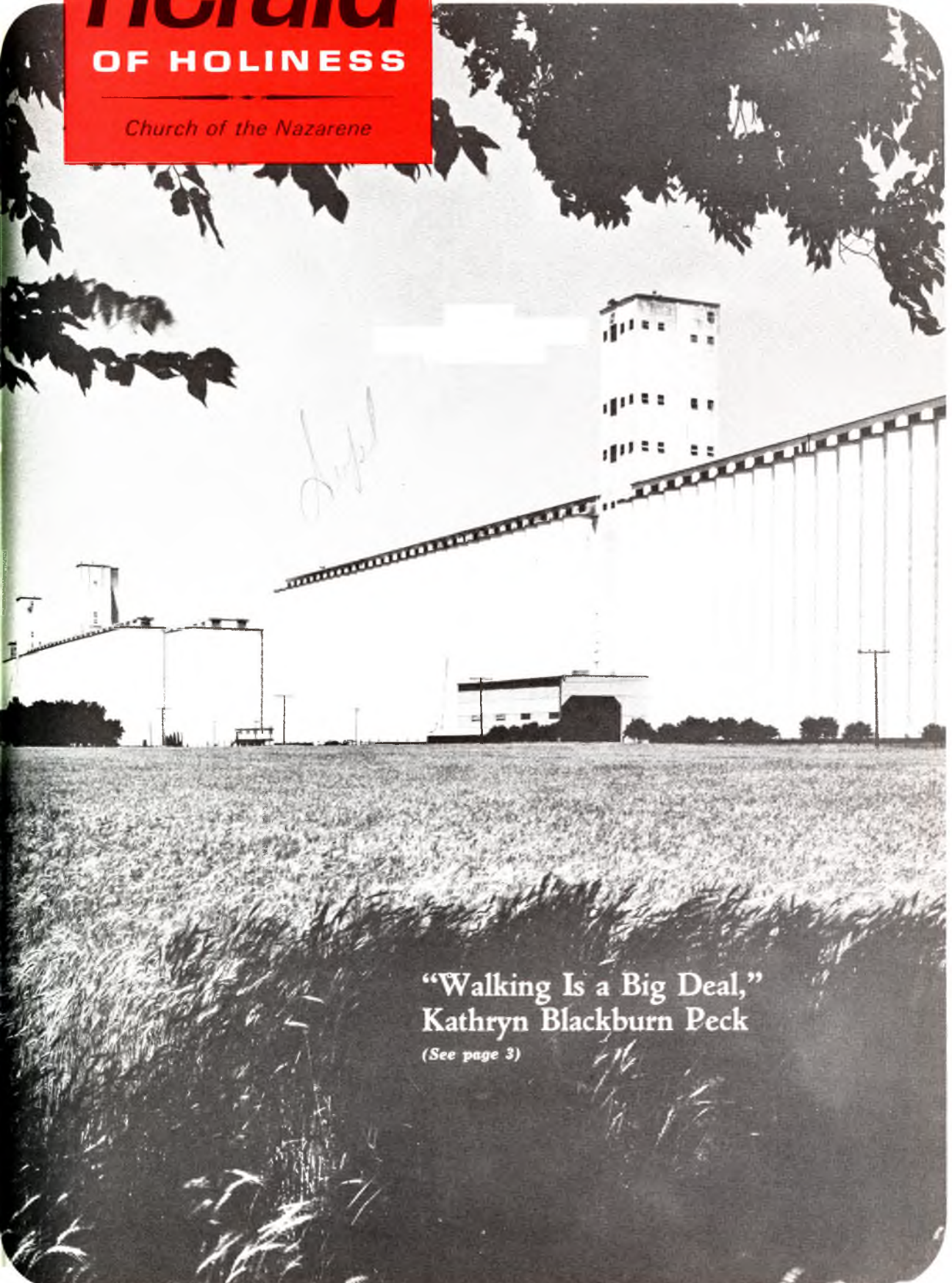


June 8, 1966

herald OF HOLINESS

Church of the Nazarene

Sources and Resources



**“Walking Is a Big Deal,”
Kathryn Blackburn Peck**

(See page 3)



General Superintendent Williamson

PENTECOST IS PERSONAL

God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8-9).

This is a quotation from Peter in a historic meeting of the apostles and elders. Their conclusion had far-reaching consequences. The issue was on what terms the gentile converts would be received into the Church of Christ. Peter, the first preacher to the gentiles, made the decisive speech. His argument is a statement in essence of the meaning of Pentecost.

The most inward and most important feature of the experience of the Spirit's fullness is heart purity by faith. Peter was present in the Upper Room and in the house of Cornelius. Now he summarized what he had witnessed. "God . . . put no difference between us and them, purifying their hearts by faith," and, "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (v. 11).

To salvation by grace through faith and to purity of heart by faith the Holy Ghost bears witness. He resolves the doubts and dispels

the darkness. In what has been called the Pentecost of the Book of Romans, Paul affirms, "The Spirit itself beareth witness with our spirit that we are the children of God" (Romans 8:16). To all who have this testimony there is no further quest of "a believable religion." There is no doubt that God is alive and relevant today.

Peter made it clear that Pentecost is personal—"God, which knoweth the hearts." He does not know hearts in mass. He knows my heart and yours. He discovers to each one his sinfulness and offers him pardon and cleansing—now. The Spirit's work is individual, not collective. Nevertheless, knowledge of this experience can be communicated by those who possess it and may be received by all through faith.

God is no respecter of persons. That which He gives to one by grace through faith He offers to all. Pentecost is personal and universal. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

"It is for us all today."

By Kathryn Blackburn Peck

WALKING

Is a Big Deal!

After four and one-half years of getting about in a wheelchair, I have in recent weeks, with the help of craftsmen in the art of building braces and prosthetic limbs, begun the slow and painstaking project of attempting to get back again upon two feet.

I am finding that walking is no simple matter, once the skill has been lost. No incident regarding the period of my life when I first learned the wonderful art of walking remains in my memory. It must be that I first learned to walk instinctively, as a matter of course.

But this is different.

Unless one has experienced in later years the business of relearning the mechanics of walking, hampered by weakness and various other handicaps, it would be impossible to realize all that is involved. Sparing the more dismal details, I simply state (and this is an understatement) that



learning to walk again under the above-mentioned circumstances can best be described in the language of today's teen-agers as a big deal!

The entire subject of walking has taken on new meaning for me. I am sure I can better understand why the earth-life of man has been likened to a journey; why Gods' Word constantly and consistently refers to the Christian's daily "walk."

Throughout both Old and New Testaments we read stirring passages concerning man's walk through life: *The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand* (Psalms 37:23-24); *My son . . . keep sound wisdom and discretion . . . Then shalt thou walk in thy way safely, and thy foot shall not stumble* (Proverbs 3:21-23); *Doth not he see my ways, and count all my steps?* (Job 31:4); *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 (I John 1:7).

Walking is important!

The reason why walking is so very important is that it gets you from where you are to where you want to be! In a given situation this may mean merely the fourteen plodding, ungraceful steps from a wheelchair to the farthest end of a therapist's parallel bars—or it could mean such a walk with the Almighty as Enoch knew!

For walking one needs determination, courage too. But most of all, faith. It is determination that urges you on with the reminder that one must crawl before one can walk, and walk before one can run.

As those times when you must stop to rest and mop the perspiration from your brow, it is courage that bids you take a deep breath, throw your shoulders back, ignore the pain, and keep walking.

But it is faith that lets you glimpse with a heart-pounding thrill of hope a day when you will leave confining bars and walk out a door into the sunshine, across a grassy lawn, to stand beside a tree and touch a growing flower! It can happen! But first you must learn to walk.

Walking is wonderful!

Walking takes you from where you are to where you ought to be! This is why I need to be much concerned about the way I am walking as a fol-

About the Cover . . .

In Oklahoma, June is harvesttime. In the heart of the wheatland at Enid, the world's third largest grain elevator is located. The wheat crop for the state is forecast this year at 125 million bushels. This is more than 12 percent of the nation's wheat production. In the midst of a sea of grain, smaller cooperative elevators, similar in appearance to the giant pictured on the cover, dot the countryside.

The 68 churches on the Northwest Oklahoma District, many of which serve wheat farmers, have 5,820 members, and 9,659 Sunday school enrollees. "These people have realized their responsibility to their fellowman in giving them the 'Bread of Life,'" District Superintendent Jerald R. Locke said recently. "The total raised last year was \$1,000,603, of which 13.7 percent went to world evangelism." The district organized 2 new self-supporting churches during 1965.

—Managing Editor

An Inner Shrine

In ev'ry person's heart there is a place
Which he must enter all alone;
Like caverns hidden by the deep sea's blue,
It remains silent and unknown.
In this sanctuary he builds his dreams,
Gladly rejoicing at their birth;
And here, alone, he stands to mourn their death
When his high hopes have crashed to earth.
Although he would have loved ones enter here,
They cannot come—there is no space—
For in the isolation of this spot
He best can seek his Master's face.
God wraps this inner shrine in loneliness
That there we may His love possess.

By RUTH VAUGHN

lower of Christ. Lately I have been lifting my heart in prayer something like this:

O Lord, if walking in these bars is so important to me, how much more important my spiritual walk with Thee! I must admit that I am not yet where I want to be and ought to be. I still have far to go and much to learn.

I realize, my Father, that Thou hast never promised an easy journey through this life; that I must strive to enter in at the strait gate, and that I am going to need determination, courage, and faith every step of the way.

Thou knowest, O Lord, how dependent I am—how insufficient in my own ability and strength. The prophet spoke truly when he said that the way of man is not in himself: "It is not in man that walketh to direct his steps." O Lord, correct me when through ignorance or unconcern I might be led astray from this narrow path Thou hast set before me—this highway of holiness.

