

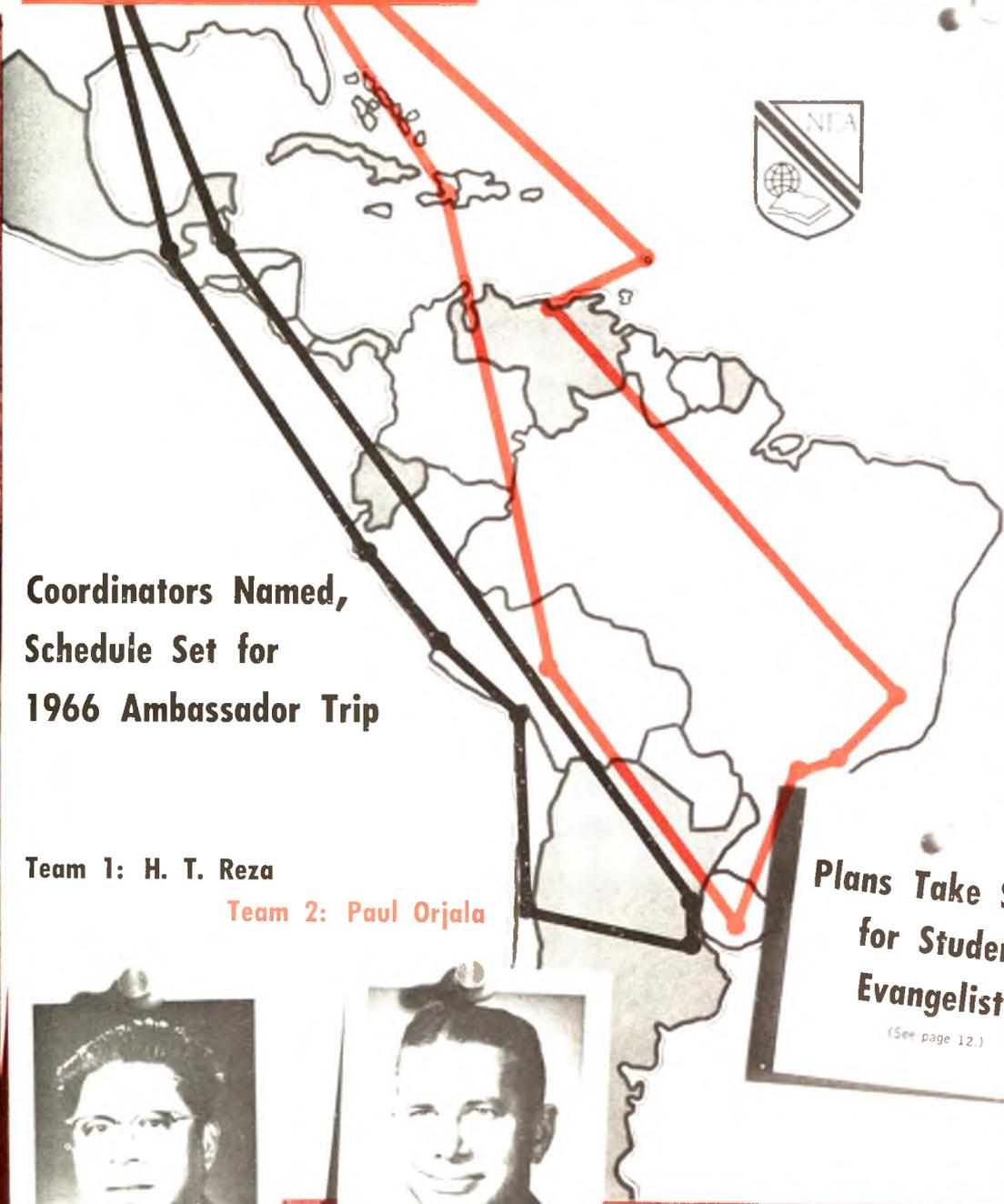
November 3, 1965

# herald OF HOLINESS

*Church of the Nazarene*

**New Feature: Toward Abundant Living!**

(See page 5.)



## **Coordinators Named, Schedule Set for 1966 Ambassador Trip**

**Team 1: H. T. Reza**

**Team 2: Paul Orjala**



**Plans Take Shape  
for Student  
Evangelists**

(See page 12.)

# High Stan- dards

**IN THE SCIENTIFIC LABORATORIES** there are exacting standards to be met as the men of science prepare materials and machines for the journeys into faraway space. But in today's world in the realm of human conduct, the standards of morality, virtue, integrity, ethics are in many cases deplorable.

However, in true Christianity, the standards are still as high as ever. The call of God to the best and the highest in men has not lowered. Long ago God spoke to His chosen people as recorded in Leviticus, chapter 11 and verse 45, "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."

All down through the ensuing centuries the standard of those who serve and obey God has been necessarily high. It is not a burden to live the life of the high standard. The fellowship with God, the personal recompense of the clean life is indeed a fitting and enjoyable reward.

In this day, materialism with its defeatism, fleshly indulgences, and compromised religious standards challenges the good, the holy, the clean simple ethics of the Christian.

Let us meet the challenge with the standards of God, the Bible, and the holiness church. The witness of the high standard, so desperately needed, is one of the obligations of our church to this generation. It is essential to salvation. It is constructive to civilization; it is conducive to Christian pleasure and peace. It is good. It brings the blessings of God.



*General  
Superintendent  
Lewis*

We can exhort in the words of the writer to the church at Corinth as he writes, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1). This exhortation must not only be a part of our creed and

ministry, but emphasized in our conduct.

The life of righteousness needs never be embarrassed before the gaudy worldliness so prevalent everywhere.

In the peace of the pure heart there is contentment. In the beauty of the God-fearing life there is an appeal for the ugly world to see. In the power of the sanctified there is a challenge to the weak and sin-enslaved. In the benefits of God's blessings which the righteous enjoy there is a persuasion to the hungry to seek the God who lavishes His mercies upon His followers.

The gospel and life of the high standard are a great, appealing evangelistic force in our effort to reach and win the needy souls who are indeed weary and heavy-laden.

**Pastor Reviews His Attitude  
On Giving to World Missions . . .**

# **OUR MISSIONARY PROGRAM: I LIKE IT**

**By LAURISTON J. DU BOIS**  
*Pastor, Denver, Colorado, First Church*

Often I have occasion to make comparisons between our program of world missions and that of any one of a number of so-called "independent" organizations. And when I make this comparison, I like what I see.

The *Other Sheep*, the "monthly journal devoted to the missionary interests of the Church of the Nazarene," tells about real people on real mission fields. The pictures it reproduces have the names of nationals at bona fide mission stations and of missionaries who have made a given field their home. It doesn't use captions like, "Millions such as these pictured . . ." It tells about supervision visits of our general superintendents and lists prayer requests and box work requests about which we can do something tangible.

Our missionaries are our own, who have come up through the ranks of our churches, our youth groups, and our colleges. They have been tested and tried; they have been interviewed and watched; they have given every assurance that they are loyal to the doctrines and program of the Church of the Nazarene and will follow diligently the policies of

the Department of World Missions. They are amenable to the church, and should any one of them cause problems on the field, he will be brought home.

In raising money for missions, we combine two great principles of church support—duty and inspiration. We have a budget which our churches support because it is right and because it is their obligation. Beyond this, however, there are ample opportunities for us to give because we are inspired to give, because we want to give.

There is a strict accounting of your money. The local church gives an account of it and the general church gives account of it. I can be assured as I give to the General Budget that a major portion of it goes to carry on our missionary work. I can rest easy that if I give for an approved special or for the work of a particular missionary it will all go for that purpose. I like our plan of giving for missions because I believe in my church and in the integrity of the men and women whom the church has elected to administer the missionary program. And I rest easy to know that their salaries are set by the

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# A Plough of Peace

(Isaiah 2:3-4)

To God's own mountain let us go,  
Above the highest hill,  
There to learn His ways of love,  
There to do His will.

Instruct us in Thy mercy, God;  
Yea, teach us to forgive.  
Oh, help us find Thy ways of peace!  
Show us how to live.

Here in our hands, the sword, the spear,  
Cold instruments of strife;  
Oh, come, convert these tools of death  
Into the tools of life!

Temper Thou these blades of steel;  
Reconcile each curve.  
Reverse our ways; let us become  
Strong with love—to serve.

By **JOYCE LETH**

church and they do not benefit personally by money I give for missions.

I like the idea of having a say in what my church does in its missionary program. Not that they come and ask me which missionaries to appoint or how much to allot as a budget to such and such a field. But mine is a representative, democratic church. I have a say in who is elected to my local church board and to the missionary council, the groups that make the missionary plans in my local church. I have a say in who is elected from my church to the district assembly, and in that sense I have a part in who is elected from the district to the General Assembly. And it is here, in this body, fully representative of the entire church, that our leaders are elected—our Board of General Superintendents, and our General Board, the groups who are charged with the responsibilities of the missionary work in all areas of the world.

The emphasis of our missionary work is soul win-

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## About This Issue

Occasionally you work on an edition which right away begins to interest you. This one affected me that way. One of several reasons is right across the page. It is a new feature which discusses home, family, and personal problems, and will appear biweekly.

In the myriad of magazines which weekly cross our desk, there is lots of advice given. Most of it tends to devalue the work of the Holy Spirit in dealing with human relations and family problems. This raised the question, Why can't we offer counsel from a view which not only takes in the whole person, but also all his resources?

