christian gentleman and a close personal friend to Dr. Reed. Holding the Bible open to Psalms 75:6-7 (Dr. Reed's life motto during his career in correctional administration) is Mr. William Holland, chief clerk of the court. The ceremony took place in the office of the Attorney General and was witnessed by several members of the Washington, D.C., First Church.

MOVING MINISTERS

Lloyd R. Birks from Nazarene Theological Seminary to Canby, Ore.
E. Stanley Brooks from Windham, Me., to Pittsfield, Me.
Charles Bugbee from Gagetown, Mich., to Montrose, Mich.
Harry F. Burk from Canby, Ore., to Culver, Ore.
Thomas Cahill from Wakefield, R.I., to Wells River, Vt.
Joseph C. Darland to new Los Angeles Antelope Valley.
P. Lee Davis from East Brewton, Ala., to Florence (Ala.) First.
Ralph England from Nazarene Theological Seminary to Wright City, Mo.
Jerry Garman from Iowa City, Ia., to Marshalltown, Ia.
Robert Wayne Hale from Peoria (Ill.) Forest Hill to Stonington, Ill.
Earl Hardyman from Elmdale, Mich., to Cherry Grove, Mich.
Jack Holcomb from Hillsdale, Mich., to Grand Rapids (Mich.) Fuller Avenue.
Jack Hurst from Garfield, Ore., to Toledo, Ore.
R. C. Johnson from Caro, Mich., to Monroe, Mich.
Luther King from Union City, Tenn., to Hartselle, Ala.
Elbert Labenske from Fort Smith (Ark.) Central to Portland (Ore.) Parkrose.
Eugene Morrell from Nome, Alaska, to Whitehorse, Yukon Territory, Canada.
Ed Nash from Nazarene Theological Seminary to Kingston, Mo.

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NAZARENE CAMPS

July 21-25, NORTH ARKANSAS. Baptist assembly grounds, Siloam Springs, Ark. 72761. Rev. James Hester, evangelist; Dr. Evelyn Witthoff, missionary. Boyd C. Hancock, district superintendent.
July 21-27, NORTHWEST OKLAHOMA. First Church, Hwy. 66, Bethany, Okla. 73008. Rev. Paul Martin, evangelist; Ron Lush, singer. Jerald R. Locke, district superintendent.
July 22-27, NEVADA-UTAH. Camp LaMoille, near Flko. Nev. 89801. Rev. Raymond Kratzer, evangelist. Murray J. Pallett, district superintendent.
July 24—August 1, GEORGIA. Campgrounds, Adrian, Ga. 31002. Mack Anderson, district superintendent.
July 25—August 3, EASTERN MICHIGAN. District Center, 6477 Burkhardt Road, Howl, Mich. 48843. Rev. Charles Hastings Smith, Dr. E. D. Simpson, and Rev. W. E. Varian, evangelists. E. W. Martin, district superintendent.
July 25—August 3, SOUTHWESTERN & NORTHWESTERN OHIO. Nazarene Center on Highway 29, 2 1/2 miles west of St. Marys, Ohio 45885 (7 miles east of Crest, Ohio). Dr. T. W. Willingham, Rev. Richard Strickland, and Rev. Morris Chaifant, evangelists; Keith and Pat Showalter, singers and musicians. M. E. Clay and Carl B. Clendenen, Jr., district superintendents.
July 25—August 4, CANADA CENTRAL. Cedarvale Nazarene Camp, Penfield, Ontario, Canada. Dr. Kimber Moulton, evangelist; Dr. Olho Jennings, Bible teacher; Rev. James Hudson, missionary; Rev. Ron Fry, youth worker; DeVerne Mullen, singer. Bruce Taylor, district superintendent.
July 26—August 3, PITTSBURGH. Mt. Chestnut Nazarene District Center, R.D. 5, North Road, Butler, Pa. 16001. Rev. D. K. Wachtel and Rev. Fred Thomas, evangelists; Jim Bohi, singer. Robert Goslaw, district superintendent.

