

March 15, 1967

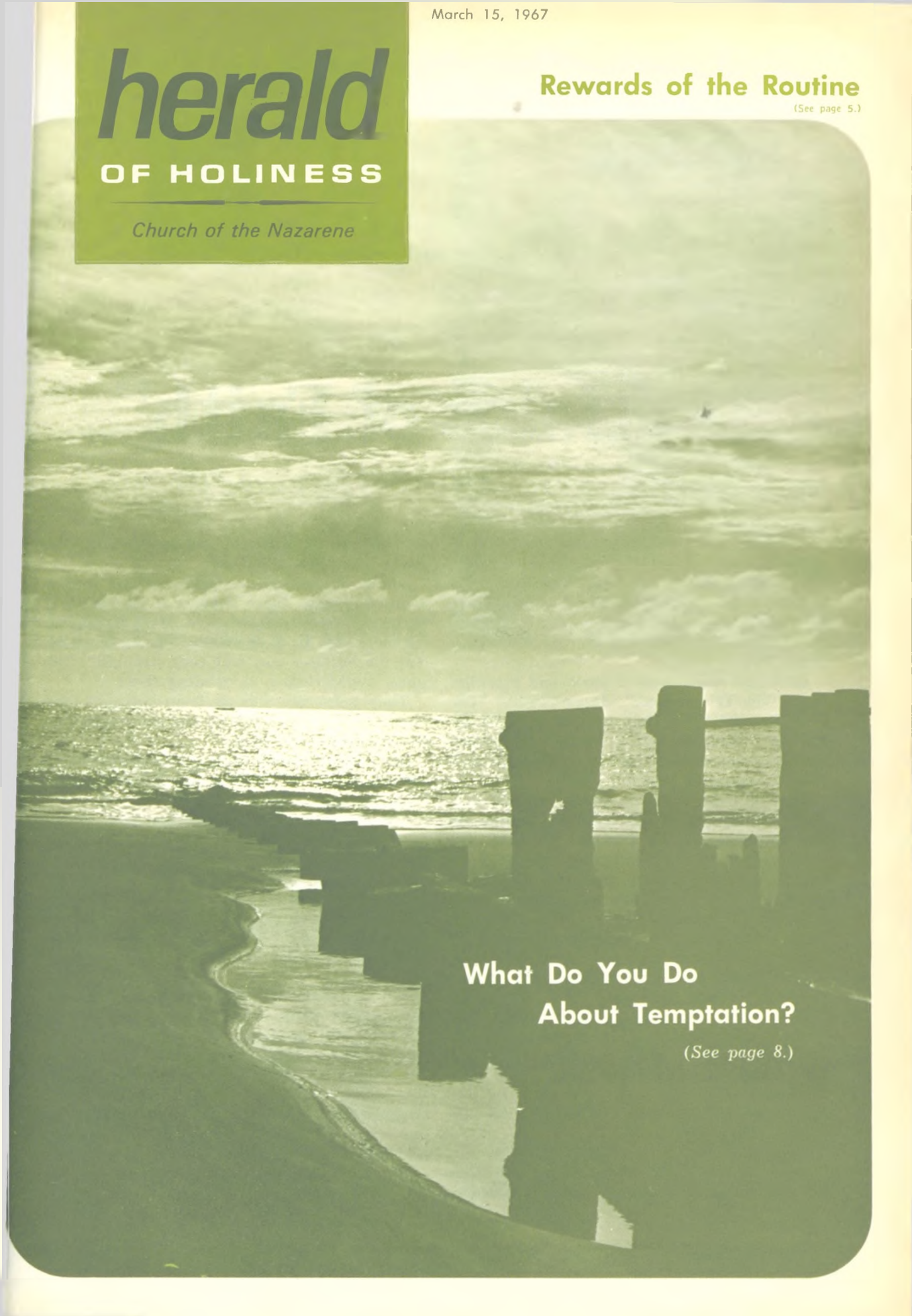
herald

OF HOLINESS

Church of the Nazarene

Rewards of the Routine

(See page 5.)



What Do You Do About Temptation?

(See page 8.)



General Superintendent Lewis

“Articles of Faith”

The above words are found on page 25 of the *Manual* of our church. The preceding Preamble is stated in noble language to introduce these fifteen Articles of Faith. Have you read them lately? They are worthy of your attention. What tremendous statements they are!

Each one deals with a basic and essential fact. “The Triune God,” “Jesus Christ,” “The Holy Spirit,” “The Holy Scriptures,” “Original Sin,” “Atonement” . . . on they go moving from one tremendous truth to another through fifteen important tenets of faith.

They all begin with the words, “we believe.” They are beliefs of Christianity backed by the authority of the Scriptures. They are corroborated by the passage of time with its record of history. They are given as understood by the clear-thinking, warm-hearted men who formulated them. They have for these years been our “Articles of Faith.”

Now as the years have passed we the people of this “Faith” have verified them still further in our labors for the Lord.

They make for good reading in this uncertain, confused, and “near-chaos” world. There they are so clear, so sane, so certain! They speak to us from the past. They communicate to us by their relevancy in our present hour. They give us assurance for our future. They are good!

These precious strongholds of faith are the reasons for our work. They are an incentive for our concern, prayers, churches, schools,

budgets, world missions, and evangelism. Because “we believe” we act.

There is comfort in them for the lonely, sorrowing one. There is peace in their stately scriptural content for the troubled. The drifting soul can find anchoring places in them. The discouraged may well seek strength, guidance, and directive in reading them.

They point the way as from the past they come to this day to tell us and the world that these truths stand firm.

We reach them by faith. Behind the visible church, a part of all it is and stands for, are these famous articles.

The Church of the Nazarene you attend can guide you to their sanctuary. Listen for their truths spoken, interwoven in the message of the preacher and the paramount ingredient in the teachings of the Sunday school, Nazarene World Missionary Society, Nazarene Young People’s Society, and others. Let these articles guide you to the Holy Scriptures.

Notice Article of Faith number four declaring that the Bible is ever “inerrantly revealing the will of God concerning us in all things necessary to our salvation, . . .”

“Articles of Faith,” light for today, guide for young and old, strength for the soul! Scriptural in content; clear in application to our needs! Thank God we do believe them and find them so helpful in life.

Join me today as I read them again. On page 25 you will find them.

safety valve of a hearty laugh has delivered more than one person from what was developing into a crisis.



Holiness and Humor

• **By Eugene L. Stowe**

President, Nazarene Theological Seminary

Life in 1967 is certainly no laughing matter. The daily chronicle of crime, violence, and civil strife in our newspapers certifies this. And the shadow of Viet Nam hanging over the world underscores the words of the wise man that there is "a time to weep."

But there is another side to this story:

The complete Christian is sobered by the evil and suffering in the world, but at the same time he has an abiding joy within. King David testified, "Thou hast put gladness in my heart" (Psalms 4:7). On occasion this sanctified emotion will find expression in laughter.

There is nothing incompatible between a cleansed heart and a sense of humor. In fact, the

reality of a religious experience which gives no evidence of this is suspect. The catalog of the fruit of the Spirit in Galatians 5:22-23 lists "joy" second only to "love" in these virtues which characterize those who "have crucified the flesh with the affections and lusts."

The demonstration of a holy happiness by God's people serves a useful purpose in our witness for Christ. *Joy is attractive.*

The late Dr. B. V. Seals, superintendent of the Washington Pacific District, was proof of this. Few people were personally involved with as much sorrow and heartache as he. His life seemed to be one continual succession of crushing blows. Yet this Spirit-filled man exhibited a buoyancy and happiness which were contagious. I remember being with him and a group of friends in a restaurant one evening. As he recounted humorous experiences from his long and fruitful



ministry, the whole group convulsed with laughter again and again.

Finally, a waitress came over to our table and commented that she had never seen people who seemed to be enjoying themselves so much. Dr. Seals seized the opportunity to tell her that we were members of the Church of Nazarene, and that nobody had more to be happy about than Christians. One waitress in that establishment was exposed to a winsome witness to the grace of God because of the attractiveness of holy joy.

It is also true that laughter is a safety valve. Commercial boilers are so constructed that when pressure builds up to a dangerous level a small valve opens and releases just enough steam to avert an explosion.

Christians, like boilers, must work under pressure. Although

God's sanctifying grace delivers one from carnal explosions, it does not guarantee immunity from mental or nervous breakdown when the pressure becomes too great. A "saving sense of humor." may become exactly that under such conditions. The safety valve of a hearty laugh has delivered more than one saint from what was rapidly developing into a critical situation.

No one faces this danger more realistically than the missionary. He must often tax himself far beyond normal physical demands. The pressures of isolation, inadequate facilities, and a crushing burden for lost men sometimes mount until they become unbearable. Certainly these noble men and women find great help in prayer—both theirs and ours. This is the primary source of strength.