To get the answer called for a writer, a psychologist, a theologian, and a person who just plain likes people.

Dr. Leslie Parrott, the contributor of *Toward Abundant Living*, is pastor at Portland (Oregon) First Church. He has had wide experience in education, psychology, and guidance fields, part of which he received working toward his Doctor of Philosophy degree at Michigan State University. His thesis was a study of Nazarene college dean and student relationships. Later, the Education Commission tapped him to be research director in a comprehensive study of the educational structure within the Church of the Nazarene. He is the father of three subteen children, and the husband of Lora Lee Parrott, talented as a writer in her own right.

We encourage you to read the interesting feature also in this issue on Salvationist William Booth's life. The Salvation Army is now celebrating its centennial of service to God and man.

On the cover, the 1966 Nazarene Evangelistic Ambassadors' trek to Central and South America, and the Caribbean is graphically predicted by Photographer-Illustrator Crandall Vail. You will find a related story on page 12. The college students who will make the trip will not be chosen until January. Their next summer will be a busy one—that is, if Nazarenes underwrite the cost of the trip. More about that next spring.

—Managing Editor

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ning. It is getting the gospel to those who have not yet heard or have not yet heeded. We are not set to take our Western culture to other lands; we are not imposing a missionary hierarchy on these peoples who want, also, to be free. We strive to put all of our fields on an indigenous basis, to so structure them that these people can carry on the church by themselves as soon as possible. We seek to give leadership through the missionary but to push the national out to evangelize his own people as quickly as he can. Hence our gospel does not take on a white cast or an Anglo emphasis. It is fit, as Jesus intended it should be, for every person in his language to find the answer to his needs.

In fact, I like the whole business of belonging to a church with worldwide evangelism as its life and breath. I like it so well that I am going to give all of my missionary money through my church. Mail, radio, and itinerant missionary appeals are not getting my money or supplies when the missionaries of my own church need them so badly. I am not going to weaken the missionary thrust of my church by failing to give it my individual support, in money, in prayer, in interest.

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# Toward Abundant Living

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

...with Leslie Parrott



## THE WORST KIND OF CANCER

Cancer may do its dirty work in the lungs, throat, brain, bone marrow, or any other part of the body—even the skin. But the worst kind of cancer isn't in the body tissues at all. It works its devastation in the place where the real self dwells; this cancer is resentment.

Resentment starts small, and grows almost imperceptibly at first. It may smolder like volcanic fire in the heart of the earth or gallop through the system like rivers of hot lava. But the results are the same. Unless the victim responds to radical treatment, the force of life is soon spent.

Resentment may begin with a social rebuff, a flash of jealousy, a chance remark, a certain look on someone's face or no look at all. But from these tiny virus infections, resentment takes root. The object of resentment may be a member of the household, a colleague, a classmate, the pastor, a church leader, or even a fellow pastor. It could be a child. But in any case the results are there. Resentment causes a breakdown in communications, lines in people's faces ahead of their years, the development of impossible human-relations problems, and the increase of all kinds of psychosomatic symptoms from aches and pains to rashes and tics.

A girl in a Nazarene college had a life history of resentment toward her dad. The cancer of her resentment grew until it covered the church, the college, her husband, and almost anyone she was related to for long. But in a pastor's study the radical surgery of the Holy Spirit eradicated resentment and set her free for useful, happy living. At the last report she dated the beginning of "real living" from the day God cured the cancer of resentment.

There is a clear-cut remedy for resentment; but it isn't easy:

1. Become aware of resentment and accept it for what it is. People who have become accustomed to giving pat answers to problems of attitude often find it difficult to see resentment in themselves. People who tend toward feelings of religious superiority such as self-righteousness and legalism diagnose resentment in others more quickly than in themselves.

2. Be willing to give up resentment. This isn't always easy. Resentment becomes a psychological crutch for support in every failure. Since the object of resentment becomes the excuse for life's failures, people do not move readily toward giving up their crutch. For when the crutch is gone, the person has to choose between falling flat or standing on his own feet of personal responsibility.

3. Work diligently at seeing things from the viewpoint of the person or persons who are the immediate occasion of the resentment. This, too, is difficult. Most people have spent a lifetime interpreting all they see and hear from their own slant. Seeing and feeling things through the eyes and emotions of another does not change facts but it does help alleviate the pain.

4. Depend on the grace of God through the Holy Spirit literally to remove the last vestige of the cancerous resentment. The Great Physician not only can cure. He will. And He does. He performs the spiritual surgery and heals the wound with the balm of Christian love and understanding.

*Salvation Army Reaches 100th Birthday*

# Booth's Burden for the Poor Came During Camp Meeting

WILLIAM BOOTH, the fiery evangelist who brought the Salvation Army into being in 1865, is now being recognized by historians 100 years later as one of the important leaders of the Victorian era.

Through the years Salvationists, of course, had revered him as the "dear old General" and, after his death, the American poet Vachel Lindsay had rousing described his entry into heaven. Recently, however, there has been an upsurge of interest in Booth as a religious and social reformer.

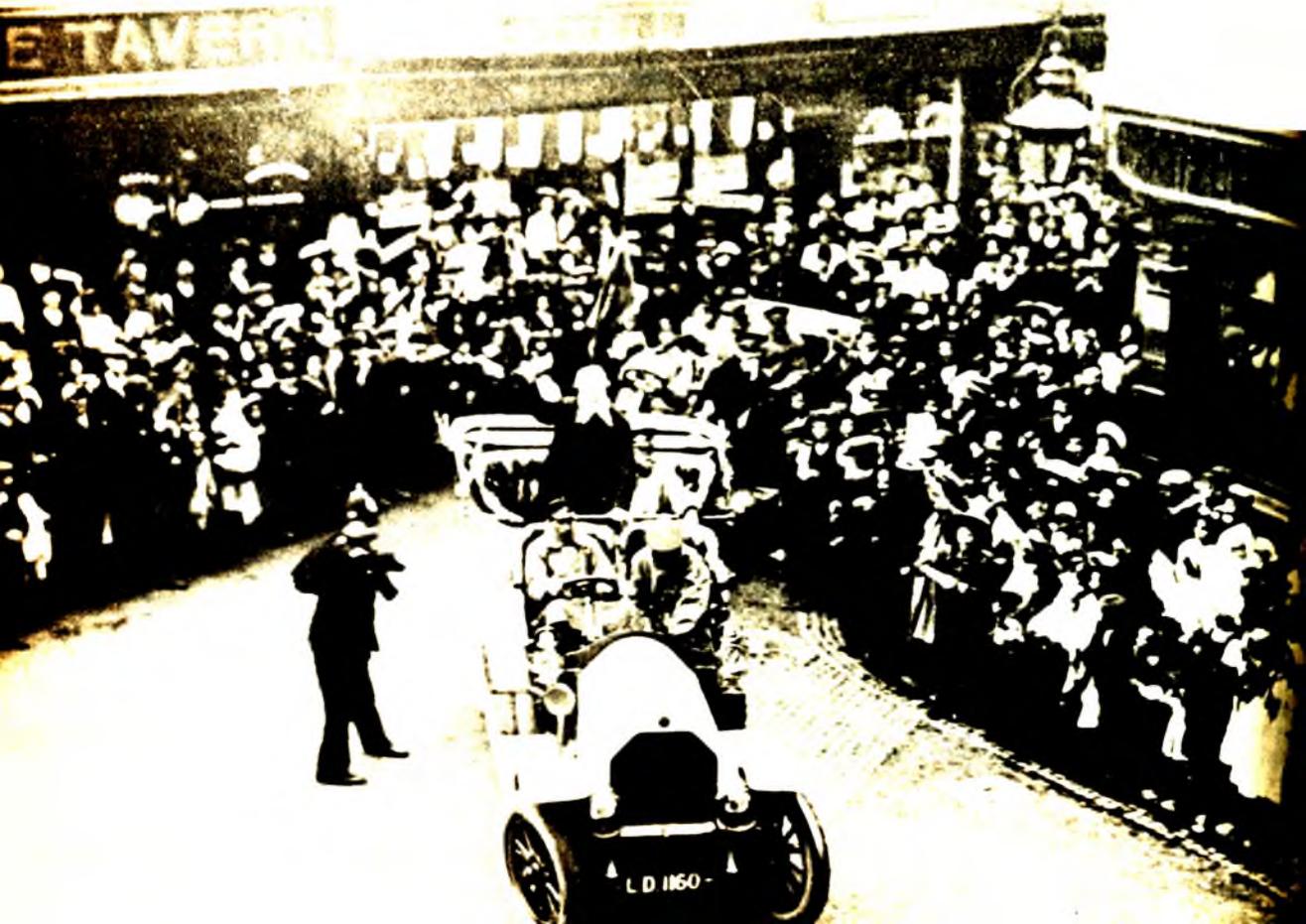
The man who spent his life trying to lead the poor to God had ample opportunity to experience poverty and misery at firsthand.

Born in Nottingham on April 10, 1829, he was left fatherless at thirteen. Though his father had

taught him to regard himself as a gentleman, he was early apprenticed to the drudgery of a pawnbroker's assistant.

Young Booth had the profound religious experience of conversion at fifteen, in a Methodist chapel, and became a boy preacher in the streets. One Sunday morning the congregation was shocked by a rabble of slum youths he led into the forward pews—ragged, dirty, and tough. Church authorities informed him that in the future he must bring these outcasts in by the back way, to obscure

**GENERAL WILLIAM BOOTH** leads the first Salvation Army "motorcade" through Worcester-shire, England, in about 1904.



benches.

