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January 3, 1968

# **herald**

## **OF HOLINESS**

*Church of the Nazarene*

## **A Tree Grows in Mexico...**

### **Latin Pastors Gather For Historic Conference**

*(See page 12.)*

**Coordinator H. T. Reza**

**"We have waited for this moment for a long time."**



**THE SIGN** hanging over the speaker's table says "welcome" to 154 Mexican pastors





*General Superintendent Lewis*

# *Service of Splendor*

Christianity is a service.

It is, first of all, a service of God to men. His Son the Servant. His sacrifice the cost. His divine power the channel. But above all a service and one so sorely needed by lost man. It is also a service by the one who finds Christ. He saves that men may serve. His statement, "Well done, thou good and faithful servant," standing as it does in the doorway to eternal life confronts us with this truth.

Christianity is a belief—but more—for belief alone would make it a theology or a mere dogma. It is a truth so related to soul and life that it is a service to the soul.

Christianity is emotion—but more—for mere emotion would make it only an excitement. It is a love so flawless, so strong that it reaches through redeemed men to serve others.

Christianity, as a service, has ennobled most of those who have served the most. The recompense of God's approbation in the heart of the serving Christian is a blessing, an emotion, a peace, an exhilaration which defies words to express. The glow, the quiet glory, the

sense of well-being after helping a soul pray through is never forgotten in the mind of the rejoicing servant.

Such experiences stimulate us to serve the Lord again and again in such a way. In the light of this truth, life, as we know it, takes on real meaning.

The very world we live in yields itself to our service. The seasons, the seed, the cultivating, the harvest, the bodies we inhabit gain their strength through service. As our bodily faculties serve us through the command of our will, they are in health and comeliness. As our minds serve the cause to which we give our thoughts, the intellect is keener and material benefits accrue.

As we serve those we love in our family, their response is a joy and life's real blessings of fellowship chase loneliness away. Service—yes, service a key word of life!

Then let us find service in its highest by giving Him our all that we might serve Him in holiness all the days of our life.





• By Paul Merritt Bassett  
Morgantown, W. Va.

Proper Principles and Social Action:

# STRANGE BEDFELLOWS

**D**r. Charles L. Childers, dean of instruction at Trevecca Nazarene College, has several times made a statement that gives me pause. "There are few principles for which we should be willing to die." This seems to have profound usefulness in our strugglings of conscience over civil rights, civil disobedience, Vietnam, our changing moral scene, and a host of other issues upon which we feel called to decide both as Christians and as citizens.

We are, of course, called upon by our Lord to do what we can to alleviate human injustice and misery; and mere good wishes (all too often called "moral support") to the downtrodden and suffering fall far short of His demands.

The Apostle James was incisive on the subject: "My brothers, what use is it for a man to say he has faith when he does nothing to show it? Can that faith save him? Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat', but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing" (James 2:14-17, NEB\*).

We are to do what we do in the name of Christ. Consequently, before I take to the picket line, before I sign a petition, before I participate in a demonstration, before I lend my support to any cause, I must ask whether my doing so points to Christ and His forgiveness and love. Or am I really helping people focus even more attention on material comforts, earthly, fleshly welfare, and the good opinions of sinful men.

If the organizations through which I am seek-

ing to help would be unfriendly to my expression of my true motivation, if they would cancel out my witness by the use of unlawful force, ethically questionable pressure, or playing upon purely secular motivations, count me out!

What are the primary goals of the organization with which I am identifying in calling for social action? And how are these goals to be reached? Asking these questions brings to light a new understanding of Jesus' strange comment, "He who is not against us is for us." Read the whole incident in Luke 9:49-50, or Mark 9:38-41: "'Master,' said John, 'we saw a man driving out devils in your name, but as he is not one of us we tried to stop him.' Jesus said to him, 'Do not stop him, for he who is not against you is on your side'" (NEB\*).

It seems to me that this is saying that in "seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting



## BEFORE THEE

Before thee stands an open gate.

Dismiss thy apprehensive fear.

Enter at once! Don't hesitate!

Before thee lies a bright new year.

Before thee goes a well-known Friend

To lead thee o'er the unknown way—

To guard thy path to journey's end,

A faithful Guide through ev'ry day.

—Jack M. Scharn

the sick and imprisoned, and ministering to the needy, as opportunity and ability are given" (*Manual*, General Rules), we will sometimes find ourselves with strange bedfellows. Every man I know, and every man he knows, is basically evil—unless he is made a new creature in Christ Jesus. And even transformed folk suffer all kinds of spiritual and intellectual ailments.

This means that no matter how loudly an issue calls for action, no matter how noble the goal, no matter how Christianly charitable the methods chosen to reach that goal, the whole business will be tainted by well-meaning errors, at best, and sin, at worst.

Consequently, I must exercise continuous care and prayer to keep my motives clean and my witness to the love of Christ and neighbor clear, always knowing that, what with my own weaknesses and the weaknesses of others, correction will be inevitable. In this way I will not become a fanatic for some secondary cause, no matter how worthy.

The world and its population have fallen so far that any attempt to right wrongs will be only partially successful at best. It is only witness to the loving presence of Christ through us that keeps us from despairing and refusing to do anything or being frustrated because we can't do everything. It is this witness in the midst of material concerns that points beyond—to the One who cared enough to die for the only really ultimate principle, love of God and love of neighbor.

\*From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. □

• By **Wilson R. Lanpher**  
Overland Park, Kans.

## Those Blessed Boundaries

**T**oday, nothing is supposed to be more repelling to a restless generation than the idea of any kind of limit or boundary. And yet the thoughtful person, young or old, will see that real life is impossible without boundaries.

Any kind of order involves boundaries. God's world is full of illustrations. All life has a beginning—and that's a boundary—natural or spiritual.

The sun and the planets have boundaries, and so we have day and night, and we have seasons. Without them we would freeze or fry. The pull of gravity has a boundary. Without it we could neither walk nor fly in missiles.

Music has boundaries and the violation of them only serves to underline their validity. Pitch, time, harmony, progression—all work within basic boundaries.

Education has boundaries. Junior high school graduates do not perform surgery or fly passengers in a jet plane. Even college graduates can't do heart surgery nor do novice pilots fly a "707."

Athletics have boundaries. Baseball is a game of inches, and so is football, and over them both is the boundary of time. Track, golf, or soccer and tennis would make no sense without rules.

Now let's look at some "Blessed Boundaries."

A Christian marriage has some blessed boundaries—one man, one woman, in trust and unselfishness, "till death do us part."

A Christian's love for Christ will help him set some boundaries for Christian behavior. Let's frankly face it—a Christian is different.

There are also boundaries as to what shall and can defeat and overcome a Christian. "Sin shall not have dominion over you" (Romans 6:14).

And the final word is not death—oblivion—the end. The dreams, the prayers, the visions, the longings, the hungers, and the beauty of a spirit kindled by God cannot be cancelled out by death.

God has set a boundary—the house, yes; the spirit, no. Let's rejoice in God's "blessed boundaries."

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With His guidance, God expects us to solve solvable problems. But sometimes we face the unchangeable.

Many times people have said to me, "Why don't you commit that to the Lord?" But (for some of us) that is much easier said than done—especially if the issue involves someone precious to our hearts. Only recently have I learned fully *how* to commit such a matter to God and have peace in the midst of an otherwise unsurmountable grief.

For many years my father has suffered high blood pressure, hardening of the arteries, and heart trouble. In 1963 he had a light stroke, from the effects of which God healed him almost instantly. A few months ago he had another stroke, and still another six weeks ago.

When my mother phoned to tell me about it, her voice was calm but heavy with concern.

"Honey," she said, "your daddy's in such a condition he doesn't know much of anything. You might ought to come home."

Moments later my sister called. She sobbed as she said, "Daddy won't know us. He thinks he's in a hospital and Mama's a nurse. Oh, how can we ever bear it?"