But our Creator has provided another means of releasing tension. Before that missionary was appointed, several individuals who knew him well were asked to answer questions about his character and personality. One of these was, "Does he have a good sense of humor?" Experience has proved that even the most earnest man of God is not prepared to face the pressures of his calling without the saving virtue of holy humor.

In an age obsessed with a kind of funny-ness which is both commercialized and crude, what I laugh at reveals what I am! One of the most revealing insights into a person's true character is the brand of humor which he enjoys. If you get maximum enjoyment out of a humorous situation or story which is clean and wholesome, in all likelihood you are clean and wholesome. But if your biggest laughs are reserved for a kind of comedy which is suggestive or off-color, it would be well to check your spiritual condition.

Likewise, there is reason to question the mental and moral depth of the individual who

In the *Herald of Holiness*

50 Years Ago

What Is the Difference?

There are chiefly two things that can make the Pentecostal Church of the Nazarene different from all the older and larger churches. There must be and is supposed to be a twofold difference of belief and life.

To get this blessed experience required a marvelous act of consecration. There is required the absolute, unconditional consecration upon the altar of God of everything a man is or possesses or ever may become or possess

[However,] have we held true in practical life to the terms and import of consecration which we are supposed to have made in order to get the blessing? Are our people deader to the world? More deaf to its charms and allurements and more insensible to its rewards and profits? . . .

If we are not different from other people in the foregoing respects we might ask a further question. What use has the world got for us as a church? . . .—B. F. Haynes.

evidences an appetite for the shallow, "sick" type of amusement which is so evident in today's commercial entertainment. This is really no "laughing matter." Your taste in humor brands you! It makes public what you really are.

In the power and purity of his Spirit may we be both holy and happy!

. . . Like a Lamp

by
Alice Hansche Mortenson

Let my life be like a lamp, dear Lord,
Connected all of the time,
And, because the source of its power fails not,
It never ceases to shine.

The darker the night, the brighter it glows,
Sending its comforting ray,
Quietly, selflessly, lighting the path
For all who may come that way.

Let my life be like a lamp, dear Lord,
In contact all of the time
With heaven's unlimited source of power!
Then—how can I fail to shine?

Car wheels won't get you anywhere unless they turn round, round, and round . . .

ROUTINE • THE REWARDS OF ROUTINE • THE R

• **By J. V. Wilbanks**

Colorado Springs, Colorado

For some people life is a merry-go-round. To many more it is a mere go-round—and nothing merry about it. In fact, most people detest routine. But did you ever consider the virtues and benefits of monotony and routine? They are myriad.

In the first place, we would get nothing done in this physical world were it not for its periodic routine. The sun rises every morning and sets every night. We adjust our work, social, and rest schedules accordingly. We depend on this periodic rotation far more than we realize. Ever try doing your work, or play, just any old time day or night? Such action would be foolhardy and scarcely worthy of the term "experiment."

* * *

THE HUMAN BODY and all animal life responds to regularity

or a periodic routine. If the farmer feeds his cattle at 6:00 a.m. and p.m. every day, his stock will prosper. And it is almost uncanny how these beasts of the field will be on hand at exactly the hour of feeding.

The same truth is evident in the spiritual and devotional activities of a Christian. George Muller arose early every morning and read his Bible until his soul and mind were saturated with its comfort, wisdom, and faith. This periodic routine of devotional reading was always evidenced in the salutary work of faith of this great man.

* * *

JOHN WESLEY always arose early to pray for an hour, or two, or even three. These early morning prayers every day did something to John Wesley. And John

Wesley did something to England.

How about trying a little routine in your own life—say just for one year? Arise early enough every morning (this article is not written for lazy people) to have a good season of prayer and Bible reading before starting the day's activities. You will be surprised at the results. It is like oiling sawmill machinery before a day's run.

* * *

TRY PAYING your tithe regularly for an entire year (many Christians have done it for fifty years), and realize God's blessings both materially and spiritually.

The wheels of your car will not carry you very far without turning round and round in the same routine fashion. True, routine may not be the most glamorous element in our day, but no one gets very far without it.



Love *"with skin on"*

• **By Aarlie J. Hull**
Fort Monroe, Virginia

Frightened by the clamor of thunder in the night, a little child cried out. Holding her securely in his arms, her father explained that she needn't fear, God would take care of her because He loved her very much.

"I know God will take care of me and loves me," she replied, snuggling even closer. "But

Our acts of kindness, indeed our very involvement in their lives, can be to the non-Christians a meaningful encounter with the love of God.

right now, Daddy, I want someone with skin on to love me."

We are to be God's love "with skin on."

As Christians, many of our human needs are divinely supplied. God understands our very being and knows what we need even before we ask. Yet, as the little girl, we often yearn for human understanding, comfort, reassurance, and love.

In the Christian community we turn to each other when our human needs are greatest. We have marvelled at the manner in which our Christian friends have taken care of our needs during difficult circumstances. The laundry has been done, meals prepared, children boarded, love and assurance given.

But what of people who are not Christians—people who have alienated themselves from God and His Church?

In the truest sense Jesus Christ was God's love "with skin on." He was cognizant of human need. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," was His invitation. He did not alienate himself from the sinful human race. He fellowshiped with Zacchaeus, ate with sinners, and rescued an adulterous woman from death. His disciples were frightened by the lashing sea and He calmed the winds. The crowd of 5,000 were hungry and He fed them. People were sick, dying, maimed, unclean, and He restored them. He directed His disciples to minister to human needs when He said: "Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Physically and emotional-

ly, He bore our punishment for sin. Forgivingly He interceded for us who crucified Him. He ascended into heaven—and now we are God's love "with skin on."

Perhaps we will exemplify His love with a kind smile, a forgiving spirit, a reassuring word, a show of confidence, or sincere congratulations. It may be rescuing a kitten from the rooftop, preparing a meal, boarding children during stressful circumstances, doing a neighbor's laundry when there is illness, visiting the hospital, even forwarding mail. Our acts of kindness, indeed our very involvement in their lives, can be to the non-Christians a meaningful encounter with the love of God.

The ministry of love and kindness is a ministry in which we can



IN OUR ERA, the road to holiness necessarily passes through the world of action.

—Dag Hammarskjöld's *Markings*

all share. A seminary degree does not insure compassion. Sunday school teachers don't have a corner on interest in others. You don't have to be poised and confident to love. You don't have to be a good public speaker to see a need. You don't need a lovely home to be friendly and hospitable.

Indeed, the Lord has a ministry for us quite aside from the planned

services of the church. He wants us to love the souls of the unsaved because *He* loves them. He wants us to share their needs because *He* wants to share their needs. That is, we are the only way *He* can manifest himself to many people. In a sense, we are the liaison between Him and the unsaved world. I repeat: the liaison for *Him*, not for the church primarily, not for the Sunday school class primarily, not for the jewels in our crowns, but for HIM!

Our church currently places much emphasis on evangelism and outreach, and rightly so. But often in our fervor we forget we are influencing people for God and not for the church program. Our church will grow and thrive as we, the individual laymen, become Christ's liaison with the unsaved world.

We are missing a meaningful ministry when we are content to merely invite people to attend church and leave it at that. Jesus Christ deeply loved and became involved in the needs of humanity. He did not want the Church to take the place of His disciples, personally manifesting and witnessing of His love.

Our churches should grow and expand even without planned annual fall and spring revival services. We should have seekers at the altar even without emotional stories and long altar calls. People should be seeking God because they have an encounter with His love through someone "with skin on"—through us.

God sends us forth as His disciples, cognizant of human need, with a compassion attainable only through the love of God in our lives: God's love "with skin on."

What Do You Do About Temptation?

• **By Ivan A. Beals**
Quincy, Illinois

One thing that God *has not* promised His people is a carefree life without the testing of temptation. God does not tempt any man, but He does allow Satan to try the loyalty of every professing Christian.

The tempter intends the occasion of temptation to be the means of the Christian's downfall. However, it is the divine purpose to turn Satan's destructive attacks into a refining, upbuilding process for the strengthening of one's Christian life.

Thus, to be left unmolested by Satan is no evidence of blessing. As the Apostle Peter puts it: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7).

The tempter comes unannounced and uninvited, and generally he comes when the individual seems weakest to resist him. His pressing, foreboding presence is most likely to confront one in times of illness, disappointment, and discouragement.

To the undiscerning, he may appear as an "angel of light," a messenger of astonishing knowledge. But to the experienced child of God, the tempter's ominous visits become quickly recognized. Christians, then, must ever be prepared to meet the enemy, girded with the whole armor of God (Ephesians 6:11-17).