Resolved that "God shall have all there is of William Booth," the young soul-saver would not let church conventions and social snobbery stand in his way.

*At twenty, he left Nottingham for London, where he again supported himself by working in a pawnshop. His real life, however, was in the preaching and study to which he devoted himself after business hours.*

On his twenty-third birthday, he became engaged to Miss Catherine Mumford and left business for the ministry. Although he led many in Lincoln and London to make decisions for Christ, he was still troubled and perplexed as to his future.

When he was twenty-six, he married Miss Mumford, and they soon started raising a family. They were to have eight children.

*Five years later he resigned from the Methodist New Connexion, when the conference ordered him to give up evangelistic work. Mrs. Booth leaned from the gallery and called to him, "Never!" Though they had no visible means of support, they went out in faith.*

Supplying for another evangelist in tent services on an old burying ground in Whitechapel, Booth discovered his lifework—to bring knowledge of God to the masses of the poor. This decision resulted in July, 1865, in formation of the "East London Revival Society," which soon became the Christian Mission and then the Salvation Army.

Early meetings were held wherever space could be found—a tent, an old dancing room, a storage shed.

After six years of laboring under difficulties in various temporary locations, an old saloon was acquired, rebuilt, and fitted as a center for the work. It was soon followed by a much larger enclosure called "a people's market" in Whitechapel Road, which for the next ten years furnished the headquarters.

Booth's first thought was to send converts to the churches, but he found that "they would not go where they were sent. They were not wanted when they did go. I soon found I wanted them myself."

*In 1878, the Christian Mission was renamed the Salvation Army. In accordance with the new name, the Army acquired military ranks, uniforms, flags, and a book of orders and regulations, drawn up by Booth to take care of virtually every contingency. William Booth was The General for the rest of his life.*

Despite violence and persecution, the Army grew and developed into an international organization. Booth's children played a vigorous role in its expansion, and two of them, Bramwell and Evangeline, eventually served as its General.

## Jesus, the Saviour!

*He left heaven's glory that you might be saved . . .  
He left crown and kingdom, a holy way paved.*

*Oh, thank Him forever, He died on the tree;  
This wonderful Saviour, Redeemer is He!*

*He paid with His blood for your every sin . . .  
He opened the portals for you to come in.*

*Oh, thank Him forever, the veil He has rent;  
Turn from your sins, believe, and repent.*

**By MARIAN L. KNORR**

In 1890, Booth suffered a great bereavement—the death of his beloved wife after an agonizing, but heroically endured, illness. At her funeral he said:

"There has been taken from me the delight of my eyes, the inspiration of my soul, and we are about to lay all that remains of her in the grave. I have been looking right at the bottom of it here, and calculating how soon they may bring and lay me alongside of her, and my cry to God has been that every remaining hour of my life may make me readier to come and join her in death, to go and embrace her in life in the Eternal City."

From this time he felt homeless and depended more and more upon his chief of staff, Bramwell Booth.

However, despite his grief, William Booth published *In Darkest England and the Way Out* in 1890. Written with the technical assistance of Editor W. T. Stead, the book is dedicated to the memory of Catherine Mumford Booth, the Army mother. It contains Booth's proposals for social reform, which included employment bureaus, vocational training, farm colonies, urban renewal, factories to supply work for the jobless, shelters for "lost women" and preventive homes for girls in moral danger, legal assistance and bank services for the poor, improved education, model suburban villages, a traveling hospital, a missing persons bureau, and even a matrimonial bureau!

Always fundamentally grounded in religious faith, Booth's interest reached out to education, housing, employment, health, and the many problems of poverty. In advance of his times, he recognized that alcoholism must be regarded as a kind of disease, and its victims aided rather than condemned.

*When sixty-two, General William Booth took his first world tour with South Africa, Australia, and India on the itinerary. This tour was followed by many others. In his later years*

*honors crowded upon him, yet he sustained many sorrows and anxieties, particularly the tragedy of the death of his daughter Emma in a railway accident in America.*

His last public meeting was in Albert Hall on his eighty-third birthday celebration when he announced that he was "going into dry dock for repairs."

At the same time he declared:

"While women weep as they do now, I'll fight; while little children go hungry as they do now, I'll fight; while men go to prison, in and out, in and out, I'll fight; while there yet remains one dark soul without the light of God, I'll fight—I'll fight to the very end!"

On learning that the operation for cataracts on his eyes had failed, he said, "Well, the Lord's will be done; I have done my best for my God, and my people, with my eyes. Now if it is His will, I must do my best for Him without my eyes."

*William Booth died on August 20, 1912. Over sixty-five thousand people viewed his body lying in state at Clapton. Wreaths came from King George, Queen Alexandra, the German emperor, and messages from heads of church and state poured in.*

For three or four hours the traffic in the center of London stood still as the funeral procession passed. Seven thousand Salvationists marched, while hundreds of thousands of the poor thronged the route.

During his vigorous, dedicated life, William Booth had traveled five million miles and given nearly sixty thousand sermons. He had seen his small band of followers swell into an army of thousands in fifty-eight countries, preaching the gospel in thirty-four languages. Since his death, the Salvation Army has grown and reached out into new areas with scientific knowledge and skills undreamt of in Booth's time, but it has always been guided by the spirit of its founder, who believed that God was best served by those who served man.

After Thirteen Invitations to Church . . .

# Gambler Thought Pastor Knew All About His Life

By **A. J. BRUNETT**  
Pastor, La Moure, North Dakota

ONE CHRISTMAS NIGHT I went to midnight Mass with two of my young friends. We smiled and whispered in church and the priest put us out. It was forty below zero. From that night until I was twenty-four years old I never attended church again.

During my childhood and into my teens, we heard the name of Jesus Christ only as a curse. We learned to play cards and to gamble. I fed a gambling fever. I began to drink and spent a lot of time in dance halls and at the movies.

I opened a pool hall, and on the side a gambling den, in the little town of Coteau, North Dakota. However, within eighteen months the sheriff's office closed down our place, and that ended my business venture.

This happened after my wife and I had been married. During those years I spent very little time with her and our young children. I spent most of my nights away from home, gambling and drinking. Many mornings when I came home the doors were locked. My family was afraid of me. My wife had heart trouble, and to be frightened would often precipitate a heart attack.

One morning I had a hard time waking her. I said, "This is it. I am going to change." But habits are hard to change. The summer after law officers closed the pool hall I worked on a construction job. But when fall came, I was out of work, until a farmer hired me. I worked two years for him.

One fall a neighbor invited us to Sunday school. We politely refused. But for twelve Saturday nights he drove into our farmyard, and invited us to go with him to Sunday school. We continued to turn him down. But his persistence was telling on us.



A. J. Brunett

After he drove away, I told my wife that if he came next Saturday night we would agree to go with him and see what was going on at a church that made him so interested in us. Sure enough, the next Saturday night he was there, and Sunday morning we were ready. Mr. Dunaway took us to the Church of the Nazarene in Benedict, North Dakota. For the first time in our married life we were in church together. He led the way. We followed. He took us to the third pew from the front.

The pastor was young, but in that first Protestant sermon I heard he mentioned everything I had done from childhood until the present time. I thought, Anyone who knows that much about me, I would like to hear again. We were there that evening, and the next Sunday, and the third Sunday.

That day he preached on Zacchaeus. The Holy Spirit helped him, and spoke to me. I went to the altar. Although I knew little about being converted, I wept my way to Christ and found peace for my troubled heart. I started a new life with Christ as my Guide. I quit gambling and smoking, and never cursed again. In a revival meeting sixty days later I went to the altar again, and was sanctified.

I developed an interest in books. I bought many, and borrowed others. My hobby was to read books on the holiness of God. It was not long until I began teaching a Sunday school class. The good news was burning in my soul. I must tell everyone. Soon I had opportunity to fill a pulpit for a pastor on vacation. Later I was awarded a local preacher's license. Now I have my district license, and am pastoring full time.

Jesus can save to the uttermost all who will come to Him. I know, for He brought to my heart the light of salvation.

IN THE MIDST OF THE ORCHARDS that surround our small country town, there is a white house set upon a hill, surrounded by a white fence. It is the home of an elderly man and his wife.

One evening the old gentleman sat on his porch, and rocked in his rocking chair. Looking down over the hill, he saw a stranger coming toward the house. He invited him in.

The visitor introduced himself as a member of a church just a few miles away. Once, years before, an old country church stood there, with its tower and painted clapboards. Now it is replaced by the big brick structure. Its people have long since eliminated the Sunday night and midweek services.

The old man told the visitor how glad he was to see him, but hastened to say, "I just don't need any more apple butter right now. Wife and I really enjoy it, but we have bought so much that we just can't use any more, but I'm glad you came anyhow."

The visitor dropped his head in shame and told the man he wasn't there to sell apple butter. "If you aren't here to sell apple butter, what have you come for? Nobody ever comes from the church unless they are selling some apple butter, or something else for money to go toward the new building," the old man said.

"Sir," the visitor said, "I want to talk to you about your soul. It seems as though the Lord has placed you and your good wife on my heart. You have lived in our community all your life. You have been a good farmer, and you are respectable. But the years have come and gone and you perhaps have not made ready to meet the Lord and Master. I have come to ask you to give yourself to Him. He wants to take you into partnership with Him. I have come because I felt the leading of the Lord to speak to you about your soul."