Let not my spiritual footsteps slide or my spiritual knees buckle under me, but keep me walking straight and true until I reach the end of this journey.

And when at last I gain the company of those who stand in Thy beautiful presence, grant that I shall not be empty-handed.

Strengthen my determination. Increase my courage. Enkindle my faith, I pray Thee. Keep me walking, O divine Saviour. *Keep me walking!*

And Infirmities

• By Raymond C. Kratzer

While the problem of sin can be solved by the experiences of conversion and entire sanctification, the infirmities which remain with us are quite another matter. However, we may be glad that these are not considered as sins; and furthermore, Romans 8:26 reads, "The Spirit also helpeth our infirmities." These may be classified in four areas:

IMPERFECTIONS OF JUDGMENT—I shrink to hear some people say rather glibly, "The Lord told me to do this or that." We are limited in judgment and clarity of thought, and it is easy to make a mistake in knowing God's will in some situations. Consequently we have the Holy Spirit to help us make our needs known to God, who is omniscient.

Through the ministry of the Holy Spirit we need not feel strange when we come into God's presence. On the contrary, the Scriptures say we should "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). We have the Spirit to help us feel at home with God and comfortable in His presence.

Encumbered with imperfect judgment, we should be cautious in our appraisal of others. Jesus implemented this fact when He said,

"Judge not, that ye be not judged." Even the wise and Spirit-filled Apostle Paul was faulty in his judgment of John Mark. Years later Paul acknowledged that John Mark was profitable to the Kingdom, and thus apologized for his mistaken judgment. This was a problem of the head rather than of the heart.

PHYSICAL INFIRMITIES—Some fanatical groups have declared that sickness is sin. What a travesty on the Word of God, and on the saintliness of many invalids! The Bible clearly teaches that sickness of itself is not sin. Look at Job, who was accounted by God as "a perfect man," and yet he was miserably afflicted. Likewise the Apostle Paul suffered with a thorn in the flesh to his dying day.

The help of the Holy Spirit is available in the midst of physical infirmities. No doubt many Christians now suffering physical afflictions could be healed if they would pray the prayer of faith born of obedience to the whole will of God. On the other hand, there are some persons, like Paul, to whom God's "strength is made perfect in weakness." Whatever the infirmity, we have the promised help of the Holy Spirit. And He will either bring healing to your body or He will

give you grace to bear your suffering in victory.

SOCIAL INFIRMITIES—All of us to a greater or lesser degree suffer in the area of human relationships. Conversion and sanctification help a lot in the area of winning friends. But they do not accomplish everything. Many persons because of poor rearing, lack of social adjustment, or a native incapacity have problems in getting along with others. We should not excuse ourselves in this regard, but we should grow in grace. Don't say, "I am what I am and people will have to like me or lump it!" Change the situation! God and holiness demand it, and the Holy Spirit is available to help us.

A mother sent her small son next door to ask the neighbor if it would be "agreeable for her to come and visit for a while." The boy returned soon and said, "She doesn't want you to come." The mother asked what he had said. The boy replied, "All I said was that if she could make herself agreeable you would come and visit her this afternoon." Let us try to be agreeable by adding the grace of life to our human relationships. The Holy Spirit will help us if we will seek His aid.

SPIRITUAL INFIRMITIES—A prominent infirmity is our tendency toward spiritual ease and slothfulness. We need to fight the good fight of faith, and refuse to be "at ease in Zion."

The tendency toward being virtuous in some things and neglectful in others is another spiritual infirmity. A man might pride himself on his honesty, but is he kind? He might pride himself on his moral purity, but does he pay his bills?

The attitude of pessimism in the work of the Lord at times creeps over the best of saints. And unless we seek the help of the Holy Spirit to destroy this disease, we will lose our joy, our victory, and our dynamic in the Kingdom. Let us serve the Lord with gladness! Let optimism and enthusiasm characterize our religion.

The Holy Spirit is available to assist, whether your infirmity is in your judgments, physical life, social contacts, or attitudes. You can change for the better by seeking the help of the Spirit.



• *By* Hal M. von Stein

Source

Here in the Far West we have always felt ourselves secure from the contaminations common to the crowded areas of the East. Our rivers, for instance, are unique in both their numbers and their brevity. They rise against the high, rugged profile of mountain ranges in remote, rocky basins and rush down to the sea as though time were an element standing on end.

The sources of our rivers are as important as the sources of anything else. As long as they remain uncontaminated and undisturbed there will always be a stream of some proportion, even when the rest of the river is civilized out of existence.

BUT DURING the past few years access roads are being pushed into or very near these isolated pockets with an anxious haste as though the virgin wilderness there were a kind of shame which should be combed and civilized before someone sees it. Beer cans and discard-

and Resources

ed crankcase oil from bulldozers soon take care of that.

Of course, not all the sources of a river are at its point of origin, but much of its character and quality is determined there.

The plain fact that our sources are important to our resources is strangely difficult to get across nowadays. We have come too far out upon the quicksands of prosperous materialism to look back or to look up. We have joined the American habit of thought which substitutes fact for wisdom whenever wisdom gets in the way of desire.

THERE ARE many sources of life's stream. They keep coming in as we go along and our lives expand, taking in new territory—a wider influence. Like the streams of water, we gather and sweep others along without in the least meaning to.

Several national magazines have recently published articles and interviews by prominent writers concerning a ferment in Protestant

religious thought “greater than anything of the kind taking place during the past half century!”

The most impressive feature of these articles and interviews as far as this writer is concerned is that there is nothing in the so-called “deep thinking” of any of them that has anything to do with religion as the worship of the God of our Bible as we know it.

THERE IS no doubt about a growing ferment in the thinking of lay churchmen and interested outsiders concerning religion as an element of life. This is expressed in the questions people ask. More than one pastor has resigned his pulpit.

People who have not thought much about church or their own beliefs have found themselves affronted by the acceptance of some “religious educators” of the slogan: “God is dead.” Though unwittingly subscribing by carelessness and indifference to this very sentiment, they were not quite ready to go that far.

People of the evangelistic groups are apt to feel themselves remote and secure from these ferments. But if we will examine the sources of these things, we will discover some alarmingly familiar qualities.

THE CONFUSED and fruitless controversies which cause most of the “ferment in Protestant thinking” have come about through contamination of heart sources. Men have allowed the world to push access roads into the places of origin of their thought life, and the world has dumped its trash and filth into the sources of their thinking, defiling the stream of life which is the peace of God.

This stream of life is not affected by the acids of criticism or ridicule as long as we keep the sources clean.

IN FACT, this heart source cannot even be affected by unbelief, for *unbelief must have an access road to get to your heart.*

Let us, by God's great grace, keep our sources clean and pure, even as He is pure.

They're Dying Out There!

• **By David J. Tarrant**

GENERAL William Booth, the founder of the Salvation Army, once had a vision. He saw a dark and stormy ocean in which thousands of human beings were being tossed about, shouting and shrieking, cursing and struggling and drowning. In the midst of the ocean he saw a mighty rock, whose summit towered above the black clouds that swirled above the stormy sea.

All around the base of this great rock there was a platform, onto which some of the poor, struggling wretches were managing to climb. Some of those who had found safety on the platform were now busy trying to rescue others from the raging sea; and they had contrived some pitifully inadequate means to help them in their task—a few rowing boats, some ladders and ropes.

But to his surprise and horror, General Booth saw that the majority of the people on the platform, though they had all themselves been rescued at one time or another, seemed to have little interest in the rescue operations. Some of them were absorbed day and night in trading, filling boxes

and strong rooms with their hard-earned profits. Others spent their time growing flowers on the side of the rock, or painting pieces of cloth, or listening to classical music, or dressing themselves up in various styles and walking about to be admired.

SOME HAD even discovered a path that led up the side of the rock to a higher platform, above the storm clouds, where they thought they could see the mainland away in the distance. Here they passed their time in pleasant thoughts, congratulating themselves on their good fortune in being rescued from the stormy deep, and singing songs about the happiness which would be theirs when they should be taken away to the mainland.

Sometimes they looked upwards, and prayed to a Great Deliverer, whom they besought to come down and take them off the island rock, so they would no longer be in danger of falling back into the angry waves. What they did not seem to realize was that this Great Deliverer had already plunged down into

the raging waters, and was busily occupied with the very task that they should have been doing, lifting struggling souls out of the tempest onto the platform of salvation.

The vision needs no interpretation, only application. Any so-called "salvation" which is unconcerned about the world's dying millions is no salvation at all. And any so-called "sanctification" which permits us to live comfortable, cultured, career-centered, or family-centered lives while our unsaved neighbors drift relentlessly towards the bottomless pit is nothing but a caricature.

PROFESSING to be Spirit-filled while we are full of nothing but our own ideas, ambitions, and pleasures makes us a laughingstock to devils and men, and brings shame in the Savior we profess to adore. We may sing lustily,

Onward, Christian soldiers!

Marching as to war . . .

but as C. T. Studd reminds us, we are no more than "chocolate soldiers, living our lives in a cardboard box, each clad in a little frilled white paper to preserve his delicate constitution." Our song should rather be,

Mark time, Christian soldiers,

Never go to war;

Stop and mind the babies

On the nursery floor . . .

Since its inception, the Church of the Nazarene has been a missionary church. Its founder used to say, "No man has the right to hear the gospel twice until every other man has heard it once." This, surely, is reasonable enough. It would have been a disgraceful thing if, at the feeding of the 5,000, the disciples had gone to and fro, serving and re-serving the front row, and neglecting the rest of the hungry multitude.