One soon becomes fully aware of the tempter's evil presence by the noisy confusion of devious suggestions breaking into the tranquility of his commitment to God. The tempter draws attention by various insinuating promptings: by deceitful sympathizing, by repeating harsh measures, by confident

tones of persuasion, and by the low, seductive whisper of, "Go ahead; everybody else is doing it!" In order to break the spell of his assault, it is helpful to reaffirm emphatically one's verbal commitment to Christ.

Even so, the tempter will inevitably follow through his attack by casting reflection upon God's Word, implying that one following Christ might find God's promises inapplicable to his particular situation. By all manner and means, Satan would have Christians doubt that God really means what He says. However, an honest review of God's personal dealings with individuals will certainly proclaim the fact that God always keeps His word. Actually, God is more merciful and loving than vacillating humanity deserves.

There is another avenue by which Satan can bring discredit to the kingdom of God. This approach capitalizes upon the faults, the failures, and the seeming inconsistencies of other believers. Unless one is exceptionally careful, he will find himself in agreement with Satan and at odds with his brother or sister in Christ.

Here the temptation is to take one's eyes off the Saviour and His salvation, lowering them to the drift of humanity. Satan would have every individual Christian feeling like Elijah under the juniper tree, that he was the only one left serving the Lord.

There are two divine truths to remember in the midst of our mortal engagement with the tempter: (1) he is known to accuse people in whom you have confidence; and (2) he is the father of lies, specializing in half-truths.

This point of temptation requires the special presence of the Holy Spirit to reinforce the individual's wisdom and strength. Christians of our day often feel pressed to

ask, "How about the other person, Lord?" And He consistently gives the same answer that He gave to Peter, "What is that to thee? follow thou me." Then the divine prompting is for the Christian to pray for the one whom Satan has accused. This exercise soon restores the confidence of Christians in one another—and in God's people in general.

After thus communicating with the Lord, one receives the confidence that he and the Spirit of God are a match for the tempter's lies. The Christian also recognizes Satan for the liar that he is and receives the God-given courage to affirm the truth and repel the deceitful lies. The truth of God always forces the tempter to depart, for he cannot withstand its revealing and condemning light. Hence every Christian can confidently say with Jesus, as to a defeated foe, "Get thee behind me, Satan."

Undoubtedly Satan will return time and again to test and to try every individual's purpose to serve the Lord. However, if we can defeat him once by calling on the name of Jesus, we can turn him out every time he invades our Christian lives. With the song writer, we may sing in expectant serenity:

*"Take the name of Jesus ever,
As a shield from ev'ry
snare.*

*If temptations round you
gather,
Breathe that holy name in
prayer.*

*"Precious name! Oh, how
sweet!*

*Hope of earth and joy of
heav'n!*

*Precious name! Oh, how
sweet!*

*Hope of earth and joy of
heav'n!"*

It Was All She Had

• By David L. Fletcher
Bethany, Oklahoma



Offering time in Haiti

Let no man excuse himself by saying, "I have nothing to give." If anyone could ever rightfully have had reason to justify such a statement and thus withhold her offering, the poor widow of Luke 21 would have been that one. But she chose to be faithful.

Not that her gift really amounted to much in terms of monetary value. The two mites which she cast into the treasury were worth, we are told, only about one-fourth of one cent. But it was all she had.

The rich men could give their hundreds, even thousands, and still have plenty left to indulge their pleasures. But this woman, having presented her offering,

"cast in all the living that she had," and probably knew not how soon it would be replaced.

Yet in spite of the great contrast, she gave more than them all. And it was her gift upon the altar that was blessed far above the others: not the thousands given in the spirit of "look at my offering" pride, but the two mites presented in total humility.

Again I say, let no man use his poverty, or his debts, or the apparent insignificance of his gift as an excuse for not giving. For if our religion demands anything of us, it demands that we give both generously and cheerfully. And we do so because, strangely, something within compels us to *want to*.

Wealthy men from time to time used their wealth, or part of it, to finance mighty spiritual ventures both on the home front and in the regions beyond. But the mission program of the church has long depended upon the support of humble Christian men and women—common people like you and me—to keep the forces alive. This has been God's plan, and it has worked.

So bring your gift to the altar without shame or fear, for none is ever insignificant in God's sight. Whether you contribute a thousand dollars or one is not the final evidence of spirituality. The attitude of the heart will determine the size of the gift. And "God looketh on the heart"!

TRANSFORMED BY RESURRECTION

• *By* Ross W. Hayslip
Tucson, Arizona

The atomic scientist Werner Von Braun has said: "Nature does not know extinction. All that it knows is transformation. . . . Everything that science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death."

Paul knew of this transformation when he said in I Corinthians 15:42, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." Job anticipated it also when he said: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee" (14:14).

The mystery of the resurrection is no greater than any of the other miracles of our God. If He could breathe into an inanimate form of clay and make man a living soul, how then can we not believe that the voice of that same God can call from the depths of the tomb the dust of the saints who have died victoriously and sleep in Jesus?

The message of Easter is one of transformation. The risen Savior was so changed from

His body of the Incarnation that even His intimate disciples at first failed to recognize Him.

The corruptible shall put on incorruption and the mortal shall put on immortality as a process of this transformation. In the Word of God we find records of such glorious change. In the patriarchal age Enoch was translated without death from earth to heaven. We read of Elijah's home-going in a whirlwind, attended by a chariot of fire. Christ himself is the most glorious Example of all as He pulled the sting from death and won victory over the grave.

The resurrection story is not primarily for the conviction of the sinner, for Abraham told the rich man in hell that his brothers would not be converted by the influence of one risen from the dead. But it is a tremendous message of encouragement for those who have listened with obedience to the message of Moses and the prophets concerning our Lord.

How glorious to know that the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed! This is transformation of an eternal order. This is the power of Easter unfolded!

1967

DIRECTORY of EVANGELISTS

Church of the Nazarene



The Nazarene Evangelist

This is the age of specialization in medicine, science, education, etc., and while there is a sense in which every gospel minister and every Christian can be and should be a soul winner, the God-called evangelist is a specialist in this field and should lead the church in this phase of its service.

Of course, the evangelist will have peculiar natural gifts of temperament but will find in his own scriptural relationship to God the best argument for the type of work he does. This was true of the Apostle Paul. He said, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy." Up-to-date personal experience, backed up by holy character, has always been the cutting edge of successful evangelism.

Such evangelists are as indispensable today as they have ever been in the history of the Church, if the Church is to adequately serve men as a vital spiritual force. They are specialists--the Church and world need them today. We salute our evangelists!

A handwritten signature in cursive script that reads "Hardy C. Powers".