The old man listened carefully. He told his guest again that the only time anyone ever came to see them was to sell apple butter or something else to help pay for the building.

The visitor tried once more. "May I have the privilege of reading to you from God's Word and bow with you and your wife and lead a simple prayer?" The old man sat, his rocker stopped dead. "Maybe at a later date," he said, "but not now. I just don't seem to get the meaning of all this," he

**"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee . . ." (I Samuel 15:22-23).**



said. "We've always given to the church every time we were asked. We gave apples to the missionary society to make apple butter; many of my old apple trees provided the fire for the kettles. I'll think about what you have said to me." But he refused to allow the visitor to read or to pray. He could not seem to understand why someone would get so interested in him now when for years their only concern seemed to be to sell him something.

A good layman of another denomination told me this sad story. It happened in our valley, in a little town nestled among the hills, where men live from day to day just like in any other small town. My friend realized too late, for this old couple, that you cannot win souls by selling apple butter. He's a good man, a worker in the church, a faithful leader, and one who can be counted on. But he and others had forgotten that "he that winneth souls is wise." They were so interested in getting the church debt paid off and in selling apple butter, dishcloths, and candy that they had forgotten to go forth with weeping until it was too late.

# EDITORIALS

By W. T. PURKISER

## The Perfect and the Perfected

John Wesley long ago pointed out that there is a difference between the perfect and the perfected. "The one," he said, "is fitted for the race (Phil. 3:15), the other, ready to receive the prize."

This simple but essential distinction can throw a great deal of light on the controversy that rages around the idea of perfection in the Bible.

And it rages! It is a source of unending amazement that people who seek for perfection in their homes, their automobiles, their clothes, and the circumstances of their lives are yet fanatically opposed to it in the realm of religion.

Just the mention of perfection in the context of the spiritual life is usually enough to get an argument started. "There is nothing human that is perfect; seeking perfection only makes miserable Pharisees," they say.

There is truth in both these statements. So long as perfection is defined as the result of human effort or striving, it will always be unattainable and may well make miserable Pharisees. The only thing is, biblical perfection is not the result of human effort or striving, and any trace of Pharisaism is a sure confession that the entire truth has been missed.

The Bible does insist on no less than perfection for the people of God. Nor can the edge of this insistence be turned by claiming that perfection means only maturity in the sense of full growth. Because the very same Bible word used to describe Christian perfection is also used to describe God himself (Matthew 5:48), the atoning work of Christ (Luke 13:32), the will of God (Romans 12:2), Christ (Hebrews 5:9), and the law of liberty (James 1:25). Would any be so rash as to suggest that perfection in these instances is nothing more than full growth?

IF CHRISTIAN PERFECTION is not the end result of human effort or striving, yet perfection none the less, what then is it? Here we have abundant light from the Bible itself.

Perfection in the biblical use of the term is "not faultlessness but blamelessness." To be perfect means "to be whole or sound or true." It means "to be wholly turned, with the whole will and being, to God, as he is turned to us" (Matthew 5:48). It is a call to purity of heart, and as Dr. J. Glenn Gould has pointed out, steadfastly to purpose one

thing, the full will of God.

Again Mr. Wesley explained: "By Christian perfection, I mean (1) loving God with all our heart. Do you object to this? I mean (2) an heart and life all devoted to God. Do you desire less? I mean (3) regaining the whole image of God. What objection to this? I mean (4) having all the mind that was in Christ. Is this going too far? I mean (5) walking uniformly as Christ walked. And this surely no Christian will object to. If any one means any thing more or anything else by perfection, I have no concern with it."

Much of the problem in regard to the idea of perfection lies in the fact that we tend to think of it in fixed and mechanical ways—the perfection of a statue which could not be altered without spoiling it, or the perfection of an absolute. We find no such suggestion in the biblical use of the term. Perfection is applied to living, growing persons.

As John H. J. Barker has illustrated this point: "In our human conditions we often have seen loving relatives and friends gathered round a young baby kicking in his cot or perambulator and remarking: 'What a perfect baby!' It is only as that baby grows and develops normally in a score of ways that the epithet 'perfect' still applies! If he 'remains' in his apparent perfection without growing, very soon that 'perfect' baby becomes a dreadful tragedy—the tragedy of the undeveloped child who has not 'grown up.'"

IT IS ALSO IMPORTANT to notice that the area in which perfection is to be found is not in light, in judgment, in understanding, in body, or even in conduct, but in purpose as controlled by love. It is perfection of love, and as such is affirmed by both Jesus (Matthew 5:46-48) and John (1 John 4:17-18).

Dr. J. B. Chapman wrote: "The term perfect love is scriptural, and while involving a high profession, is also becoming in modesty; for it indicates much grace, but makes no claim to either superior light or outstanding advancement in growth and maturity."

But if the term perfection is subject to such widespread opposition and may be misunderstood and misapplied, should we abandon it? After all, there are a wealth of other terms by which to describe the state of the entirely sanctified.

To this it may be replied that to drop all biblical terms which may be misunderstood and misap-

plied would be to slash the Scriptures to shreds. Perfection is a Bible term that must be defined and correctly applied, but which may not honestly be abandoned.

Further, it will be found that most of the opposition to the term is in reality opposition to what the term stands for. As George Macdonald, the perceptive Scot, so clearly put the issue: "I cannot be perfect: it is hopeless, and He does not expect it."—It would be more honest if he said, 'I do not want to be perfect: I am content to be saved.' Such as he do not care for being perfect as their Father in heaven is perfect, but for being what they call *saved*."

For there is a challenge in the truth of perfection. It will not permit us to rest in a partial victory over sin. It lures us on to heights ahead which we would never reach had we no high ideal.

There is real wisdom in Goethe's comment that "if we take people as they are we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming."

And with all the paradox that lies close to the surface, the perfect are in God's time to be perfected. Paul, who willingly aligned himself with those who were perfect (Philippians 3:15), in the very same breath spoke of his desire to be perfected in "the resurrection of the dead" (Philippians 3:11-12).

For the perfect are not yet perfected. The perfect are fitted for the race. When they receive the prize, they shall be perfected. This is "the redemption of our body," destined to "be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Romans 8:23; Philippians 3:21).

For those who "fight the good fight of faith," who finish the course, there is "laid up . . . a crown of righteousness, which the Lord, the righteous judge, shall give . . . unto all them also that love his appearing" (II Timothy 4:8). Then the paradox shall be resolved, and the perfect shall be perfected.

## The Uncommon Common People

It has been suggested that the common people heard Jesus gladly because to Him they were not common. Each individual person in His sight was of infinite value. For any, however humble, to gain the whole world and lose his own soul was immeasurable loss.

Herein is another of the great contrasts between God's thoughts and man's. The measures of value men attach to individual human beings are always based on something external.

Communism, for example, values the individual only in terms of his utility. A young chicken rancher a few years ago described the Marxist philosophy in terms of his own trade.

The dictionary definition of Communism, he pointed out, is "the common ownership of the means of production, held, theoretically, for the good of all." One might imagine the Communist state to be like a modern chicken ranch—the state is the keeper, and the citizens are the chickens.

"Pretty good," you might say; "an apartment all to myself; plenty of food and water; and all I have to do is lay eggs."

But then one day you decide not to lay an egg. The state comes along collecting the produce of labor.

"What's the matter, Comrade Rhode Island Red-ski, no egg today?" he inquires.

"No," you chuckle, "I decided not to lay an egg today. Must be spring fever!"

"Traitor," the state replies. "We need your cage."

The next morning there is another comrade in your "apartment." And down at the office is a new sign, "Fresh Stewers for Sale."

All totalitarian systems are the same in this respect at least. They all value the individual simply to the measure of his usefulness for the advantage of the whole.

CAPITALISM, ON THE OTHER HAND, while vastly better than Communism, still tends to value the individual in terms other than his inherent worth. Usually the measure is possessions.

When we ask, "How much is he worth?" we mean, "How much money does he possess? How much property does he own? What possessions does he have?" The answer may be, "He's worth a million." Or, "He's worth about fifty thousand." Or, "He isn't worth a dime."

Even at the end of life, the attitude is the same. "How much did he leave?" we ask, as if this were in some way the measure of his life. The only true answer is, of course, "He left it all."

The measure of a man's worth is not what he possesses, but what possesses him. And the true value of his life is not in terms of what he leaves behind but of that to which he goes.

CONTRASTING WITH ALL POLITICAL or economic measures of man is the measure of Christ. With Him, high or low, rich or poor, influential or powerless, beautiful or homely, successful or failure were terms that had no application to people created in the image of His God and Father.

Paul makes this point in Romans 5. It was not for the good or the righteous that Christ died. It was not for man at his best. It was for man at his worst. "But God commendeth his love toward us, in that, while we yet sinners, Christ died for us" (v. 8).

It is the infinite love of God in Christ that makes the "common man" so uncommon that his worth

is beyond the wealth of worlds. The soul is of infinite value because it is the object of a love that can never be surpassed.

There is a point here at which we very much need a word of caution. It is so easy for Christians almost unconsciously to adopt the world's measures of value. We tend to be so easily impressed by "status symbols," by "success"—big and beautiful homes, fussy clothes and fancy cars, extensive education.