While packing to go home I kept telling myself, Dorothy, commit this thing to God. "But how, Lord; exactly how does one do it?" I prayed.

Daddy and I have always been great pals. I remembered the times as a child I'd gone hunting with him and played puppy, retrieving the squirrels. I thought of the day he and I were hoeing squash (or was it cucumbers?). I was about 11 years old. A cloud-burst drenched us before we could find shelter. How we laughed as we sloshed home through the mud! Many childhood memories drifted back like melodies of old and familiar songs. And now there could be no more pleasant happenings for us together. I wept and prayed.

I prayed in my heart nearly every mile of the 500 miles home: "God, please let my daddy know me. Do help him to get better. Don't let him suffer."

After a while, I sensed I might be praying wrongly. Then I said,

# What to Do with That Unchangeable Problem

"No, Lord, I mustn't tell You how to handle this. Thy will be done. Just give me the spiritual strength to face whatever I must and be a good example of what You can do for one." Repeatedly I prayed this way until we pulled into the driveway at my parents' home.

Just as we did so, I felt something inexpressible from above. It seemed to settle like a soft velvet shawl about my shoulders, sending a deep, penetrating warmth clear through to my feet. A great strength surged through my every fiber—a strength beyond anything

I had ever known. I knew I could face what awaited me this night or later.

As we stepped from our car, I heard Daddy talking. He knew me! He knew all of us! And sure enough, we reassured each other of our eternal love and hopes of someday being together in heaven.

Today Daddy is hospitalized, bedfast, very thin, cannot even feed himself, and is of necessity taking heavy sedation. Unless God performs another miracle, he will be with Jesus before you read this article. Even so, I can now bear it. I have learned better *how* to commit my way unto the Lord.

If you are having trouble committing your problems to the Lord, I offer (with prayer) these steps that helped me:

1. Don't struggle to change the unchangeable; acknowledge to yourself your inability to make things different. Never dodge facts.

2. Realize that if you *could* alter the situation your changes might not harmonize with God's will.

3. Be assured that, if you love God, whatever God does will be for your good. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28, and my favorite scripture—one I recite over and over when facing trouble).

4. Having prayed, take comfort in knowing you have placed your problem in the hands of, not *an* expert, but *the* Expert, the One who will work out the perfect solution—the One who loves, equally, everyone concerned. Tell yourself this constantly.

Now, let go of that burden and determine not to fret about it another second. "Commit thy way unto the Lord." He is right there beside you eager to lift your heavy load. Don't you feel His wonderful presence? □

# A Boy Yearns for His Father

One of the many human terms used to illustrate the spiritual relationships existing between God and His redeemed creatures is that of the family. Perhaps no other knowledge we acquire as humans offers as universal an application to spiritual truth as the respect, confidence, love, and appreciation a child has for his father in a normal family situation.

Not everything which is true, however, on the human level carries over into the spiritual. As sons of God, we are not begotten, but adopted. "God . . . gave his only begotten Son" (John 3:16) to redeem us. We who are redeemed have "received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15).

We become sons of our human fathers by no choice of our own, whereas we can become sons of God only by the exercise of our wills. Herein do those err who claim, "Once a son, always a son." Since volition is involved in our adoption into the family of God, it requires a continued choice through obedience to sustain this hallowed relationship. Were it true that "once a son, always a son," we could never escape from our sinful state of being children "of . . . [our] father the devil" (John 8:44).

There are many aspects of human sonship which illustrate our spiritual state:

1) There should be a family resemblance. In most cases some features of parents are reproduced in their children.

This is true of those who are the sons of God. We aspire to a heavenly likeness. This is evidenced in the songs we sing:  
*Oh, to be like Thee! full of com-  
passion,*

*Loving, forgiving, tender, and  
kind,*

*Helping the helpless, cheering the  
fainting,  
Seeking the wand'ring sinner to  
find.*

\* \* \*

*My desire, to be like Jesus;  
My desire, to be like Him.*

*His Spirit fill me,  
His love o'erwhelm me—  
In deed and word, to be like Him.\**

2) A true son is interested in his father's business. While all do not follow in vocation and profession, there is normally more than a passing interest on the part of children in what work Father does.

Since Christ's mission was to do the work His Father sent Him to do, as we become followers of Christ, His mission truly becomes our mission.

Pity the disciple who is not yet completely absorbed in the redemptive work of his Master! The more like God we become, the more interested we will be in His plans and purposes. And the more dedicated will we be in the pursuit of His interests.

3) A normal father-son relationship will also involve a fellowship kept up-to-date through communication. When my father was alive, we maintained regular schedules of communication by letter and telephone. It is incredible that a son of God would neglect this kind of contact available to him through reading the Bible (written communication from the Father) and prayer (the personal encounter).

4) Another enjoyable and normal process is the conscious and intentional effort of the son to do those things that please his father. We will not only "keep his commandments" but also "do those things that are pleasing in his sight" (I John 3:22).

The Psalmist points out that we won't need to be driven with bit and bridle like a horse is forced

to do the will of his driver, but will be so desirous of pleasing Him that He can guide us with His eye. We will live so close to Him that we can hear His faintest whisper. And if other noises seem to drown His voice at times, He can just look in the direction He wants us to go and our obedience will be immediate and joyful.

5) Finally, the son who maintains his fellowship and communion will yearn for the time of reunion with the father. More delightful than a visit back home after a long absence will be the homecoming of the redeemed for an eternal reunion with the Heavenly Father.

The apostle puts it this way: "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3). Here is the fulfillment of every high and noble desire. And here is the hope that cleanses!

The greatest incentive to holy living is the anticipation of seeing the Lord and being with Him. As sons of God, yearning to be like Him, serving as well as we can in promoting the business of redeeming the lost for whom Christ died, conscious day by day of His fellowship and guidance, and anticipating His coming to receive us into His eternal presence, we "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

Praise God for His father-love. And praise Him for this blessed hope which inspires us to holiness.





**T**he whistle had blown and the men were beginning a day of work on a building under construction. As they climbed to various levels on the scaffolding, one sidewalk observer remarked that he would not trust any scaffold. All the work he intended to do would have to be on the ground.

I was reminded of the business of building the kingdom of God. The Christian life is built by trusting and using the promises of God. We live, or as it were build our lives, effectively in the measure that we utilize God's promises. His promises are like the scaffold that is used in building a material structure.

A scaffold that is properly erected will safely carry the weight load it is built to bear. The promises of God are given to be used in certain ways. People have been known to blame God

and accuse Him of not keeping His promises. It was not the promises of God that failed, but one's failure to utilize the promise as indicated in the Word of God.

To work effectively from a scaffold, one should become accustomed to height by working first from the lower levels. Few Christians have faith at first to trust God in major decisions, as one should who has been a Christian many years. But we learn, as we risk our spiritual lives on God's promises, that there is no danger of failure on God's part.

We marvel at the faith and victory of some Christians. They have worked at the heights of trust and faith in God. In the dizzy heights of severe trial and sorrow, they have kept faith and victory. Their scaffold is high, but they have found it to be safe.

Scaffolds have been known to fail—not because they were scaffolds, but because they were used in the wrong way. God's promises do not fail. We may presume on God and use His promises wrongly—as Satan would have had Jesus to do on the Mount of Temptation—and they may seem to have failed. But in the God-man relationship, no failure on God's part can come. Only man can fail.

If you have spiritual structures that stand incomplete because you fear the height of the scaffold, wait no longer. Scale the scaffold of God's promises, to build the kingdom of God and your own life. The scaffold is safe! □

# The Scaffold Is

# SAFE





# Communication or Communion

**A** book of stamps, please."  
"Will this letter go for five cents?"  
"May I have a money order for . . . ?"

The post-office lobby looked and sounded like bees buzzing back and forth to a beehive. I purchased the stamps I needed and walked to the table to stick them to the envelopes. After thumping them with my fist and dropping the letters in the slot, a sudden fascination caused me to loiter a little, just in curiosity.