--HARDY C. POWERS
General Superintendent

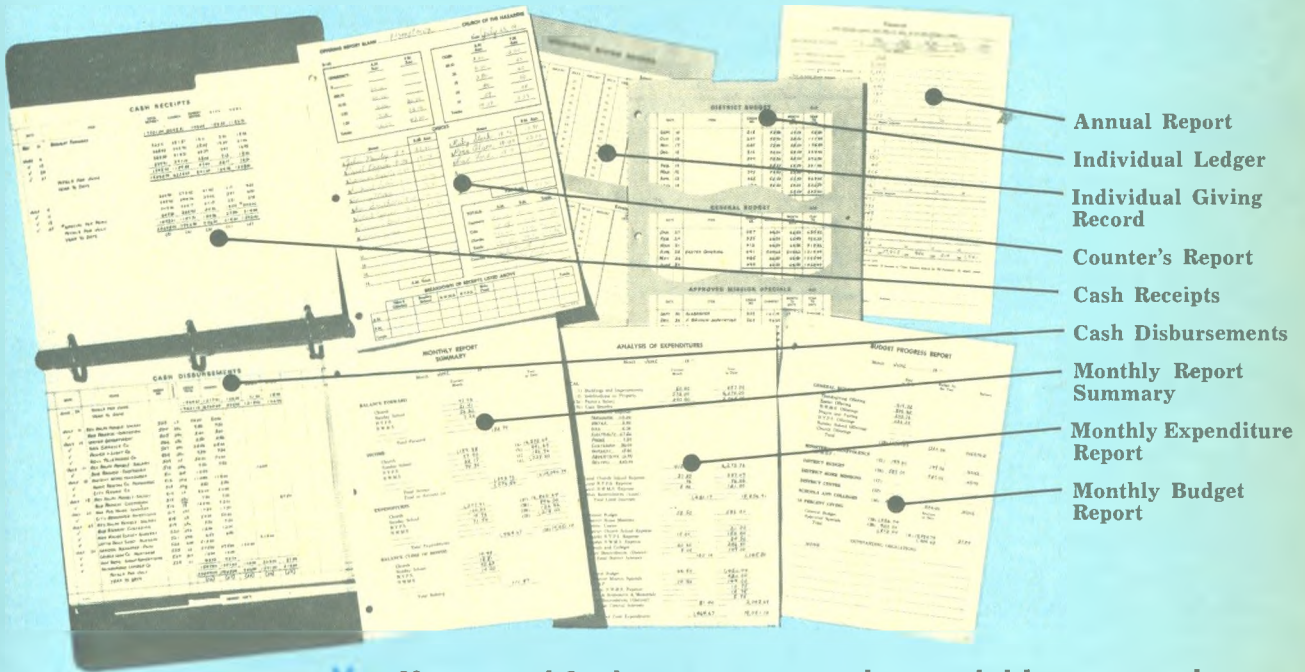
COMMISSIONED EVANGELISTS

- ARLA Glen W., 2501 S. Gilpin, Denver, Colorado 80205 (Colorado)
- ADAMS, J. Kenneth, 11418 Manchester, Kansas City, Missouri 64131 (N.W. Okla.)
- ALBRIGHT, J. C., 24 Pleasant St., Zephyrhills, Florida 33599 (New England)
- ALLEE, G. Franklin, 1208 So. Skyline Drive, Moses Lake, Washington 98837 (Ore. Pac.)
- ALLEN, J. A., c/o NPH* (S.E. Oklahoma)
- ARCHER, Verlin, Ashland, Kentucky 41101 (E. Kentucky)
- ARCHIBALD, George E., Port Lorne, N.S., Canada (Canada Atlantic)
- AYCOCK, Mrs. Dell, c/o NPH* (Kansas City)
- FACON, Forrest B., 504 Nile St., Bakersfield, California 93305 (Central California)
- BAKER, W. M., Rt. 3, Delmar Road, Salisbury, Maryland 21801 (Washington)
- BARTON, Grant M., 301 Lincoln Avenue, Bedford, Indiana 47421 (S.W. Indiana)
- RASHAM, H. I., Box 31, North East, Maryland 21901 (Washington)
- BATTIN, Buford, 3015 47th, Lubbock, Texas 79413 (Abilene)
- BELEW, Pascal P., 1610 N. Oak St., Danville, Illinois 61832 (Chicago Central)
- BENDER, James U., Sr., Pox 8635, Tampa, Florida 33604 (Florida)
- BERTOLET, G. Frederick, 1349 Perkiomen Avenue, Reading, Pa 19602 (Philadelphia)
- BETTCHEE, Roy, 3212 Fourth Ave., Chattanooga, Tennessee 37407 (Indianapolis)
- FEYER, Henry T., Jr., 4822 Mohican, Baton Rouge, Louisiana 70805 (Louisiana)
- BEYERS, Charles, 142 20th Ave. S.W., Cedar Rapids, Iowa 52404 (Iowa)
- BISHOP, Joe, 1515 South Jensen St., El Reno, Oklahoma 73036 (S.W. Oklahoma)
- BLTYHE, Ellis G., c/o NPH* (N.W. Ohio)
- BOGGS, W. E., c/o NPH* (Dallas)
- BOHANNON, C. G., c/o NPH* (Missouri)
- BOLLING, C. Glenn, c/o NPH* (Florida)
- BOWMAN, Russell, 2719 Morse Road, Columbus, Ohio 43224 (Central Ohio)
- BRADLEY, Ernest R., 20 Seventeenth St., Lowell, Massachusetts 01850 (New England)
- BRADY, Clifford G., 1009 Timor Avenue, Orlando, Florida 32804 (Florida)
- BRAND, Willis H., Box 332, Fort Wayne, Indiana 46801 (N.E. Indiana)
- BRANNON, George, 4105 N. Wheeler, Bethany, Oklahoma 73008 (N.W. Oklahoma)
- ROCKMUELLER, Carl, 555 Greenleaf Ave., Nampa, Idaho 83651 (Idaho Oregon)
- BROWN, Curtis, 315 So. Bisailon, Bourbonnais, Illinois 60914 (Chicago Central)
- BROWN, J. Russell, c/o NPH* (Idaho-Oregon)
- BROWN, W. Lawson, Box 785, Bethany, Oklahoma 73008 (N.W. Oklahoma)
- BRUNNER, R. M., Rt. 1, Box 122, Birnamwood, Wisconsin 54414 (Wisconsin)
- BUGH, Frank H., 1205 Travis Heights Blvd., Austin, Texas 78704 (San Antonio)
- BURNEM, Edgar, Box 1007, Ashland, Kentucky 41101 (E. Kentucky)
- CAIN, N. Becton, 13911 Russ Drive, Houston, Texas 77039 (Houston)
- CARGILL, A. L., Rt. 1, Box 101-A, Cedaredge, Colorado 81413 (Colorado)
- CARGILL, Porter T., 6905 N.W. 41st, Bethany, Oklahoma 73008 (N.W. Oklahoma)
- CARPENTER, Robert W., 800 South 6th, Lamar, Colorado 81052 (Colorado)
- CARROLL, Bob, 6333 Chimney Rock Road, Apt 162, Houston, Texas 77036 (Houston)
- CASEY, H. A., c/o NPH* (S.W. Indiana)
- CAUDILL, Virgil, 1004 N. Washington, Owosso, Michigan 48867 (Michigan)
- CHAIFANT, Morris, 1420 Oak Ave., Danville, Illinois 61832 (Chicago Central)
- CHAPMAN, Louise R., Rt. 2, Vicksburg, Michigan 49097 (Michigan)
- CHATFIELD, C. C., Box 5024, Sarasota, Florida 33579 (S.W. Indiana)
- CHISM, Miss Fairy, Box 661, Salem, Oregon 97301 (Northwest)
- CLARK, A. Eugene, 104 Waddell St., Findlay, Ohio 45840 (Central Ohio)
- CLENDENEN, C. B., Sr., 272 Jack Oak Point Rd., St. Marys, Ohio 45885 (N.W. Ohio)
- CLIFT, Norvie O., c/o NPH* (Northern California)
- COCHRAN, Eugene W., 8103 Columbus Road, N.E., Louisville, Ohio 44641 (Akron)
- COLE, George O., 413 E. Ohio Ave., Sebring, Ohio 44672 (Akron)
- COMPTON, Clyde D., 162 Crofton Lane, El Cajon, California 92020 (S. California)
- CONDON, Robert, c/o NPH* (Los Angeles)
- COOK, Leon S., c/o NPH* (E. Kentucky)
- COOKE, J. Mervin, 542 1st Ave. N.W., Swift Current, Sask., Canada (Canada West)
- COOPER, Marvin S., 1514 N. Wakefield, Arlington, Virginia 22207 (Michigan)
- CORBETT, C. T., O. N. C. Kankakee, Illinois 60901 (Chicago Central)
- COX, C. B., Rt. 3, Salem, Indiana 47167 (S. California)
- COX, Curtis B., Rt. 5, Box 510-F, Charleston, West Virginia 25312 (West Virginia)
- CRABTREE, J. C., 3436 Cambridge Dr., Springfield, Ohio 45503 (Kansas City)
- CRANDALL, Vernon, R.R. 2, Indian Lake, Vicksburg, Michigan 49097 (N.W. Indiana)
- CREWES, H. F., c/o NPH* (Dallas)
- CRIDER, Marcellus, Rt. 3, Shelbyville, Indiana 46176 (S.W. Indiana)
- CRUTCHER, Estelle I., 1466 E. Mountain St., Pasadena, California 91104 (Los Angeles)
- DARNELL, H. E., Box 929, Vivian, Louisiana 71082 (Louisiana)
- DAVIS, Mrs. Florence, 4305 N. Donald, Bethany, Oklahoma 73008 (N.W. Oklahoma)
- DAVIS, J. O. 4512 West 25th Street, Little Rock, Arkansas 72204 (S. Arkansas)
- DAVIS, Leo C., 403 N. Street, Bedford, Indiana 47421 (S.W. Indiana)
- DAVIS, Ray, c/o NPH* (S.W. Oklahoma)
- DELONG, Russell V., 121 Siobhan Avenue, Tampa, Florida 33612 (E. Michigan)
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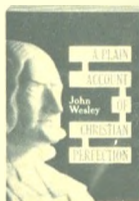
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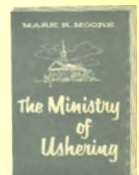
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LEE, Ted, Box 862, Olivet Nazarene College, Kankakee, Illinois 60901 (Indianapolis)

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LEWIS, James, Jr., 543 Octavia Street, New Orleans, Louisiana 70115 (Louisiana)

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MEREDITH, Jesse, 900 49th St., West Palm Beach, Florida 33407 (Kentucky)

MERRYMAN, Paul K., Trevecca Nazarene College, Nashville, Tennessee 37210 (Indianapolis)