DISTRICT ASSEMBLY INFORMATION

OREGON PACIFIC, July 15-17. First Church, 727 W. Broadway, Eugene, Ore. 97402. Host Pastor: Bill E. Burkh. General Superintendent: Dr. Orville W. Jenkins
CENTRAL OHIO, July 16-18. Nazarene campgrounds, 2708 Morse Rd., Columbus, Ohio 43229. Grounds superintendent: John Carpenter. General Superintendent: Dr. V. H. Lewis.
COLORADO, July 16-18. Church of the Nazarene, 1755 Dover, Lakewood, Colo. 80125. Host Pastor: Hiram E. Sanders. General Superintendent: Dr. George Coulter.
EASTERN MICHIGAN, July 16-17. First Church, 60 State St., Pontiac, Mich. 48053. Host Pastor: U. B. Godman. General Superintendent: Dr. Samuel Young.
MICHIGAN, July 16-18. Indian Lake Nazarene Campground, Rte. 2, Vicksburg, Mich. 49079. Caretaker: Mr. Clyde Grubb. General Superintendent: Dr. Eugene Stowe.

VITAL STATISTICS

DEATHS

REV. C. P. LANPHER, 93, died June 8 in Plattsburgh, N.Y. Funeral services were conducted by Dr. J. T. Gasset. Interment was in Swanton, Vt. Survivors include his wife, Helen; one daughter, Mrs. Claude Schlosser; and one son, Rev. Wilson.
RAY H. MAINS, 71, died May 24 in Weatherford, Tex. Funeral services were conducted by Rev. C. C. Chapman. Survivors include his wife, formerly Urella B. Whitten; two daughters, Mrs. Harold (Letha) Hudson and Mrs. Harrell (Naomi) Myers; one granddaughter; a brother; and two sisters.
ETHEL ANDREWS SULLIVAN, 81, died May 28 in New Hampshire, Ohio. Funeral services were conducted by Rev. Douglas McAdams and Rev. Ray Hann.
MRS. RUTH HEMPEL, 82, died May 11 in Minot, N.D. Funeral services were conducted by Rev. Marshall Vaughn. Interment was at Denhoff, N.D. She is survived by two daughters, Mrs. Earl (Ruth) Shearer and Mrs. Floyd (Carol) Pounds; five sons, Hugh, Warren, Donald, Rev. Robert, and Dean; 22 grandchildren; 11 great-grandchildren; and one sister.
MRS. GRACE E. THOMAS, 62, died May 21 in Elkhart, Ind. Services were conducted by Rev. M. L. McCaskell. Surviving are her husband, Evangelist W. Fred; one daughter, Mrs. Wilbur W. (Grace) Brannon; two sons, John P. and USN Commander David F.; and six grandchildren.
MRS. ANNA E. WOODWARD, 92, died May 30 in Hamilton, Ohio. Funeral services were conducted by Rev. George P. Woodward. She is survived by one son, Rev. George P.; one daughter, Mrs. Mary A. Johnson; three grandchildren; and nine great-grandchildren.

NEWS OF RELIGION

You Should Know About . . .

CHARLES THOMPSON, 76, died May 24 in Oklahoma City. Funeral services were conducted by Rev. Henry Cheatwood and Rev. H. M. Curtis. Surviving are his wife, Lena Elizabeth; and one daughter, Mrs. Grace E. Johnson.

BIRTHS

—to Lindell and Sue (Grant) Watson, Houston, a boy, Aaron Lee, May 17.

—to Larry and Mary (Christenson) Cary, Bradley, Ill., a girl, Tacia Lynn, Mar. 8.

—to Rev. LaRolf and Marilyn (Hensley) McCain, San Anselmo, Calif., a girl, Sandra Denise, Apr. 18.

—to Gary and Gayle (Lee) Tippitt, Pasadena, Calif., a boy, Keven Lee, May 28.

—to Mr. and Mrs. Gary Earl Lee, Youngstown, Ohio, a girl, Dana Lynn, Apr. 18.

