

March 9, 1966

# herald

OF HOLINESS

Church of the Nazarene

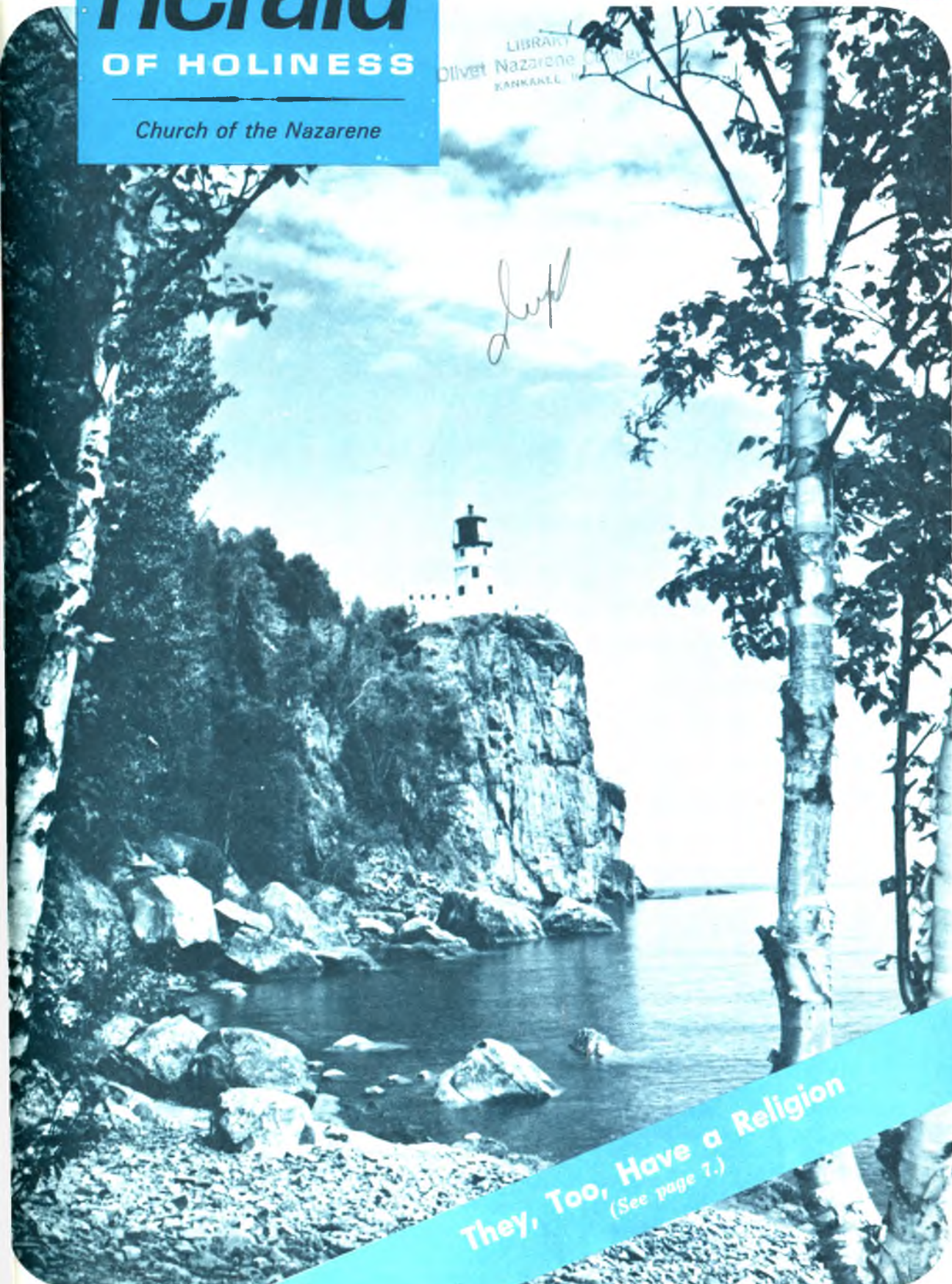
When Treasure Costs Too Much!

(See page 5.)

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They, Too, Have a Religion  
(See page 7.)



# LAW IN THE HEART



*General  
Superintendent  
Benner*

The human concept of law usually carries with it the idea of external force. Pressure from without is applied to compel the individual to live by the provisions of a code, with penalties attached to the breaking of the law.

In the Old Testament dispensation this was largely the accepted idea in relation to the law of God. Much was said concerning judgment upon disobedience, and there seemed to be a consistent tendency to turn from God and His will.

But with the full revelation in Jesus Christ and the coming of the Holy Spirit on the Day of Pentecost, a new era dawned. Through the cleansing power of the blood of Christ and by the indwelling presence of the Spirit, the law of God became an inner reality of the sanctified heart.

The Hebrews writer gives full expression to this truth: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws

into their hearts, and in their minds will I write them" (Hebrews 10:14-16).

The pure heart needs no great external pressure, no threat of judgment to impel or compel obedience to the will of God, for such a heart delights in His blessed will, and to know that will is to perform it gladly.

The same principle obtains in the area of Christian fruitage, for fruit is not something attached to the tree by some outside force. It develops from within the tree. And so it is with "the fruit of the Spirit." The "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" that belong to Christian living cannot be developed externally, but must come from the heart that is "filled with the Spirit."

Jesus also made it clear that the source of acceptable Christian service is within the heart. "I am the vine," said He, "ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5).

The heart that is fully committed to God does His will joyfully, bears the fruitage of divine graces normally, and renders his service willingly and faithfully.



• By W. LEE GANN

WERE THE DISCIPLES so different from us? The first question in most people's minds when any proposition is suggested is: What's in it for me? The disciples, undoubtedly, were no different. It would be interesting to know what the disciples felt when Jesus, before His ascension, read His "will" in the presence of those gathered for meetings behind closed doors.

John recorded it in chapter 20, verse 22, "Receive ye the Holy Ghost." Could they possibly have been able to realize just what this would mean to them when this "will" was probated? Historically, there was no value to it. Little did they know what the results would be when they finally received "what was in it for them"!

First, there was an *operation* by the Holy Ghost which removed something foreign to God's highest and best will for His disciples—the carnal nature. The Spirit performed a "carnalectomy" upon the heart of each one who tarried. Paul in Romans 8 said, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (vv. 6-7). He had earlier given his own testimony in verse 2, when he said, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

IT TAKES ONLY a casual reading of the lives of the disciples in Acts as compared with what is recorded in the Gospels to see that something had been removed from their hearts that enabled them to become one. The greatest manifestation of that something had been selfishness.

An *operation* was not all that was needed, however. We see the Holy Spirit also doing a work of *cultivation* in their lives. Humanity was not destroyed in the removal of the carnal nature and crucifixion of the "old man" (Romans 6:6). As human beings, the apostles had problems arising from personality quirks, preconceived notions, and even religious prejudices, all of which hindered them in fulfilling

# What's in it for me?

**With the coming of the Holy Spirit, the disciples discovered the disappearance of selfishness**

their responsibilities. But they allowed the Holy Spirit to continue cultivating their lives with spiritual truth. Paul pointed this up for us in Romans 8:26 when he declared, "Likewise the Spirit also helpeth our infirmities."

SOMETHING ELSE was also needed. It was not enough for these believers to have the "foreign matter" removed and the human cultivated and improved. They would still be only human beings with human limitations but with an assignment to fight against a superhuman foe. So the Spirit also provided a much-needed *motivation*.

Jesus prophesied this when He said in Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you." Is there any reader who would have to be reminded of the works performed by these same people who a few days before had been so fruitless?

All one has to do is read the "annual report" in the second chapter of Acts to notice the results. Verse 6 shows the increase in attendance: "Now when this was noised abroad, the multitude came . . ." Verse 41 shows the number received on profession of faith: ". . . there were added unto them about three thousand souls." Verses 44 and 45 tell

us that finances were up: "And all that believed . . . sold their possessions and goods, and parted them to all men, as every man had need." And, better yet, verses 46 and 47 testify to the spiritual condition of the church: "And they, continuing daily with one accord in the temple . . . praising God, and having favour with all the people." All of this because they were now operating with a new motivation, a power within that enabled them to do exploits!

NOW, HOW DID these things come to pass? We have already established the fact that they could not have known what all was meant by Jesus' words, "Receive ye the Holy Ghost." But they tarried in obedience, maybe even more than expectation. All this was the "payoff" for obedience.