The result may be that persons having these ex-

ternal values may be sought and cultivated to the neglect of many more in whom they are lacking. This is not to deny that the "up and out" need Christ as much (or more) than the "down and out." It is just to express again a reminder that such external measures mean nothing in the sight of God, as far as His love and concern go.

If it seems to us that the common people do not hear us as gladly as they did our Master, perhaps we should search our own hearts. Perhaps we have looked upon the common man too often as common, and not as the uncommon person he really is.

## Through Central, South America, and Caribbean . . .

# Ambassador Coordinators Map 25,000-Mile Evangelistic Trek

By **ELDEN RAWLINGS**

Managing Editor

**MAKING PLANS** for the second Nazarene Evangelistic Ambassadors tour in two years, Rev. Paul Orjala and Dr. H. T. Reza have recently completed preliminary trips which took them on hopscotch schedules (see cover) through Central and South America, as well as the Caribbean.

Dodging political issues, and emphasizing the importance of evangelism, both team directors were well received as they unfolded plans for the tours which begin in mid-July next year and run concurrently through late August.

The 1966 Ambassador teams are now scheduled to leave from Denver, Colo-

rado, on July 11, where in nearby Estes Park Nazarene youth from North America and several foreign countries will be meeting in their quadrennial International Teen Institute.

The sixteen college and seminary students which will be chosen for one of two teams will be briefed by Reza and Orjala for five days prior to their leaving. Both directors have extensive missionary experience. Reza is Spanish Department executive secretary, and

Orjala, a former missionary to Haiti, is presently associate professor of missions at the Nazarene Theological Seminary.

In addition, both teams will have assigned to them an evangelist and music director. Evangelist Paul Martin will travel with team two, and Ray Moore, Olivet Nazarene College music

**CHILEAN NAZARENES WELCOME REZA**—Dr. H. T. Reza, coordinator for Nazarene Evangelistic Ambassador team one, salutes a thank-you to the greeting he receives from the members of Arica (Chile) First Church. He was there to plan for the Ambassadors tour.



## THE SCHEDULE

### TEAM I Dr. H. T. Reza—Coordinator

July 12-17	British Honduras
July 20-31	Argentina
August 2-7	Chile
August 9-21	Peru
August 24-28	Southeast Mexico

### TEAM II Rev. Paul Orjala—Coordinator

July 12-17	Barbados
July 20-31	Brazil
August 2-7	Uruguay
August 9-21	Bolivia
August 24-28	Haiti

instructor, who accompanied a team in 1964, will be song evangelist for team one. Reza and Rev. Sergio Franco, Spanish *Herald of Holiness* editor, will serve as evangelists where directors feel Spanish-speaking preachers are an advantage. Other staff members will be named at a later date.

Following the Denver briefing, team one takes off for tiny British Honduras in Central America, and team two to a dot in the Caribbean called Barbados. Before they see each other again, the





**OUTLINE AMBASSADOR PLANS**—*Rev. Harry Rich (right), field superintendent in Haiti, discusses with two national pastors plans for the coming Nazarene Evangelistic Ambassadors. The Haitian planning committee is hoping to secure a football stadium for the crusade which will seat 20,000 persons.*

two teams will easily have travelled 25,000 miles.

Skipping from one team to another will be N.Y.P.S. Executive Secretary Paul Skiles. He will be speaking and occasionally directing youth choirs.

In British Honduras—Belize, according to the nationals—Reza anticipates governmental support, and even a tent site near the governor's palace which will hold about three thousand people. The tent site will be in Belize City, where more than one-third of the population lives. Nazarenes are already praying, Reza said. All-night prayer services are planned as the five-day crusade grows nearer. "Showers of Blessing," the weekly radio program of the Church of the Nazarene, has been programmed in English for several years in Belize City, and will serve as a springboard for N.E.A. efforts. Missionary L. Elward Green is helping to coordinate efforts there, where British Honduras Nazarenes have assumed the financial support of the crusade.

Team one next hops 3,000 miles to Argentina, where they have two crusades planned, one in Rosario and another in Buenos Aires, a city of five million people. Interest by other evangelical denominations is high, and many have promised individual support. To allow Nazarenes in other provinces to catch some of the enthusiasm of the Ambassadors' coming, a series of crusades are being held a month prior to the arrival of N.E.A. Young Argentines are anxious to do something of a spiritual nature to prove their value to the church, Reza said. He also reported that a half-dozen young Communists were converted, one of which asked Reza what he could do to help win his Communist friends to Christ.

In Chile, the local council of

churches, of which Nazarene Missionary Boyd Skinner is president, has offered to underwrite the entire cost of the crusade with no strings attached as to the guidance of it. This is in Arica, where the team has been asked to appear in a public park. Of the 14 churches in Arica, 4 are Nazarene. The council expects from 1,000 to 3,000 to attend the weekend meetings. The Arica crusade follows a one-night stand in Santiago, the federal capital, where "Showers of Blessing" is also broadcast.

In Peru, 35 young Protestants—20 of whom are Nazarenes—have banded together to form an evangelical association on a university campus. The team is expected to attract 2,000 in a public meeting place in Lima. Later, after team one divides to go two different directions, they reunite in Chiclayo for

a brush-arbor meeting which should draw another 2,000 people from Tuesday to Sunday.

While in Peru, the team will pilgrimage on horseback to the grave of Esther Carson Winans, pioneer Nazarene missionary.

The team's last foreign stop will be in the Southeastern Mexican District, probably in the capital city of Tuxtla, Gutierrez, which has a population of 82,000 people. Government support is encouraging. The city has offered the municipal auditorium with seating for 3,000. Another 1,000 seats will be rented, which will be the only cost to the local churches for arrangements.

Reza acknowledged that the tours were not without potential political problems. With countries involved in political jealousies, and the continuous threat of Communist guerilla tactics, these mission fields should be top priority on Nazarenes' prayer lists, particularly while the Ambassadors are there, Reza said.

In Barbados, the most densely populated island in the world, Orjala's team number two will hold meetings in the district tabernacle, which will seat about 2,000 people. The district center is located in Bridgetown, and the five-day campaign could attract as many as 15,000 persons.

The team will fly to Caracas, Venezuela, and from there to Brazil. A one-night stand is scheduled in Brasília, the ultramodern capital in the wilderness, five in Belo Horizonte, five in Campinas, and one in Sao Paulo. In Campinas, a new auditorium seating about 3,000 has been awarded the church for use during the crusade there. The press has already announced the crusade, and Orjala anticipates the team will be televised several times while there. "Showers of Blessing" is broad-

**SOUTHEAST MEXICAN CRUSADE DISCUSSED**—*Sitting amid the columns of an attractively decorated Mexican church, pastors on the Southeast District listen to Dr. H. T. Reza as he unfolds the potential of the five-day Ambassador crusade. They responded by finding a large civic auditorium which will seat 4,000 persons.*



## A PARABLE OF MEN AND TABLES

Behold, there dwelt in a certain country two men.

One man sat down to a table laden with the fruit of his vineyard and the produce of his land and said within himself, What want I more? Mine own hand hath provided these things. And, because of mine own cunning, I am more blest than my fellows. And he ate alone.

But, verily, there was another man who, looking upon his table, laden with the fruit of his vineyard and the produce of his land, said within himself, These good things come from the hand of God. He gave me the strength to prune the vineyard and to till the soil. Then calleth he to his table those who had not been so blest and shared with them his bounty.

Verily, I say unto you, the first man hath his reward—a full stomach and an empty soul. But the second is not like unto him. For in sharing he was blest and in giving he received. God's kingdom doth prosper because he hath broken his bread with the hungry and shared his cup with the thirsty.

**THINKEST THOU THAT ONE OF THESE MEN IS THEE?**

—(Pearl Cole for the General Stewardship Committee)

**SAY THANKS BY GIVING IN THE THANKSGIVING OFFERING**

cast to Campinas residents in Spanish.

A public hall which seats about 2,000 persons is being arranged for in Montevideo, the capital of Uruguay. A five-day campaign is planned.

While in Bolivia, team two will divide its time between work among the Aymara Indians and the city of La Paz. A one-night stand in a sports arena in LaPaz may draw between 3,000 to 4,000 people. Much of Nazarene work is centered among the Indians who locate themselves on the Altiplano, 13,000 feet above sea level. The group will visit the highest lake in the world, Lake Titicaca, along with the Church of the Nazarene and clinic there.

Plans for the largest crowds—ranging up to 20,000 people in one service—are being made in Haiti. The crusade committee is bidding for the use of a football stadium for the five-night stand. If this is not possible, then it will settle



**FORMER EDITOR VISITS**—Dr. D. Shelby Corlett (second from right), former Herald of Holiness editor, and Mrs. Corlett stand in front of the Nazarene Publishing House press which now prints the Herald at the rate of 28,000 per hour. Dick Fields (left) is in charge of the lithographic section, including the high-speed press. His father, William Fields (right), operated the press which in 1936, when Dr. Corlett was editor, printed the Herald at only 1,500 per hour. Dr. and Mrs. L. T. Corlett are second and third from left. Dr. L. T. Corlett is the brother of the former editor, and is president of the Nazarene Theological Seminary.

for one night in the stadium, and the remainder in an outdoor theater which seats 6,000 people. All of this activity will center in Port-au-Prince, where missionaries hope to establish a new church in a middle-class section of town from the Ambassador activity. Orjala anticipates that the N.E.A. group will be on radio and television daily in the city where he once headed up missionary activity.