MARRIAGES

Miss Lynda Lou Brough, Riverbank, Calif., and Mr. Herman Martin, San Bernardino, Calif., at San Bernardino, Calif., Mar. 1.

Miss Barbara Jordan and Thomas Bender, Fairfield, Calif., at Sacramento, Calif., May 29.

Miss Alice Cornelius, Kansas City, Mo., and Mr. Gerald Fetters, Kearney, Neb., in Kansas City, May 23.

ANNOUNCEMENTS

RECOMMENDATIONS

It is a pleasure to recommend Mr. Lou Edwards as a devoted and talented song evangelist. He is recommended by his church, his pastor, and the district superintendent. Contact him at: 16 East Southgate Ave., Fort Thomas, Ky. 41075 (phone: 606-441-2122).—D. S. Somerville, Eastern Kentucky district superintendent.

EVANGELISTS' OPEN DATES

Lois and Lyle Potter, Box 527, Kansas City, Mo. 64141, have an open date the middle of November they would like to slate in Texas, Oklahoma, Louisiana, or Arkansas.

W. Fred Thomas, now resuming a full schedule in evangelism. Contact him at Box 527, Kansas City, Mo. 64141, or phone 219-522-6117 at Elkhart, Ind.

DIRECTORIES

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young	July 10-11
Chicago Central	July 16-17
Eastern Michigan	July 24-25
Pittsburgh	August 7-8
Missouri	August 14-15
Virginia	August 28-29
Northwest Indiana	September 10-11

V. H. Lewis

Central Ohio	July 16-18
Kentucky	July 24-25
East Tennessee	July 31—Aug. 1
West Virginia	August 14-15
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11

George Coulter

Northwestern Ohio	July 9-10
Colorado	July 16-18
Northern California	July 23-24
Iowa	August 6-8
Indianapolis	August 13-14
South Carolina	August 21-22
South Arkansas	September 10-11

Edward Lawlor

Northwest Oklahoma	July 23-24
Illinois	July 30—Aug. 1
Kansas	August 6-8
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6

Eugene L. Stowe

Michigan	July 16-18
Eastern Kentucky	July 23-24
Southwest Indiana	August 7-8
Northwestern Illinois	August 14-15
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11

Orville W. Jenkins

Oregon Pacific	July 16-17
Gulf Central	July 25
Akron	July 31—Aug. 1
Dallas	August 7-8
Louisiana	August 13-14
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

A RECENT ARTICLE IN "CHURCH AND STATE" raises objection to a recommendation published in the "Christian Herald" for tax support for parochial schools.

The "Christian Herald" writer advocated "state and/or federal aid to all schools which (1) meet state standards . . . and (2) are somehow made answerable to the community as a whole."

In its objection, "Church and State" contended that the "Christian Herald" article "makes only incidental allusions to the public schools. Perhaps this is not surprising, for [the author] indicates he is willing to write off these institutions. Surely, he must realize that if his suggestion of subsidizing all church and other private schools were followed, that would end the public system.

"[Such a plan] would use government money for special privilege schools whose student bodies would be selected on the basis of various forms of discrimination—religious, racial, intelligence quotient, etc. This plan would leave nothing for the public schools save the rejects from the parochials. It would abandon education as a public function and turn it over to clergymen and other private operators who would be hired to do the job."

R. G. LeTOURNEAU DEAD AT 80. The internationally known manufacturer and evangelist R. G. LeTourneau died at his home in Longview, Tex., June 1.

Robert Gilmore LeTourneau was the last of the five founding fathers of Christian Business Men's Committee International and a member of the first executive committee chosen in 1938.

The developer and manufacturer of the world's largest earth-moving machinery, LeTourneau was also a crusading evangelist who regularly traveled more than 200,000 miles a year preaching. His motto was, "God is my Partner."