Since we are included in that number whom Jesus prayed might be sanctified, since we have the historical proof of the benefits of that prayer, and since many of us are not giving such glowing reports as we account each year to the Lord of harvest for our stewardship, knowing Him to be no respecter of persons, don't you think each of us might well ask, "What's in it for me?" then find his "Upper Room" and "tarry until"?

## About the Cover . . .

In foggy Lake Superior weather, the deep, throaty blast of the foghorn, coming from Split Rock Lighthouse, perched high atop a sheer cliff, is heard at sixteen-second intervals. On clear nights, a brilliant stream of light can be seen for twenty-two miles.

Overlooking the dangerous waters of Lake Superior's north shore is one of Minnesota's unique landmarks. The lighthouse is necessary because of heavy deposits of iron in the rocks on which it stands. The iron diverts the compasses of passing ships, and to help guide the mariner past the rocky shore, the lighthouse, with its beacon and horn blasts, was built in 1910.

Other lights are burning in Minnesota. The Church of the Nazarene in Minnesota, under the direction of Superintendent Norman Bloom, has 36 congregations, and 2,015 members, who in 1965 contributed \$388,849. This is almost \$193 per person, high above the denominational average. Every budget was paid in full by Minnesota churches in 1965. The most recent district assembly unanimously elected Mr. Bloom to a four-year term as superintendent.

—Managing Editor

No doubt about it, the puppy was lost . . .

## We Cared Enough

• By MRS. FRANKIE ROLAND

"HERE, PEEWEE; here, Pee-Wee; here, Boy."

We had called and called. We had looked through the house, the basement, and the yard. There was no doubt about it, now several hours later—our pet puppy, PeeWee, was lost.

We had always thought of the puppy as the children's pet. But as the hours dragged by, as we drove through the neighborhood looking, and finally as a heart-broken little boy climbed the stairs to bed without a puppy in his arms, my husband and I both realized how much we too missed him.

I GOT BUSY on the telephone, and by the next morning when we went to church, all of the church people, neighbors, and friends had been alerted to look for a small, black puppy.

As I prepared Sunday dinner, my husband and the two children covered the small town where we live, street by street. But still no PeeWee.

After dinner, where another prayer for PeeWee had been offered, I stacked the dishes in the sink and we were off again—this time on foot—determined to find our dog.

BY ENLISTING the help of neighborhood boys, we covered one-half of our town in an afternoon—door to door! I met people I had never seen before.

I met interesting, sympathetic people. By our diligent, determined calling, PeeWee was found.



There was a great deal of rejoicing at home. Everyone was so glad to see that little, black face and wiggly tail again!

Later, as I rested my tired legs and feet, I began to think of the many doors I had knocked on, of the many people I had met, of the many steps I had taken inquiring about a dog.

QUIETLY the Holy Spirit began to speak to my heart. "You would do all this for a dog you love. Yet there are unchurched children, teen-agers, mothers, and dads who desperately need Me in those homes you called in. You used 'door-to-door evangelism' for a dog. Would you do it for precious souls?"

Quietly, humbly, I slipped to my bedroom, fell on my knees before God, and promised Him that I would go from door to door and inquire about unchurched boys and girls, men, women, and teen-agers. Indeed they will be much more lost than a dog if I do not care enough to call.





# When Treasure Costs Too Much!

• *By* CLIFFORD CHEW, JR.

**A strange thrill ran through me, knowing I stood seventy-two feet above one million dollars in gold and silver bars, there for the taking!**

MOST MODERN fishing vessels use a trawl net towed on the end of long wire cables. It resembles a huge funnel made of fishnet which sweeps the bottom, scooping up everything in its path.

In scraping the floor of the sea, once in a while we pull into the wreckage of a sunken ship. When this happens, the net is either lost or badly torn.

One of these wrecks, off the coast of Delaware near the Delaware Bay, contains over one million dollars' worth of gold and sil-

ver bars and coins. It was money sent to pay the Hessian troops during the Revolutionary War.

THIS BRITISH warship fought a severe storm off the mouth of the Delaware Bay and lost. Although the men came ashore in their "long boats," the treasure went down with the ship.

So it was one day, through an error in judgment or navigation, or both, we felt our rigging snap and surge as we "hung up" in this wreck. It wasn't the first time we

had lost nets and gear on this wreckage nor were we the only fishing vessel to come to grief in this manner.

In addition to my frustration, there has always been a strange thrill run through me whenever we hung on this wreck, knowing that I stood just seventy-two feet above one million dollars in gold and silver bars. I wasn't the first to be intrigued by the fortune. Merritt, Chapman, and Scott, salvage specialists, had investigated the salvage possibilities and then



declared the operation to be too risky and expensive to be worthwhile. I decided to leave well enough alone.

Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36)

THE TREASURES of this world—and they are real and valuable—will profit us nothing if we lose our lives getting them or if they cost us more than they are worth.

I see the bright "hot spots" of entertainment, a chance to make a big dollar, a way of life that has comfort and ease—some of the treasures of this world.

But I found, after investigating the cost of "salvaging" these treasures, that they will cost me more than they are worth. If perchance I do succeed in getting this world-

ly wealth, I will find it has cost me my life. God called the rich man a fool (Luke 12:20), for his wealth had cost more than it was worth.

DOZENS OF SCUBA divers and "armchair experts" will say that this treasure of gold and silver bars in only seventy-two feet of water can surely be salvaged at a profit. But probably the world's foremost salvage experts have declared otherwise.

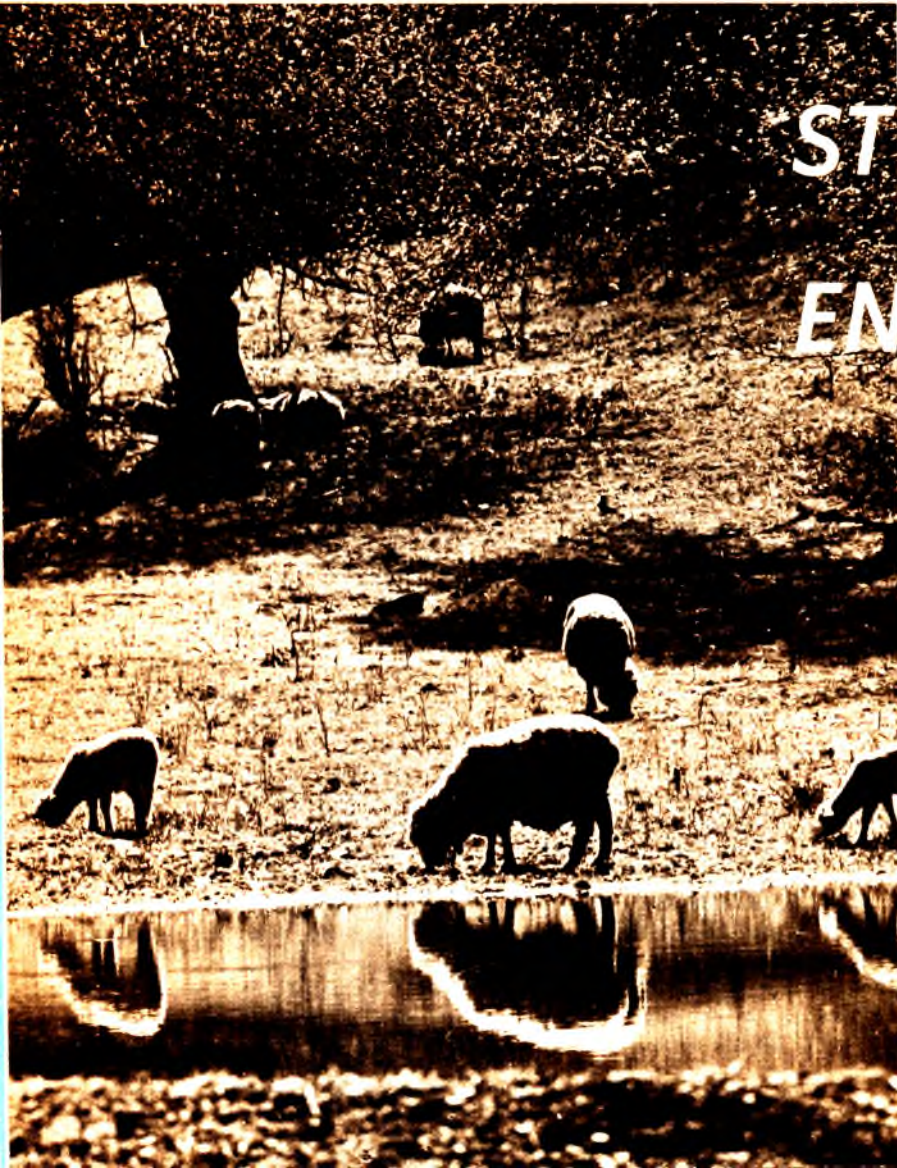
This is like people around us. Men and women are giving their very lives to get this world's treasure, yet the Expert said it will cost more than it is worth and may cost their never-dying souls.