The jangling of keys and clicking of metal doors was quite audible as I gazed at the stacked mailboxes, hugging each other in consecutively numbered rapid succession. One after another the doors were unlocked, the cubicles emptied, and then slammed shut.

Those cubbyholes intrigued me. I stared at them, and thought. They not only represented but described dozens of different lives. Compressed and crammed into the few cubic inches of some of them

might be the plan, ambition, and interest of an entire life, for how small are some lives! How empty are others! How outwardly truthful-looking but inwardly deceitful are many!

At least a score of persons were standing around in the lobby. But each was acting as if he were on a lonely island, alone. Only a few feet apart physically, but in spirit they were worlds apart—strangers to each other.

As I watched some of them read their mail, I wondered. The secret content of each heart would probably never be divulged, but the various expressions on their faces brought home to me this thought: Some were communing with the writers of their letters, while others were merely communicating.

In the dictionary listing, these two words are separated by only one other word. Yet their definitions are vastly different. "Commune" means "to converse together intimately; to have spiritual

intercourse with." "Communicate" is defined: "to impart information; to reveal, to have connection with."

There is a great difference. "To converse intimately" is vastly different than to "impart information." A technical difference to be sure, but spiritually interpreted, here lies the difference in how we spend our time with God. How much do we enjoy it? Of what benefit to us is it? Much of it is spent in general communication, when it should be intimate communion.

God gave specific directions for, and had definite intentions of, our intimate communion with Him. David wrote, "Be still, and know that I am God" (Psalms 46:10); "I commune with mine own heart: and my spirit made diligent search" (Psalms 77:6).

Our cluttered lives are like post-office boxes crammed with communications that are mere wastebasket material. Each little cubbyhole is stuffed with things apparently important, but often trivial. Worthy causes, important engagements, interesting people—but of how much real value are they? We densify our lives with them. How beneficial would be the effort to empty out the communications and commune: "be still, and know"; "commune with mine own heart . . . [make] diligent search"; engage in some real communion with God!

How great the need to restrict ourselves sometimes to limited boundaries, to forego some communications with the outside world! We need to take time to be quiet; time to think and meditate; time to draw a retrospective picture of the past, one that glows with memories of His sweet pres-

ence; to make sharp and distinct again the tones of His precious promises; to renew ourselves with a quickening realization of His closeness.

We need to make time and place to see with new beauty the look of tender concern He has for us in His mellow eyes; time and place to hold still, that we may feel the touch of His wounded hand laid in healing upon our trembling, quivering, fearful souls; time and place to completely shut out the world and all that is in it and "shut in" ourselves with only Him. What a renewing of friendship with Him there would be!

*Alone with God, the world  
forbidden,*

*Alone with God, oh, blest  
retreat!*

*Alone with God, and in Him  
hidden,*

*To hold with Him commun-  
ion sweet!*

\* \* \*

*Friendship with Jesus!*

*Fellowship divine!*

*Oh, what blessed, sweet com-  
munion!*

*Jesus is a Friend of mine.*

What close fellowship, faith and confidence, patience and love, understanding and forgiveness, sweetness and tenderness would flood our souls! Our eyes would gush anew with fresh tears of concern and yearning for Him and the souls of men, as in a silent communion our mutual love would fuse us together, saturating, en-

gulfing, flooding, and soaking us with divine intimacy. We could exhaust the most modern thesaurus printed in trying to describe this experience, but its truth can never be comprehended with the mind alone; it must be felt with the spirit.

When we pray, our turbid minds seem to fill every minute of the time with chattering conversation. We communicate to God all our feelings, desires, hurts, wounds, troubles, cares, worries, burdens, perplexities, and sorrows. We chatter, prattle, twitter, and cheep. Some may even bleat, bark, snarl, and grumble their lot to God.

This is because we haven't discovered what a luxury silence can be. Silence can be communion, and communion is a necessary soul nutrient. Our minds flit about like butterflies in the field. But we only accomplish communication. We need to fold our wings, settle down still and quiet in the presence of God, cease our prating, and in spirit commune with God.

So often we misconstrue communion for commotion, which is "agitation, tumult, or disorder." These two words are consecutive in the dictionary, but as far apart spiritually as the poles.

Today when we go to our "post office" to receive our letter from the Lord, let's run with it to our secluded place of prayer and there in oneness with His Spirit make the reading of its contents a time of blessed communion instead of mere communication. □

**W**hat is a satisfactory Christian experience? An experience which meets with the approval of God, comes up to Bible standards, and fulfills desires, needs, and demands of the individual. Since the Bible is the Word of God, to comply with its requirements is to satisfy the demands of God. . . . How may one maintain a satisfactory Christian experience? By maintaining the terms on which you received the new life in Christ: faith, prayer, reliance, confidence, obedience, and loyalty.

—Charles V. Fairbairn



## He Climbed In With Us

**T**HERE ARE some situations in life out of which God does not deliver us. It may be that He would like to, but He knows it would not be for our good and His glory.

A grandfather found his grandson, jumping up and down in his playpen, crying at the top of his voice. When Johnnie saw his grandfather, he reached up his little, chubby hands and said, "Out, Gramp, out."

It was only natural for Grandfather to reach down to lift the little fellow out of his predicament; but as he did, the mother of the child stepped up and said, "No, Johnnie, you are being punished, so you must stay in."

The grandfather was at a loss to know what to do. The child's tears and chubby hands reached deep into his heart, but the mother's firmness in correcting her son for misbehavior must not be lightly taken. Here was a problem of love versus law, but love found a way. The grandfather could not take the youngster out of the playpen, so he crawled in with him.

God did not spare Paul and Silas the suffering and imprisonment, but He did come down into the prison with them.

God did not keep the murderers' stones from falling on Stephen, but He came into the situation with grace and helped him through.

God did not keep the three Hebrew children out of the fiery furnace, but He went into the furnace with them.

God will not always deliver us from trouble and heartache, but He has promised grace for every situation of life.—Fred W. Parsons.



# Editorially Speaking

• By W. T. PURKISER

## The Parable of Ozymandias

One of Percy Bysshe Shelley's sonnets is called "Ozymandias of Egypt." The poet tells how he met a traveller from an ancient land who told him of the ruins of a once-great monument now sunk in desert sands.

*Two vast and trunkless legs of stone  
Stand in the desert. Near them, on the sand,  
Half sunk, a shattered visage lies . . .  
And on the pedestal these words appear—  
"My name is Ozymandias, king of kings:  
Look on my works, ye Mighty, and despair!"  
Nothing beside remains. Round the decay  
Of that colossal wreck, boundless and bare  
The lone and level sands stretch far away.*

This is a vivid commentary on the passing glory of man. Ozymandias thought himself to be earth's mightiest king. Yet all that was left of his magnificence was a few broken pieces of stone—two legs and a broken face.

What strange conceit is it that makes a man boast of his place on earth when as the Psalmist said he is "like grass which groweth up," flourishing in the morning and cut down to wither at the eventide?

All efforts to find the meaning of life apart from the will of God are doomed to failure. As Daniel Day Williams noted, "It is the fate of man to be able to know himself adequately only as he comes to know God."

There are many lower views as to what is really the distinctive secret of human nature. But the truth is, whether he likes it or not, what makes one a man and not a beast is that he stands confronted by the kingdom of God. He may reject that Kingdom. But it is his need to belong to it that makes him human.

In this is one of the unforeseen quirks of the radical "death of God" theology of the recent past. For if God ceases to be God, by the same token man ceases to be man.

If we seek our destiny anywhere outside the purpose of God, we are doomed to frustration and disappointment. The Hudson is not much of a river until the Atlantic Ocean flows into it and makes it a major waterway. Our only hope of enduring value lies in a personal relationship

to the Christ who is "the same yesterday, and to day, and for ever."

*Only one life—'twill soon be past;  
Only what's done for Christ will last.*

## A Worthy Resolution

This is the season for resolutions. Many people make a ritual of their New Year's resolutions. Most of the resolutions don't seem to last much longer than the time it takes to make them.

