

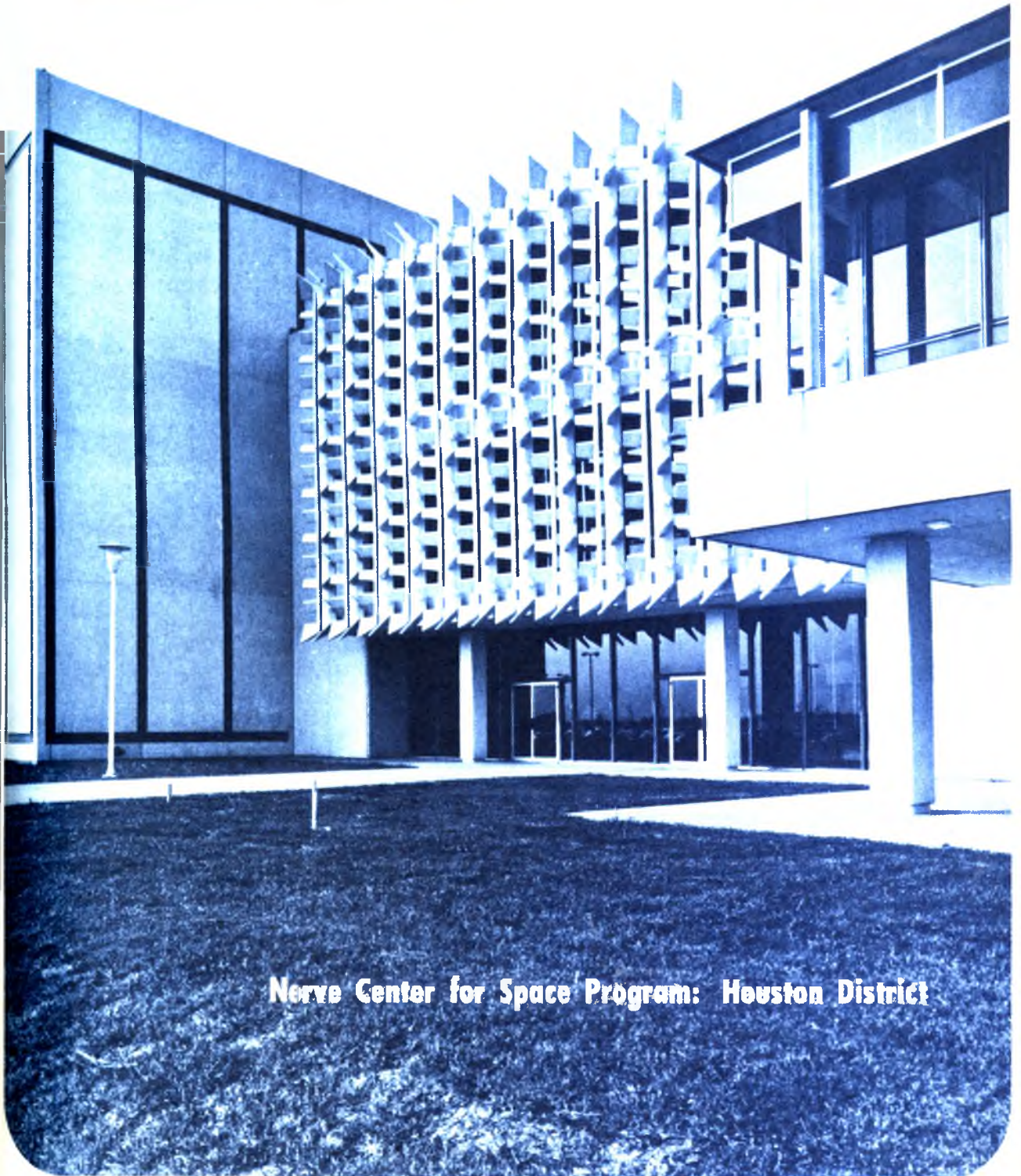
October 20, 1965

# *herald* OF HOLINESS

*Church of the Nazarene*

"Get me out of this mess . . ."