Stand with me a moment on the deck of our vessel. The sea is calm. A slow, oily swell; circling

gulls and squalling seabirds. The scene on all sides is peace, rest, and tranquility. Only seventy-two feet below us are gold bars, silver—at least one million dollars' worth. So easy to recover to the inexperienced, the uninformed, or the foolish!

BUT THE EXPERT knows that under the surface, unseen by the human eye, are crosscurrents that never stop, but only change directions, sands that grip with slimy hands, and other natural guardians of the deep. Who can know this but the expert? Or one who has tried?

God said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" He is the Expert. Can we trust His judgment? Can we afford not to?



# STRUGGLE ENDED

She had prayed with deep earnestness kneeling there at the altar, evidently heavily burdened. Not waiting for others to do her praying—though pray they did—she poured out her heart in penitence to God. Then glorious victory came and those around her could sense the change.

Later, deeply stirred, she arose to testify. Several times this young elementary schoolteacher attempted to voice her praise, but each time her voice broke. Finally in emotion-charged tones she stated the cry of her heart in a brief sentence, "The struggle is over." This was all she said, but in this setting, it was eloquent.

—HOMER J. ADAMS



## "They Too Have a Religion"

• By GRANT SWANK

**Witnessing is telling simply what He has done for you. Let the Holy Spirit do the rest.**

THE PLANET spins, and you and I are on it. We are on it and hope that, with all of the threats of nuclear misbehavior, we will still be on it for some time to come. But "they" are on it, too. "They" are caught up with the same hopes, fears, dreams, and excitement that catch the attention of you and me. "They"—the ones who seem so separated from us by their different religious beliefs and rites—are in many ways unlike us, thereby seeming to be out there somewhere in the far distance. But never forget it, in many other ways they are just like you and me.

They too are enveloped in the anxieties and gropings of our technological age. They too are in danger of becoming machine men, in fear of being overcome by one kind of enemy or another, in hopes that the paycheck can spread thin enough. They too have their searching moments for meaning to their days as they lift their arms upward for a touch from God; otherwise they would not concern us. They are not unconcerned about spiritual things. Instead, they are like us to the extent that they are desperately, sincerely inquisitive as to what this business of living and dying is all about.

WE DIFFER on some points, and some of them are major. They may cross themselves before the relic of a saint; we do not. They may regard the *Book of Mormon* on a par with the Bible; we do not. They may consider the writings of Mrs. Ellen G. White to have been inspired by the Holy Spirit; we do not. They may be found frequently in reading rooms leafing through *Science and Health with Key to the Scriptures*; we are not.

But there are also those similarities which provide that kind of common footing which allows for communication and friendship. They and we both have our bad and good days, our disappointments and joys, our doubts and certainties. We are all anxious to have enough food to eat, some clothes to wear, at least a few friends, and a roof over our heads. Never forget it, in many ways we are alike. And that is just what provides hope for what we call "evangelism." If there were no similarities between us, we would be of all men most confounded as to how to even begin to evangelize. Our worlds would be so foreign to one another that the sharing of findings and rejoicings would be out of the question.

HOWEVER, that is just the reason for calling this whole challenge of evangelism-through-witnessing an adventure. For, keep it in mind, the Holy Spirit is there to guide you as you give yourself over to Him and the complexities of each witnessing encounter. So be natural. Be yourself. Do not try to put on a witnessing act. Just let you be you. And say what you think you should say, and act the way you think you should act. Then depend on the all-intelligent, all-compassionate Holy Spirit to work through you. "Run not before Him." But run not behind Him either.

Stay close to Him, using your good sense and all the knowledge you have been able to get hold of. Stay close to Him, and explain in your own simple, unaffected way what He has done for you, what He is now doing, and what you anticipate His doing in the tomorrows. Tell of your experiences in your own honest, true-to-life fashion. Tell of answers to prayer, of the assurance of salvation, of the excitement in reading God's Word. By all means, witness. And by expressing in your own way your personal testimony of a relationship with the Spirit of Jesus Christ, you can witness!



**He was tall, had a spiritual face, and white hair**

## **At Heaven's Gates**

• **By BARBARA FETTER**

It was Wednesday evening and I was at church. It was good to be there, since I was in nurses' training in the city fifteen miles away and not home too often.

The atmosphere before the service was not as inspirational as I had hoped. It had been a dull and cloudy day. The men were tired, and the women were exchanging trivialities. Only a handful of people were there.

I sat down near the front. My eyes roved aimlessly over the plain walls. The room was perhaps twenty by twenty feet with a recessed place for the platform. On one side, a door led to a small office. On the other, a door led to a small furnace room. This is also where a class of junior boys retreated on Sunday mornings. Along with a small vestry, this was our church. People referred to it as the "cheesebox-on-a-raft." But it was home.

Directly across from me sat an old man. I did not know him, but he wasn't a stranger. He was tall, had a spiritual face, and white hair. He settled into his chair with deliberateness and a certain satisfaction, looking expectantly at the pulpit for the service to begin. A lady told me his name.

"He used to come here all the time, but now his wife is in the hospital dying of cancer and he lives with his married daughter. She doesn't like him to come, as she is not a Christian; says walking two blocks will damage his weak heart."

During the song service I watched the old man. His face reflected a glow as we sang a song about heaven, and finally he rose to his feet.

As he talked, the people seemed stirred from their lethargy. He told about his long walk with the Lord, and tired eyes brightened as they heard how the Lord had helped him over many years of faithfulness to Him.

"Lord," I prayed silently, "I want a witness like that fifty years from now."

The old man began to talk about heaven. "It must be such a wonderful place!" he said. "The Bible says there's no sorrow there and the Lord is the Light of it. My wife is going there soon." His face became wistful, then he resumed.

"Seems almost like I can see it before me," he mused. "All light and the angels are singing and, oh, so beautiful! I can see Jesus there, waiting to welcome me. O Jesus, I want to come!" he cried, raising his hand.

The other people in the room seemed fastened to their seats, as if afraid that movement might curb the presence of the Holy Spirit that had settled down among us.

The old man had slumped against the pew in front of him. But it was moments before anyone moved, and then they did not hurry. For it was in everyone's awareness that we had walked with a saint that evening to the very gates of heaven, had been permitted a glimpse of the inside, as our friend slipped through.

We laid his body on the altar kneeling-pad, as it did not seem right to leave it on the cement floor. Soon his daughter arrived.

"O Daddy," she cried, "I knew I shouldn't have let you come down here!"

She looked about her as if about to say more, but suddenly a puzzled expression crossed her face and she fell silent. Was it because no one was crying and on each one's face there was an expression of great peace?

• **By JOHN W. MA**



We were seated together in a restaurant. Soon we were engaged in conversation and he told me his occupation and asked mine. When I told him I was a local minister, a pleased look crossed his face and he exclaimed, "Then you know Him!"

"Oh, yes, I have known Him for many years!"

"I've known Him for only three years," he explained and told me the story of his conversion. It was a story filled with praises to God and it became an enjoyable and memorable interlude in my day. He made his witness with a naturalness that was heartwarming.

It was clear that I was not the first person to whom he had testified, nor would I be the last. If I had not been a minister he would have done the same thing. A man with a message—this was my impression of him. I came away with a singing heart and a warm feeling from this chance encounter.

This method of witnessing is certainly in divine order. It is not enough that Christians let their lights shine by living alone. We must carry the message of salvation to others; we must share the good news.