IF YOU have your health and strength, and especially if you have youth on your side, why not tell the Lord that you are ready to carry His gospel to the darkest place on earth, and then look to Him to show you its location? Here is a prayer you can pray:

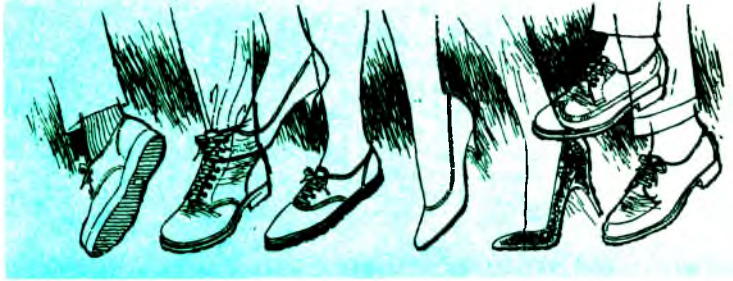
I ask not, Lord, that I may live

Within the sound of chapel bell;

But let me run a rescue shop

Within a yard of hell!

WHEN BYSTANDERS BECOME PARTICIPATORS



• By C. William Ellwanger

What meaneth this?" and "What shall we do?" These were inquiries of bystanders in full view of the mighty acts of the Holy Spirit at Pentecost.

The first question was cast in the mood of skepticism, born of denial of the Gospel in the light of their holy tradition.

The second inquiry burst from their anxious souls, spiritually enlightened by the Holy Spirit, until the full measure of their denial stood out like a cross on their darkened souls, and they cried out for the saving mercy of the Christ whom they had crucified!

THE OPERATIVE ministry of the Holy Spirit in the body of believers produced concurrent convictions upon bystanders.

For the church to be in "the stream of the Spirit," and to bring others into this same stream, are not two things but two sides of the same thing.

First, bystanders in the church itself must reenter the stream of the Spirit. Revival must come. Church members who have not experienced the fullness of the Spirit in the experience of heart purity or sanctification will enter the stream of divine cleansing and come up empowered for life and service. Some of us who have professed the name of Christ for many years, almost unconsciously and casually, have allowed things of the domestic, secular, and social world to sweep us out of the main stream of the Spirit, and will cry out for forgiveness in open confes-

sion before God, plunge into the stream of the Holy Spirit with new zest, and be renewed in life and service.

AS WE BECOME participants in the "acts of the Holy Spirit," our churches experience a resurgence of spiritual life. Church attendance, prayer services, visitation groups, tithes and offerings show an upward trend. And what is more, bystanders are drawn into the stream of divine grace by these currents of the Spirit within the church.

Bystanders become participators in the Gospel as **THE CHURCH CARES**. Those of us who were beggars now point others to the Bread. One has put it: "Christians are keepers of the doors to let people into the kingdom."

Peter's hard-hitting, Gospel-centered sermon at Pentecost (Acts 2) undoubtedly contained the pastoral element of compassion for his hearers. Their response to the Gospel was: "What must we do?" Their eyes were fully opened to their sinful deeds, their souls smitten with conviction by the Holy Spirit.

"**COME,**" WAS the word given to the spiritually hungry by our Lord. "If any man thirst," said He, "let him come unto me, and drink" (John 7:37). Peter's reply to the hungry in soul was: "Repent and receive!" Repentance defined means a radical change of mind in regard to sin; to turn from sin with real regret and to turn to God in

confession, submission, and amendment of life. Justification by faith follows genuine repentance, and "the just shall live by faith." And so the "Come" of the Gospel is accompanied by the command to repent. Luke tells us that those bystanders in that early day "gladly received" the word of the Lord. They became participators in the glorious Gospel of Christ!

One more word should be mentioned in regard to the Holy Spirit's acts in the hearts of those within and without the Early Church: *continued*. The Spirit's ministry that day was not a spurious and passing demonstration. Of those who were saved and cleansed it is said: "They continued in . . . doctrine and fellowship . . . in prayers . . . in the temple . . . from house to house . . . praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2: 42-47).

THE AWAKENED, revived, cleansed, and empowered church has the power of spiritual attraction in this space age. The Gospel of Christ is still "the power of God unto salvation to every one that believeth" (Romans 1:16).

"What meaneth this?" and "What shall we do?" are in the minds of many in our time. May every Christian enter the stream of the Holy Spirit anew, and from this fresh endowment of the Spirit, the Church will experience bystanders becoming participators in the Gospel!

Toward Abundant Living

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

...with Leslie Parrott



WHEN ARE CHRISTIANS SANCTIFIED?

All Christians believe in some form of sanctification. Catholics insist we are cleansed from sin in purgatory. Some good people believe we are saved from sins and then grow into sanctification. Other good people believe we are saved and sanctified all at the same time. Some old-timers believed we were saved from sin and then sanctified at the time and article of death.

Dr. J. O. McClurkan, an early church leader in Nashville, believed in the "death theory" of entire sanctification. When Mrs. McClurkan became very ill and believed her illness was a prelude to death, she called in her husband to pray with her for the experience of entire sanctification. God heard their prayers and did a double miracle. He sanctified Mrs. McClurkan and healed her at the same time. When the truth of the circumstances dawned on her, she said, "Daddy, what shall I do? You have always preached that I could be sanctified at the time of death and now the Lord has sanctified me and healed me at the same time. What shall I do?" His reply was forthright: "You keep right on testifying to the experience of entire sanctification, and I'll change my theology." He did just this. And his tabernacle became the holiness center from which the Church of the Nazarene and Trevecca Nazarene College came.

The New Testament makes a clear distinction between "having" the Holy Spirit and "being filled" with the Holy Spirit. As the disciples were gathered in the Upper Room on the Sunday night of the first Easter, Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). But it was to these same men he "commanded . . . that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5). Six times in the Acts of the Apostles was the Holy Spirit poured out on believers as a crisis in religious experience. Let the Scriptures speak for themselves on "when" a person is sanctified:

Acts, chapter 2: On the Day of Pentecost the Holy Ghost was poured out on the followers of Jesus who had obeyed His command to wait for the "promise of the Father."

Acts, chapter 4: Several thousand persons had become believers during the period after Pentecost. Peter and John, who had just come from a frightening experience with the Sanhedrin, gave a report to the "company" of believers, who then joined in a mighty, united prayer. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (v. 31).

Acts, chapter 8: When Jerusalem heard that Samaria had experienced a great revival, they sent their two best preachers, Peter and John, "that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: . . .). Then laid they their hands on them, and they received the Holy Ghost" (vv. 15-17).

Acts, chapter 9: Saul, who was converted on the road to Damascus, was visited by the local pastor, who reported the Lord had sent him that Saul "mightest receive . . . sight, and be filled with the Holy Ghost" (v. 17).

Acts, chapter 10: This early chapter in Church history, which often is called the Gentile Pentecost, contains the story of the Holy Spirit coming on these early believers. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (v. 44).

Acts, chapter 19: The final outpouring of the Holy Spirit in Acts was on the Christians at Ephesus. They reported to Paul that they had "not so much as heard whether there be any Holy Ghost" (v. 2). After they were baptized "in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them" (vv. 5-6).

It does appear that the experience of entire sanctification (or the baptism of the Holy Ghost) does come as a second definite work of grace wrought in the heart of the believer subsequent to regeneration.



*A call for
Nazarenes
to meet a
new
challenge*

...IN
THE
SPIRIT
OF OUR
PIONEERS

Phineas F. Bresee, founder of the Church of the Nazarene.



Dr. Samuel Young, who served as a spokesman for the Board of General Superintendents in the absence of Chairman Hugh C. Benner, stands in front of the International Headquarters property he and others helped to keep intact during the recent crisis.

The Story of the Property Crisis...

The morning edition of the *Kansas City Star* of March 24, under bold, page 1 headlines, broke the news to the public of a hitherto closely guarded secret—that the trustees of the Metropolitan Junior College had selected a choice seventy-three-acre site in south Kansas City for its new campus and that steps were under way to acquire the property either by negotiation or by condemnation.

The largest segment of the proposed site was the 58-acre estate of the late J. J. Lynn, multimillionaire financier whose widow lives on the property. The remaining 15 acres was to be taken by condemnation of adjacent land—including 7 acres of the *International Center property of the Church of the Nazarene*—one-third of its total acreage. There was the further hint that an additional strip of land through the center of the property might be taken for an access road through to Meyer Boulevard and The Paseo. Further, since the original master plan of the college had called for a campus of over 100 acres, still more land might be carved away from us in the future.

To complicate the issue, on the opposite side of the Lynn estate from the Nazarene property stood the new \$21-million Research Hospital complex, which was in desperate need of additional property to allow for extensive expansion already planned, especially occasioned by Medicare. Without the possibility of acquiring some of the Lynn estate this would be completely blocked. Therefore the Research Hospital board and the Church of the Nazarene both had crucial interest in the developments, yet neither one had been consulted by the Junior College Board.

Suspicions of what was afoot had been aroused as early as mid-February when appraisers appeared at homes in the area bearing letters of introduction signed

by the president of the college. Both the church and the hospital became apprehensive, and through their attorneys sought for a meeting with the college board to find out what their plans were. Their requests were ignored. Obviously the Junior College officials were wanting to get the project "sewed up" before releasing the news.

After several futile attempts to get a hearing, the hospital and church representatives decided to release to the press, radio, and television the limited information they had and thus, hopefully, to arouse public interest in their predicament. Skillful spokesman for the church was Dr. Samuel Young, acting chairman of the Board of General Superintendents. Roland V. Petering, chairman of the hospital board and a well-known banker, in one of several TV and radio interviews during the tense days which followed, labeled the actions of the college board "discourteous, if not downright deplorable."