(See page 5)



**Nerve Center for Space Program: Houston District**

# FAITH VENTURES

TOO FEW professing Christians seem to know very much about faith as a vital and operating force in their lives. Much is said of faith, but most of what is called faith is really hope.

Faith is not mere hope. The writer of the Letter to the Hebrews declares, "Now the just shall live by faith" (10:38), and then proceeds to define faith in the opening of the "classic of faith," chapter eleven: "Now faith is the substance [or 'title deed']



*General  
Superintendent  
Benner*

of things hoped for." This clearly moves beyond hope to that spiritual connection with God which brings to pass that which is "hoped for." It is the prior "evidence of things not seen" as yet.

The clear implication is that vital, active, operational, effective faith ventures. That is, the final fruition of faith comes only as we, by an act or attitude, prove to God

that we really believe Him. Faith leads us into the realm of daring, courage, and risk. It calls for a willingness to abandon the sheltered places with the safety and comfort of ordinary living, and to venture into little known and seldom traveled ways. Faith leads into uncharted territories, and calls for adventure in spiritual pioneering.

And in such a venture of faith there must be no reservations. In this area is to be found a major reason why so much that is called "faith" never "works." We want to see the results before we fully trust God, but God's plan demands that we trust Him first, and furnish proof of that trust and confidence by act or attitude.

In Old Testament times Noah, Abraham, Moses, and all the other achieving saints, evidenced this principle. And in the New Testament era, Jesus Christ called for the same venturing faith, saying to the man with the withered hand, "Stretch forth thine hand." Saul of Tarsus acted upon his new-found faith without waiting to see how he might fare personally.

In these desperate, trying, but challenging days we can sense anew, "This is the victory that overcometh the world, even our faith" (I John 5:4).

“SHOW ME, and I will believe.” This is the attitude of many regarding religious experience, and in particular entire sanctification.

The second work of grace cannot be received or understood without faith. As in all other areas of man's relationship with God, faith precedes the result. One need not exercise faith for something he already possesses. That would be foolish. God wants us to believe, to exercise faith first, that He may show us His might and power.

Faith always precedes feeling. This is not to say that feeling will not come, or that the witness of the Spirit will not result in stirred emotions. Certainly it is a wonderful feeling to know that your heart is cleansed and the Spirit of God abides. Stirred feelings will come, but they are not the cause or essence of religious experience; they are the result.

In both experience and everyday living, the just shall live by faith. Because feelings fluctuate, dependence upon them makes for a wavering, up-and-down life. Faith works when feelings do not. Constant faith, moment-by-moment trusting in Christ, makes for a constant experience and continual cleansing. Faith conquers depression, banishes doubt, and brings victory.

Depression, doubt, and fear may attack the truly sanctified, however. This does not mean such have lost the experience, or that they have never had it. In this realm these are temptations to depart from the faith.

Depression may arise from adversity in human involvements, doubt may arise from speculation, fear may break down courage—but they are not sin until the confidence is cast aside. As long as the will is saying, “No,” and the Christian is resisting, the devil does not have him.

In seeking entire sanctification, faith always precedes the witness. There are three steps of faith in obtaining the experience. The seeker must believe that God *can* sanctify. His faith is bolstered by many facts: that Christ suffered without the gate that He might sanctify the people with His own blood; that the Bible pictures those upon whom the Holy Spirit came in sanctifying power; that people he knows personally have the experience for which he prays; that he is born again, which must

***We need the Holy Spirit to be our “guide . . . into all truth.” He is the One to take the things of God and make them plain and real to us. That is why every born-again Christian needs to be sanctified wholly, so the Holy Spirit can be very close and very real to show him the right way.—S. T. Ludwig.***

## **Pastor Outlines Steps to Sanctification**

# “SHOW ME, AND I WILL BELIEVE”

**By JOHN W. MAY**  
Pastor, Weirton, West Virginia

precede sanctification; that his consecration is complete, for only he knows whether there is any reservation or hesitation in the offering of himself to God, other than God himself.

The second step is to believe that God *will* sanctify. This is, beyond the shadow of a doubt, the plan of God for all believers. Paul declares sanctification to be the will of God. Jesus compared parental love and concern with that of the Heavenly Father, saying how much more God would give the Holy Spirit to them that ask of Him.