It is not easy to testify to strangers. Perhaps the reason it is so hard is that it is done so occasion-



# Do You Know Him!

**We can be motivated only when we allow freedom of impulse, and impulses from the Holy Spirit do not come to us accidentally.**

ally. Certainly that is the reason it leaves some cold and embarrassed. The secret of an easy witness is a consuming love for and interest in spiritual things, a consuming sense of gratitude for what Christ has done for us, and a sense of mission which impels us to share the good news with others.

When we have found a good doctor who has helped us in time of physical distress, we sing his praises. When we have found a good mechanic who has repaired our complicated machinery, we sing his praises. When we have found a businessman who has given us a good bargain, we sing his praises. When we have found a counselor who has helped us to find our way out of a dilemma, we sing his praises. When we have found Christ and received a wonderful salvation, we are too often strangely quiet.

We have need of motivation, but we can be motivated only when we allow freedom of impulse. Motivation resisted makes for frustration and failure. All of us have had times when we have thought too late of what we should have said. Or when someone else has risen to an occasion we say, "I wish I had said that." Perhaps this is so in regard to witnessing. Perhaps the Holy Spirit could moti-

vate us in this direction more easily if we were more easily led.

It is a disturbing fact that we become so involved with other legitimate things that we relegate witnessing to a secondary place. Perhaps when we have had occasion to witness we chose a pleasantry instead for fear of offending the person with whom we were conversing, or we didn't want to get involved in an argument.

One thing is certain: the impulses from the Holy Spirit do not come to us accidentally. If He motivates us to tell the story of salvation to others, He will also work on the heart of the person to whom we are speaking. This is not to say that every testimony will be received graciously and without opposition, but every testimony prompted by the Holy Spirit will be effective. Some may flash back at Christians, not because of the failure to communicate, but because of the stab of conviction in their own hearts.

It is not ours to question the direction of the Lord in this or any other matter, for we cannot see what His omniscience sees. We can, however, receive a warm feeling inside from doing what we know we need to do and leave the results to God. And we may win a soul!

Like practice in any field, con-

tinuous witnessing results in easier witnessing. Every time we find a place to testify, it becomes easier the next time and alerts us to other opportunities. We can make a *personal* testimony to workfellow, business associates, and chance acquaintances as well as *public* testimony in church. This is not obnoxious condemning or lecturing but a natural, poised thankfulness to the Lord for His blessings and a vital concern for others. The first tries may feel strange just as new endeavors in any area, but the more we do it, the more natural witnessing becomes.

To witness naturally we must have an experience that is entirely satisfactory to us. There is as much in bearing and tone as there is in the words we use. People will detect a false note and insincerity very quickly. On the other hand, we may stumble a bit, but they will detect concern and genuine sincerity.

There was no hesitation on the part of my newfound friend to talk about "Him," and certainly no hesitation on my part to assure him that I knew "Him." I may not see the man again, our paths may never cross, but I shall not soon forget his pleased smile and effective exclamation, "Then you know Him!"

# Editorially Speaking

● By W. T. PURKISER

## **Without Praise or Profit**

Someone has said, "It is marvelous what we can get done when we don't care who gets the credit." Frank Laubach put it another way when he wrote, "Men's refusal to help others unless they get praise or profit is God's 'bottle-neck' as He strives to bring in the Kingdom."

The problem is that self keeps getting in the way. The channels for the flow of God's love to the world are blocked by an exaggerated self-concern fully as much as they are by outright selfishness.

Very few would admit to being selfish. Yet our actions—or lack of action—accuse us in spite of our denials.

Many years ago a searching tract was circulated entitled *Suppose*. The gist of it was to consider the proposition, "Suppose that for every soul I won to Christ someone would give me one thousand dollars. Would I try harder than I now do to be a soul winner?"

The supposition is, of course, fanciful and unrealistic. But the question still probes us. Is it possible that we would do for gold what we will not do for God? Would we do for dollars what we would not do from desire to please Christ?

If profit is not the motive, what about praise? "Recognition," "status"—these are powerful incentives in human life. To "win," to "get the prize," to "be appreciated" may move us more than we like to admit.

Yet God has given us promise of a grace that will help us get self out of the way as a determining factor in the conduct of our lives. He can lead us even beyond unselfishness to a higher selflessness.

Jesus said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:34-35).

This becomes more than a beautiful theory when we are able to testify with the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

When and as we die with Christ, He comes to

live in us by His Spirit. The narrow and limited motivations of praise and profit are transcended. The pleasure of God becomes more important than the praise of men. The profit of the "joy that was set before" becomes a greater attraction than money and material values.

There very well may be a praise and a profit that tend to go along with doing right. But God wants to get us to the place that we will do what is right without praise or profit. To the measure that we have not attained, let us "press toward the mark."

## **Grace and Growth**

Some of the major misconceptions of holiness are found in the area of confusion between purity and maturity, or grace and growth. There are those who expect maturity to bring purity. And there are those who expect purity to take the place of maturity.

One of the fallacies most often found in the religious world is the notion that people may grow into a state of grace. On the one hand, this is found in the theory that a person may become a Christian by nurture, or by character development and religious education.

It is also found in the widely held view that sanctification is a gradual process in which a believer gains more and more control over his sinful nature and develops more and more the purity of heart the Bible prescribes and promises.

What such views seem to miss is the rather obvious fact that growth does not change the quality or nature of what is growing, but only its quantity or size. If a goat grows, it just becomes a bigger goat. It never grows into a lamb or a sheep.

In the same way, both observation and common sense agree that carnal people do not become more saintly by any natural process of growth. If anything, they grow more crabbed and carnal. Even when willpower and self-restraint succeed in building a dam against the expression of the sinful nature, more time than not this strategy only increases the flood when the dam breaks.

This is not in any sense to deny that there is growth in Christian graces in the justified life. Any normal Christian experience is a growing experience.



WHAT MUST BE SEEN is that there is no way to "grow out" the carnal mind. Indeed, growth itself is greatly hindered by the presence within the soul of what Paul labeled as "enmity against God" (Romans 8:7).

Describing this principle of inner sin as "the flesh," Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17).

It is true that some have interpreted these words to mean solely that the Spirit restrains the impulses of the carnal nature, and keeps the unsanctified Christian from doing what he wills to do. An understanding more in keeping with Paul's whole teaching regarding the Christian life is to note that the presence of the flesh-nature thwarts the purposes of the Spirit. This then is parallel to Romans 7:15, "What I would, that do I not."

Those who would make the struggle of Galatians 5:17 and Romans 7 the last word in the Christian life stop reading too soon. For the apostle rejoices that there is a manner or degree of belonging to Christ in which the flesh is crucified with the affections and lusts (Galatians 5:24). "And the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

If purity of heart does not come by growth, how may it be expected? The answer is found in the New Testament teaching about sanctification. Here we are told that God has not called us unto uncleanness, but unto holiness (I Thessalonians 4:7-8).

The cry of the Psalmist was, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7). That prayer is answered with the promise of I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

In order to perfect holiness in the fear of God,

**"Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord . . . For thy loving-kindness is before mine eyes: and I have walked in thy truth" (Psalms 26:1-3).**

there must be a cleansing from all filthiness of the flesh and spirit (II Corinthians 7:1). This cleansing is purchased through the sacrifice of Calvary (Ephesians 5:25-27), and is produced by the abiding fullness of the Spirit (Acts 15:8-9).

BUT THERE IS A SECOND FALLACY almost as deadly as the first. It lies in supposing that purity takes the place of maturity, and that there is nothing beyond the cleansing of the soul except maintaining the "status quo."

Nothing could be farther from the truth. To Peter, the cleansing flame at Pentecost symbolized the purging of his moral nature by the baptism with the Spirit. Yet this, Peter said some fifteen years later, was just "the beginning" (Acts 11:15).

Grace does not take the place of growth. Rather, it makes growth possible in a greater measure than ever before. When the tares are taken out, the wheat may grow unhindered.

There is no smugness, no complacency about true holiness. Just the opposite is the case. The satisfying feeling of "having arrived" is certain evidence that the believer has not yet started. What we have is not a "place of holiness" but a "way of holiness" (Isaiah 35:8). A highway is not a place to park. It is a road to travel.

Paul describes one of the purposes of "the perfecting of the saints" as coming "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children" (Ephesians 4:12-14).

While we may not grow into grace, we can and must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (II Peter 3:18). Since our goal is "the measure of the stature of the fulness of Christ," not even "the sky is the limit."

To become more and more like Christ in every expression as well as impulse, in word and deed as well as motive—this is the high and holy aim of every Christian worthy of the name in any degree or measure.