SOUTHERN BAPTIST LEADER OPPOSES "EARLY AGE" BAPTISM. The president of the Southern Baptist Convention said recently that children should not be baptized before the age of nine, although he admitted that he had baptized such children himself because of parental pressures. "But," he added, "I know I am not doing right."

Rev. W. A. Criswell told members of his Dallas, Tex., congregation that "a child ought not to be baptized until he is a junior—ages nine to 12—not at ages four to eight."

A check of Southern Baptist Convention statistics disclosed that during 1968 Southern Baptist churches baptized 1,463 children under six years of age, and 36,867 children ages six through eight.

Earlier, he had explained that several people had pressed him for a minimum age and he responded that he could not set a hard and fast rule. "I am not God and I do not know."

IT SAYS HERE:—"If you were on trial for being a Christian, would there be enough evidence to convict you?"—"Placencia Page."

" . . . in the last days perilous times shall come. . . ." (II Timothy 3:1-5).

ATHEIST CHALLENGES MOODY SPEAKER. The atheist plaintiff who succeeded in getting the Supreme Court to ban prayer and Bible study in public schools has struck again.

This time Mrs. Madalyn Murray O'Hair has asked for equal time to counteract the ministry of California Mission Director George M. Speake of the Moody Institute of Science at Sheppard Air Force Base near Wichita Falls, Tex.

She said an enlisted man told her Mr. Speake was allowed to present a revival meeting at Sheppard. In a letter to President Nixon Mrs. O'Hair demanded equal time to "counteract revivalists' carnival side shows."

Late News

CASPER, WYO., HOSTS ROCKY MOUNTAIN DISTRICT

Gracious hosts to the forty-second annual assembly of the Rocky Mountain District were Pastor Volney Johnson and his people from the Casper, Wyo., church.

The assembly heard District Superintendent Alvin McQuay outline several ambitious and challenging goals for the new year. These included 180 new members by profession of faith; a total membership increase to 1,900; a Sunday school enrollment increase to 4,500; 250 new families reached for Christ; and \$10,000 raised for revolving fund for use in building new churches.

McQuay's report also revealed an overpaid budget, 10 percent of total income given to missions, and nine district churches presently involved in building programs.

Dr. Samuel Young, presiding general superintendent, conducted an inspiring ordination service for Edward Cooledge, of Havre, Mont.

Elected to the advisory board were Rev. Del Kelly, Rev. Volney Johnson, and Messrs. Harold Saffell and Fred Perkins. Mrs. G. H. Saffell was elected NWMS president, and Herman Visser was elected to head up the NYPS. Church schools board chairman is Byron Conrad. □

PEARSALL REELECTED

Word was received just before the "Late News" deadline that Rev. Kenneth H. Pearsall, New England district superintendent, was elected to a four-year extended term with but one negative vote. The one-year-term vote had been unanimous just prior to the four-year vote. □

PIONEER NAZARENE

C. P. LANPHER DIES

Rev. C. P. (Carroll Page) Lanpher, one of the last great pioneers of the holiness work in New England, has made the crossing.

In ill health for several months, he died at his home in Plattsburgh, N.Y., June 8. If he had lived until June 11, he would have been 93 years of age. He retired in 1948.

He is the father of Dr. Wilson R. Lanpher, superintendent of the Kansas City District; and of Mrs. Claude Schlosser, wife of the business manager of Mt. Vernon Nazarene College. His wife, Helen, also survives.—N.I.S. □

VETERAN EVANGELIST REQUESTS PRAYER

Rev. Fred Bertolet, of the Musical Bertolets, has received the startling news that his right eye must be removed because of cancer. The doctors set July 9 for the surgery.

The longtime evangelist urgently appealed for "those wonderful people called Nazarenes to pray for me."

He expected to complete committed evangelistic dates prior to the time of the operation. "I shall continue to evangelize whether I have one eye or two," he said. □



PHOTOS BY GEORGE L. SMITH

RAY LUNN HANCE FAMILY DENMARK BOUND

Dr. Samuel Young, general superintendent, has announced the appointment of Rev. and Mrs. Ray Lunn Hance to assist in developing the work of the church in the Scandinavian countries.