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MORRIS, J. Robert, Box 53, Newport, Kentucky 41072 (E. Kentucky)

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MYERS, Melvin W., Olivet Nazarene College, Kankakee, Illinois 60901 (Chicago Central)

MCCART, R. H., 4110 Quitman, Denver, Colorado 80212 (Colorado)

MCCARTY, Jack, Rt. 4 Martinsville, Indiana 46151 (Indianapolis)

McCONNELL, Frank R. & Kittie Lee, 3171 N. Beaver, Bethany, Oklahoma 73008 (N.W. Oklahoma)

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NEWBY, Raymond Cecil, 224 Adams Avenue, Evansville, Indiana 47713 (S.W. Indiana)

NEWTON, Anderson, Box 345, Cleveland, Mississippi 38732 (Mississippi)

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OSBORNE, Orphus L., 619 E. Tennessee Street, Evansville, Indiana 47711 (S.W. Indiana)

OWEN, G. F., 820 Manitou Blvd., Colorado Springs, Colorado 80904 (Colorado)

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WOODHOUSE, Gerald, 203 Holly Road, El Cajon, California 92021 (S. California)

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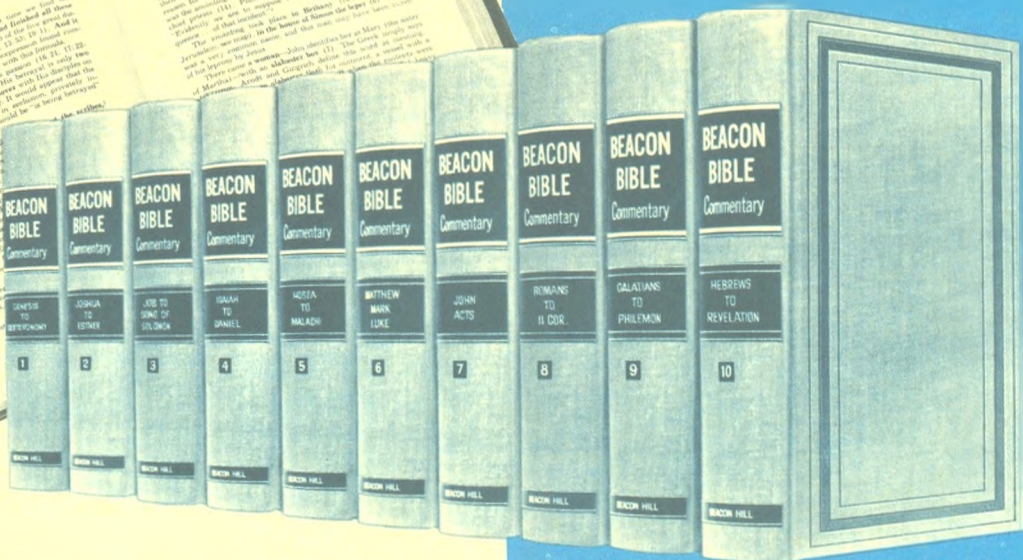
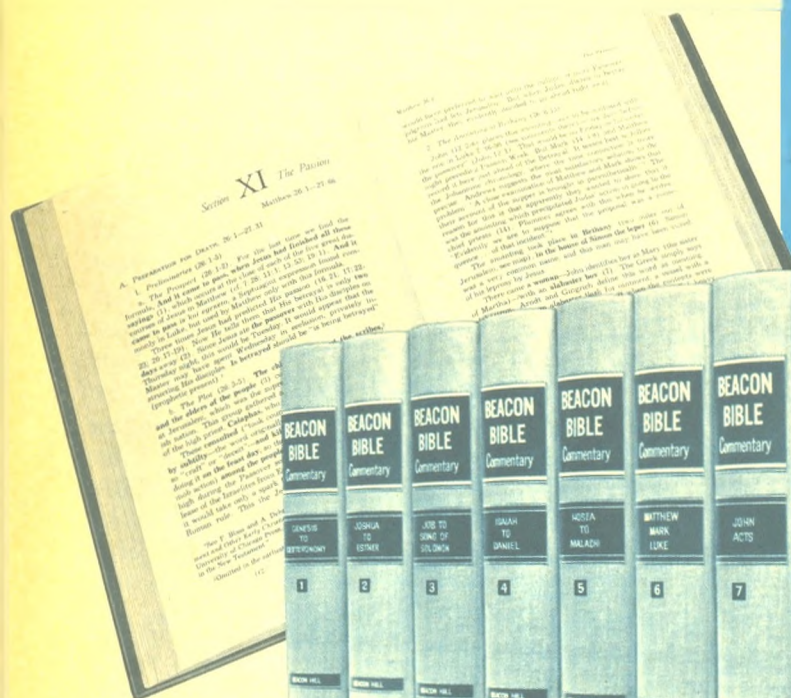
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Editorially Speaking

By W. T. PURKISER

Sanctification Rediscovered

This is the title of a chapter in William Hordern's new book, published as Volume One of *New Directions in Theology Today*. Dr. Hordern is president of the Lutheran Theological Seminary in Saskatoon, Canada.

In his first paragraph Dr. Hordern writes: "An important development in recent theology is a renewal of interest in sanctification. The theological analysis of Christian salvation is often divided into justification and sanctification. Justification deals with how a man becomes a Christian. It describes God's forgiving acceptance of the sinner and the sinner's response of faith. Sanctification is the act of God whereby the forgiven man is made righteous, it describes how a man grows in his Christian life. Although for the purposes of analysis these may be separated, in actual life they cannot be sharply separated. When a man accepts God's forgiving love he trusts God and puts his life into God's hands."

Dr. Hordern goes on to comment that this new theological concern with sanctification has come at a very appropriate time in the life of the Church. There is abroad in the world today a widespread wave of criticism directed against the life and practice of the Church.

During the fifties of this century, as Hordern notes, the church in America at least "sailed on a wave of popular approval." There was little serious criticism. "Happily, for the sake of the church's soul," Dr. Hordern writes, "those days have passed."

From within and without, organized Christianity is being subjected to searching criticism. There are deep doctrinal issues being raised. But more painfully, and more pertinently, it is the life and practice of the Church which is being challenged.

It is possible, of course, to react to such criticism with the emotional retort, "You're another!" Most of the critics have little to commend them. We can always stand being shown how we ought to do it better than we can take being told how we ought to do it.

But a better way is the way Dr. Hordern suggests may be happening. That way is to take a new, long, hard look at the biblical teaching about sanctification.

IN TECHNICAL TERMS, sanctification is that aspect of salvation that deals primarily with the character and life of the Christian. It has to do with the inner changes the grace of God makes that result in a different level of life outwardly. In words that are right as far as they go, justification is "Christ for us"; sanctification is "Christ in us."

Because it is concerned with life, sanctification is of great interest to the world. People outside the Church are not very much interested in what Christians believe. They are tremendously concerned with the ways Christians behave.

Because theology can never be separated from life, behaving is sooner or later based on believing. For this reason, if for no other, our understanding of sanctification is crucial in our practice of the Gospel as well as in our preaching of the Gospel.

Dr. Hordern is undoubtedly right in his belief that serious theologians are beginning to rediscover sanctification. Where we need to be concerned is to help insure that the sanctification which is rediscovered is the full biblical truth behind this much-abused word.

The reason for this concern grows out of the premise just stated. Since sanctification is concerned with the quality and character of Christian life, inner and outer, any failure in either understanding or experience at this point will result in failure in the all-important business of Christian life and witness.

It is quite true, as holiness teachers since John Wesley have repeatedly said, that "sanctification is the act of God whereby the forgiven man is made righteous." It begins in the new birth, which is an essential part of justification.

It is also a term that "describes how a man grows in his Christian life." On this point, Mr. Wesley was much more insistent than some of his followers have been. There is growth both before and after sanctification.

But sanctification in Scripture is more than a work begun but never finished this side of the grave. Its full scope is seen, for example, in I Thessalonians 5:23-24—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our lord Jesus

Christ. Faithful is he that calleth you, who also will do it."

Anything short of such entire sanctification will leave the life of the individual Christian and the life of the Church lacking in serious respects. Even with the full light of the Bible, we need to beware lest, in B. T. Roberts' phrase, we turn out to be "sanctified in streaks."

Thank God for the rediscovery of sanctification. Let us pray and witness to the end that it be thoroughly scriptural in experience and expression.

A Needed Gift

A gift we need most and want least is the gift for which Bobby Burns prayed, the gift of seeing ourselves as others see us.

Perhaps none of us can have it in full measure in this life. We will probably have to wait until we know as we are known. It is so easy for us to magnify our virtues and minimize our faults that it becomes almost second nature.