God has made us partakers of His divine nature, freeing us from the corruption that is in the world through lust (II Peter 1:4). This is purity, the work of grace. He commands us, then, with all diligence to add to our faith the graces of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love (II Peter 1:5-7). This is maturity, the aim of growth. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Peter 1:8).



## Can Youth Be Challenged to Serve?

• *By* FRED WENGER

POPULATION explosion, rising crime rate, alarming immorality, demonstrations, upheaval of all conceivable types—these are among things which concern us. We live in a day of need, and we cannot help but wonder if a sufficient number of adequately trained workers are on their way up to combat sin and ignorance. We think not.

Denomination after denomination has been concerned over the dearth of candidates for preaching, missions, and teaching. In the past few years some of us have wondered about our own denomination. Will we run out of missionary candidates and ministers, to say nothing of college teachers?

How interesting that at a time when the need is the greatest the response to that need is so limited! What is the matter? Don't they make young people like they used to? Is the lure of business and other careers too great?

MAYBE THE answer is simpler than we suppose. Jesus once said about a similar situation: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38).

Why pray this prayer? Because the Lord of the harvest limits His sending by our asking. No prayer, no laborers. Prayer will result in the Lord of the harvest sending them forth.

How will prayer help? Some who get burdened to pray about the need will be called. Others who are in our churches will hear God's call as this becomes a matter of prayer. Most Christian leaders developed their abilities after they received their call. Many who served well might have been rejected by a computer. God blesses whom He calls.

Then there are ones outside the fold who, after discovering saving and sanctifying power, will hear His call if we pray.

IF I AM PRAYING that the Lord send laborers, I won't be prone to get hurt feelings if He sends along one to do my task better. I'll have grace enough to move aside.

We have cast reflection on everything and everyone when there was a need for workers. Could it be our own fault? Is the decline in candidates for the ministry not a sin of omission? We have not because we did not ask. While we are asking we should ask the Lord of the harvest to send forth saved, sanctified, glowing, and growing laborers who have a real talent for the work.



# Don't Let Old Age Rob You

• By C. NEIL STRAIT

LIFE CARRIES us along paths that—unless death interrupts—lead to old age. For all too many, old age is unpleasant. Life seems to have stranded them on an island of loneliness and uselessness.

But T. S. Eliot hints at a solution to the problem of old age when he declares that “old men ought to be explorers.” Dag Hammarskjöld, commenting on Eliot’s observation, said: “Some have to be [explorers] because the frontiers of the familiar are closed to them.”

It is the closed frontier with which so many are content that breeds the problem. Some feel that their usefulness is done and they resign themselves to a retired existence, away from the main drama of life. But the mediocrity of old age is unwarranted when we view the activity of men who have been dissatisfied with closed frontiers. They were not satisfied until they had opened up new lands.

MORE THAN 64 percent of the great achievements in the world have been accomplished by men who have passed their sixtieth year. The decade between sixty and seventy years of age contains 35 percent of the world’s greatest achievements; between seventy and eighty, 23 percent; after eighty, 8 percent—enough to show us that old age can be the most fruitful part of life.

Henry Ford said, “If you take

all the experience and judgment of men over fifty out of the world, there wouldn’t be enough left to run it.”

The senior citizens’ “Hall of Fame” is replete with accomplishments achieved during the declining years. J. C. Penney built a retail empire starting at age fifty-six, an age at which most industry now considers men unemployable. Benjamin Franklin invented bifocal glasses at the age of seventy-eight and helped frame the American Constitution at eighty. Goethe completed *Faust* at eighty, and Edison was still at work when he was eighty-four. Justice Holmes was still writing important decisions at ninety years of age, and

Titian painted masterpieces during his ninety-eighth year.

THE LIST is endless and could be added to yearly—and perhaps daily. But the important thing is for each to realize that no time in life is to be wasted. Each stage in life presents some opportunity for us to engage our skills, our talents, or our interests. The inspiration of a Schweitzer, who until age ninety worked a long day at his jungle hospital in Lambarene, Africa, is a reminder of this truth. Stewardship of life can go on until death.

Regardless of our age, we can grow daily, remembering that the best is yet to be. Let us labor at our tasks with a realization that it is the “last of life, for which the first was made.”

Life does not at some certain age run out of joy and accomplishment. It is only the life that ceases to apply itself—that simply retires from the pursuit of living. Someone said: “To resist the frigidity of old age, one must combine the body, the mind and the heart—and to keep in parallel vigor one must exercise, study and love.”

THE REMINDER of James Garfield is worth considering: “If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should never grow old.” Old age need not rob us of the opportunities to make the last of life a pleasant and fruitful existence.

---

*Grow old along with me!*

*The best is yet to be,*

*The last of life, for which the first  
was made.*

*Our times are in His hand*

*Who saith, “A whole I planned,*

*Youth shows but half; trust God: see  
all*

*Nor be afraid!”*

—Robert Browning

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# Open House Draws 250 Europeans

About two hundred fifty persons attended an open house recently for the European Nazarene Bible College in Busingen, Germany, where students and faculty answered questions regarding the church, doctrines, and purpose of the college, according to Rev. John B. Nielson, principal.

Rev. A. J. Finkbeiner, instructor at the college, drew pictures and spoke devotionally in five different services in the chapel, which seats about sixty persons. Students reported at the close of the day their experiences. "Greetings and comments were all most cordial and encouraging," Nielson said.


"Our owning property in this favored spot is a modern miracle," Finkbeiner reported to the *Herald*. "A church has been organized," he said, where regulations are strict regarding foreigners holding property. The effort at making the college international has also been successful.

Middle European Superintendent Jerald Johnson discovered Busingen, a small German inlet in the Swiss border, and subsequently found adequate property for the Bible college. Situated on the Rhine River, Busingen is inhabited by people of various nationalities on the continent.


Actually, the city is quite old. It bears the mark of the Roman conquest, when the village was a beachhead for Roman armies. One of the garrisons, "Am Turm," built by Caesar's men, is still standing, with modern renovations. "Am Turm" is

It is imperative that we implement our total evangelistic outreach with prayer for revival. An Easter Offering of \$1.75 million is also an urgent necessity.

G. B. Williamson



General Superintendent



directly across from the college property, divided by a street with cobblestone edges, some of which were laid by the Romans in 200 B.C.

## Overseas Needs Are Revealed

Each January at the annual meeting of the General Board the Department of Home Missions wrestles with the problem of stretching anticipated income from the General Budget to meet the needs of the fields. This year over \$100,000 had to be pared from the fields' askings—nearly one-fourth of what they felt was necessary to carry on the work during 1966, according to Home Missions Secretary Orville Jenkins.

Some of these needs, and other items that could not be included in the lifeline budget of the fields, are set up as approved specials, to be provided for by individuals, churches, or districts, as a special missionary gift above the General Budget.

They count towards the 10 percent giving of the church. Persons interested in helping on any of these specials may write to the Department of Home Missions for specific information:

ALASKA—balance needed for car for Nome pastor: \$1,500.

AUSTRALIA—on buildings for Greek churches in Melbourne and Sydney: each, \$2,000; guest cottage for Nazarene Bible College: \$2,500.

MIDDLE EUROPEAN DISTRICT—balance needed for new church at Hannover, Germany: \$2,500; on church building for Kassel, Germany: \$5,000; on church building for Wuppertal, Germany: \$3,000; balance for printing plant, West Germany: \$1,355; new property, West Germany: \$15,000; for building for Copenhagen, Denmark, Second Church: \$15,000; for property for church in Stockholm, Sweden: \$10,000.

EUROPEAN BIBLE COLLEGE—for school property and remodeling: \$50,000; towards library books and equipment: \$2,000.

SOUTH AFRICA (EUROPEAN)—balance needed for Bulawayo property: \$2,300; balance needed for Capetown property: \$2,000; for library books for Bible college: \$1,000; balance needed for Bible college principal's home: \$4,225; towards new dormitory for Bible college: \$5,000.

U.S. NEGRO WORK—for student scholarships at Nazarene Bible Institute, per semester: each \$250.

## Canal Zone Work Merged

With the recent merging of the Canal Zone work with the Panama mission field work, the Department of World Missions welcomes two new missionary couples to its staff: Rev. and Mrs. Richard Leffel, Box 297, Balboa, Canal Zone, and Rev. and Mrs. Marvin Buell, Box 5019, Margarita, Canal Zone.