Team two will face a variety of language and weather problems. Spanish, Portuguese, Aymara Indian dialect, French, and Creole are used among people to whom they will minister. Weather in Barbados and Haiti will be tropical, mild in Brazil, but cold in Uruguay and Bolivia.

Evangelism" was larger than Sunday school in the Oklahoma City Lake View Park Church, according to Pastor Bill Draper.

Attendance in the Sunday evening service September 26 was 414.



**Lake View Register**

It wasn't because Sunday school was down. There were 394 persons in the church school sessions, well above the 1964 average of 381. The increase in night attendance reflected the promotion of special music features. Brochures were printed which church members used in inviting new people.

The special music included organ selections by Curtis Chambers, an Oklahoma City musician, and a variety of vocal soloists.

The ten Sundays of "unique evangelism" is under the joint sponsorship of the Departments of Evangelism and Church Schools. It extends through November 28.

### WORLD MISSIONS

E. S. Phillips, secretary

### New Guinea Council Plans National Literacy Program

The New Guinea Mission Council, headed by Superintendent Wallace White, recently announced plans for the beginning of a literacy program for nationals during its fifth annual meet-

# THE CHURCH AT WORK

### EVANGELISM

Edward Lawlor, secretary

### Sunday Night Interest High For Oklahoma City Church

Sunday evening attendance during the first service of "Ten Sundays of Unique

ing, but the first as an independent council.

Scripture and other religious materials are now being produced in the Wahgi language, which will be used to teach New Guineans to read.

The council was made independent because of the increased number of staff members. There are now eight members, the number necessary for an official council.

"The busy sounds of construction that floated through the windows constantly reminded us of the great opportunities awaiting us in the completion of our beautiful new hospital," Reporter Carol Anne Eby said.

## Central Africa Zone Meets

District Superintendent Charles Strickland presided over the second annual Central Africa Zone assembly, August 27-29, speaking three times, and directing assembly business. The assembly was held at Lusaka, Zambia.

Missionary and baptismal services were also held, according to Reporter J. M. Marks.

## GENERAL INTERESTS

### College Heads Investigate Teacher Certification Plan

About thirty Nazarene college presidents, deans, and teacher education professors representing all U.S. and Canadian colleges, met Friday and Saturday (October 29 and 30) in Chicago to air problems relating, in particular, to the

preparation of public school teachers. It was the tenth biennial meeting of Nazarene educators, which selects a different educational function for discussion at each gathering.

Of prime consideration was a uniform teacher education curriculum which assures graduates of being certified by an increasing number of state education boards. National Council for the Accreditation of Teacher Education (NCATE) has recognized Bethany Nazarene College's teacher education curriculum, and is expected to give similar recognition to Olivet Nazarene College, according to Dr. Willis Snowbarger, education secretary.

General Superintendent V. H. Lewis gave the keynote address.

## DISTRICT ACTIVITIES

### Two Ordained in North Carolina

Two pastors were ordained and the elder's orders of a third were recognized in the North Carolina District assembly held September 15-16 in the Charlotte Plaza Church, according to Reporter Loren E. Schaffer.

Dr. George Coulter presided over the twenty-fifth assembly, where Dr. Lloyd B. Byron presented his thirteenth report. Membership rose to 3,291 with 237 received by profession of faith. Two new churches were organized and 11 churches qualified for the Evangelistic Honor Roll. The district ranks first on the educational zone in paying the Trevecca College budget, and fifteen churches gave 10 percent or more for General Budget. North Carolina became a "millionaire" district in Sunday school enrollment.

Winston Hatcliff and Albert Truesdale, Jr., were ordained as elders, and the credentials of J. McCray Holmes from another denomination were recognized. Elders John Soloky and C. M. Kelly and Laymen John Wood and Landin Barlow were elected to the advisory board.

### Johnson Elected to Four-Year Term in Southwest Oklahoma

Southwest Oklahoma churches enrolled 2,199 new Sunday school pupils, added 295 members by profession of faith, and increased their income to nearly \$800,000, according to a report by Superintendent W. T. Johnson given at the seventeenth district assembly.

Dr. Hardy C. Powers, general superintendent, was the presiding officer over sessions held at Lawton (Oklahoma) First Church.

Johnson was reelected to a four-year term as superintendent.

The district again gave 10 percent of its income to world evangelism.

Mrs. Geneva Hendrick, Terry Curtis, Marvin McDaniel, John Smith, and Harold Carrison were elected to elder's orders.

### Alabama Church Dedicated

Services were held August 8 to dedicate the New Providence Church in the Antioch community near Andalusia, Alabama, in which seven charter members



**NEW GUINEA CHIEF**—*Thanksgiving wouldn't mean much if the only gods you knew were vicious spirits waiting to destroy you. Thousands of people in 1965 will sacrifice their dearest treasures to buy protection from evil spirits. Helen Temple, Other Sheep office editor, said. They will give their meager supply of food in offerings, and night after night go to bed hungry. Some will even offer their children to the gods in a vain attempt to buy peace. Miss Temple asks, "What must I give to bring salvation to this Papuan chief in New Guinea and the rest of the world, for whom He also died?" And she answers: "Give as it hath been given unto you this Thanksgiving season."*

of the fifty-year-old church took part.

Revival services followed with Rev. Mrs. J. I. Weaver, a retired minister.

## ... OF LOCAL INTEREST

Tullahoma (Tennessee) First Church recently experienced a stirring revival in which more than fifty people sought spiritual help. Three weeks following the special services with Rev. Forrest McCullough, twelve persons joined the church by profession of faith. Rev. Bobby Janes, called to preach while a member of the Tullahoma church, recently accepted his first pastorate, according to Pastor A. A. Forsythe.

Victorious revival reports also came from the Hillsboro, Illinois, church and the Quincy (Illinois) Emmanuel Church. Rev. C. E. Malone said ten new members were taken into the church at Hillsboro.

After a short stint in the evangelistic



**KOREAN EDUCATOR TOURS**—*Park Hun (left) of the Korean Ministry of Education, whose governmental responsibility is to oversee the schools and colleges supported by thirty-five religious organizations, recently visited Nazarene International Headquarters in Kansas City. He pauses in his tour with Rev. Harper L. Cole, manager of International Center. The Church of the Nazarene maintains a Bible school in Seoul, Korea.*

field, Rev. and Mrs. Eugene Smith have accepted a pastorate at Springhill, Louisiana.

Rev. William R. McElroy has recently accepted the pastorate of the Kendallville, Indiana, church. He formerly served at Ridgeville, Indiana.

Rev. William G. Hill, formerly pastor at Warren (Ohio) Champion Church, has accepted an assignment at Akron (Ohio) Kenmore Church.

After resigning as pastor at Mishawaka, Indiana, Rev. H. B. Hughes has entered evangelistic work.

**THIS SUNDAY'S LESSON**  
**Brian L. Farmer**

*Topic for November 7:*

**Hannah: Self-giving Mother**

SCRIPTURE: I Samuel 1:1-2:26 (Printed: I Samuel 1:1-2:10-11, 20-28)

GOLDEN TEXT: *Train up a child in the way he should go; and when he is old, he will not depart from it (Proverbs 22:6).*

Had Hannah not been so infertile at first, one wonders whether she would have taken just the same attitude towards her firstborn, Samuel.

As often happens, after once becoming a mother, Hannah subsequently conceived much more easily, being blessed with three more sons and two daughters. No doubt she was an exemplary mother to them all and ready in her heart to dedicate them all to God; but when she prayed for Samuel she was ready for any sacrifice, any consecration, any price just so long as she was able to have a child.

We all view with increased value blessings which were once withheld and which may not be bestowed again. Indeed, this may well be a reason why, at times, God does withhold His blessing—why it appears He is unhearing to our prayer.

Children, however, (though all we parents regard them as *mixed blessings* at times) are really equally precious whether they come readily or only after wearisome and distressing visits to infertility clinics! They are also terrific responsibilities, responsibilities which require *real men and real women* to adequately discharge.

"Train up a child in the way he

should go," says the Bible. It is easier said than done. This means teaching the children the truth as it is in Christ Jesus, which teaching takes care of every aspect of their well-being. It can be done only by days, weeks, years of exemplary living—more by doing and being than by talking, although clear talk about things that matter most tailored to the development of the ripening personality must not be shirked.

Insofar as they are ours we can dedicate them to God along with the rest of

.....  
**"SHOWERS of BLESSING"**  
**Program Schedule**

**November 7—"Twice the Maximum,"**  
*by Russell V. DeLong*

**November 14—"A Missionary Challenge,"**  
*by E. S. Phillips*

**November 21—"The Siamese Twins,"**  
*by Russell V. DeLong*

NEW "SHOWERS OF BLESSING" OUTLETS			
WMOV	Ravenswood, W.Va.	1360 kc	12:15 p.m. Sunday
WMGS	Bowling Green, Ohio	730 kc	5:00 p.m. Sunday
WONW	Defiance, Ohio	1280 kc	8:00 a.m. Sunday
KHFH	Sierra Vista, Arizona	1420 kc	9:15 a.m. Sunday
KVSA	McGehee, Arkansas	1220 kc	9:00 a.m. Wednesday
WELR	Roanoke, Alabama	1360 kc	4:00 p.m. Sunday

.....  
 our consecrated lives. We can offer ourselves to them as supports in a boisterous world. We can introduce them to the most vital ideas. We can gently show them the place of prayer and at times enter it with them.