One of the most curious sides to this situation is that we are all pretty sure we do see ourselves as others see us. We may doubt others, but we rarely doubt ourselves.

There is a sense in which we are three "selves." We are ourselves as we think we are. We are ourselves as others think we are. And we are ourselves as we really are in the sight of God.

The importance of a reasonable degree of self-knowledge is seen in Paul's command, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3), and again, "Be not wise in your own conceits" (v. 16).

Perhaps the stateliness of the Elizabethan English of the King James Version hides some of the realism of this advice. It comes through in J. B. Phillips' translation into the English of our day:

"Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given to you all. . . . Don't become set in your own opinions."*

THE VALUES of such a "sane estimate" are enormous. For one thing, it will help us to be more charitable with others. We would recognize more clearly how much of our faultfinding is really a disguised jealousy, and how much of it

is a projection into others of what we ourselves are. There is real wisdom in Mark Twain's preface to *Pudd'nhead Wilson* when he says, "What a man sees in the world is only himself in the deep and honest privacy of his own heart."

Someone has pointed out that the four living creatures before the throne of God in John's vision of heaven had eyes, as Moffatt translates it, "inside and outside." They had eyes inside to see themselves. They had eyes outside to see others.

Both, actually, are necessary. To use only one's "inside eyes" would make the individual morbidly introspective, a sort of spiritual hypochondriac. To use only one's "outside eyes" would make one a mote-picker, censorious and critical. As E. Stanley Jones put it, "If some people were as good in telling what is wrong with themselves as they are in telling what is wrong with others, they would be wonderful Christians. Now they are only wonderful Pharisees."

This is in no sense a plea for preoccupation with oneself. Self-depreciation is little better than self-exaltation. Both start with self instead of with the Saviour.

The cure for both self-depreciation and self-exaltation is suggested by the verse quoted from Paul—"The light of the faith that God has given." Our only hope of knowing the selves we really are is in the light God gives to those who ask Him for it and who are willing to walk in it when He gives it.

If we look at ourselves in such a light, we shall be neither complacent nor despondent. We shall know both that we are not "sufficient of ourselves to think any thing as of ourselves" and that "our sufficiency is of God" (II Corinthians 3:5).

Over Half a Million More

In the editor's salute to Canadian Nazarenes on the occasion of the centennial observance of the establishment of the Dominion (February 15 *Herald*), I mentioned "almost three-quarters of a million dollars" as the annual contribution of the four districts to the work of the denomination.

This was over one-half million dollars short of the actual giving for last year, a mistake I discovered to my dismay after 132,000 copies had been made! The actual giving of Nazarenes in Canada last year was \$1,305,390.

What makes the error the more regrettable is the fact that, in their finances, Canadian Nazarenes outrun the rest of us in per capita giving—\$184.75 average for the four districts in Canada to \$179.70 for the denomination as a whole.

I offer our Canadian brethren 132,000 apologies, and hope they can see fit to grant 132,000 pardons.

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Vital Statistics

DEATHS

MRS. LILLIAN APPELGATE, sixty, died November 5 in St. Louis, Missouri. Rev. Allen Dace and Rev. Walter Johnson officiated at funeral services. Survivors include her husband, Orval, three children, and two grandchildren.

ELGENIA RAMSDALL BADGER, sixty-five, died December 6 in Twentynine Palms, California. Rev. Roy Smith conducted funeral services. She was survived by one son, Hartley, and one daughter, Mrs. Reuben Skomsvold.

MRS. BIRDIE W. HANNAH, seventy-six, died October 10 in Ainsworth, Nebraska. Funeral services were conducted by Rev. Eldon B. Leach. Survivors include one son, Ray; and three daughters, Mrs. Thelma Wiley, Mrs. Mae Whitfield, and Mrs. Mary Bolter.

JUDSON ROSS HATCHER, seventy-nine, died November 14 in Twentynine Palms, California. Funeral services were conducted by his pastor, Rev. Roy Smith. He is survived by his wife, Edna; and one daughter, Jean Tucker.

WILLIAM TAI BOTT, eighty-five, died January 31 in a Decatur, Illinois, hospital. Rev. Ira Wright conducted funeral services. He is survived by two daughters, Mrs. Frances Barnett and Mrs. Mildred Smallwood; one son, Howard; eight grandchildren; and fourteen great-grandchildren.

JOSEPH M. WEBB, seventy-nine, died January 5 in Brownwood, Texas. Funeral services were conducted by Rev. E. O. Jackson. Active in church work in west Texas most of his life, Mr. Webb is survived by his wife; two daughters, Mrs. Lona South and Rev. Mrs. J. D. Roedler; three sons, Hubert Delbert, and Rev. Joe A.; one brother; eleven grandchildren; and four great-grandchildren. Eva, his first wife, preceded him in death in 1936.

MARRIAGES

Miss Karen Marie Stoddill and Mr. John D. Boydston, Jr., in Tulsa, Oklahoma, on December 29.

BCRN

—to Rev. David K. and Patricia (Zakel) Powers of Slaton, Texas, a daughter, Gina Marie, on January 31.

—to Ronald and Rindy Finley of Oklahoma City, Oklahoma, a daughter, Gayla Lynn, on January 18.

Announcements

EVANGELISTS' OPEN DATES

Charles J. Cuda, 102 Pine Street, Bath, New York 14870: Open dates available.

Ken W. Marckel, 136 Asbury Avenue, Wilmore, Kentucky 40390: Open date May 29—June 4.

Don Isenberg, Box 527, Kansas City, Missouri 64141: Open dates in March and April.

Charles Fd. and Normadene Nelson, P.O. Box 241, Rogers, Arkansas 72756: Open time in May and June.

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"Showers of Blessing" Program Schedule

March 19—"The King of the Curse," by Hugh C. Benner

March 26—"The Test of the Tomb," by Hugh C. Benner

April 2—"God Ever with Us," by Ponder Giltland

ROADS TO A RADIANT LIFE

THE PERCEPTIVE WORLD OF JESUS

By Paul Culbertson

A NUMBER OF years ago a famous educator wrote a book on education and titled it *Education as World Building*. He pointed out that education is a process of building a perceptive world in which each person lives every moment of his existence.

Has it ever occurred to you that each of us lives in two "worlds"? There is first the world of objective reality consisting of things, people, and situations "as they are." But of equal, and perhaps greater, importance is the "world" as you and I perceive it.

A famous writer has made this interesting observation: "The world hath many centers, one for each created being, and about each one it lieth in its own circle. Thou standest but half an ell from me, yet about thee lieth a universe whose center I am not but thou art." As far as our understandings, appreciations, attitudes, and behavior are concerned, our perceptive "worlds" are at least equally as important as the world of objective reality.

One of the most challenging aspects of the thought of Oswald Chambers was his stress on the importance of the Christian's duty to cultivate the "mind of Christ." Note this brief excerpt from his famous book of devotional reading *My Utmost for His Highest*:

"The Spirit of Jesus is put into me by the atonement, then I have to construct with patience the way of thinking that is exactly in accordance with my Lord. God will not make me think like Jesus, I have to do it myself; I have to bring every thought into captivity to the obedience of Christ."

A person cannot begin to cultivate the mind of Christ until he possesses the nature of Christ. But this is imparted to the believer in regeneration, or the new birth. Then he has the glorious privilege and solemn obligation to cultivate Jesus Christ's view of the whole of life. That includes our Lord's view of people, problems, sin, human relationships, our proper relationship to our Heavenly Father, and

every other aspect of the everyday life.

How can we best cultivate the mind of Christ? It is evident that we need to become intimately acquainted with Him, and the ways in which He related himself to nature, to people, and to God. What better way can we do this than by thoughtfully reading the four Gospel records of His incomparable life at least once every three months?



Culbertson

We can allow Christ to speak to us out of the Gospels through the use of creative, imagination, and we can confidently and humbly ask the Holy Spirit to take the things of Christ and make them meaningful and dynamic in our thinking and living. And He will surely do it, for this is the very heart of His blessed ministry to the believer (John 14:26).

The Apostle Paul was one who was committed to the cultivation of the mind of Christ. In the greatest passage in the Word of God on the incarnation and humiliation of our Lord, Paul urges us to cultivate the same attitudes:



"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8).

Growth in grace and toward Christian maturity means the cultivation of the perceptive world of our Lord. It will make a "world of difference" in how we perceive ourselves, other people, problems in human relationships, and our total bearing toward our Father in heaven. And—who knows?—it may add to the richness of our understanding and appreciation of the beatific vision in the eternal ages to come.

A Story-Note from...




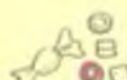



Hi,


Jennifer Lynn, if you keep being a good girl you will get  toys and  candy each time you choose to be good.



You and I know that she is just dreaming!

But... if you were promised    and  every time you were good, how much would you have in a day?