Rev. and Mrs. Buell have two children: Daniel, age thirteen; and Jonathan, age two.

Mr. and Mrs. Leffel have three children: Brenda, age 5; Rhonda, age four; and Darla Annette, age six months.

## Five New Churches Organized

Mason, Ohio, January 2, 1966. Rev. Kenneth Martin, Jr., pastor. Centerville, Ohio, January 9, 1966. Rev. Lloyd Stubbs, pastor.—M. E. Clay, district superintendent.

Warwick Valley, New York, December, 1965. Rev. Wylie Rudolph, pastor. Franklin Memorial Church, Brooklyn, New York, in December, 1965. Rev. Leroy Skeete, pastor.—Jack H. White, district superintendent.

Corydon, Iowa, January 2, 1966. Rev. C. H. Morton, pastor.—Gene E. Phillips, district superintendent.



**HISTORIC SETTING**—Built across from "Am Turm," a building dating back to the Roman conquest, the European Bible College, a three-story building in Busingen, Germany, was visited by 250 persons in an "open house" January 23.



# Japanese-American Family Find Peace in Portland

PORTLAND, OREGON—Jitsue Jacobs' conversion, along with that of her husband, Jerry, and daughter, Midori, is the culmination of several years of searching, and a marked contrast to her Buddhist family background.

She is the daughter of a Japanese businessman, who among other things operates a contracting company, owns several farms, a taxi company, and city bathhouses. It was at the inn owned by her father that Jitsue Ono first met Jerry Jacobs, a navy lieutenant, who had graduated from Pasadena College a year earlier. He spent four years in the Orient, and often stopped at the inn owned by the Onos. There he met, and later married, Jitsue.

The couple once visited First Church of the Nazarene in Tokyo, a two-hour train ride away. But after returning to the U.S. late in 1963, and moving to Portland in the spring of 1964, the Jacobses began attending irregularly First Church here. Jerry is an accountant for a moving company.

Dr. W. A. Eckel, now semi-retired, but who gave his life to the work of the church in Japan, was called for a revival last fall. He was asked to make this family a special prayer project. At a dinner given by Jitsue for Dr. Eckel and Pastor and Mrs. Leslie Parrott, the evangelist wit-

nessed to his Japanese hostess in her own language.

On the last Sunday night of the meeting, both Jitsue and Jerry, along with their five-year-old daughter, Midori, knelt at the church altar, and were converted. Jitsue is attending classes in Bible conducted by a holiness Japanese student at Western Evangelical Seminary here.

On the Sunday following the revival, the family was baptized and united with the church. "There were very few dry eyes in the congregation," according to Pastor Parrott.

Jitsue has written her family about her conversion and baptism. Her father, whom Jitsue describes as broad-minded and receptive, has written back his approval. She hopes to visit her family this summer and take the "good news" to them personally.

## MOVING MISSIONARIES

Miss Dorothy Ahleman is on furlough from Argentina. Her address is c/o Mrs. Ethel Strickland, R.R. 1, Lynnville, Indiana.

Miss Mary Bagley has a new address in Swaziland. She is now at P.O. Box 14, Manzini, Swaziland, South Africa.

Miss Dorothy Beville is on furlough from Swaziland. Her address is c/o Mr. R. A. Beville, Route 2, Searcy, Arkansas.

Miss Edna Lochner is on furlough from Swaziland. Her address is 1018 DeGroff, Fort Wayne, Indiana.

Rev. and Mrs. Cleve James have a new address in Puerto Rico. They are now at DL 2 Calle 49, Villa Fontana, Carolina, Puerto Rico 00630.

Rev. and Mrs. Ronald Denton have a new address in Uruguay. It is Tiejia 6927, Montevideo, Uruguay, South America.

Rev. and Mrs. D. H. Spencer have returned to Africa. Their address is P.O. Box 15, Acornhoek, Transvaal, Republic of South Africa.

Miss Virginia Stimer, nurse in New Guinea, has gone to Australia for a year of special training. Her address there is Bethesda Hospital, 80 Victoria Road, Marricksville, New South Wales, Australia.

Rev. and Mrs. Clyde Golliver have returned to Peru. Their address is Apartado 193 Chiclayo, Peru, South America.

Rev. and Mrs. Lyle Prescott have a new address: Route 52-204 Golden Rock, Christiansted, St. Croix, U.S. Virgin Islands. The Prescotts will be furloughing in May, 1966.

Miss Mary McKinlay has returned to Swaziland. Her address is P.O. Box 14, Manzini, Swaziland, South Africa.

Miss Esther Howard has returned to India. Her address is Basim, Akola District, Maharashtra, India.

Miss Ruth Miller, on furlough, is moving to Kansas City. Her address is 5914 The Paseo, Kansas City, Missouri.

Miss Leona Youngblood has returned to Africa. Her address is P.O. Box 14, Manzini, Swaziland, South Africa.

Mr. and Mrs. Robert Ashlev have moved to Church of the Nazarene, Roaring Creek, British Honduras.

## News of Revivals

Tucson, Arizona—Dr. Edward Lawlor, evangelism secretary, preached



**PASTOR AND FAMILY IN PRAYER**  
—Dr. Leslie Parrott leads in prayer as the Jerry Jacobs family bow at the altar at Portland (Oregon) First Church.

to 545 persons during the final service of a city-wide crusade here in Central Church, according to Rev. C. F. Champion. The campaign, from February 1-6, was attended by an average of 400 persons. "Every pastor reports excellent results within his congregation," Champion said. "There were numerous seekers in every evening service with many reclaimed, sanctified, and there were several new converts."

Stonington, Maine—Seventeen persons found spiritual help in one service in an indoor camp meeting here, after the opening service was cancelled because of heavy snow, according to Evangelist George Dixon.

Houston, Texas—The altar was filled with seekers the final Sunday morning of Youth Week services in the Lake Forest Church here, according to Pastor T. E. Holcomb. A number of young people made a "full commitment" of their lives to God, he said.

*When Peter admonished, "Grow in grace, and in the knowledge of our Lord," he was talking to people going through difficult, perilous days. He gives this as the preventive, that which will keep one steadfast, an insurance against falling. It is still the same today.—Mrs. Ira Cox.*



**ONO FAMILY SHRINE**, where as a girl Jitsue worshipped morning and evening. Picture in the worship center is of her brother who was killed in an accident.

## District Campaign Months Earmarked

Effective April 1, the following is the official list of **HERALD of HOLINESS**, **OTHER SHEEP** and **CONQUEST** campaign months by district:

District	"Herald of Holiness"	"Other Sheep"	"Conquest"
Abilene	February	March	September
Akron	October	March	February
Alabama	March	October	January
Alaska	February	February	March
Albany	February	March	November
Arizona	October	March	January
Canada Atlantic	October	May	March
Canada Central	February	May	October
Canada Pacific	November	February	February
Canada West	February	May	March
Can. California	March	January	November
Central Ohio	February	October	April
Chicago Cen.	March	May	March
Colorado	March	May	January
Dallas	February	May	September
E. Tennessee	March	May	October
E. Kentucky	March	May	October
E. Michigan	April	May	September
Florida	February	January	October
Georgia	November	May	February
Gulf Central	April		
Hawaii	November	May	October
Houston	February	April	November
Idaho-Oregon	October	March	January
Illinois	November	April	February
Indianapolis	February	May	October
Iowa	April	May	February
Joplin	October	May	January
Kansas	February	May	October
Kansas City	February	February	February
Kentucky	March	May	November
Los Angeles	November	January	May
Louisiana	February	May	February
Maine	October	March	February
Michigan	October	May	March
Minnesota	February	May	October
Mississippi	February	April	October
Missouri	April	May	November
Nebraska	September	March	February
Nevada-Utah	April	May	October
New England	September	March	October
New Mexico	April	February	October
New York	March	May	November
N. Arkansas	April	April	January
N. Carolina	March	May	February
N. Dakota	February	May	February
N. E. Oklahoma	February	May	October
N. E. Indiana	February	May	October
N. California	February	March	November
Northwest	November	May	March
N.W. Indiana	February	May	October
N.W. Oklahoma	April	May	October
N.W. Illinois	February	May	November
N.W. Ohio	February	May	October
Oregon Pacific	October	March	January
Philadelphia	October	March	January
Pittsburgh	November	May	November
Rocky Mountain	February	May	October
Sacramento	February	April	November
San Antonio	February	January	October
S. Arkansas	April	May	October
S. Carolina	March	May	January
S. Dakota	February	May	February
S. E. Oklahoma	February	May	December
S. California	May	April	September
S.W. Indiana	March	May	October
S.W. Oklahoma	February	April	November
S.W. Ohio	February	May	October
Tennessee	March	May	February
Virginia	March	May	October
Washington	October	May	March
Wash. Pacific	February	September	November
West Virginia	February	October	November
Wisconsin	March	May	November

Under the new subscription plan, a list of expiring subscriptions, handling instructions, and subscription order forms will be sent to the pastor of each local church from the Publishing House at the beginning of the campaign month. *Herald of Holiness* and *Conquest* promotional materials will be sent at the same time with the subscription renewal information. *Other Sheep* promotional materials

will continue to be sent by the district *Other Sheep* secretary to the local *Other Sheep* secretary while the subscription renewal information will be sent to the pastor from the Publishing House.