Despite the public protest against "The Great Land Grab," as it was dubbed by one of the TV commentators, the Junior College board nevertheless voted to proceed with its plans to acquire the property. Five days later, the text of a letter they had sent to Mrs. J. J. Lynn on January 10 offering to buy the property was made public. The letter contained the threat that, if the sale could not be negotiated, the board could "exercise its power of eminent domain" and take over the land by condemnation. Over two months had passed and Mrs. Lynn had not replied.

Some years previously, the Church of the Nazarene had made it known to Mrs. Lynn that the church was interested in purchasing substantial acreage from the estate for future expansion if and when the property became available, but she seemingly did not wish to

sell during her lifetime. Now, faced with possible condemnation proceedings, she invited representatives of church and hospital to her home on Tuesday morning, March 29, and indicated her clear desire to sell the entire estate to the church and the hospital.

Time now was of the essence to thwart any counter-moves on the part of the college board. A telephone poll of the entire General Board was taken March 30 and the joint purchase was approved. Before the day was over, the deed had been transferred and checks and notes totalling nearly one and a half million dollars were in Mrs. Lynn's hands. The agreement stipulated that she would have lifetime tenure of her commodious home and that none of the property would be developed without her permission as long as she lived there.

The course of events during that fateful week was so rapid as to be almost breathtaking. Yet looking back, it is easy to see many indications of divine leadership in the whole matter. The critical timing of all the complex negotiations seems to have been directed by the Lord himself.

Although the Junior College Board still held the right of eminent domain and could take the land out from under us, they wisely abandoned any further moves in this direction and subsequently selected a site four miles to the northeast.

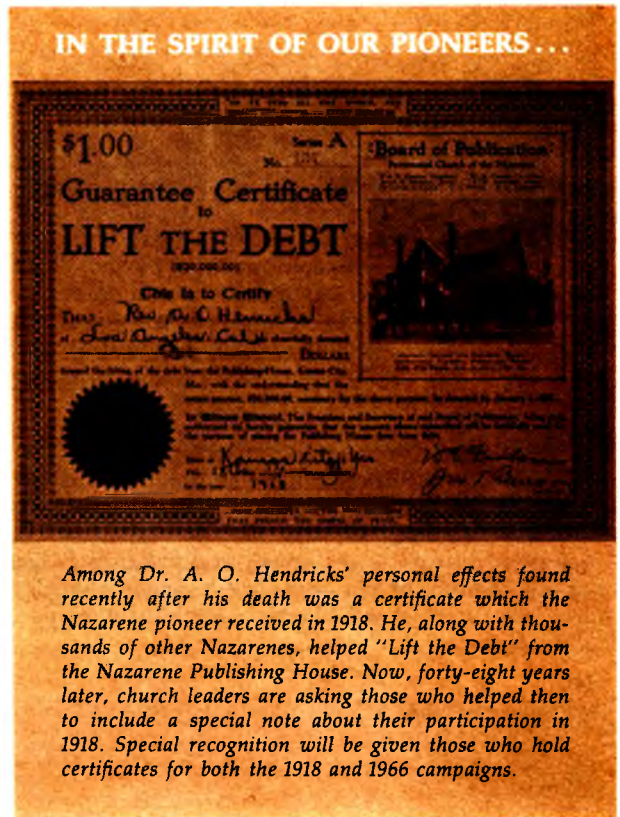
The final division of the estate property will probably be settled before this bulletin reaches you, but it is agreed that the hospital will use about two-thirds of the acreage. This would leave the church with a purchase obligation of approximately \$500,000.

There were four key factors which made this emergency action imperative:

1. We stood to lose one-third of our present International Center property.
2. We would have been in constant jeopardy of further condemnation of at least another portion of our land.
3. The beauty of our Center, which is an attractive area landmark drawing many thousands of visitors from across the nation and around the world, would have been greatly marred.
4. Future expansion both on the present acreage and



Land involved in the property crisis is shown in this aerial view. Threatened with purchase by condemnation was the area inside the heavy white line ("C") which included the fifty-eight-acre Lynn estate, seven acres of Nazarene Headquarters property, and eight additional acres. Nazarene holdings are marked "A", and the Research Hospital property "B". The dotted line (Area "D") defines Nazarene property which would have been condemned, with the further potential threat of a driveway between Headquarters and Seminary buildings (double dotted lines).



Among Dr. A. O. Hendricks' personal effects found recently after his death was a certificate which the Nazarene pioneer received in 1918. He, along with thousands of other Nazarenes, helped "Lift the Debt" from the Nazarene Publishing House. Now, forty-eight years later, church leaders are asking those who helped then to include a special note about their participation in 1918. Special recognition will be given those who hold certificates for both the 1918 and 1966 campaigns.

on adjacent land would have been blocked and eventual relocation would have been inevitable. Such a move, however, would have incurred a loss on our previous investment of nearly \$2 million.

But this acquisition of land has now placed a severe strain upon the financial resources of the general church. A local bank with faith in the integrity of the Nazarenes, as well as in the value of the property involved, has advanced the money, but this must be paid back as soon as possible to save interest costs. In this situation there is but one point of appeal and that is to our loyal church family.

Only once before in the history of the general church has such an emergency call been made. That was in

1918, when the Publishing House was about to go under. The church was much smaller then and money was very scarce, but thousands of concerned Nazarenes joined together to lift the \$20,000 indebtedness.

Now, forty-eight years later, we face this unique "Emergency Campaign." The Board of General Superintendents and the General Board appeal to us that once again we rally to the cause. Contributions need not be extra large *if there are enough of them*. Attractive certificates are being prepared and will be sent to all contributors as a memento of this participation.

A "Book of Remembrance" is also being developed which will bear the name of every donor to this campaign. The book will be permanently displayed in the lobby of the International Headquarters building.

Each member of the family can have a share in lifting this critical load. The youngest child's gift of a dollar, sent along with his parents' more substantial donation (as God has prospered them), will tie all of them more firmly to the church.

Let us all contribute generously and joyously as the Lord leads and in the true spirit of our pioneers who by united effort first set the Church of the Nazarene upon its course.



Nazarene Theological Seminary is in the process of building a \$395,000 library, which would have been only thirty feet from the edge of the land the Junior College planned to condemn.

IN THE SPIRIT OF OUR PIONEERS . . . complete and mail this coupon TODAY!

YES! *Because I care I want to have a part in this emergency campaign.*



To the
BOARD OF GENERAL SUPERINTENDENTS
International Headquarters, Church of the Nazarene
6401 The Paseo, Kansas City, Missouri 64131

I enclose \$ _____ in payment
for _____ certificates (minimum, \$1.00 each)
to be recorded in the following name(s).

PLEASE PRINT CLEARLY! Use additional sheet for more names if necessary. Make checks payable to JOHN STOCKTON, treasurer.

Name: _____ Value: _____

1. _____ \$ _____
2. _____ \$ _____
3. _____ \$ _____
4. _____ \$ _____
5. _____ \$ _____

Please mail these Emergency Campaign certificates to:

Name _____

Street _____

City _____

State _____ Zip _____

IMPORTANT! If you hold a certificate showing that you participated in the 1918 "Lift the Debt" Campaign, please check here.

Editorially Speaking

By W. T. PURKISER

Chosen People or Frozen People

Someone has commented that so often the chosen people of God seem to become His "frozen people." The fires of devotion burn low, and instead of the glow and warmth of the burning heart we find only the ashes of a dying flame.

This is not a new thing. Jesus said, "And because iniquity shall abound, the love of many shall wax cold"—using a word that means "cooling off gradually." One may sit in a room that is growing cool and hardly be aware of it until a chill strikes him.

That such a condition prevails throughout much of the church world scarcely needs proof. The comparison has frequently been made, as it was by Henlee Barnette in his book *An Introduction to Communism*: "It is tragic to see communists who are so whole-hearted for a half-truth and Christians who are so half-hearted for the whole truth."

How can "halfhearted saints" follow a whole-hearted Christ? In the words of the late Samuel Shoemaker, "Shallow, soft religion, with comfort and prosperity as its objectives, is not only inadequate in such a world; it is treasonable. For the great warfare is between God and all that rebels against Him. To deny the war is as traitorous as to fight on the wrong side."

Dr. Shoemaker goes on, "Life is worse and more tragic than many of us like to admit. The joy which God gives us in the Christian adventure is the joy of knowing of Him, of being with Him on the side that must eventually win, the joy of battle itself; it is not the joy of easy complacency and thinking everything is all right. The cross is God's sign that everything is not all right, and is only right at all because He has provided a way of reconciliation with Himself which is the first step in personal and world redemption."

FROZEN PEOPLE may have religious respectability. Their faith may be comfortable but it is not challenging. Church is to them an insurance for heaven, not a preoccupying program for life.

The secret tragedy in the lives of many church people is that if God should die they would never find it out until some crisis or disaster struck them.

Jesus never asked a man for anything less than his total life. He never gave any indication that a 10 percent, or 20 percent, or even 90 percent con-

secration would be enough. Only 100 percent will do.

Actually, what holds the Church back is not the strength of its opposition. It is our own weakness, our own complacency, our own lukewarm halfheartedness.

Good people who have stopped growing spiritually, whose religion is mechanical and empty of reality, whose convictions of challenge and duty have become eroded, whose lives are unconvincing, are the chilling and dampening influence that quenches the Spirit.

Louder than anything we can say is the witness of our lives. The limp and lukewarm leaders of Laodicea showed their spiritual condition by their works: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot" (Revelation 3:15).