Sometimes it is hard to always choose to be good...but don't . Always try to do right.

★ ★ ★ Someday you may really get in a beautiful .

"Verily there is a reward for the righteous" (Psalms 58:11).

Love, *Gloria*

Pro: "Herald"

May I express my appreciation for the job you are doing as editor of the *Herald of Holiness*. I appreciate the general format and the "new look," but especially your excellent editorials and your unique way of getting across fundamental truths which are so relevant and pertinent for our day. Keep up the good work (perhaps this last paragraph could be a "pro" for some future edition, if you like).

JOHN H. COTNER
Illinois

Pro: 50-Minute Messages

Hurrah for that dear, appreciated pastor who can rise to the occasion of preaching a straightforward, soul-searching radio sermonette in ten to fifteen minutes but, on Sundays, resorts to serving a full-course, fifty-minute spiritual meal to his congregation! ("The Answer Corner," February 15 *Herald of Holiness*).

What concerns me is not that some pastors and evangelists may preach



MUCH OF THE WORK completed recently on the \$80,000 Springfield (Mo.) East Grand Church was contributed by its 65 members. The fully carpeted sanctuary has a seating capacity of 250 persons. General Superintendent Samuel Young preached the dedicatory sermon, October 17. Rev. Luther Paris, the former pastor, was succeeded by Rev. Duane Yoesel.

too long—but those who say so little of eternal value when they do speak, be it fifteen or fifty minutes. (I've heard a few.)

Another thing that bothers me is the apparent lack of robust appetite for solid spiritual food that exists in many congregations today.

For the most part, our mental attitude and spiritual appetite are usually what makes a sermon seem too long or too short.

Truly, it is an amazing accom-

plishment when a God-called, soul-passioned preacher of the Word is able to conscientiously deliver the message God laid on his heart for his congregation within thirty to fifty minutes.

After all, this is a very short period when compared with the time many churchgoers spend weekly at ball games or in front of a TV.

As to the decline in Sunday night attendance, I suggest that laymen look elsewhere for the cause and not blame it on their dear, appreciated pastor's fifty-minute sermons!

LESLIE WOOTEN
Illinois

Pro: Praise in Prayer Meetings

Years ago we used to call our midweek meetings "Praise, Prayer, and Experience Meetings," which they were unless something unusual was to be in the meeting.

In my travels and observations I have noticed that our midweek meetings, in many churches, have a talk by pastor (usually long) and then a few prayers and dismissal. No time given for testimonies, praise, or experiences.

As a boy (I am 74 years old today) I thoroughly enjoyed hearing the older people praise God, testify, and give experiences that gave me courage, aided my stability and faith in God, realizing God's power to keep and the joy, peace, and satisfaction that were theirs.

JAMES B. WORDSWORTH
Alabama



The Board of General Superintendents: left to right, seated, Dr. Hugh C. Benner, Dr. George Coulter; standing, Dr. Samuel Young, Dr. V. H. Lewis, Dr. G. B. Williamson, and Dr. Hardy C. Powers

World conquest through spiritual power is one of the indispensable marks of the Christian Church. The true Christian dares have no less than the world for his parish. Our wholehearted response to the Easter Offering will help us identify with Christ's great challenge to His Church, "Go ye into all the world, and preach the gospel."

BOARD OF GENERAL SUPERINTENDENTS
By HARDY C. POWERS

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psalms 4:8).

Missionaries Recall Night of Terror

● By Jim and Carol Kratz
Missionaries to Brazil

RIO DE JANEIRO, Brazil (Jan. 28)—Sunday evening before the service a crowd of people gathered in front of the Instituto Filgueiras as eight children, mostly from non-Nazarene homes, loaded their things in our Volkswagen station wagon for their first experience at the Nazarene Junior Camp in Campinas. There was an exciting air of anticipation. The service that followed in the school building was particularly animated, the singing was inspiring, and many knelt at the altar at the close of the service.

Around 9:45 p.m. we headed for our home to pick up a few things yet to be loaded. With our family, there were eleven people in the car.

BAGGAGE WAS stacked high in the "trunk" space on top of the motor. Jim was to direct the camp and Carol was to have the story hour, while Eldon, our son, was to be the maestro of music. The kids sang choruses, ate sandwiches, and acted like youngsters anywhere in the world. It was sprinkling a little as we left.

At the base of the mountain, about thirty miles away, it began to rain more earnestly. As we climbed the one-way stretch of the Rio-Sao Paula highway the rain increased in intensity. Water was rushing down the highway, and across it at various places. When we crossed a bridge the river below was roaring like Niagara. We passed some cars that had already stalled because of wet spark plugs. Six miles up the mountain we encountered a parked car with lights on and motor running. We stopped as the gale from the storm intensified. Another car approached us from the rear and parked behind us. Two buses came along. One advanced a little beyond us and a man dressed only in swimming trunks got out to check the road ahead. He soon returned, running, tripping, and screaming: "Go back! Go back!"

THE BUSES beside us began backing down and turning around. Jim backed into the curb (there was a canyon of about 150 feet or more in depth just a few feet away). The

car was pointed toward the mountain with its back wheels against the outside curb.

Carol told the youngsters that we had better pray. One youngster began: "Our Father . . ."

There was a loud crash, like thunder, followed by the thud as the first avalanche, covering the front of the car, buried us in a sea of mud. Jim tried to turn the wheels of the car, but to no avail. It was dark—as dark as midnight can be—except for the lightning flashes.

Suddenly, an onrushing current caught the front of the car, headed us towards a bus below us, and suddenly turned us towards the gorge. Then the second slide hit us. We told the youngsters to sit on the floor, thank the Lord, for just at that moment mud and water crashed through the back window, tore the door off the hinges of the motor, bent in the roof, and we began floating towards the chasm in a sea of mud, water, and banana trees.

THE IMPACT from the second slide hit the bus just below us, instantly killing one man, and injuring others. People were swept down the highway like matchsticks. The people in the car behind us escaped with two children, but their car disappeared, as did the one in front of us, along with a Mercedes-Benz truck.

For a moment the children panicked; but Carol talked calmly, and they returned to prayer.

Then came the third impact, and we moved further in the direction of the abyss. One youngster began singing one of our Sunday school songs: "With Christ in our Kombi everything goes all right." The wind blew, and sheets of rain made the car shudder. I opened the window on the driver's side and could hear nothing but a river rushing wildly below.

Dawn finally came. One of the youngsters measured off the distance between our car and destruction: five steps. God had seen through the storm with omnipotent eyes and had planted us on a narrow plateau.

ONE BUS WAS saved and another truck. But there was no trace of the other three vehicles in our group. We soon learned of the horrible devastation just below us.

There was no way to leave until

the army succeeded in reaching us about 2:00 p.m. Helicopters took out the wounded.

As we descended the mountain we encountered families who lost loved ones and buses whose passengers disappeared into the blackness of the night. The road was completely washed away and bridges collapsed in many stretches of the road.

We crossed one bridge which in 20 minutes would collapse with a bus carrying 37 persons. Thirty-six would die. A roadworkers' camp was washed away, killing 400 persons in one sweep.

LATER, TWENTY SOLDIERS secured a rope for us to cross a gaping abyss. One of our girls looked down as she arrived at the midway point. She froze and began to cry. We told her to look up, and she was able to get across.

A woman ahead of us fainted as she reached safety.

The shock has been such that Jim has run a temperature every day since the disaster, until today. Eldon has slept a good share of the time. He had an added experience of being responsible for saving the life of a man buried beneath a concrete shelter that had caved in. The man had been there for twelve hours.

When Jim returned to the mountain to get the children's clothes, he was able to bring the car home also. We never hoped to see it again. Soldiers had even repaired the motor!

THE PAPERS HERE are giving the number of dead at 1,800. Each day the number grows larger as more bodies are discovered. We were in the 5-mile area on the Rio-Sao Paulo highway where most of this terrible loss of life took place.

"I opened my *Living Letters* this morning for the first time since the disaster," Carol said. "This verse was on the page from which I had been reading before taking the trip last Sunday evening:

"I want you to know this, dear Brothers: Everything that has happened to me here has been a great boost in getting out the good news concerning Christ."



Jim Kratz



Carol Kratz

Late News

Hancock to New Charge

Rev. John Hancock, pastor at Dunbar, West Virginia, since 1962 and general N.Y.P.S. president, resigned recently to accept the pastorate at Weirton, West Virginia.

A member of the General N.Y.P.S. Council since 1960, Hancock was elected general president in 1964. He also serves as a member of the General Board.

He will assume his new duties March 26.

Arson in Church Fire

Fire blamed on the work of an arsonist destroyed the youth department and one wing of the Nashville Radnor Church sanctuary and heavily damaged other parts of the church February 12.