The Hances for the past five and one-half years have pastored the Grandview, Mo., church at the south edge of Kansas City. They expect to sail for Denmark from New York City on July 29.

Ray Lunn Hance's father, Dr. Ray Hance, is district superintendent of the Kansas District.

A special "sending service" for the Hances was conducted on the closing afternoon of the Kansas City District camp meeting, June 8.

The above photo shows many white crepe-paper streamers, unrolled from where the Hance family stands at the pulpit and extending to every area of the huge tabernacle in such a way that nearly every person present could touch a strip—symbolizing a lifeline of prayer support and concern.

It was indeed an impressive and moving send-off, and no one apologized for shedding tears.

In the photo below, Ray and Vera Hance come through with their omnipresent smiles as they stand behind the pulpit from which he had delivered a precise and meaningful message a few minutes earlier. With them—and also Denmark bound you can be sure—are their two children: Stephen, six; and Lori, three.



MEMORIAL DAY pilgrimage to Kansas City and a visit to all general church institutions by the junior high choir from Bethany (Okla.) First Church was led by Tom Barnard. The Publishing House and other operations were a little inactive because of the holiday, but the live-wire choristers made up for this.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

GOD CHOOSES A PEOPLE

(July 13)

Scripture: Genesis 12:1-9; 15; 17:1-21; 18:13-14; 21:1-5; 22:15-19
(Printed: 12:1-3, 7; 17:1-8; 21:1-3)

Golden Text: Genesis 12:2

The real history of salvation begins with the call of Abraham. In His covenant promises to Abraham, God discloses the sort of action that will mark His saving activity throughout.

1. *He is the God who chooses sovereignly* (Genesis 12:1-9).

Salvation will demand the response of man in obedient faith, but the whole initiative is with God! Notice throughout this passage the strong accent on God's activity: "I will shew . . . I will make . . . I will bless . . . I will give . . ." And underlying every gracious promise is not Abraham's brilliance of insight or excellence of character but divine self-disclosure: "The Lord appeared unto Abraham"

2. *He is the God who justifies by faith* (Genesis 15).

"He believed in the Lord; and he counted it to him for righteousness." The heir, the nation, the blessing to the world are proclaimed to Abraham as promise, a promise grounded in the gracious purpose of God, not in achieved merit of man. And faith in God's promise is man's way of righteousness. Here the basis of the new covenant is anticipated, when those who believe on Jesus Christ, the seed of Abraham, are justified before God, and find through faith their forgiveness, cleansing, and peace.

3. *He is the God who raises the dead* (Genesis 17:1-21; 21:1-5; 22:15-19).

The promised heir and progenitor of the promised nation is born from one "as good as dead" (Hebrews 11:12). From the loins of a man 100 years old, from the womb of a woman 90, God brings forth the promised child!

Abraham, obeying God, is willing to sacrifice this only son, believing that God's purpose will not fail if it means the dead must be raised (Hebrews 11:17-19).

In all this are foreshadowed the saving acts of God in the life, death, and resurrection of Jesus Christ.

God's covenant is God's promised salvation. From a chosen man will come a chosen nation. From the nation will come a Man. From that Man will come the world's redemption! □

Conducted by W. T. Purkiser, Editor

If a boy is going steady with a girl and he becomes a Christian but she does not, should he trust the Lord for her salvation and become engaged while she is still unsaved, even to the point of setting a wedding date?

I would strongly advise against even an engagement, and certainly against a wedding.

Whatever keeps the girl from becoming a Christian now is not likely to change with marriage.

There has been a great deal of heart-break come from situations like this. Nothing would be lost by waiting. If there is true love between the couple, it will prevail. If there isn't, they would be better off unwed.

Is there a difference between a soul winner and a witness? A man I know claims there is no such thing as a soul winner. We are only witnesses.

There is a difference, of course, between being a soul winner and a witness.