But they are not altogether ours. There comes a time when we must stand back, recognize another very sovereign individual, say a prayer, and hope for the best.

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.

**A Thanksgiving offering should be a testimony of love and gratitude for manifold blessings. Those who receive and do not share embezzle God's mercy.**

*W.B. Williamson*  
**General Superintendent**



**Deaths**

REV. FRED FOSTER, sixty-two, died September 22 in his home in Harvey, Illinois. He had served as pastor of the Harvey church since 1959, and preached his last sermon September 19.

Funeral services were conducted in Harvey by Dr. Mark R. Moore, Chicago Central District superintendent. Rev. Foster's twenty-seven years of ministry was spent on the Chicago Central District. He had served on the district advisory board.

He is survived by his wife; four sons: Harold, Jay, Alfred, and Roy; one daughter, Mrs. Grace Rutledge; eighteen grandchildren; four brothers; and two sisters.

O. C. DELL, Sr., seventy-six, died September 11 of a coronary thrombosis at Waycross, Georgia. He had served the local church as Sunday school superintendent and church treasurer.

Funeral services were conducted by his pastor, Rev. Robert Agner, and Rev. J. B. Hutchinson, Trinity Methodist minister.

He is survived by his wife; four sons: O. C., Jr., Oscar, Paul, and Jack; four daughters: Mrs. Vivian Tomberlin, Mrs. Dorothy Head, Mrs. Mary Strickland, and Mrs. Martha Jones; fourteen grandchildren; four great-grandchildren; and one sister.

MRS. MATILDA CORYELL, seventy-five, died July 25 in Meridian, Idaho. Rev. Alfred Jones, Meridian pastor, conducted funeral services. She is survived by three sons: Early, Wesley, and Melvin; seven daughters: Mrs. Arbutus Munznereder, Mrs. Hazel Ruska, Mrs. Doryce Caulk, Mrs. Dorothy Klett, Mrs. Ruth DeWaard, Mrs. Joyce Law, and Mrs. Elaine Wilson.

MRS. LELA M. FARNSWORTH, sixty-eight, died September 17 in Stockton, California. Rev. Robert Sutton conducted funeral services. She is survived by her husband; one daughter, Mrs. Ann Jordan; three grandchildren; one great-grandchild; and two sisters.

MRS. JENNIE CUNNINGHAM ROUNSEVELL, seventy-two, died August 17 at her home in Danville, Illinois. Funeral services were conducted by Rev. S. A. Smith and Rev. J. T. Myers. She is survived by her husband; four sons: Dale, Arthur, Donald, and Wayne Cunningham; four daughters: Mrs. Ruby Berry, Mrs. Clara Mae LeMay, Mrs. Levon Monroe, and Mrs. Anna Brown; two stepsons, Charles and Richard Rounsevell; one stepdaughter, Mrs. Mary Walker; twenty-five grandchildren; thirteen great-grandchildren; five sisters; and four brothers.

REV. MRS. OLIVE RIFE, eighty-nine, ordained by Dr. P. F. Breese in 1914, died September 19 in Chattanooga, Tennessee. Funeral services followed in Chattanooga First Church, where Mrs. Rife was a member. Among her survivors are one daughter, Mrs. Charles Curl.

ERNEST W. THOMAS, seventy-five, died August 8 in Pasadena, California. Funeral services were conducted by Rev. A. Gordon Blacklock, Alhambra, California. He is survived by his wife; one son, Vernon; and two daughters, Mrs. Lucille Thomson and Mrs. Evelyn Painter.

**Announcements**

**MARRIAGES**

—Miss Carlene Adele Ponsford and Mr. Gary Cooper, July 23, at Bresee Church, Pasadena, California.

**BORN**

—to Rev. and Mrs. Noble E. Berryhill of Portland, Oregon, a son, Mark Noble, on September 28.

—to Rev. and Mrs. Bill Norris of Pinellas Park, Florida, a son, Ronald Wayne, on September 27.

—to Rev. and Mrs. Richard H. Leffel of Balboa, Canal Zone, a daughter, Darla Annette, on September 23.

—to Rev. and Mrs. Wm. J. Nichols of Fort Wayne, Indiana, a son, William (Billy) John, on September 2.

**SPECIAL PRAYER IS REQUESTED**

by a reader in California "for my dear husband in a sanitarium."

**Directories**

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Corner." It could hardly be better. I noted with interest your answer to the question regarding use of "salaried men" rather than evangelists in evangelistic assignments. The letter sub-

sequently published in the "Pro and Con" column responding to your answer was also of interest.

Now I have a question of my own. Do you not feel that the "effectiveness test" should be applied to the salaried men in question as well as to the evangelist?

Perhaps we have simply come to the point in our history where the evangelist as such should be dispensed with. If this is true, would we not be better off—and more fair to men involved—to accept the idea and make the necessary adjustments? As it is, we place sincere, devoted men in an impossible situation by commissioning them to do work we intend to have others do.

DAVID K. WACHTEL  
Tennessee

**Con: Racial Hatred**

We have different churches for English-speaking Negroes, Mexicans, Cubans, etc.? Why not integration? Hate begets hate; love begets love. That is why our race (white) has so much trouble with different races. Most white people hate them—so their hate begets hate.

O. L. SMITH  
Missouri



"Any special piece, Reverend—neck, back, wings . . . ?"

**Pro: Personal Evangelism**

I was so thrilled and stirred to do more witnessing for my Christ when I glanced at this week's *Herald* and read the thrilling testimony of John Petrehn and his enthusiasm for lay witnessing. . . . Would you kindly send me samples of any tracts I might use and how I might obtain copies of the marked version of John's Gospel *That You Might Have Life*, and price, etc.? I mail them in letters, greeting cards, take them calling and visiting shut-ins.

MRS. BETTY PEEPLES  
Michigan

The young adult retreat on the Central Ohio District ended yesterday. My wife, myself, and the other folks who attended from Shepherd (Columbus) enjoyed it very much.

Rev. E. K. Richey, our fine pastor, has always encouraged us to be personal evangelists. The Lord has been pleased to bless the efforts of the church and much growth has resulted from various visitation programs in the past.

The emphasis at the retreat this year was on personal evangelism. Gordon Walker from Campus Crusade for Christ was the speaker. We who attended for the most part have been greatly challenged and encouraged with the procedures being used by this organization, and we at Shepherd are immediately interested in starting a program of work for all who will partake of the inexpressible joy found in soul winning.

Your article in the September 15 issue of the *Herald* was identical with the training we received and used at the retreat. . . .

We love our Lord and Saviour Jesus Christ and attempt each day to witness to others; we attempt to win them to Him and the Church of the Nazarene, where sanctified fellowship and holiness are the ordinary and normal situation.

ROBERT E. JACOB  
Ohio

**Con: Biweekly Herald**

I hope you never cut the *Herald of Holiness* publication to twice a month. The Free Methodists and now the Wesleyans and the Pilgrim Holiness church have done this. I am afraid our young people are not spending the time they

should with our fine church publications.

I have read every article in the last issue of the *Herald of Holiness*, some of them twice. How each could be so thrilling surprises an old man like me.

FRED C. MYER  
New York

**Pro: Biweekly Herald**

One of the most apparent considerations from both a cost and a readership standpoint is the frequency of publication. Once a week is just too often. Readership statistics, I am sure, would prove that the great majority of people never get through with one issue before the next one arrives, and the goal of any publication should be that it be read.

The greatest improvement in the *Herald* is, obviously, the layout and makeup. Many more improvements could be made if the magazine were paced and better balanced. Evangelists' slates, for instance, should be absolutely removed. (These could be published in a separate little folder for distributing or inserting—never take the valuable space in the *Herald*.) With the advent of litho the use of photography should be greatly increased—people would like to visit our college campuses, the Publishing House, mission hospitals, churches and congregations around the world, news happenings, prominent members, etc., etc. This we can do through pictures and more pictures.

The *Herald* should be a publication of a dominant, worldwide religious denomination, appealing to the various ages and interests of its members and friends. As such, it should be a communication of the church; and the church consists of administration, ministry, and the vast body of laymen. This organ should allow all of us to say something to each other—in other words, to communicate. Then there would be value, interest, and progress.

E. C. BLANCHARD  
Minnesota

**Pro: Full-time Evangelists**

For some time I have intended to express my sincere appreciation for your excellent handling of "The Answer

The Bible College offering to October 18 is \$68,833.58; 1,943 churches have sent their offering. This puts us well on our way to achieving our goal of \$200,000.

Will the churches who haven't yet sent their offering to Dr. John Stockton, general treasurer, please do so as soon as possible? Any individuals who wish to make a personal investment in the Bible College may also send in offerings.

The general church, the Bible College Board of Control, and the Board of General Superintendents appreciate the response and thank every church. But let's go over the top soon!

V. H. LEWIS  
General Superintendent  
Sponsor  
Nazarene Bible College

## Skiles Introduces "IMPACT," Quizzing to Mexican Youth

Paul Skiles, N.Y.P.S. executive secretary, introduced recently to Mexican Nazarene youth a translated edition of *IMPACT*, a personal witnessing tool, and developed two Mexican Bible quiz teams to illustrate how to use the new quiz book on Romans.

Skiles spoke to Northern, Central, and Southeast Mexican District N.Y.P.S. Conventions through Interpreter William C. Vaughters, president of the Spanish Nazarene Seminary in San Antonio, Texas.

Seventy teen-agers attended their first

N.Y.P.S. banquet on the Southeast District during Skiles's tour.