Please send your updated list of subscriptions by the end of the district campaign month, so that the Subscription Department will have time to enter them before present subscriptions expire.

District superintendents, pastors, and persons involved in subscription campaigns should clip out this list for future reference.

**Nazarene Publishing House**  
Kansas City, Missouri 64141

## Of Local Interest

In a series on the South Seas, Roger Swanson, travel editor of the *Kansas City Star*, cited the Church of the Nazarene as having one of the major Protestant works in American Samoa, where Rev. Jarrell Garsee is superintendent. "The Samoans love to go to church," Swanson reported Garsee as saying. "Sometimes three times on Sunday, and maybe twice on every other day."

Dr. Hugh C. Benner, general superintendent, will be the speaker as Nazarenes at the Indianapolis (Indiana) West Side Church observe their fiftieth anniversary, July 17. Rev. R. B. Acheson is pastor.

Leroy Reedy, assistant professor of English and journalism at Olivet

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Nazarene College, has been named director of publicity at the college, according to Rev. D. J. Gibson, vice-president in charge of development and field services. Reedy was a pastor and teacher before coming to Olivet in 1961.

Marvin Young Hall, a new men's residence on the campus of Pasadena College, was officially opened January 23 to 196 occupants. The dormitory encloses 43,000 square feet, and is carpeted throughout. Included in the building also are a prayer and medi-



**TRAINING LEADER**—Mrs. Harold Maish, pastor's wife at Pueblo (Colorado) First Church, and local C.S.T. director, recently completed thirty-five Christian Service Training courses in less than three months, and has completed requirements for the Certified Teacher award, among others. Following her example, thirty-three persons in First Church completed their Registered Teacher requirements, and nine more are close to or have finished the award. The church had two Registered Teachers a year ago.



tation lounge, study lounge on each floor, a music lounge, and coeducational recreational facilities.

Dr. Samuel Young presented the Wiley lectures on the campus of Pasadena College, February 7-9.

**Correction**—In the announcement of the "Growing Church" achievement program awards in the February 9 issue, one of the ten churches should have been listed as Colorado Springs Eastside, Colorado, Dell M. Kelley, pastor, according to Rev. Alpin Bowes of the Home Missions Department.

## Deaths

**REV. CLAUDE KENNEDY**, fifty-eight, died December 10, in Muncie, Indiana. Rev. A. E. Woodcock and Dr. Paul Updike conducted funeral services. Mr. Kennedy is survived by his wife, Idris; a daughter; and four sons.

**H. LELAND KEENE** died January 17 in Crowley, Louisiana, after a brief illness. He is survived by his wife, Brookie; one son, Roy; two daughters, Mrs. Opal Simon and Mrs. Marge Krahe; a stepson, Roy Kilpatrick; one sister; and twelve grandchildren.

**MRS. CORA HARMAN**, seventy-eight, died February 1 in her home at Ness City, Kansas. Rev. Paul Mundell and Rev. Bruce Blake officiated at funeral services. Mrs. Harman is survived by her husband, Rev. C. L. Harman; one daughter; three sons; one stepdaughter; two stepsons; seventeen grandchildren; two great-grandchildren; and three sisters.

**REV. LAWRENCE HENRY DICKERSON**, seventy-six, died February 2 in Bethany, Oklahoma. He is survived by his wife, Ruby; one son, Artis; two daughters, Maurine and Marjorie; two brothers; six grandchildren; and five great-grandchildren.

## Announcements

### Evangelists' Open Dates

Jim and Sharon Monck, c/o Publishing House; singers: April 11-17.

James and Ruth Ford, Rt. 8, Box 677, Indianapolis, Ind. 46231: March 31 to April 10; May 11 through 22.

A. A. and Helen Casey, c/o Publishing House: July 20-31; October 12-23.

### BORN

—to Duane and Sharon Kaufman of Monmouth, Illinois, a daughter, Gina Sue, on January 4.

—to Randall and Jean Krauss of Vancouver, Washington, a daughter, Karen Joanne, on January 3.

—to Rev. Eugene and Patsy (Hayes) Frame of Huntingburg, Indiana, a son, Timothy Wayne, on December 10.

### ADOPTED

—by Lloyd and Helen McClellan of Bourbonnais, Illinois, a boy, three months old; adopted February 1; named James Ronald.

### SPECIAL PRAYER IS REQUESTED

—by an eighty-year-old mother in Ohio, not very well, and specially for her fifty-year-old daughter, just had surgery for cancer and will live only if God undertakes—both have faith in God;

—by a minister in Ohio, that God will help him in collecting a sum of money due him.

—for one of our fine young Okinawan workers, Mrs. Chizuko Miyagi. She suffers with pain, sometimes severe, which doctors do not fully understand. We seek God's will and plan, and healing. We need Mrs. Miyagi very much in the work here.—Doyle Shepherd, missionary to Okinawa.

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## "Showers of Blessing" Program Schedule

**March 13—"Freedom Limited: One Choice Only," by Russell V. DeLong**

**March 20—"The Future Belongs to the Fit," by Russell V. DeLong**

**March 27—"Acres of Diamonds," by Russell V. DeLong**

### "LA HORA NAZARENA" CONTINUES TO INTEREST STATIONS:

Word was just received that RADIO RIO BRANCO, in Rio Branco, Uruguay, wants to schedule the Spanish broadcast regularly each week. We do not know how this contact was made, but are happy to have this additional outlet for the gospel message in that area.

## District Superintendents

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## ANNOUNCEMENT

Dr. Charles H. Strickland, having served effectively for eighteen years as founder and superintendent of our European work in South Africa, has resigned to assume his duties as president of the Bible college now in process of establishment in the United States.



Parrish

With the approval of the Board of General Superintendents, I have appointed Rev. Milton B. Parrish, pastor of the First Church of the Nazarene, Baltimore, Maryland, to succeed Dr. Strickland as superintendent of the South African (now European) District of the Church of the Nazarene, effective on or about July 1, 1966.

Also I am appointing Rev. Floyd J. Perkins to serve as

interim superintendent of that district till the arrival of District Superintendent Parrish.

**HUGH C. BENNER**  
*General Superintendent  
in jurisdiction*

Mr. Parrish, a graduate of Bethany Nazarene College (1948) and Nazarene Theological Seminary (1951), has held four pastorates in his thirteen-year ministry. They were at Chanute, Kansas; Greenville, Texas; Kansas City, Kansas (Rainbow Boulevard); and Baltimore, Maryland (First Church).

He holds the rank of captain as a chaplain in the army reserves.

Mrs. Parrish is the former Tommie Johnson, who completed her college training also at Bethany. They have one daughter.

Strickland, of South Africa, and the Board of General Superintendents in Kansas City, April 4-5.—N.I.S.

## Of People and Places

Air Force Major Dean Methfessel, thirty-six, died January 12 in a mid-air collision of two jet planes near Williams Air Force Base in Arizona. A veteran of the Korean war, where he flew forty-three bombing missions, he had also served as Sunday school superintendent of the Chandler, Arizona, church. At the time of his death he was serving on the church board. He is survived by his wife, Mary; one son, Dean, Jr.; and two daughters, Deborah and Diane, all of the home address. Pastor Wil M. Spate conducted the funeral at the air base chapel.