It is not the unwillingness of God which becomes the block to sanctification; it is the unwillingness of man to let Him have His way. It is not the unwillingness of God that causes some to seek the experience a long time before being sanctified; it is the time they take to "die out" to self. Certainly God is willing to sanctify just as soon as we have met the conditions for receiving the experience.

The third step is believing that He does it *now*. This is often the hardest step to take. We can believe that He is able, or that He is willing, but we stumble at claiming the experience now. This taking God at His Word is not presuming upon Him, nor is it empty trust. It is not dry faith. When sincere prayer has been made, consecration is complete, and nothing is withheld, it is time to exercise faith.

Such faith will be rewarded, for God will either



## Personal Power of Pentecost

*They had tarried till they triumphed;  
Their hearts the Spirit filled.  
Suddenly their prayers were answered.  
He had come! They were thrilled!*

*The Spirit gave them utterance;  
The works of God were praised.  
Men heard it in their native tongues—  
"And they were all amazed."*

*They preached of Christ, whose grace would save  
All those who would receive.  
They added daily to the Church  
All those who would believe.*

By JACK M. SCHARN



### The Cover . . .

**The nerve center of the United States space program is housed in the building pictured on the cover. Building 30 contains the Manned Spaceflight Control Center among the complex which houses the National Aeronautics and Space Administration (NASA) near Houston. The Houston District of the Church of the Nazarene recently realized their obligation to provide a church nearby this significant space center, organizing NASA Church of the Nazarene nearby. There are fifty churches on the district, with a membership of about thirty-five hundred, and sixty-three hundred enrolled in Sunday school. Dr. Raymond McClung, who lives in Houston, is the district superintendent.**

sanctify or let us know why He will not. If, when such faith is operating, God did not do what He proposes to do in the heart of the individual, that individual would become a unique person in human history—the one man born since creation whom God failed! The fact is, God does not fail, and He will not fail to respond to simple faith in Him. The seeker does not have to wage war against the battlements of heaven, for this work of grace is what God wants to do for him; he does not have to go up to bring God down, or out to bring Him in, for He stands with open hand and benevolent eye.

The faith that precedes sanctification exceeds in the life of holiness. The faith of the just must operate day by day. Faith in the providence and power of God, faith in maintaining a glowing experience with Christ, faith which rests with utter confidence in Him, is necessary for victorious living. Only in this manner will inner conflict be defeated and a sense of at-one-ment be the daily possession of the believer.

To him who cries, "Show me, and I will believe," God asks for honest belief on man's part first. God's power is always available.

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"Lord, if You will get me out of this mess

I will do anything You ask me to do"

# Point of Despair

By **ROBERT E. FORTNER**  
*Carbondale, Illinois*

MY FATHER BECAME INTERESTED in the oil business while I was in high school. The romance of it intrigued me, along with most everything else my dad did. He was an interesting person. I also learned all I could in his other interests. He operated a gambling and pinball machine business.

While in school I was the leader of a dance band. The band and the daring of my father went well together. I thought life was a lot of fun.

I graduated from a military high school, and was drafted immediately into the navy. An automobile accident cut short my service career, and I was discharged after a year. I enrolled in Southern Illinois University, and later found out that my roommate wasn't a college student at all, but an investigator seeking information on my father's gambling and coin-machine business.

Dad was never much on college anyway, so I took a job in his oil-field operations and then as a nightclub manager. Later, after my rousting about in his pinball and jukebox operations and on the cattle farm, he put me at the head of his oil company. Along with other enterprises, it ended with Dad's death in 1950.

Obviously my early years passed with a rather nominal relationship to the church. When I was six, a Sunday school teacher called in our home. My parents sent me to her Methodist church, and two years later the pastor invited my class to join the church. I followed along.

The church kept in touch with me after I went to college. In fact the college pastor asked me to speak one evening. I felt comfortable behind the pulpit. But when my college days ended, so did my connection with the church.