In these testing times, let us hear and heed the advice of General William Booth: "Watch the fire on the altar of your heart; the tendency of fire is to go out." The flame of devotion must be fed constantly lest God's chosen people become His "frozen people."

Stewardship of the Rest of Life

One of the amazing facts of our day is the rapidly growing number of people at both ends of the life-span. The much-discussed "population explosion" is resulting in tremendous numbers of children and young people. But at the same time, lengthening life expectancy means increasing numbers of older people.

For example, in a recent year the U.S. Department of Health, Education, and Welfare reported that while the general population had increased by 30 percent since 1930 the number of persons over the age of sixty-five had increased by 100 percent, or more than three times as fast.

Along with increasing numbers of older people has come a philosophy of retirement which has in it some elements of danger for Christian stewardship. It is seen in the glowing advertisement of "retirement cities," retirement homes, or retirement colonies each replete with "recreation centers," and a multiplicity of "harmless"—or otherwise—ways of "killing" time.

The question of whether or not the segregation of older people into homes or colonies is desirable may be left for the sociologists to argue. It is of some concern to the church that the closing years

PLEA

By JEAN LEATHERS PHILLIPS

*Make me, Lord Christ,
Thy bread, first blest, then broken;
Thy wine, full trodden,
Then for Thee outpoured;
For burning hunger
Plagues the world to madness,
A spirit-hunger,
Thrust deep as with a sword.*

*Make me a light
To shine in growing darkness;
A towel for the
Worn and wearied feet;
A stepping-stone
That someone climb to see Thee;
A refuge where
Both need and store shall meet.*

of life should be thought of so largely in terms of "amusement" or "recreation."

That people who have worked hard all their lives are entitled to some slackening of the pace in later years is not the point. There is a difference between slackening one's pace and stopping entirely.

Whatever may be the value of the retirement age limits that prevail throughout business and industry, the fact remains that there is no deadline for a live man. Life need not, and should not, come to a productive standstill at age sixty-five, or any other age as long as strength endures.

History, for one thing, should teach us this. Cato undertook the study of Greek when he was eighty.

Michelangelo was seventy-six when he began supervising the construction of St. Peter's Cathedral.

Verdi was almost seventy when he wrote "Othello," and eighty-five when he composed his "Ave Maria," the "Stabat Mater," and the "Te Deum."

Oliver Wendell Homes was still productively writing at the age of seventy-nine.

Alfred Lord Tennyson did some of his best work at eighty-three.

And for the distaff side, "Grandma" Moses was seventy-eight when she started painting.

THE POINT I REALLY WANT TO MAKE is that Christian stewardship of life applies not only

to the formative years of youth and the productive years of maturity, but to the later years of life as well.

The Christian should look forward to something more than ten, fifteen, or twenty years of innocuous idleness when his part in the formal work of the world is done. The church should carefully seek ways of employing the tremendous accumulation of abilities, aptitudes, and insights of its "retired" members.

I cannot resist some lengthy quotations from a Mennonite layman, written when he was past ninety years of age:

"In the first place, old age means that I must be ready at any time to entertain a guest that will surely call. When he goes, I must go with him, never to return.

"Secondly, living a life of faith and hope during this time of old age, and making the most of the present in God's service, is far superior to regretting what is past and what we would be glad to recall if it were in our power to do so.

"In the third place, I have learned that it is best not to be too critical of the faults and foibles of our younger people. Let us remember that we too were young once. Rather, let us be an example to them in our Christian faith and fortitude, and endeavor to serve as a guide to them in their spiritual life. . . .

*"Old age also means to me to be
A little more tired at close of a day,
A little less anxious to have my way;
A little less ready to scold or blame,
A little more care for a brother's name.
And so we are nearing our journey's end,
Where time and eternity meet and blend. . . .*

"And a final thought, from one who has come far along in years:

*A little more laughter, a few more tears,
And we shall have told our increasing years.
The books are closed and the prayers are said,
And we are a part of the countless dead.
Twice happy then, if some soul can say,
'I live because he has passed my way.'*"

Age doesn't mean so much when one has the spirit reflected in these lines from John H. Mellinger. Given a measure of health and a sound mind, life should make its contribution to the kingdom of God right down to the very end.

The balance of life belongs to God as well as at the beginning. This is the meaning captured in Robert Browning's often-quoted lines:

*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!"*

Cold-Water Flats Become a Contemporary Church

"A rose by any other name . . ." is one thing, but converting one of a city's oldest cold-water flats into a contemporary church and social hall is quite another! As available urban land starts being measured by the inch, more and more religious groups with limited budgets are finding it difficult to locate houses of worship near their congregations.

One such church has just completed reviewing the results of a pilot project that indicates alteration of existing structures may present the best solution.

When Rev. Harold L. Hampton, coordinator, Spanish District East, first walked into the Stamford, Connecticut, offices of architects Sternbach & Rheame, he brought with him the deed to a three-story apartment building the congregation had just purchased for \$39,500.

"We were told," said Paul Sternbach, a principal in the architectural firm, "that our job would be to convert the apartment into a church. The

work should be done by a general contractor and members of the congregation.

"Building department records gave no indication of when the building was built. We did learn that it was the city's only multi-family, cold-water flat built of reinforced concrete and stuccoed. Structurally, the building was like a fort!"

The architects went about redesigning both interior and exterior. The first floor was converted to a chapel accommodating 154 people. Three classrooms, a social hall, kitchen, and administrative office were created in the basement.

To provide the church with an income-producing property that would pay for itself, two four- and five-room apartments were designed for each of the additional floors. One apartment is used by the minister, but the other three provide the church with a \$300-per-month income.

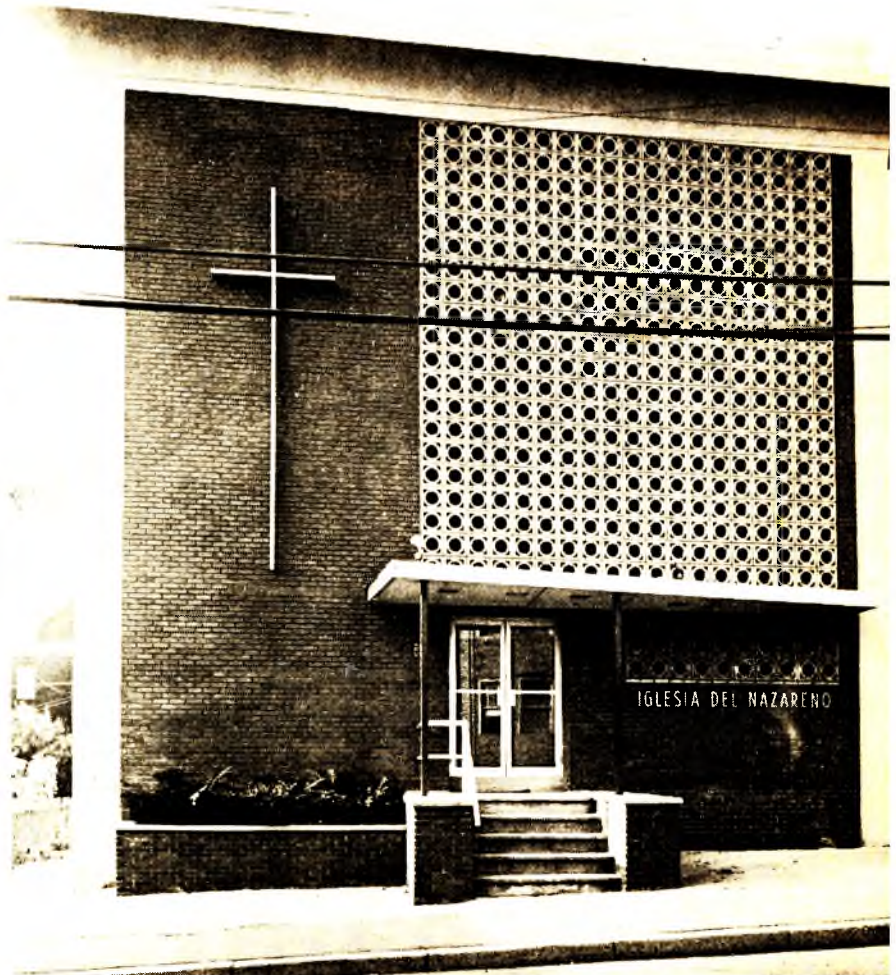
"To create the chapel and modern apartments above," explained Mr.

Sternbach, "major structural changes had to be made. A center-line bearing partition was removed to gain the open space for the chapel on the first floor. Two steel beams were then inserted to carry the load. The building's old-fashioned, winding center stairs that once served the six flats was removed and a new fireproof stairwell constructed. A new central heating system was also installed and additional electric service brought to the building."

On the outside, the building's major facade was completely renovated. The stuccoed exterior was covered with a brick veneer, attractively offset by a large grille of decorative concrete blocks. Existing windows behind the grille were left intact. The grille is held in place by anchors, but is set forward of the old facade to allow the passage of light and air into the apartments and facilitate window cleaning. No new windows were added because breaking through the structure's solid concrete walls would



Before: (above) a nondescript building containing a number of cold-water flats. After: (right) a striking church edifice that invites folks to enter and worship.



have put a considerable strain on the church's budget.

The structure's original concrete corners and sweeping roof line were retained and offer a remarkably contemporary framing for the new facade. Sternbach & Rheame kept the building's main entrance and steps, but added new doors, aluminum rails, and planter.

When the plans were completed, the Biltmore Construction Company was retained to do the major structural work required on the interior and the renovation of the facade. However, all other interior work was done at night by members of the congregation.