General Superintendent and Mrs. G. B. Williamson leave March 11 to visit church work in the Middle East and Europe. They will return about April 1. Their trip will include Lebanon, Jordan, Israel, Greece, Italy, Germany, and Switzerland. Syria, if possible, will be added to their travel agenda. While in Europe, the Williamsons will visit the new European Bible College at Busingen, Germany.

Mrs. Peter Kiehn, eighty-one, a pioneer missionary with her husband in China, died February 15, in Glendora, California. Among her survivors is her husband, Rev. Peter Kiehn.

## To Study School Sites

The board of control for the proposed Nazarene Bible College will inspect several suggested sites during the week of March 7-12. The board members will be joined by Dr. V. H. Lewis, sponsoring general superintendent, and Dr. Willis Snowbarger,

executive secretary of the Department of Education.

The group will go, in turn, to Little Rock, Arkansas; Fort Worth, Texas; and Colorado Springs and Denver, Colorado. A final choice is scheduled to be made by the board in a meeting with its new president, Dr. Charles

## Lighted Globe Symbolic of Mission

# Jamaica Forty-seventh World Area

By **JOE OLSON**

Nazarene Information Service

A huge world globe, illuminated at night, revolves above the main building at the International Center. It symbolizes the continually expanding world mission program of the denomination.

The world mission program now has work in forty-seven countries outside the U.S., Canada, and the British Isles.

For several years the denomination has been among the ten larger missionary-sending organizations in the nation.

With the appointment of 32 new missionaries by the General Board early this year, the church increased its world mission corps to about 635 full-time appointees. These include doctors, nurses, teachers, missionaries, and builders. The actual total was 637 persons, of whom 554 were from

the World Missions Department and 83 from Home Missions.

The church has a world membership of 425,000 persons in about 5,000 churches. Of this number about 70,000 Nazarenes are members of 1,000 national churches abroad. These churches have a Sunday school enrollment of 122,000 persons.

New work will be started during 1966 in Jamaica, West Indies. A Nazarene hospital will be opened in the fall of 1966 in New Guinea. This will be the fourth Nazarene hospital in its world mission program. The others are in India, Swaziland, and the Republic of South Africa.

This year Nazarenes will expend more than \$4.5 million on their world mission program. Of the forty-seven countries, the program in forty is in

charge of the World Missions Department, and work in seven countries is administered through the Home Missions Department.

The list of forty-seven countries with Nazarene work follows:

**CENTRAL AMERICA**—Mexico, Guatemala, El Salvador, British Honduras, Nicaragua, Costa Rica, Panama

**WEST INDIES**—Haiti, Puerto Rico, Cuba, Bermuda, Barbados, Trinidad, Virgin Islands, Jamaica

**SOUTH AMERICA**—British Guiana, Peru, Bolivia, Chile, Argentina, Uruguay, Brazil

**EUROPE AND ATLANTIC**—Cape Verde Islands, Italy, West Germany, Denmark, Sweden

**AFRICA**—Malawi, Zambia, Rhodesia, Mozambique, Swaziland, Republic of South Africa

**MIDDLE EAST**—Israel, Jordan, Lebanon, Syria

**FAR EAST AND PACIFIC**—Japan, Korea, Okinawa, Taiwan (Formosa), India, Philippines, New Guinea, American and Western Samoa, New Zealand, Australia



# Key Words

in  
Next Sunday's Lesson

By RALPH EARLE

## COMMUNION WITH GOD

Luke 11:1-4, 9-13; 1 John 1:1-3  
(March 13)

● **Hallowed** (Luke 11:2)—Just what does the word “hallowed” mean to us? Probably it signifies “sacred.” God’s name must be kept sacred.

But the verb here is *hagiazō*, which means “sanctify.” Literally this petition (found also in Matthew 6:9) reads: “Let Thy name be sanctified.”

Every believer bears the name of Christ, for we are called “Christians.” How can we sanctify that name? The simple answer is: By living Christ-like lives.

What a challenge! It means that every day I must act as Jesus would act, talk as He would talk, think as He would think, live and love as He would live and love.

● **Sins** (Luke 11:4)—The Greek word is *hamartia*, the most common word for *sin* in the New Testament. Jesus taught His disciples to pray, “Forgive us our sins.”

Matthew, in his form of the Lord’s Prayer, has “debts” (Matthew 6:12). But Jesus was probably speaking in Aramaic, and in that language *debt* is used for *sin*. So it appears that *sin* is what Jesus meant.

The word *hamartia* means literally “a missing the mark.” To the Philippians, Paul wrote: “Not as though I had already attained, either were already perfect . . . I press toward the mark . . .” (Philippians 3:12-14). There is a very real sense in which every Christian falls below the mark—misses the mark—of perfect Christ-likeness every day he lives. Therefore it is always in order to pray the prayer that Jesus taught His disciples: “Forgive us our sins.” Sins as voluntary transgressions of a known law of God we do not commit. But sins in the sense used here—falling short of the “mark,” or goal—we do. We should always humbly seek forgiveness for any falling short.

● **Word** (1 John 1:1)—Only in 1 John (1:1; 5:7) and John’s Gospel (1:1, 14) do we find this term used for the Son of God. The Greek word is *Logos*. This meant first “a thought or concept,” and then the expression of that thought in a “word.” Jesus is both. He is the very Image of God. But He is also the expression of Deity in human form, as Son of Man. Through Him God speaks to us. He is “the Word of life.”

# The Answer Corner

Conducted by W. T. PURKISER, Editor

**How does a person go about to get his name removed from church membership?**

I would rather answer a question about how one goes about to get his name added to the church membership.

Membership in the Church of the Nazarene may terminate in one of four ways:

(1) By transfer to another local Church of the Nazarene, which becomes effective when and only when the receipt of the transfer is acknowledged by the receiving church;

(2) By letter of commendation to any other evangelical denomination, terminating the membership at once;

(3) By letter of dismissal, which simply certifies that the person has been

a member of the local church and at his request is granted a letter of dismissal, and which also immediately terminates the membership; or

(4) By removal by action of the church board in the event that contact is lost for six successive months, and after every possible effort has been made by the church to retain the member.

A fifth way, which may be taken for granted, is when a member of the “church militant” becomes a member of the “Church triumphant.”

I sincerely trust your question does not indicate problems which cannot be satisfactorily resolved.

**Why are members of the Church of the Nazarene barred from attending church board meetings and expressing opinions on various subjects? I can understand why only board members can vote. But in our church, if you're not a board member, you're requested to keep opinions to yourself. Why?**

Because we have chosen a representative form of local church government. In a very small church, it might be possible to have everybody “in” on everything that goes on, and on all decisions. But as the group grows, some more workable plan must be found, just as the “town meeting” has to give way to the city council.

When we elect a church board and delegate responsibilities for aspects of the church work to them, they should be permitted to do what we have asked

them to.

If your opinions are thoughtful and well considered, you will no doubt soon be elected to the board and have an opportunity to voice them in free discussion.

In the meantime, if questions of sufficient importance come up and you have something worthwhile to say, I am sure it would be in order to write a letter to the secretary of the board expressing your views to be communicated to the board.

**Am I wrong in feeling that our government deserves our support, our prayers, and at least our respect? I get just plain sick when I hear our government and our president run down and made the object of slurring remarks. This is our country, and we the people make it what it is. I would be the first to admit that our government has a long way to go to be ideally what we as Christians would like to see it be, but do we not have a responsibility as citizens to support it and pray for it daily? When we as Christians tear it apart continually, are we not doing more harm than the Communist party ever could hope to do? We are putting doubts into the minds of our teens that the communists could never put there. Why can't we see this? Are we just careless, ignorant, or don't we care?**

These are mostly rhetorical questions, and rather effectively answer themselves.

Part of democracy seems to be free exercise of the right to criticize.

The Christian exercise of that right should be balanced with the responsibility Paul makes very clear in Romans

13:7, “Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.” Peter pins it down a little more firmly: “Fear God. Honour the king” (1 Peter 2:17).

**Please explain Proverbs 31:4-6. King Lemuel's mother taught him not to drink wine, and then in the sixth verse she advises him to give strong drink to him that is ready to perish. It seems like a contradiction.**

There is really no contradiction. The entire passage (including verse 7) is the most eloquent possible warning against wine and strong drink. The only

people who can “afford” the “luxury” of liquor are those who are about to die anyway, or who have nothing whatever to live for.

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