But Charles Kemp recently quoted a resolution that is worthy of us all. A resolution like this, made and kept, would not only be a resolution but a revolution:

"I hereby dedicate my heart to the ministry of compassion. Realizing how few care what the burdens, heartaches, struggles or troubles of humanity may be, I shall give my life to sympathy, to love for the unlovely, and to make every life over which I may have an influence more endurable and interesting.

"I resolve to take time to understand others; to be on the lookout for people perplexed, unfortunate, distressed, disheartened and discouraged.

"I would be as my Master was: 'moved with compassion.' I resolve to give ear to the cry of pain, misfortune, and sorrow.

"I deeply resolve to live a life that shall be like 'a great rock in a weary land.' Tender with sympathy, sweetened by a deep love for my fellows in trouble, I resolve to be one who really cares.

"I will not forget that life is a struggle. I will not forget that obstacles lie squarely across the pathway of my fellow strugglers.

"I will make it my high endeavor not only to sense life's struggles with those about me, but to put myself in the way to cheer, encourage, and hearten them.

"These are my high resolves—God being my helper."

No phrase is more descriptive of Jesus than the words eleven times repeated throughout the Gospels and quoted above—"moved with com-

passion." In a hard and heartless world, no attitude is more needed by His followers.

John Henry Jowett, teacher of preachers and himself a master in the pulpit, wrote for his fellow ministers: "I have been greatly impressed in recent years by one refrain which I have found running through many biographies. Dr. Parker repeated again and again, 'Preach to broken hearts!' And here is the testimony of Ian MacLaren: 'The chief end of preaching is comfort. . . .' Never can I forget what a distinguished scholar, who used to sit in my church, once said to me: 'Your best work in the pulpit has been to put heart into men for the coming week!' And may I bring you an almost bleeding passage from Dr. Dale: 'People want to be comforted. . . . They need consolation—really need it, and do not merely long for it.'"

Such an attitude is not only needful in the pulpit; it is necessary in the day-to-day and week-to-week personal contacts within the church. Compassion, sympathy, sharing of joys and sorrows—these are the cords that bind people of all types and backgrounds into one fellowship in the Lord.

No resolution is more worthy of making and keeping than the resolution to be "more like the Master" in this as in all other areas of life.

## It Makes a Difference

Seward Hiltner has somewhere commented that one of the first signs of conversion is when an individual no longer speaks of the Church as "it" or "they," and begins to speak of it as "we" or "us." Judged by this criterion, there are some who have been in the church a long time who are not yet converted!

One's manner of speaking about the church may seem like a very small thing. But it reveals something quite basic in the person's attitude, and the attitude makes a great difference.

Most criticisms of the church are framed in terms of what "it" does or "they" say. The critic assumes the stance of an onlooker, a bystander. His speech betrayeth him. He is on the outside looking in.

One has an entirely different point of view on the inside looking around than he does on the outside looking in. He may still see what troubles him or calls for change. But it is no longer the responsibility of "it" or "they." It is the task of all of "us." "We" must do something about it.

No human organization, even a church, can properly claim perfection. We certainly would not go as far as Robert McAfee Brown when he said that the Church is like Noah's ark in that the stench inside would be unbearable if it were

not for the storm outside. But there will always be much that calls for improvement.

Yet for all its limitations and shortcomings, the Church stands for that in human life which can be found nowhere else. It is the visible representation of spiritual reality. It is the bearer of the best news ever to come to man.

The Church may indeed and in fact need the long, hard look of thoughtful appraisal. But that look will be helpful only when its results can be stated in terms of "we," "us," and "our."

## Hymns of the Month for 1968

The Music Department of the Nazarene Publishing House each year sponsors the selection of a "hymn of the month" for each month, January through December. The purpose of the program is to widen the range of use of standard hymns available in our hymnal.

We so soon fall into the habit of selecting and singing a few favorite hymns and gospel songs. The result is that most of us lose touch with the great wealth of hymnody available to us.

The last *Herald of Holiness* of each calendar month provides information about choir arrangements and instrumentations for the hymn for the following month.

The listing below is offered as a help to those who wish to follow the "hymn of the month" throughout 1968. Numbers in parentheses are from the Nazarene hymnal, *Praise and Worship*.

JANUARY: "How Sweet the Name of Jesus Sounds!" (390)

FEBRUARY: "God Moves in a Mysterious Way" (35)

MARCH: "When Morning Gilds the Skies" (91)

APRIL: "My Faith Looks Up to Thee" (16)

MAY: "Love Divine" (31)

JUNE: "From All That Dwell Below the Skies" (370)

JULY: "In Heavenly Love Abiding" (59)

AUGUST: "He Leadeth Me" (98)

SEPTEMBER: "Arise, My Soul, Arise" (86)

OCTOBER: "Break Thou the Bread of Life" (328)

NOVEMBER: "We Gather Together" (427)

DECEMBER: "O Little Town of Bethlehem" (448) □





**MEXICAN PASTORS** join in singing during opening service.

# A Tree Grows in Mexico:

## Latin Pastors Gather For Historic Conference

• **By Sergio Franco**  
Editor, El Heraldo de Santidad

**B**IENVENIDO" was the word written in big letters at the top of the large banner in the dining room to welcome pastors to the first nationwide conference of the Church of the Nazarene in Mexico, held in Cuernavaca, November 13-17.

Cuernavaca is a beautiful city, 50 miles from Mexico City, and known the world around for its mild weather all year long. Its nearness to the country's capital, its magnificent hotels and inns, and its balmy climate draw both foreign

and national tourists—the latter seeking a place of quiet and relaxation from the rush of Mexico City and its 7 million inhabitants.

Our conference was held in the Chulavista Center, formerly a hotel, and now operated by a Christian organization for evangelism and spiritual growth among university students and professional groups.

During the opening service from the vantage point of the platform, I saw a never-to-be-forgotten picture: 154 of the 169 Nazarene pastors



**THE CONFERENCE** attracted a variety of Mexican ministers. Professor Moises Garces, of the Spanish-American Seminary at San Antonio, Tex., is at left. Some 2,500 miles separate the towns where Rev. Guadalupe Ruiz (center) and Victorio Alvarado (right) pastor. Tapachula, the home of Mr. Ruiz, is near the Guatemala-Mexico border, and Tecate, where Mr. Alvarado serves, is on the California-Mexico border.



in Mexico who had heeded the invitation of the church to gather in this historic meeting. From Luis Aguilar, the pastor of the strong Central Church in the needy city of Tijuana, Lower California, to Jonas Aquino Lopez, the courageous pastor who is pioneering our work in the Yucatan peninsula, across the nation from Tijuana.

Dr. H. T. Reza, the conference coordinator, said: "We have waited for this moment for a long time." As the 154 pastors and nine visitors sang "All Hail the Power of Jesus' Name" there was an atmosphere of joy and praise.

General Superintendent Goerge Coulter, who has had jurisdiction over the Mexican districts during this quadrennium, stated the purposes of the conference in his opening message:

"Our real purpose is that we meet God in a new way, and to learn to do God's way better; to know God more intimately, and to learn better techniques." Dr. Coulter told the pastors of the four Mexican districts in Mexico: "I don't know of any place in the world where such a meeting as this has taken place. It is my firm conviction that in the next 10 years there will be a great growth in the Church of the Nazarene in this republic and we will need more than earthly power to carry it out."

The theme of the first message—Pentecost—set the pattern for the entire conference. Pentecost it was that night, and the following night, and during the morning sessions, and in the small prayer groups, and individually. It is doubtful that anyone left the conference without hearing the voice of God in a new and personal way.

One of the important purposes of the conference was training. This was carried out both by lectures of visitors and Mexican pastors and in discussion periods which dealt with the themes presented in the papers.