Parishioners could be seen regularly nailing furring strips, building partitions, painting, etc., under the supervision of a few skilled tradesmen who were church members. The segmented manner of doing the work made it difficult to determine exact costs, but reasonably accurate estimates place the cost of the entire conversion, the general contractor's fee, and the cost of materials used by the congregation's workers, at \$17,000.

"We modestly estimate," commented Mr. Sternbach, "the congregation has saved more than 25 percent of what would have been their total construction cost. Even more impressive," continued the architect, "is that for their total investment of \$56,500 the church has a new chapel and social hall designed specifically for their use plus three rentable apartments that will literally have the building pay for itself in ten years!"

Reprinted from *Protestant Church Buildings and Equipment*

Kindschi Elected To N.H.A. Presidency

Many busy people traveled great distances to attend the Ninety-eighth Annual Convention of the National Holiness Association held in Dallas, Texas, April 13-15.

This year's convention audience was comprised of many denominational presidents, bishops, general and district superintendents, also presidents and academic deans of many colleges and seminaries.

One of the affiliates of the N.H.A., the Salvation Army, had their full quota of 50 official delegates present, plus 117 other representatives in attendance.

The convention elected their executive officers as follows: president, Dr. Paul L. Kindschi, the Wesleyan Methodist Church of America; First vice-president, Bishop Myron F. Boyd, the Free Methodist Church of North America; second vice-president, Dr. Kenneth Geiger, the United Missionary church; third vice-president, Lieutenant Commissioner John Grace, the Salvation Army; recording secretary, Bishop C. B. Byers, Brethren in Christ church; and treasurer, Dr. Melvin H. Snyder, the Pilgrim Holiness church.

The social concerns of the N.H.A. were expressed as the convention body adopted the resolutions of the Social Action Committee. These included:

1. Increasing the teaching and preaching of practical Christian ethics with a reemphasis on honesty in all aspects of life and intensifying our

Board Says Thanks

Reports from the General Treasurer's office indicate that the 1966 Easter Offering has reached \$1,576,758.

Our heartfelt thanks go to district superintendents, pastors, N.W.M.S. officers, all Nazarenes and friends of the church who have promoted the offering and have given so generously to make this possible.

This offering indicates two things. First, our people have confidence in the worldwide ministry of the church; second, our people have a practical commitment to God and the church.

It is our hope that late receipts may yet reach and surpass the goal of \$1,750,000.

GEORGE COULTER
for Board of
General Superintendents

emphasis on thrift and responsibility.

2. Developing an increased program of church-centered counseling regarding social and moral issues of our day.

3. Undertaking an increased number of church-centered or church-sponsored activities for the community.

4. Creating a greater interest on the part of our laymen in practical community needs.

5. A new challenge to Christian youth of the holiness churches to seek such professions as nursing, social work, teaching school, directing recreation, and psychologists.

In all of these areas the wholesome voice of the churches associated with the N.H.A. shall increasingly be heard with compassion, clarity, and confidence and shall present the WHOLE gospel for the WHOLE man.

The convention body selected Cleveland, Ohio, as the site for the 1967 convention. It will be held March 29-31 at the Sheraton-Cleveland Hotel.



INDIANA CHURCH DEDICATED—Thousands of hours of donated labor made possible a building valued at \$112,000 to be constructed for \$65,000 in East Gary, Indiana. The new church contains more than 10,000 square feet of floor space, and seats 280 persons. A Nazarene contractor and an electrical engineer, also a Nazarene, contributed much to the construction. A set of Schulmerich carillons were also donated. Rev. Wesley D. Tracy is pastor.

"Showers of Blessing" Program Schedule

June 12—"Making Light of the Light of the World," by C. William Fisher

June 19—"Under the Fig Tree," by C. William Fisher

June 26—"Life's Options," by C. William Fisher

NEW "SHOWERS OF BLESSING" OUTLETS:
KHMO Hannibal, Missouri 1:00 p.m. Sunday
1070 kc.

ADDITIONAL SPANISH STATIONS:

KLOK San Jose, California 7:30 p.m. 2nd & 3rd Sat.
1170 kc.
YSV Santa Ana, El Salvador 1:15 p.m. Tues. thru Fri.
1280 kc. 1:15 p.m. Tues. thru Fri.
9545 kc.

Triple Returns for Every Dollar

When You Save Through the

General Church Loan Fund

"The Savings Bank of the Church"

1

NEW CHURCH BUILDINGS

made possible through Church Extension loans to churches unable to secure financing locally (\$6.5 million has been loaned to 610 churches in 19 years)

2

NEW CONVERTS,

many of them in home mission churches, built by Church Extension loans

3

INTEREST DIVIDENDS PAID

semiannually to depositors

4% paid on 1-to-5-year deposits

4¼% paid on 5-year deposits

4¾% paid on 5-year deposits of \$10,000 or more

Here is an opportunity to help build churches and at the same time set up a plan for your savings needs, such as for retirement or children's education. For example, a deposit of \$100 every six months will grow to \$1,125 in just five years.

MAIL TO

The Division of Church Extension of the Department of Home Missions

6401 The Paseo
Kansas City, Missouri 64131

*All correspondence
confidential*

Yes, I want my savings to help build churches. I enclose check (please make payable to John Stockton, General Treasurer) for \$_____, for a term of _____ years. Please make my note payable to:

Name _____
(Print full name)

Or _____
(Alternate payee, if desired)

Street or R.F.D. _____

City _____ State _____ Zip _____

Church _____ District _____

Signed _____

I wish information about special deposit and gift plans.

Gospel Makes Friends On Guatemala Radio

The Gospel makes friends, and friends make a big difference.

In June, 1963, "La Hora Nazarena" was placed on a radio station in Coban, Guatemala; immediately it began making friends for the Church of the Nazarene. This was proved forcibly when the Nazarene Evangelistic Ambassadors were in Central America.

The radio program had helped make friends at the radio station and time was secured to broadcast the Ambassadors' service at a reduced rate. At the close of the first service when the altar service began, those in charge of the service at the church cut off the broadcast. Immediately the station manager sent a messenger, complaining that the most interesting part of the service was not heard, and asking that on future broadcasts all of the service be put on the air. Each night thereafter, following the invitation to the congregation, the minister would give a five-minute personal invitation to all those listening on the air to accept Christ. Such an impact was made upon the station manager that following the broadcast he refused to use the regular music and continued until midnight carrying religious music.

Instead of ministering to a single congregation of many scores of people, the Ambassadors were enabled to speak and sing to the entire province, where thousands listened and felt the impact of the spiritual service. What made the difference between the

scores and the thousands?—friends, and the radio. "La Hora Nazarena" makes friends, and friends make a difference—and make good Nazarenes too!

—S. N. WHITCANACK

First Service Brings Scores of Converts

At the first service in the new building at Schaaphok, the altar was lined with seekers, all men. The European farmer-owner of the land led the way. It was a wonderful sight before a crowd of about one hundred fifty Africans, many of them his employees.

During the service a newly converted couple were married by Christian rites and then their three children were dedicated to the Lord. The evangelist has taught the husband to read and he comes to church proudly carrying his Bible.

Our group at Singelwood-Sandfontein is making progress too, under the leadership of two women. Eleven women and a number of children put on the Christmas program there, reciting scripture and singing.

Some of our day schools have reopened and we have 200 in the 3 schools near my station. We are praying that God will bless the daily ministry of the Word among them.

Continue to pray about the quarry site. We need a church and a school there. Nine miles a day is a long journey for the ten children we have who come from that place to our present school.

—DORIS BROWN
Republic of South Africa

N.N.C. Costs Go Up; Student Aid Mapped

Northwest Nazarene College president, Dr. John E. Riley, announced a "less than 10 percent increase" in student charges, and then asked the board to approve the appointment of a director of student aid to help provide for the increased costs.

The board of regents approved both recommendations, as well as a 5 percent operating budget increase for the coming year in its semi-annual meeting, March 8-9.

Total student charges for this coming year for tuition, fees, board, and room will be approximately \$1,650, Riley said.

Miss Kathy Bunn was appointed to the student aids position. She was added to the staff of Dr. J. H. Mayfield to handle the sharply increased quantity and kinds of student financial aids, estimated to total about \$400,000 for the coming year.

Business Manager Howard Miller reported to the board, "There is no reason any competent, hardworking student could not make it through N.N.C."

Rev. Raymond Kratzer, Northwest District superintendent, is board chairman.

Nine new faculty and administration appointments were made:

Daniel Etulain, now completing his Ed.D. at Oregon, was appointed dean of men; Richard Etulain, now completing his Ph.D., to teach English and history; Martha Hopkins, physical education; Paul R. Taylor, physical education; Lin-Yi C. Wu, French.

Mac Webb, dean of students; Robert Woodward, head of the History Department; Eula Tombaugh, head of the Home Economics Department; Lilburn Wesche, head of the Physical Education Department.

Three new majors—medical technology, psychology, and physical education—were added to the curriculum, while a major in secondary education is being discontinued.

Announcements

EVANGELISTS' OPEN DATES

Al Fisher, Box 322, Star Route, Marysville, Washington 98270: Open time for November.

RECOMMENDATIONS

Rev. Robert Ellis entered the evangelistic field, June 1. He pastored New Castle (Indiana) First Church for the past six years, and has maintained a radio broadcast over a local station. Address him, 236 No. Parkway Drive, Anderson, Indiana.—Remiss Rehfeldt, Superintendent of Indianapolis District.

Rev. Carl Cruse, who has pastored for several years on our district, is now entering full-time evangelism. He will serve any church well in this capacity. Address him, 2012 Grant, Charleston, Illinois.—L. S. Oliver, Superintendent of Illinois District.

BORN

—to Rev. and Mrs. John Bullock of Nyssa, Oregon, a son, Scott Wesley, on May 3.