The blaze was discovered at 4:30 a.m. by a work-bound motorist.

No estimate of damage was available.

Church Insurance Man Ill

John Darling, who has served as an insurance representative and adviser to the Board of Pensions and other areas, is under treatment at



COLLEGE RECEIVES DEED—President Stephen Nease of Mount Vernon Nazarene College received recently the deed to 206 acres of land on which the new college campus will be developed. Community leaders presented a check in the amount of \$195,055 to Ohio State University in payment for the land. Left to right are Harold Johnson, Mount Vernon Chamber of Commerce president; Dr. Novice Fawcett, president of Ohio State University; Nease; Gordon Bone, Mount Vernon Community Trust chairman; and Dale Foster, Mount Vernon businessman and college trustee.

Mayo's Clinic in Rochester, Minnesota, for a malignancy. Mr. Darling attended the most recent General Assembly at Portland, Oregon.

NEWS OF THE RELIGIOUS WORLD

Asks Bus Aid Test

WASHINGTON, D.C. (EP)—Public bussing of private school students, described as standing "at the borderline of permissible aid to a church institution," needs a "helpful clarification" by the U.S. Supreme Court, according to Protestants and Other Americans United for Separation of Church and State (POAU).

The comments were made by Franklin C. Salisbury, POAU general counsel, in support of a planned appeal to the high court of a recent Pennsylvania Supreme Court decision upholding the constitutionality of a law authorizing extension of tax-supported transportation to students of church-related schools.

The Pennsylvania suit, known as Rhodes vs. Abington Township School Board, was supported by the POAU. The decision to appeal the case was announced by Walton Coates of the Norristown, Pennsylvania, firm of High, Swartz, Roberts, and Seidel.

"It is highly desirable," Mr. Salisbury said, "that the plaintiffs in Rhodes vs. Abington seek a review of the split decision in the conflicting opinions the courts have provided on this issue; it is clear that the matter of transportation stands at the borderline of permissible aid to a church institution under the First Amendment."



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Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

LOVE BEYOND MEASURE

(March 19)

Scripture: Luke 22-23 (Printed: Luke 22:39-42; 23:33, 34c, 39-46).

Golden Text: John 10:17-18

What aspects of the crucifixion-experience disclose the compassion of Jesus? In what ways may this incredible love become an ideal for us?

Jerusalem at the Passover season was a strange place for love to appear. Intelligent, undiscourageable good will seemed to be an intruder. The masses were restless; the Romans were suspicious; the priests were crafty and greedy. Nevertheless, the Prophet of Nazareth came into this troubled city with a compassion no one has ever been able to measure.

Compassion for the disciples.

It must have been very late that Thursday night when Jesus and the disciples left the upper room and the paschal meal. It was our Lord's custom to go to the Mount of Olives, on the edge of the city, for rest and prayer. Judas counted on this, as Jesus must have known. Why did Jesus not go to Bethany and seek the safety of friends? Perhaps His compassion even for Judas was a factor, as well as His inflexible purpose to face the cross.

In any event, as the small band entered Gethsemane, the thought of the Master was for the disciples: "Pray, in order that these tests will not overwhelm you."

Compassion for the enemy.

When at last Jesus came with the executioners to Calvary, He felt compassion even for those who impaled Him: "Father, forgive them; . . ." They did wrong and would, accordingly, suffer for it, but they did so in ignorance. Such a response was unprecedented then and would be now. The soldiers witnessed none of the usual reactions such as cursing, violence, terror.

Is such compassion and love practiced or possible in a world like ours? Can such attitudes become real human ideals? What about Vietnam, or Watts, the Berlin Wall, or eight murdered Chicago nurses?

Five courageous young missionaries left their butchered bodies in the sand and water on a beach among the Auca Indians of Ecuador. And yet, a bare ten years later, the Berlin Congress on Evangelism included some of these primitive people. *Overcome evil with good!*

Conducted by W. T. Purkiser, Editor

Is it normal for a Christian to fear death? I have the witness of the Spirit that I belong to Christ, but how can I gain victory over this fear?

There is a "normal" fear of death that is part of the instinctive reaction of every human being. Death is our last enemy (I Corinthians 15:26), and will not be finally vanquished until Christ comes again and the saints are raised to reign with Him.

On the other hand, there is an abnormal fear of death resulting from a sense of guilt (I Corinthians 15:56) and bringing the soul into bondage (Hebrews 2:15). From this, Christ delivers us as well as from a slavish fear of the judgment that follows (I John 4:17-18).

You may be plagued with fear of dying, and you may have dwelt on it so

much that it has grown greater than it should. Emotions are strengthened to the extent that we dwell on them.

Your deliverance may come through reading and meditating on such scripture passages as Psalms 15 and 73, John 14, I Corinthians 15, II Corinthians 5, and Revelation 21-22. Think of death as the gateway through which every child of God must pass (excepting only those alive at the return of Christ) into the presence of the Lord.

We can endure many things otherwise impossible, as Jesus endured the cross, "for the joy" that is set before us (Hebrews 12:2).

What is wrong with preachers that only believe in week-end meetings and call a week's meeting "an enrichment campaign"? Are we going modern like some other great denominations? Or do we still have revivals?

We still have revivals, as witness three solidly packed pages of evangelistic slates in the *Herald of Holiness* the last issue of every month.

There is, of course, a distinction between a "protracted meeting" and a revival. Revival is not necessarily a function of the length of time special meetings are held. Revival may begin long before the special services, and should continue long after.

A week-end meeting may consummate or spark a genuine revival, and a two-week campaign may not so much as stir the dust on the pulpit or the pews.

What you call it is less important than what it is, and what you call it should depend on the audience you address. If it is designed for the "in group," the solid core of dependable Christians in the congregation, then "revival" should be both a time honored and meaningful name. If it is designed for the folks on the fringe, or for the people who leave after Sunday school or who don't come at all, then "enrichment campaign" might be even better.

This probably shows what I think about the preacher you have in mind. He may not be so dumb. He may have found that when he goes fishing, it is more important that his bait appeal to the fish than to his friends on the bank. After all, no less than the

Apostle Paul said, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22).

As to going modern, if you mean "modernistic," it is a peril at one extreme we cannot ignore. Yet I think our defenses are pretty adequate in that direction.

If you're part of a marching army, there are two ways of getting detached. One is to strike off on another tangent, the error of modernism. The other is just to camp on the site of some former victory and not move at all. This is the error of reactionism.

Actually, our Gospel is as modern as tomorrow. We need never fear that it will become irrelevant. It is man who becomes irrelevant, not the gospel.

Too many people stop in my favorite verse in Hebrews 13:8 with "Jesus Christ the same yesterday." They should take the rest of it to heart: "and to day, and for ever."

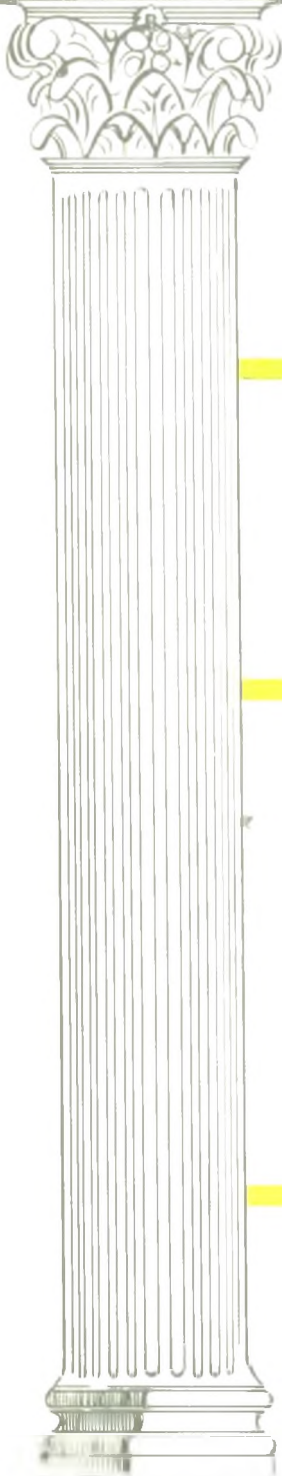
Our challenge is to be modern without becoming "modernistic," to serve our present age without betraying its deepest needs, and in Dr. J. B. Chapman's happy phrase to adapt changing methods to an unchanging message. We do this as we keep ourselves open to the fresh movings of the Spirit while charting our course by His unchanging Word.

Conscience is the small voice that often makes us feel smaller.—The Old Sarge.

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Don't Overlook

RECOGNITION SUNDAY—APRIL 30

For items recommended for this occasion, consult the special Home Department mailing sent to all pastors or inside back cover of February, 1967, *Church School Builder*.