Dr. Edward Lawlor, executive secretary of the Department of Evangelism, shared the vision, burden, and methods of evangelism. His admonition, "Try tears," will not be easily forgotten. Rev. Bennett Dudney, director of the Christian Service Training Com-

mission, explained the purposes and methods of training. He also met with CST district directors to further implement the program. Professor Paul Orjala, of the Nazarene Theological Seminary, shared his experiences as field superintendent in Haiti, and his observations on church growth. His lectures were relevant to the church in Mexico.

Dr. H. T. Reza, director of the Spanish Department; Dr. William C. Vaughters, president of the Nazarene Spanish-American Seminary; and several Mexican pastors presented instructional papers.



Dr. Coulter . . . Christian fellowship was rich between men who previously had only heard of each other. It crossed all boundaries, and Nazarene pastors known for their willingness to talk made good use of this privilege in groups of two and 20.

But underlying all of this I detected a sense of mission. Mexico is a young nation rising and on the march in many aspects—population, industry, finances, education. But these pastors had caught the growing spiritual need of the country from the industrial centers of Monterrey to the peaceful, tropical towns of Chiapas.

We saw anew that we have a

tremendous message, and a great nation with a tremendous need—therefore it is imperative to get the message out, in every way possible.

The pastors ate together, played ball together, studied together, laughed together, made evident their appreciation for being there, but most important of all, prayed together and committed themselves once again to God's redemptive purposes for their lives in Mexico.

During the final service we partook of the Lord's Supper under the clear sky of Cuernavaca. Dr. Coulter's sermon reminded us of the Lord's own mission, "As my Father hath sent me," and of ours, "so send I you."

Many of the chairs on the lawn were shaded by branches of a magnificent rubber tree. Instead of one trunk, this tree had several trunks equally strong, full of branches and leaves. It now offered shade and solace to many.

Our church in Mexico, which after more than 50 years, and many obstacles and problems, has also grown like a mighty tree, offering the solace of the gospel and its life-giving power to 16,000 members. In the years to come it will offer refuge and help to many more thousands of souls.

The tree of our church is the Lord's own doing. We are merely His servants, but it is glorious to have a part. □

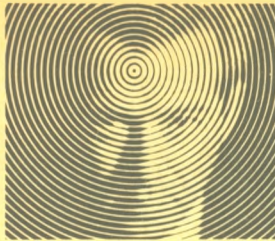


**SERMONS** in English by Dr. Edward Lawlor, secretary of the Department of Evangelism, and others were translated into Spanish by Rev. Sergio Franco, Mexico-born editor-writer.



# ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



## The Power of Perseverance

**T**HE FORMER coach of the University of Oklahoma football team, Bud Wilkinson, has made famous the use of the alternate squad.

Bud trained two teams and used them alternately. In this way he was able to keep his teams reasonably fresh through the last quarter of the game. Often it was the last quarter of play that decided the outcome.

Bud was asked what makes a great football player and a great team. He said it was dedication—desire to play, the willingness of each player to give more than he thought he had and keep giving it to the end.

It is this kind of stick-to-itiveness and perseverance that wins football games and “the crown of glory.”

The author of *The Secret of the Ages*, Robert Collier, writes: “Of two men, one brilliant and with little persistence, the other of an average intelligence but great persistence, the second is far more likely to achieve great results—in science, in art, in the professions, in business.

“The Law of Averages will favor the man who persists. All of us have bad luck and good luck. The man who persists through the bad luck—who keeps right on going—is the man who is there when the good luck comes, and is ready to receive it.”

Do you persist in your housework, in your homework? Do you persist in your daily responsibilities? Do you persist in living for Christ? Or do you quit after the first few days or after the first few weeks?

Jesus said, “He that endureth to the end shall be saved.” The one that lives the life continually and persistently will receive the reward of glory and hear the words, “Well done, thou good and faithful servant.”

Sticking to a task, though hard and difficult, until it is finished, takes courage and determination. There comes a moral victory and an inner surge of well-being each time we persist and see a thing through. Each victory refines the character, builds the reputation, and strengthens the moral fibre.

Irene Imbler says, “The boy or girl who will keep working at a hard job until it is finished will probably become the man or woman who can be trusted to do some special work for God.”

No one likes a quitter but the world loves to see a man who plods, persists, pursues, and continues in the right direction.

Through perseverance the electric light was discovered. Through perseverance America was discovered. Through perseverance the United States gained her independence. Through personal perseverance we can all be triumphant.



Nofle

EVERETT STUDIO

## Vital Statistics

### DEATHS

JOHN ALBAN JAMES, 68, died Oct. 23 in Edmonton, Alberta, Canada. Funeral services were conducted by Rev. W. N. Wiggins and Rev. J. O. Hoel. He is survived by his wife, Mary; three sons, Neu, Elfed, Rhystyd; three daughters, Glenys, Eirwen, and Dilys; and 15 grandchildren.

BEE ALEXANDER MOORE, 86, died Nov. 21. Funeral services were conducted at the Fort Lincoln Chapel, Washington, D.C., by Rev. G. Thomas Spiker and Rev. Neil E. Hightower. He is survived by his wife, Mollie E.; three daughters, Mrs. Mary Peek, Mrs. Rebecca Harrington, and Mrs. Nancy Byrd; and one son, Paul W.

CARL F. BUCK, 80, died in Columbus, Ohio, Oct. 22. Funeral services were conducted by Rev. Paul E. Flack. He is survived by his wife, Della; two daughters, Mrs. Ruth Wilcox and Wanda Burckett; and two grandchildren.

MRS. BEATRICE MONDLY, 62, died in Valparaiso, Ind., Nov. 3. Funeral services were conducted by Rev. Earl L. Roustio. She is survived by her husband, Charles; a daughter, Joyce; and three grandchildren.

MRS. NORVIE (JUNE) CLIFT, 40, died in Sanger, Calif., Nov. 22. Funeral services were conducted by Dr. W. D. McGraw, Dr. E. E. Zachary, and Rev. Gerald Boyd. Her husband, Rev. Norvie O., is an evangelist. In addition to her husband she is survived by two daughters, Candace Phipps, and Jeanette of the home; and one son, Thomas, also of the home.

## Announcements

### BIRTHS

—to Gordon and Ilene (Taplin) Morehead of Ellendale, Minn., a daughter, Michelle Lynn, Oct. 11.

—to Virgil and Lydia (Hoff) Bunch of Kansas City, Kans., a daughter, Loretta June, Nov. 28.

—to Gerald and Deanna (Shrader) Sharp of Pasadena, Calif., a boy, Micheal Gerald, Nov. 21.

—to Rev. and Mrs. Kenneth Martin of Nanaimo, British Columbia, Canada, a daughter, Shari Lynn, Nov. 25.

—to Mr. and Mrs. Vern Chambers of San Jose, Calif., a son, Thomas LeRoy, Nov. 24.

—to Mr. and Mrs. Norm Johnson of San Jose, Calif., a daughter, Lynna Marie, Nov. 19.

—to Rev. Wayne and Sybil (Spray) Musatics of Kankakee, Ill., a daughter, Tami Michele, Nov. 22.

—to Glen and Judy (Wellmon) Chesnut, of Norman, Okla., a son, Timothy Glen, Nov. 28.

—to Rev. Mario and Lou Ann (Fox) Velez of Kansas City, Mo., a daughter, Heather Ann, Nov. 17.

### EVANGELISTS' OPEN DATES

Wilbur and Homer Leverett, Rt. 4, Lamar, Mo. 64759, have open dates for January.

### PRAYER REQUESTS

—by an Illinois lady for a serviceman in Germany who is ill, that the Lord would undertake in a special way and use him for His glory.

—by two ladies in Indiana that God will help them as they care for an aged mother.

## Directories

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. HARDY C. POWERS, Chairman, V. H. LEWIS, Vice-chairman, GEORGE COULTER, Secretary, HUGH C. BENNER, G. B. WILLIAMSON, SAMUEL YOUNG.