DEEPER LIFE CRUSADE—Rev. Eugene Stowe, Central California District superintendent, and recently elected Nazarene Theological Seminary president, spoke to 947 persons in the final service of the Spokane (Washington) Deeper Life Crusade. Approximately 80 persons found spiritual victory in the six-day crusade, conducted by churches in the Greater Spokane area.

—to Rev. and Mrs. Jerry D. Ulrich of Holt, Michigan, a son, Loren Ray, on April 22.

—to Tom and Liz (Ray) Bach of Tucson, Arizona, a son, Bradley Ray, on April 19.

—to Jim and Alice (Johnson) Clegg of Whittier, California, a son, David Paul, on April 18.

—to LaRolf and Marilyn (Hensley) McGoin of Weaverville, California, a son, Randall Scott, on March 30.

—to Philip and Joann (Stacombe) Gentry of Franklin, Indiana, a daughter, Rhonda Gaile, on March 21.

—to Mr. and Mrs. Donald Parker of Kankakee, Illinois, a son, Brian Donald, on March 18.

—to Mr. and Mrs. Tim Gladding of Bourbonnais, Illinois, a son, Timothy Franklin, on March 17.

—to Mr. and Mrs. Ben Priebe of Bourbonnais, Illinois, a son, Benjamin, on March 7.

—to Mr. and Mrs. David Coomer of Bourbonnais, Illinois, a daughter, Kimberly, on March 6.

ADOPTED

—by A/lc Wm. C. and Geraldine M. Miller of New York City (APO address), a daughter, on February 8; named Mary Alice.

—by H. David and Beverly (Schroeder) Scrogins of Santa Cruz, California, a boy, Kevin David, on April 21; he was born February 17.

SPECIAL PRAYER IS REQUESTED

—by a lady in Texas for a serious situation in a local church because of a false teacher who has crept in and is doing much harm.

Nazarene Camps

June 15 to 26, South Jersey Camp Meeting, one mile west of Deerfield, New Jersey, on Route 540. Workers: Dr. Wm. Greathouse, Rev. A. C. McKenzie, Professor Curtis Brown. Rev. James E. Hunton, district superintendent.

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

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

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

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

July 4 to 10, Louisiana District Camp, at the District Center, Route 71, Pineville, Louisiana. Workers: Dr. L. T. Corlett, Rev. Paul Stewart, Mr. Wannie Tippitt. Rev. T. T. McCord, district superintendent.

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

July 11 to 17, Maine District, Richmond Camp, Route 24, Richmond, Maine. Workers: Rev. Morris E. Wilson, Professor and Mrs. Jack Bierce. Rev. Joshua C. Wagner, district superintendent.

July 22 to 31, Central District Camp, Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Mel-Thomas Rothwell, Dr. Charles Hastings Smith, Jim and Sharon Monck, James and Rosemary Green, Golden Tones Trio. Dr. Harvey S. Galloway, district superintendent.

August 7 to 14, Idaho-Oregon District Camp, Inter-Mountain Camp, Nampa, Idaho. Workers: Dr. L. Guy Nees, Rev. Crawford Vanderpool, Keller-York Singers. Rev. I. F. Younger, district superintendent.



MICHIGAN CHURCH DEDICATED—The Bethel Church at Grosse Pointe, Michigan, has recently dedicated a contemporary structure, complete with a multipurpose building, which cost \$100,000. The Sunday school there is averaging 285 according to Pastor Howard L. Riekey.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

| | | |
|-------------------|-------|------------------|
| Maine | ..... | July 15 and 16 |
| New England | ..... | June 22 and 23 |
| West Virginia | ..... | July 7 to 9 |
| Northwestern Ohio | ..... | July 13 and 14 |
| Colorado | ..... | July 20 to 22 |
| Missouri | ..... | August 4 and 5 |
| Tennessee | ..... | August 10 and 11 |
| Kansas City | ..... | August 17 and 18 |

G. B. WILLIAMSON:

District Assembly Schedule

| | | |
|---------------------|-------|---------------------|
| Northeast Oklahoma | ..... | June 15 and 16 |
| South Dakota | ..... | June 22 and 23 |
| North Dakota | ..... | June 30 and July 1 |
| Northern California | ..... | July 14 and 15 |
| Oregon Pacific | ..... | July 20 to 22 |
| Akron | ..... | August 4 and 5 |
| Virginia | ..... | August 11 and 12 |
| South Carolina | ..... | August 18 and 19 |
| North Carolina | ..... | September 14 and 15 |
| New York | ..... | September 23 and 24 |

SAMUEL YOUNG:

District Assembly Schedule

| | | |
|--------------------|-------|---------------------------|
| Michigan | ..... | July 13 to 15 |
| Northwest Oklahoma | ..... | July 20 and 21 |
| East Tennessee | ..... | July 28 and 29 |
| Kentucky | ..... | August 11 and 12 |
| Minnesota | ..... | August 18 and 19 |
| North Arkansas | ..... | August 31 and September 1 |
| South Arkansas | ..... | September 7 and 8 |
| Joplin | ..... | September 14 and 15 |

HUGH C. BENNER:

District Assembly Schedule

| | | |
|----------------------|-------|----------------|
| Nebraska | ..... | June 23 and 24 |
| Northeastern Indiana | ..... | June 29 and 30 |
| Southwestern Ohio | ..... | July 13 and 14 |

| | | |
|--------------------|-------|---------------------------|
| Pittsburgh | ..... | July 21 and 22 |
| Wisconsin | ..... | August 4 and 5 |
| Iowa | ..... | August 10 to 12 |
| Indianapolis | ..... | August 17 and 18 |
| Louisiana | ..... | August 31 and September 1 |
| Southeast Oklahoma | ..... | September 7 and 8 |

V. H. LEWIS:

District Assembly Schedule

| | | |
|-----------------------|-------|---------------------------|
| Canada Atlantic | ..... | June 23 and 24 |
| Albany | ..... | June 30 and July 1 |
| Chicago Central | ..... | July 7 and 8 |
| Eastern Kentucky | ..... | July 20 and 21 |
| Southwest Indiana | ..... | July 28 and 29 |
| Northwest Indiana | ..... | August 11 and 12 |
| Northwestern Illinois | ..... | August 18 and 19 |
| Houston | ..... | August 31 and September 1 |
| Southwest Oklahoma | ..... | September 8 and 9 |

GEORGE COULTER:

District Assembly Schedule

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

District Assembly Information

MAINE, June 15 and 16, at the church, corner North and Leavitt Sts., Skowhegan, Maine. Pastor R. Fletcher Tink. General Superintendent Powers. (N.W.M.S. convention, June 13-14.)

NEVADA-UTAH, June 15 and 16, at First Church, 2018 E. 21st South, Salt Lake City, Utah. Pastor Wilfred Stukas. General Superintendent Coulter. (S.S. convention, June 13; N.W.M.S. convention, June 14; N.Y.P.S. convention, June 17.)

NORTHEAST OKLAHOMA, June 15 and 16, at Central Church, 570 N. Denver, Tulsa, Oklahoma. Pastor Ernest Armstrong. General Superintendent Williamson. (N.Y.P.S. convention, June 13; N.W.M.S. convention, June 14.)

NEW ENGLAND, June 22 and 23, at College Church, 37 E. Elm Avenue, Wollaston, Massachusetts. Pastor Milton Poole. General Superintendent Powers. (N.W.M.S. convention, June 20-21.)

SOUTH DAKOTA, June 22 and 23, at church, 714 S. Minnesota Ave., Mitchell, South Dakota. Pastor James H. Ranum. General Superintendent Williamson. (N.W.M.S. convention, June 21; S.S. convention, June 22.)

CANADA ATLANTIC, June 23 and 24, at First Church, 13 York Street, Moncton, N.B., Canada. Pastor D. R. Morrison. General Superintendent Lewis. (N.W.M.S. convention, June 21-22; S.S. convention, June 25.)

CANADA CENTRAL, June 23 and 24, at Clarksburg Camp, Clarksburg, Ontario, Canada. Host pastor, Rev. R. P. Cowherd, 270 Birch St., Collingwood, Ontario. General Superintendent Coulter. (N.W.M.S. convention, June 21-22.)

NEBRASKA, June 23 and 24, at First Methodist Church, Kearney, Nebraska. Host pastor, Rev. C. B. Johnson, Box 114, Kearney. General Superintendent Benner. (S.S. convention, June 21; N.Y.P.S. convention, June 22; N.W.M.S. convention, June 25.)



TEXAS CHURCH DEDICATED—Houston District Superintendent W. Raymond McClung preached the dedicatory message recently at the Bellaire, Texas, church, where Rev. Harold Lawrence is pastor.



Dr. L. T. Corlett

Corlett Cited During N.T.S. Commencement

President Lewis T. Corlett gave his final formal address as the head of Nazarene Theological Seminary; General Superintendent G. B. Williamson preached a pointed commencement sermon; and a former Cambridge student, John Lown, was honored for making straight A's—all of which occurred during graduation exercises, May 15-17.

From the thirty graduates, Texas-born Dennis Johnson was chosen to deliver the annual Mabes sermon. The sermon, which was preached to a full Sunday night congregation at Kansas City (Mo.) First Church, was entitled "Power for the Impossible."

Johnson will take a home mission pastorate at Los Banos, Calif.

Following the commencement exercises, Dean Mendell Taylor announced that former students of Dr. Corlett from Northwest Nazarene College, Bethany Nazarene College, and the seminary had contributed \$1,550 as a love offering. This amount was matched by the seminary board of trustees. The fund was applied on the price difference between the Corletts' car and a new one. The balance, an amount not announced, was to be given to the Corletts.