Mr. Vaughters, doing student recruiting on the side, said he talked with twenty-five Mexican young people who are "good prospects" for the San Antonio seminary.

## ... Of People and Places

Chaplain Kenneth B. Clements, formerly the pastor in Manhattan, Kansas, has been called to active duty in the U.S. Army, and has been assigned to Fort Knox, Kentucky. Lieutenant Clements has pastored since 1962, when he completed his training at Nazarene Theological Seminary.

John M. Anderson, a music instructor in the Pomona, California, school system, recently received the first Doctor of Philosophy degree in Music Education awarded by the University of Southern California. A graduate of Pasadena College in 1952, he has been music director at Upland (California) First Church since 1956. Dr. Anderson's father and father-in-law are both ministers in the church.

Dr. Arnold Airhart, Canadian Nazarene College president, addressed a capacity crowd in a historic church outside Winnipeg, Manitoba, on the occasion of Canada's Thanksgiving Day, October 11. The service, organized by the Greater Winnipeg Ministerial Association, was conducted in the Parish Church of St. Andrew, a stone structure completed in 1849.

Rev. W. Fred Moore, formerly pastor at Nashville (Tennessee) Bell Road Church, has moved to Dickson (Tennessee) First Church, where Rev. Tom Cox formerly served. Mr. Cox has moved

to Hammond (Indiana) Woodlawn Church.

Rev. Bill Jetton has recently resigned as pastor of the North Little Rock (Arkansas) Grace Church to accept a call from the McComb (Mississippi) First Church.

James L. Sankey, a retired marine sergeant, has accepted the assignment of Christian education minister at Nashville (Tennessee) Bethel Church, according to Pastor Doyle C. Smith.

Rev. H. Warren Minglehoff, formerly pastor of Sebring (Ohio) First Church, has accepted the pastorate of New Bedford (Massachusetts) First Church.

## Pastor's Son, Wife Burned In Garage Gasoline Mishap

James Doney, three-year-old son of Rev. and Mrs. John T. Doney, Kansas City, Kansas, is expected to be hospitalized for a period of between two and three months, after suffering burns over 30 percent of his body, October 14, in a gasoline fire.

Mr. Doney is the pastor of the Kansas City (Kansas) Stony Point Church.

After discovering the fire, the boy's mother, Mrs. Evelyn Doney, beat out the flames with her hands. She suffered burns to her right hand, arm, and leg, and was hospitalized for three days.

Apparently the child spilled a can of gasoline on his clothes. It was ignited by the open flame of a water-heater pilot light. The gasoline was kept in the garage for a lawn mower. The child has burns under his chin, on his stomach, and first-, second-, and third-degree burns on his legs.

The Doneys have been at the Stony Point Church, which is on the Kansas City District, since December 29, 1964.



Anderson



of the  
Religious World

## Missionary Arrested By Indonesian Military

DJAKARTA, INDONESIA (EP)—Rev. Harold Lovstrand, missionary serving with The Evangelical Alliance Mission (TEAM), was brought from West Irian to Djakarta by the military and placed under house arrest.

Dr. Vernon Mortenson, general director of TEAM, said in Chicago that the forty TEAM missionaries in West Irian have tried not to get embroiled in the political disputes. Evidently the Indonesian government wants active support from the missionaries in its drive to win over the inhabitants of West Irian (formerly known as Dutch New Guinea).



**ANXIOUS BIBLE QUIZZERS**—two teams of four Mexican youth on the Central Mexican District tense under the strain of the first Bible quiz program on the district.

## The Amazing Tree

RECENTLY we planted trees which we hope will furnish a grove of beauty in the city of Oakland in the future. However, the places in which we were instructed to dig the planting holes were filled land. We encountered many rocks, pieces of asphalt, and hard clay—which had evidently been compacted well, for we found that a shovel was not enough to penetrate this ground. It took picks and persistence to get the job done.

The question was asked, "How do they expect trees to grow in soil like this?" One of the Park Department men replied, "Oh, they are hardy and will grow almost anywhere they are able to get a few roots down."

Since this planting I have been thinking about these amazing trees. We recall seeing trees growing out of



crevices in great ledges of rock. The tree has amazing ability to get roots down in almost impossible situations. The growing root will break rocks, upheave concrete, and will grow great

distances to furnish nourishment for the tree. By a wonderful system of natural processes the tree finds what it needs in food and chemicals to flourish.

The trees that really get their roots down and anchored cannot be upturned or uprooted. They will stand during the storms. They may lose a limb once in a while and may become twisted and bent by prevailing winds, but there they stand—symbols of endurance.

Likewise, the Christian must be more interested in developing adequate roots than in what grows above the ground. Many times people topple spiritually because they are shallow-rooted and ill-grounded. God can help a person to get his roots down even in rocky soil, so that he will not be uprooted by ill winds and opposing forces. This grounding comes about by the persistent work of Bible reading and daily prayer life. *If God can cause the tree to flourish, He can do even more for us today.*—J. Wilmer Lambert, Pastor, Edenvale Church, Castro Valley, California.

*It is easy to believe when we are in the sanctuary with crowded pews, a pleasant feeling of holy togetherness, and with souls at the altar. But this may not indicate the quality of our love as much as the testing place, when in spite of all we have done, the unspoken questions of our hearts rise with nagging persistence. It is then that God is pleased to have us rest unafraid and confident on His naked Word.*—Wilson R. Lanpher.

# the Answer corner

Conducted by W. T. PURKISER, Editor

**When a child is born does the soul come from God or Adam? Doesn't God alone have the power to create the human soul? If the soul comes from God, how can it have original sin?**

There are three views with regard to the origin of individual souls. The first is described as the "preexistence" theory. It is the idea that all souls were created before the beginning of time, and are embodied in individual human lives as these are generated. This view stems from the Greek philosopher Plato, and is not widely held by Christians.

The second theory is the one implied in your second question. It is known as "creationism," and is the belief that at conception or quickening God immediately creates the new soul. One serious objection to it is the suggestion of your third question. If the soul is an immediate creation of God, it would

seem that God would then be the source of the sinful tendencies the Bible teaches are inherent in the natural man (Genesis 6:5; 8:21; Psalms 51:5; Romans 7:7, 14; I Corinthians 3:1; Ephesians 2:1-3).

The third theory, which seems to me most biblical and reasonable, is named "traducianism." It is the view that the individual soul originates with the body by the powers of propagation with which God has created the race. This is at least implied in the statement, "Adam . . . begat a son in his own likeness, after his image" (Genesis 5:3), and seems to offer a reasonable explanation for the fact of original sin.

**I've had a discussion on the Holy Trinity that I'm disturbed over. Is it possible to separate the Three to the point that you may worship one above the others, or look on one as being more powerful than the others? To me this seems sacrilegious. Please set me straight.**

While I don't know just what the discussion was all about, you sound pretty straight to me.

The historic Christian doctrine of the Trinity affirms basically two things: (1) The trinity of Persons within the unity of the Godhead—as the Nicene Creed expresses it, "There is but one living and true God . . . And in the unity of this Godhead there be Three Persons, of one substance, power and eternity: the Father, the Son, and the Holy Ghost."

(2) The distinction within the Godhead of the offices and functions of the Father, Son, and Spirit.

These two ideas are derived from biblical teaching concerning the unity of God, the deity of Christ, and the personality and deity of the Holy Spirit.

Father, Son, and Spirit are equal in eternity and power. Yet the Son gives honor to the Father and is glorified by

the Father. The Spirit glorifies the Father and the Son.

There will always be a sense of mystery in man's thought about God. How could it be otherwise? If a finite mind could perfectly comprehend an infinite God, would what was grasped really be God at all?

Yet the idea of Three in One is not altogether beyond us. In one human personality there are body, soul, and spirit. In one complete government there are legislative, judicial, and executive functions. One sun is known as mass, heat, and light. Water is one, yet solid, liquid, and vaporous.

The important thing is to recognize that "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19), and in "the communion of the Holy Ghost" we experience the love of God and the grace of the Lord Jesus Christ (II Corinthians 13:14).

**I would very much appreciate your interpretation of Jude 22-23. I have heard it claimed that this means it is scriptural to wash your hands of some individuals, and that you need have no compassion for them.**

Jude 22-23 reads, "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

There is no thought here of having compassion on some, but not on others. The idea is that attitude and action should be suited to the needs of others.

The NEB translation is very close to the original Greek: "There are some

scriptural to wash your hands of some no compassion for them. doubting souls who need your pity; snatch them from the flames and save them. There are others for whom your pity must be mixed with fear; hate the very clothing that is contaminated with sensuality."

The meaning of the last sentence is that compassion for the sinner must not lead to compromise with his sin. We do not help people out of the mud by getting down into it with them.

# BOOKS

## for the

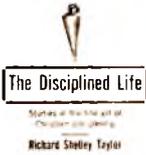
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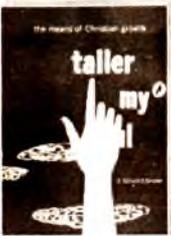


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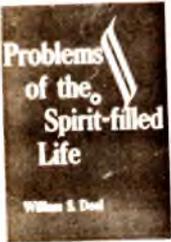
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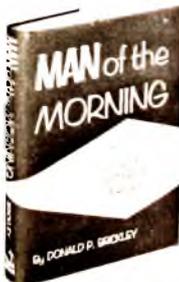


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