## Moving Ministers

George W. Whetstone, from Peabody, Mass., to South Portland, Me.

Lamar Taylor, from Phenix City, Ala., to La Grange, Ga.

Harold Platter, from Dundee Hills, Kansas City North, Mo., to Indianapolis (Broad Ripple), Indiana.

William M. Fields, from Kansas City, Mo., to Deepwater, Mo.

L. V. Holmes, from Seymour, Mo., to Dogwood, Mo.

Sylvan Starks, from Independence, Kans., to Fredonia, Kans.

C. L. Williams, from Prescott, Kans., to Garnett, Kans.

Gene Van Note, from Oroville, Calif., to Panorama City, Calif.

C. W. Keyes, from Florien, La., to Cenchré, La.

Kenneth Anderson, from Corunna (Midletown), Mich., to Sparta, Mich.



# Campus Commentary

## NAZARENE COLLEGE REVIVALS

Not too many colleges count "revival" as part of their program. Nazarene colleges do, and these revivals are never unproductive. All of our colleges have had fall revivals, but it is difficult to report them fully. A sampling of candid observations by people on the scene help point up their importance.

Dean Emeritus Bertha Munro of Eastern Nazarene College said: "It is difficult to write of our 'fall revival' at ENC and the Wollaston church in the conventional terms of dates, sermons, and 'seekers.' The set dates were October 30 to November 5; the evangelist, Dr. T. E. Martin; the altar was filled and overflowed again and again. Victories were won in the dormitories and homes. But ordinary language cannot measure the depth or describe the reality of the work of the Holy Spirit among us.

"From the ways of the Spirit with the 'Number One Church' in Antioch, those first 'Christians,' we saw what would be His ways with us, 'Number One Christians,' pioneers of the Gospel in our strange new day. We felt the compulsion of the Call, the Cross, the Power. The Church of Christ —'the gates of hell shall not prevail against it.' The true evangelistic urge is stirring among us.

"The work has been deep with every one. Students attended chapel well; they felt the preacher understood them. They stayed late after evening services; the flow of testimonies was unending. And the church has a solid determination to conserve the results and enlarge our borders.

"The pastor's prayer meeting message before the revival officially began was, 'Now to Him that is able to do infinitely more than we ever dare to ask or imagine—to Him be glory in the Church and in Christ Jesus, for ever and ever, amen!' We are still daring to imagine."

Dr. William Greathouse reports: "Trevecca has witnessed a revival of proportions and depth we have not seen in many years. Dr. Mendell Taylor was signally used of God as our evangelist. Service after service—without a single exception—the Spirit of God moved upon the student body in a quiet but compelling manner. We will not soon forget the scene of scores of young people arising from their seats and moving toward the altars—with no pressure and little singing.

"After such an overwhelming response in the early part of the meeting, a leveling off of interest might have been expected. Instead, there was an increasing pressure of the Spirit and an unbroken manifestation of His drawing power. Dr. Taylor

commented, 'I do not remember seeing such a continuous, unbroken activity of the Holy Spirit.'

"Students organized all-night chains of prayer, and seekers found Christ in the dormitories and elsewhere outside the regular services. Literally hundreds were converted, renewed, filled with the Spirit, or called to Christian service."

A report from Bethany stated that in the Friday morning chapel service during their revival with Rev. C. William Fisher "the altar and seven rows of seats (21 pews) were filled with seekers."

Who can measure the results of a college revival? The direction of an entire life is changed there—in a moment! Commitments are made and confirmed. Experience of spiritual deepening is linked with serious study of theology and the Bible. The young learn to carry a burden for the lost. The flame is passed from one generation to another. God's moving among young people is both spectacular and deep. While these reports are but examples, revival is part of the program in all Nazarene colleges, and we are all thankful.

## SPEECH ASSOCIATION POST

At a recent meeting, Mr. Joe Bierce, professor of speech at Pasadena College, was elected vice-chairman of the Radio Television Interest Group of the Western Speech Association for the years 1967-68. As vice-chairman, it will be Mr. Bierce's responsibility to put together the program for this particular interest group for the next year's convention. The Western Speech Association includes all institutions of higher learning in the eleven westernmost states.

## SCHROEDER ELECTED

Mr. Mel Schroeder, director of Northwest Nazarene College Media Center, was elected first vice-president of the Idaho Audio-Visual Association and will become president of the association after a year in this post.

## ENROLLMENT GOES OVER 8,000

Comparable statistics from the annual reports of the institutions between fall, 1966, and 1967 show:

	1966	1967
Total Enrollment	7,767	8,220
Graduate	486	439
New Freshmen	2,129	2,389
Total Valuation	\$31,654,508	\$36,439,910
Total Indebtedness	\$14,241,778	\$17,355,418 □



## LIFE NOT HIS OWN

DENNIE Williams, an 18-year-old marine, lay on his bunk at Great Lakes Naval Hospital, recovering from a major stomach wound suffered in Vietnam. Less than eight months out of a Danville, Ill., high school, he had become the target of a Viet Cong sniper.

It was in this condition that he unfolded his story to his pastor, Rev. Samuel Smith, who saw him off to southeast Asia less than two months earlier.

Williams had hiked with his company that day through marshy country. Exhausted, the group pitched camp and relaxed. As Dennie removed his protective vest, a single shot rang out and he crumpled to the ground.

A medical helicopter was called to pick up the injured marine, but as the two medics carried the litter with Williams in it toward the helicopter, machine gun fire broke out, and one of the medics was killed.

"He died," young Williams told his pastor, "because I was careless and wounded. He came to rescue me. It cost him his life. I can never forget that."

Though he still faces three major operations, Dennie looks at things

differently. "Somehow I will never feel that my life is just my own, for I will always owe a debt to him and a debt to God." □

WHILE being led by police through a drunken crowd to preach at a funeral, Rev. Jerry Demetre, missionary to Georgetown, Guyana, lost his wallet to a pickpocket and experienced the "worst behavior I've ever seen at a funeral in my 14 years' experience."

The near riot occurred at the funeral home where the body of a 17-year-old girl who was an accident victim lay awaiting last rites. Demetre made several attempts to conduct a funeral service, but found it impossible. The scene at the grave, where one observer said "whisky and rum flowed freely," was equally riotous.

Despairing, the Nazarene missionary said, "Dust to dust, ashes to ashes; bury her." In her wake at the housing development where she had lived, a jukebox blared out the latest "soul music."

Mr. Demetre's losses included \$12 in cash, a \$100 check, his driver's license, and family pictures. He is representative of an increasing number of Nazarene missionaries who are tackling the unique problems of the world's larger cities. □

REV. WILLIAM E. (Bud) Thompson, who has been since October, 1966, in charge of developing the new Oregon Pacific district campground, has worked himself out of a job. A healthy majority of the available lots have been sold, and 40 of the remaining lots have been optioned to a Nazarene builder. Mr. Thompson will be holding revival meetings beginning February 1. His address is 8050 S.E. Madison St., Portland, Ore. 97215. □

MR. A. R. Linendoll, Sr., 65, now living in South Gate, Calif., recently did a little figuring. It was not new for him, since he has been doing it all his adult life. As a treasurer of various auxiliary and church funds at Chicago First Church, and at South Gate, Calif., he estimated he had counted 3,200 offerings, made 744 monthly bank reconciliations, and 62 annual statements. "There is this to be said for such a responsibility," Mr. Linendoll said, "it certainly makes a regular attendant out of you." □

A HIGH school speech teacher, Mrs. Elbert Willingham, of Merriam, Kans., made a simple class assignment last fall which could well catch fire in other communities. Gloria Willingham, a member of Kansas City First Church, teaches at Stillwell, Kans., where she has a class of 10 speech students.

The assignment has turned into an all-school anti-smoking campaign which in the minds of school authorities and state cancer society workers will hopefully slow down the increase of young smokers. The students developed the program which Mrs. Willingham anticipated would reach only the top four grades, but it turned out to envelop students from the fifth grade up.