Dr. Corlett, who retires from the seminary presidency July 1, will as-



Dennis Johnson

sume a half-time teaching position this fall in the department of religion at Pasadena College.

During the annual seminary banquet, Rev. Milton Poole, pastor at Wollaston (Mass.) First Church, spoke.

One-third of the graduating class completed its work with some kind of academic honors. The class included:

Ronald M. Adams, Charles Elbert Baldwin, *cum laude*, Robert Dean Branson, *cum laude*, Marvin A. Bressler, Daniel Lee Brewer, *cum laude*, Richard Gene Diffenderfer, Terry Edwards, *magna cum laude*, Ellis G. Falk, Sergio Franco, *magna cum laude*, Thomas A. Freysz, Harold Russell Gunsalus, Orval G. Halley, Kenneth D. Hamrick, James E. Hug-gins, J. Dennis Johnson, *cum laude*, Clyde Warren Loew, John S. Lown, *summa cum laude*, Loyd F. McLaughlin, Jr., Ernest C. McNaught, John Gilbert Merritt, S. Rudolph Pedersen, William Dean Porter, William Humphrey Rambo, *cum laude*, William Hayes Roddy, William L. Scott, A. Keith Sears, Melville G. Shahan, *cum laude*, Hugh Lansden Smith, Richard Edwin Smith, Jr., *cum laude*, Robert D. Soulia, Sr.

Prayer Asked for Child

Prayer has been requested for twenty-one-month-old Claudia Jo Clayton, daughter of Rev. and Mrs. E. Bob Clayton, Fresno, Calif. A flash fire February 13 resulted in second- and third-degree burns over 60 percent of her body. Her father, in rescuing her, suffered second-degree burns to his hands. Skin-grafting operations on Claudia Jo have been successful; however, scar tissue has formed over much of her face and will require additional surgery.

Cheyenne Youth Killed

A Cheyenne, Wyo., Nazarene high school senior was killed, and three of his companions were injured in an automobile accident recently near Evanston, Wyo. The four students were returning from Senior Day at Northwest Nazarene College, Nampa, Ida. Dead is William C. Crock, Jr., sixteen, a member of Cheyenne Grace Church. He was under tentative appointment to the U.S. Naval Academy. The three surviving youths are recovering from injuries.

Easter Offering Ahead

Easter offering, 1966, after thirty-one days of business was running more than \$100,000 ahead of what was contributed at the same point last year. A total of \$1.57 million had been received as of May 23. This is \$104,000 more than at the same point last year. The goal is \$1.75 million.

Deitz Elected in Central California

Rev. W. H. Deitz, fifty-seven, pastor at Porterville, Calif., for nine years, was elected on the third ballot as superintendent of the Central California District, May 19, during the annual assembly held in the recently completed Porterville church.

Mr. Deitz succeeds Rev. Eugene Stowe, who becomes on July 1 the new president of Nazarene Theological Seminary.

A pastor and former district superintendent, Mr. Deitz was ordained in 1941. He pastored churches in South Dakota and Minnesota prior to being elected superintendent of the South Dakota District in 1946.

He served there six years before accepting a pastorate in Henryetta, Okla. In 1957, after four years in Oklahoma, he moved to Porterville.

He and Mrs. Deitz have one married daughter.

Mr. Deitz attended Wessington Springs (S.D.) College, a Free Methodist school.

Dr. V. H. Lewis was the presiding general superintendent at the Central California assembly.

Byron to Trevecca

Dr. Lloyd B. Byron, superintendent of the North Carolina District for fourteen years, has resigned effective September 15, with the close of the district assembly. He will fill a newly created position as Trevecca Nazarene College chaplain, according to an announcement in the North Carolina District paper.

Kansas City Pastor Dies

Rev. John T. Bogart, assistant pastor of the Kansas City (Mo.) Southwood Church, died May 7 of cancer. Funeral services were held May 9 in Kansas City with Rev. R. V. Edwards officiating. He is survived by his wife and two children.

Mrs. Nettie Hudson Dies

Mrs. Nettie Hudson, wife of Rev. Oscar Hudson, a pioneer evangelist, died May 8. Funeral services, May 12, were held in Pasadena First Church with Dr. R. T. Williams, Rev. Earl Lee, Dr. A. E. Sanner, and Dr. H. B. Wallin officiating. In addition to her husband, she is survived by three daughters, Mrs. Venus Floyd, Virginia Revenaugh, and Mrs. Mabel Megular, one sister, six grandchildren, and eight great-grandchildren.



W. H. Deitz

Key Words

in
Next Sunday's Lesson

By RALPH EARLE

The Answer Corner

Conducted by W. T. Purkiser, Editor

MANASSEH LEADS JUDAH INTO SIN

II Kings 21:1-4, 9-15; II Chronicles 33:12-13 (June 12)

● **Abominations**—As noted in the previous lesson, “abominations” (21: 2, 11) often refers to idolatry. It is always true of the Hebrew term *siqqus*.

But the word here is *to'eba*. It is used for idolatry (II Kings 16:3; 23: 13) as well as magic and divination (Deuteronomy 18:9-14). But it has a wider connotation, being employed for insincere worship of God (Isaiah 1:13), immorality, and lying. All these are an abomination to God. This particular Hebrew word occurs over 100 times in the Old Testament. It shows how much God hates sin.

● **Line**—God said that He would “stretch over Jerusalem the line of Samaria” (21-13). There are several Hebrew words translated “line” in the Old Testament. This one, *qav*, is used especially for a measuring line. That is the thought here. It seems to mean that Jerusalem is going to be measured for judgment, just as Samaria had already been. The fact that the Temple was in Jerusalem would not save it from the same fate as its idolatrous sister in the north.

● **Plummet**—The figure is the same as that of the “plumb line” (*anak*) in Amos 7:7-8. But here it is the plummet (*misqelet*) attached to the end of the line. This would be a piece of heavy metal or a stone, so as to make the string hang perfectly straight—the forerunner of the carpenter's level today.

The measuring line (above) was employed primarily for horizontal measurements. The plummet was used to make sure that vertical posts and walls stood straight.

These have their spiritual applications. The Christian must give careful attention to both the horizontal (social) and the vertical (spiritual) relationships of life. We must make sure not only that we are right with God but that we are also right with our fellowmen. God is taking our measure and posture in both directions. How do we measure up?

I have some friends who say that the Bible does not state that man was created with free will or choice, and also that Paul definitely believed in and taught predestination. Can you help me with some scriptures?

The Bible does not use the words “free will.” It does, however, repeatedly command men to choose (Deuteronomy 30:19; Joshua 24:15); to follow (I Kings 18:21); to return (Isaiah 55: 6-7); to come (Matthew 11:28-30; Revelation 22:17); to believe (John 1:11-12); to repent (Acts 17:30)—all of which certainly implies the ability with God's help to do or not to do.

Obviously, “free will” does not mean ability to do anything one might fancy. All freedom is within limits. But the Bible assumes, from Genesis to Revelation, that preventive grace opens to all who come to the age of accountability the ability to repent and believe the gospel if they will.

As to predestination, the only question is the meaning of the term. As used in the New Testament, predestination (*proorizo*) means “to limit or mark out beforehand; to design definitively beforehand.”

Your friends evidently think this means that God chooses whom He will save, and leaves the rest of mankind to sin and damnation. But this does not allow for such verses as John 3:16; Acts 2:21; Romans 5:18; 10:13; I Corinthians

1:21; I Timothy 2:1-6; Titus 2:11-12; II Peter 3:9—or any of those quoted above which command all who hear to obey.

Rather, the New Testament definition of predestination (and its related terms, elect, elected, and election) is the gracious provision of God for the salvation of all who repent and believe on the Lord Jesus Christ. God has fore-ordained to eternal life all who savingly believe the gospel.

William Newton Clarke expressed it well: “It is quite impossible to think that God draws lines among men by His determinative will, and independently marks off a certain part of mankind to whom alone the gift shall be available . . .

“We cannot be wrong if we affirm in Scriptural language that God ‘desires all men to be saved’ (I Timothy 2:4). The better we know the God and Father of Jesus Christ, and the richer and more spiritual is our idea of what it is to be saved, the more certain do we become that God must hold the gift of salvation as equally free to all men, without decisive distinctions of His own will.”

Why are Proverbs 21:9 and 25:24 the same?

There are a number of duplicate passages in the Old Testament, as for example II Kings 18:13—20:19 and Isaiah 36:1—38:7; II Chronicles 36:22-23 and Ezra 1:1-3; Psalms 14 and 53 (where only the name of “the Lord” is changed); and II Samuel 22:2 and Psalms 18. There is always a good reason for the repetition.

In the case of the two proverbs you mentioned, the reason is that these appear in two different sections of the Book of Proverbs that apparently originated independently. Proverbs 10:1—22:16 is entitled “The proverbs of Solomon” (10:1). Proverbs 25:1—29:27 bears the heading, “These are also proverbs of Solomon, which the men

of Hezekiah king of Judah copied out.” Hezekiah lived about two hundred fifty years after Solomon's time.

In view of the widespread nature of domestic problems back in those days as well as in ours, it is not hard to see why the men of Hezekiah should have included a proverb of Solomon which was already included in the earlier collection.

Since there are only about three hundred fifty proverbs in the Book of Proverbs, and Solomon was the author of three thousand altogether (I Kings 4:32), it is evident that the present book is just a sampling of the wisdom of Solomon.

What is the status of a local preacher in our denomination? Is he considered a layman or minister in the local, district, and general church?

Technically, a person having a local preacher's license is a layman, unless he is serving as a pastor. Only an ordained

person would be deemed to have unqualified ministerial status.



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