Actually, the witnessing is for the sake of winning. Bringing the person to whom one witnesses to the point of

actual decision is a further step, but a vitally important one.

Proverbs 11:30 is still profoundly true: "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

What is the meaning of "sober" as used in I Timothy 3:2 and I Thessalonians 5:6, 8? Does it imply total abstinence?

The word in the original Greek is *nepho* (a derivative in I Timothy 3:2), and means "to be free from the influence of or to abstain from intoxicants."

Since "to be free" and "to abstain" are unqualified terms, this would imply as total an abstinence as one could wish.

Is it generally wise for pastors near servicemen's bases to "ride" recruits coming to transfer their membership? Don't you think it better to let these boys keep their membership in the home church with their parents and where they found God, until permanently located somewhere else?

This is—and intended to be—a rhetorical question. It answers itself, and I

concur with the answer implied.

I would like to have you explain Genesis 6:1-5. Who were these "sons of God" that saw the daughters of men that they were fair? Josephus says they were wicked angels. Dr. Pember in his book *Earth's Earliest Ages* gives the same opinion.

With all due respect to Josephus and Dr. Pember, I agree with Adam Clarke that the two lines descended from Seth and from Cain are meant by the phrase "the sons of God" in contrast with "the daughters of men." Clarke refers to the view that angels were involved with the words "as some have dreamed."

Nowhere in the Bible are wicked angels called "sons of God." To suppose that this is implied in Job 1:6 is to ignore the meaning of the statement, "and Satan came also among them." That is, Satan was among the sons of God but not one of them.

Nor is there any connection given between the giants of Genesis 6:4 or the wickedness of verse 5 and the intermarriage related in verse 2. The giants and wicked people of Genesis 6:4-5 were fallen men, not half man and half demon. Exactly the same thing is said of

Noah's descendants (Genesis 8:21), and Noah was obviously not involved in the intermarriages of Genesis 6:2.

What Genesis 6:2 means is that descendants of the God-fearing covenant line of Seth intermarried with the apostate and idolatrous descendants of Cain. The result was that the influence of Seth's line was lost except in the case of Noah and his family, and wickedness increased to the place where a new start was necessary.

The Bible is clear in its teaching that there is a Kingdom of darkness ruled by Satan and a host of demons. But to suppose that such wicked spirits could intermarry with human beings and beget children is a hangover from the kind of pagan superstition of which there is no trace in Scripture properly understood.

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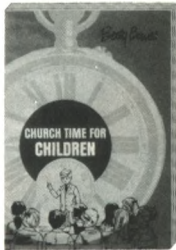


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
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“By All Means... ”

CHILDREN CAN BE SAVED TOO

IT has been well said, “When you save the soul of a child, you also save a life.”

If we are going to reach people for the Lord, I believe we must make an effort to reach more children. Is it enough that churches are full of children in Sunday school each week? Is it not possible for the little ones to know all the Bible stories by heart and still miss heaven in the end? We must find a way to show boys and girls that they need Jesus as their personal Saviour. Even very small children can be led to Christ.

I know this is true, for as a child of seven years I took Christ into my heart. Although I'm not sure I fully realized the importance of that step at the time, God shortly revealed himself to me. I remember sensing the presence of God all about me in a church service shortly after I was saved. No one told me it was God, but I seemed to know it as surely as if God had spoken to me and told me so.

When a young person grows up loving God, it is not easy to forget what God's love has meant to him. Even as a teen-ager, my childhood experience helped to keep me from straying far away from God. In my heart, even during times of momentary spiritual lapses, I remember I always wished to do His will, and it wasn't long until I was back on the track. It is possible that had I not come to God at an early age I might not be a Christian today.

It seems to me that the more children we can reach for God, the less trouble we will have with them in later years. Not only would we be doing God's first work, but we would be supplying the answer to the teen generation's mixed-up problems.

Yes, children can be saved too. I know, because it happened to me. □

—MRS. LILLIAN SEXTON
St. Helens, Ore.

SAVE SOME

(Cor 9:22)