"I was shocked," said Mrs. Willingham, "when one boy said, 'Let's start with the fifth grade. My little brother's a fifth grader, and he snitches cigarettes out of my mother's pocketbook.'"

The students prepared talks on smoking and health, constructed questionnaires to be completed by the student body, and showed films, including the American Cancer Society's "The Huffyless, Puffyless Dragon" and "Smoking and You."

With the groundwork complete, at least some of Mrs. Willingham's students were convinced. "By this time," said Student Nancy Needham, "we all thought that smoking was a dangerous, dirty habit, and not smart at all. Just stupid."

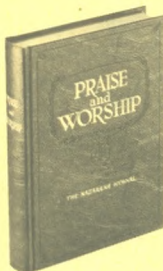
Dr. James McAnarney, superintendent of schools, chimed in: "If they

Let this meaningful song enrich the music program  
of your church during the month of JANUARY



*Hymn of the month*

**HOW SWEET THE NAME  
OF JESUS SOUNDS**



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can prevent just one student, one teacher, one principal, or one superintendent from smoking, their effort will be worthwhile."

Mrs. Willingham is the daughter of Grace Ramquist and the late Al Ramquist, formerly director of sales and public relations at the Nazarene Publishing House. □

LT. COL. JOHN T. DONNELLY, air force chaplain, was cited recently with the First Oak Leaf Cluster as a result of his leadership in establishing a religious program at two U.S. bases in England. He is currently stationed in MacDill Air Force Base, Fla. □

ISMAEL AMAYA, student at Nazarene Theological Seminary, was elected as president of the Evangelical Journalists Association of Latin America during the recent Huampani, Peru, literature congress. The group is composed of 70 writers, journalists, and translators. □

## HUDSON NOTES GROWTH

Nazarene Sunday schools in Guatemala and El Salvador increased 20 percent in enrollment, and 17 percent in average attendance during the 1966-67 assembly year, according to Field Superintendent James Hudson.

These and other signs of healthy growth were revealed during the forty-first assembly of the Guatemala-El Salvador District, held November 16-17 at San Miguel, Chicaj, Guatemala.

General Superintendent Samuel Young presided.

Sunday school enrollment grew 1,254 to an all-time high of 7,558, and average Sunday school attendance increased 720 to nearly 5,000.

Two new churches were organized and eight additional missions were opened. Representatives from 24 district churches received evangelistic honor roll certificates.

The total number of self-supporting churches increased by 10 during the assembly year. The total is now 27.

Giving climbed to \$45,000, a 12 percent increase, Mr. Hudson said.

Dr. Young ordained six into the Christian ministry. □

## News of Revival . . .

DECHERD, Tennessee—Sixty-five persons sought spiritual help in a recent revival meeting during which Rev. W. R. Sessions served as the evangelist. Rev. J. W. Doss is pastor.

CORYDON, Kentucky—Thirty-two persons found spiritual help during a revival here recently, according to Pastor Joseph P. McCafry. Evangelists were Rev. Oscar L. Pullum and Rev. Charles M. Scott.

## NEWS OF RELIGION

### You Should Know About . . .

THE U.S. SENATE recently voted to raise postal rates and hike salaries for federal civilian workers by \$2.6 billion.

To do it they drew a bead on users of the mail, hitting hard at religious periodicals and publishers, who face what Dr. Russell T. Hitt of *Eternity* magazine called "confiscatory legislation" when he testified before the House of Representatives committee working on the bill last July.

The Senate bill, already passed by the House, increases postal revenues from third-class bulk mail by \$183 million annually compared to the \$154 million in additional bulk mail costs under the House bill.

Senator Mike Monroney (D-Okla.) charged that commercial mail-users have conducted "the most odious lobbying activities I've seen in my 29 years in Congress" against the Senate measure.

The Senate bill would raise mailing rates for second-class mail, mostly news publications, by \$32.6 million a year while the House bill would bring in \$39.6 million.

Spokesmen for the religious press say that such increases, coming on the heels of expensive Zip Code updating required by the post office before January 1, 1967, would put a minimum of 5 percent of the smaller organizations and publications out of business. □

THE MILLION-DOLLAR Palm Springs (Calif.) Community Church wants to pull out of the United Presbyterian denomination because of the new "confession."

It's the area's sharpest reaction to the "Confession of 1967," to which the congregation objects.

United Presbyterians last spring gave final approval to the "Confession of 1967," which succeeds the Westminster Confession, which for 300 years has provided a doctrinal background for the faith.

When this action became final, the 50-year-old Palm Springs congregation voted to pull out, in order to maintain the Westminster Confession as its sole confessional statement.

The pastor, Dr. James N. Blackstone, 21 years with the congregation, is charged by the Presbytery of Riverside with violation of certain of his ordination vows for circulating arguments by mail to influence his 950-member congregation to drop denominational ties. □

WHILE ATTENDING annual sessions of the Billy Graham Evangelistic Association the famed preacher became ill with pneumonia and was hospitalized for further examination.

Dr. Graham recently returned from a crusade in Japan. During 1967 he also held crusades in Puerto Rico, England, and Yugoslavia, and Kansas City. □

A RABBI and a Catholic marriage counselor have both challenged the belief that premarital sex does not hurt anyone.

The clergymen said in Los Angeles that single persons are undoubtedly hurting themselves and their future marriage partners through such practices.

Even if a boy or a girl can avoid venereal disease, pregnancy, and jealousies, they said, the young people will have to lie about their affair to someone in their life because "norms" still exist in society. Thus there remains a "guilt" feeling, the ministers pointed out, or at least a loss of self-esteem, when the boy or girl moves to another lover or into marriage with someone else. □

NOTICED in a restaurant in Fort Lauderdale, Fla., across the street from a Baptist church was a sign which discouraged dieters:

It read: "Come Thou and Thin No More." □





**RETREAT LEADERS**—Dr. Orville Jenkins, left, executive secretary of the Department of Home Missions, who spoke at the tenth annual servicemen's retreat, dines with, from left to right, Chaplain Wylie Huffman, a chaplain's assistant, and Chaplain and Mrs. Herbert J. Van Vorce.



## 187 ATTEND RETREAT

Nazarene servicemen stationed in Europe gathered in the Bavarian Alps, November 13-16, for the tenth annual retreat to hear Dr. Orville Jenkins, secretary of the Department of Home Missions, speak, and to relax at the General Walker Hotel.

There were 187 servicemen, wives, and children present, among which was a record number of Nazarene chaplains. Attending were coordinating Chaplain Herbert J. Van Vorce, Chaplain Leland Buckner, Chaplain Kenneth Clements, Chaplain Vernon Swim, Chaplain Wylie Huffman, and Chaplain Shural Knippers.

Program leaders included Rev. John Nielson, director of the European Nazarene Bible College; Rev. Paul Wire, field superintendent of Italy; Rev. Jerry Johnson, superintendent of the Middle European District; and Rev. Arnold Finkbeiner, instructor at European Nazarene Bible College. □

## rites for Joe Niccum

Rev. Joe Niccum, 40, husband of Janet Benner Niccum, died December 13 of peritonitis following two operations for a ruptured appendix.

The funeral service was held December 16 in Jeffersonville, Ind. It was followed by graveside rites December 18 in Kansas City, Mo.

Mr. Niccum, a clinical psychologist, was employed by the state of Kentucky.

In addition to his wife, he is survived by a son, Jon; his parents, Mr. and Mrs. Joseph Niccum; and two sisters. He was the son-in-law of General Superintendent and Mrs. Hugh C. Benner. □

## MT. VERNON GETS LOAN

Ground-breaking services for two Mt. Vernon Nazarene College buildings were to have been held around the first of the year, according to Dr. Stephen Nease, president.

A loan of \$1 million was secured from a combine of several banks in the Mt. Vernon, Ohio, area. Building on a campus center and a dormitory will begin immediately in order to be ready for the school opening in September, 1968.

The campus center will include classrooms and food services.

A building fund campaign among churches on the educational zone is expected to raise approximately \$250,000, Nease said. □

## PASTORS VISIT COLLEGE

Fifty Nebraska District pastors and their wives gathered December 5-7 at Star Ranch near Colorado Springs for their annual midyear preachers' convention, where they listened to General Superintendent G. B. Williamson speak, attended chapel services with 119 students at Nazarene Bible College, and visited the college site where four buildings are under construction.

The ministers, led by Dr. Whitcomb Harding, Nebraska superintendent, were greeted by Dr. Charles Strickland, Bible college president, and his staff, who conducted the visitors on a tour of the three college buildings and the new First Church plant. The college site is at the southeast edge of Colorado Springs. Closest to completion is the college classroom building, which will hopefully be completed when the second term opens January 2.

The joint services held in First Church were, according to observers, marked by a freedom of the Holy Spirit. □

## Moving Ministers

Kenneth Alcorn, from Quincy (Granite), Mass., to Providence, R.I.

Mrs. Bertie Mitchell, from Austin, Ark., to Quitman, Ark.

James Farris, from Springfield, Ohio, to Winston-Salem (Forrest Hills), N.C.

Sidney Mays, from Timberville, Va., to Hicksville, Ohio.

Thomas A. Mixon, from Garden City, Kans., to Malvern, Ark.

J. L. Powers, from Rock Hill (Grace), S.C., to Bennettsville, S.C.

DeLoss Conger, from Kansas City, Mo., to Escondido (Grace), Calif.

Eugene Culbertson, from Ellensburg, Wash., to Abbotsford, British Columbia, Canada.

(From the office of the General Secretary)  
Barney Brumbeloe from Lanett, Ala., to Sylacauga (Ala.) First. □



**DEDICATORY SERMONS** for two British Honduran churches were preached recently by Dr. B. Edgar Johnson, general secretary. Belize City First Church, pictured above at left, was crowded with 780 persons in the building originally designed for 300. The dedication of the Belize City Northside Church followed three days later. Present for the Northside dedication were the acting premier of British Honduras, Hon. Albert Cattouse, and the acting mayor of Belize City, Orlando Lizama. Robert Ashley is field superintendent, and assistant district superintendent is Rev. A. I. Young. The Belize First Church became self-supporting on the occasion of the dedication.

## Next Sunday's Lesson

By Albert J. Lown

### THAT ALL MIGHT BELIEVE

(January 7)

Scripture: John 1:1-18; 20:30-31  
(Printed: John 1:1-14; 20:30-31).  
Golden Text: John 1:14

**THEME:** The link between John's witness to the person of Christ and the purpose of his gospel—that men might savingly believe in One who was God, and perfect man.

**Introduction.** John, the beloved disciple, was most fitted to testify to Christ's deity, as also Matthew, Mark, and Luke, to the King, Servant, and Saviour-Friend respectively. A member of the inner circle—representing the whole church: Peter, impetuous; James, practical; John, the mystic—beheld the glory of the Word, needed Mediator between a holy God and sinful men.

**The Prologue**, 18-verse introduction to John's Gospel, contains the herald's testimony, the witness of experience; and describes this unique Person (the Logos) before and after His incarnation.

**The Word and Creation** (vv. 1, 3, 10). Jesus, God's communicating Word, is the exclusive agent of creation (Colossians 1:15-17). Having individuality, unity, and eternity in the Godhead, He is the architect, builder, and keystone of the universe. Its essentials, light and life, were given through Him.

**The Word and Conscience** (vv. 4, 9). Beyond nature's revelation of God there is a "light" from Jesus in every heart: the origin of man's sense of right and wrong, the spring of all good in life.

**The Word and a Chosen Nation** (vv. 10-11). Jesus was in the world as Creator and inner Light. He also appeared in Old Testament theophanies—appearances of God in human form—to Abraham, Moses, Joshua, Gideon, Daniel, etc., as the Angel of the Lord. Finally, He came to His own people as a true Jew.

**The Word and the Cradle** (v. 14). Revelation through nature, conscience, patriarchs, law, and prophets was insufficient (Hebrews 1:1-3). God's masterpiece—unexplained by ancestry, environment, or evolution—was a perfectly blended life of grace and truth: Son of God and Son of man, necessitating a virgin birth.

**CONCLUSION**—the alternatives: a blinded mind (v. 5), alienated affections (v. 10), a stubborn will (v. 11), or receiving Him (v. 12).

# The Answer Corner

Conducted by W. T. Purkiser, Editor

**Was Jesus a member of any Jewish sect, Pharisee, Sadducee, or other? Please comment.**

There is no evidence that Jesus was a member of any Jewish sect, although it has become fashionable in certain *avant-garde* circles to refer to Him as an Essene.

The Essenes were an ascetic and monastic order that flourished in Palestine shortly before and during New Testament times. It is probable that their most important historical remains are the ruins at Qumran near the Dead Sea and the scrolls discovered there just a few years ago.

While Jesus did not condemn the

Essenes as He did both Pharisees and Sadducees, neither did He share their most characteristic teachings. The New Testament is crystal-clear at the point that the apostolic group Jesus gathered and commissioned was *not* an Essene community.

It is quite likely that many of the Essenes were converted, along with Sadducees and Pharisees. But they would have to leave their monastic communities in order to fulfill the Great Commission. ✱

**This question is very important to me. Are we as Christians moved by the same spirit when we say, "Amen," or cry in church as when we yell at a ball game?**

Not by any means.

There is no doubt that the human spirit, so manifest in the highly charged emotional atmosphere of a ball game, does sometimes find expression in church. Yet this is the exception rather than the rule.

Response to the truth of the gospel or the atmosphere of praise or worship in church is the work of the Spirit of God. We should neither quench the

Spirit nor attempt to imitate Him.

I am not at all in favor of wildfire. But let's not let our opposition to wildfire lead us to oppose the genuine work of the Holy Spirit in ourselves or others.

Emotion for emotion's sake is anathema. Emotion as part of the response of the whole person to the presence of God is precious and never to be discouraged.

**Do you believe that large numbers will be saved as martyrs during the first three-and-one-half years following the Rapture?**

No, I do not.

On the basis of Matthew 25:1-13, II Thessalonians 1:6-10, and II Peter 3:9-11, the Rapture at the return of Christ will be just as final as death itself for those who are unsaved.

I can see no basis for identifying the great company of Revelation 7 with "tribulation saints." It seems to me that the King James translation of Revelation 7:14 accurately gives the thought. These are persons who have come up out of great tribulation all through Christian history (cf. John 16:33; Acts 14:22; Romans 5:3). It is not *the* great tribulation mentioned here.

It seems to me the Bible teaches that the great tribulation will have two phases: one preceding the Rapture, in

which the people of God will be tested for their faith. Such tribulation times have already come to the Church in some world areas. The other phase is the pouring out of the vials of divine wrath on the ungodly. It is punishment, not redemption.

Now let me quickly say, I recognize and respect those who interpret the Scriptures differently at this point.

Frankly, my main concern about the "tribulation martyr-saint" theory is that it offers hope of salvation to those who refuse Christ during this dispensation with a view to accepting Him later, and does it on the basis of very meager biblical evidence. This is dangerous, deadly, and in my opinion, a device of the devil.

**If a pastor receives less than two-thirds majority on a renewal of call, but more than one-half, I understand he can remain as pastor for that year. But when the time comes to vote again, what is the procedure?**

If a pastor receives a majority of the votes cast in a renewal of call but less than two-thirds, he may continue to serve for one additional church year. However, he may not be voted on again

unless nominated by the church board with the approval of the district superintendent as in the regular procedure for calling a new pastor.



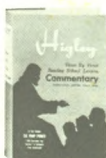
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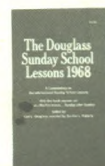
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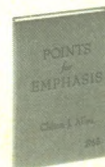
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