Prior to my dad's death, I met and married Bettye. She was from a long line of Methodists. The contact with the church was not completely broken. We started to attend, and after some time I was appointed assistant to the Sunday school superintendent. My pastor was interested in developing my speaking, and went so far as to get a lay speaker's license for me.

With almost no money a geologist college friend and I joined together to form an oil-drilling corporation. I spent a lot of time around hotel cocktail lounges entertaining

customers and prospective investors for the drilling ventures we were involved with. But the business didn't go well. It was expensive and the effort didn't pay off. I worried all of the time, thought I had ulcers, and possibly heart trouble, and was full of aches.

One night in a bar, I was miserable, and had come to the end of myself. "Lord, if You will heal my body and get me out of this mess I will do anything You ask me to do."

This was a turning point. I visited Mayo Clinic for a thorough physical examination. The doctor assured me I was normal. Then I moved my family back to the hometown and turned over a new leaf.

I was asked by the lay leader of the church to be the speaker on Laymen's Sunday. I worked on the message for two weeks. As it rested in my hands, meticulously typed out, I waited for the lay leader to complete his introduction. It was a flourishing one. As I listened, I could see Jesus for the first time in my life. Then as I stepped to the pulpit I could see for the first time my life full of sin. There I stood, dirty with shame. I remembered nights of idolatrous living and days of carrying a gun. Most of all I remembered my ambitions without God . . . and without hope.

About four hundred persons were there that morning. I couldn't speak. My mouth wouldn't open. Finally, I blurted out, "I'm sorry, Lord. Forgive me, for I am a sinner."

Jesus saved me standing in the pulpit.

Words came so fast I could hardly open my mouth in time for their escape. The message I had labored on was gone. But God spoke. Some of the people cried and rejoiced. Others froze to their seats.

As we left that day, it seemed that for the first time I could see the real beauty of nature. The flowers smelled sweeter. The sky was bluer.

The Sunday school superintendent offered me a class to teach. I was asked to be the teen sponsor during the youth service. Churches asked me to speak. My pastor recommended me to a lay speaker's course. I spent two years as a lay speaker, keeping busy most of the time.

One of the first things God talked with me about was the gambling and nonobservance of Sunday by the community's clubs and taverns.

"No, Lord, not me. They all know I was in-

***"The death of the spirit in the face of life's despair is possible even under the best of circumstances and is more fearful than physical death itself. One must have meaning and purpose in life. God's presence and ordering purpose can destroy fear."*—Selected.**

involved in that business, and no one will pay any attention to me."

God said, "Yes." And I said, "Yes, Lord."

First the city and county officials refused to enforce the law after I talked to them. Then I went to the ministerial alliance, and asked churches to circulate petitions. They did, and the gambling ceased.

Oddly enough, some of the leading professing Christians in my church would not speak to me for some time.

I knew I needed something else. I went to the altar without knowing what it was. I told the Lord I would do anything He wanted me to, and that all I wanted was to please Him. His Spirit came to my heart, and power never known before was mine through Christ.

One day I was sitting at my desk meditating and God spoke to me, asking me to withdraw from the lodges and clubs I held membership in. Immediately I wrote a letter to the Elks, Eagles, Masonic Order, Consistory, and Shrine. I testified to my experience, and withdrew my membership. When I dropped the letters in the mail that afternoon, a load left me that I never knew I was carrying. I thought belonging to these organizations was good business. I didn't think so now.

The pastor of the local Church of the Nazarene called my pastor. He needed someone to fill his pulpit during his vacation, and my pastor asked me if I wanted to go. I did.

The group received my message on holiness very well, and when the pastor returned he gave us a copy of the *Nazarene Manual*. Bettye and I were surprised to learn that our convictions were really Nazarene. The bond of fellowship strengthened. On January 22, 1961, we joined the Church of the Nazarene, and I received a local preacher's license.

God was good to us during this transition period in our lives. He works in strange ways, for I find myself pastoring in the same community where God first called me to preach, and where I rejected Him several years ago. God has led me and taught me, and my faith is growing. My life is His in thankful service.



**"Erection of parsonages that fit the community  
is a top priority item"**

# Reappraisal Urged of Ministers' Housing

By DEAN DALLAS



"THE CONGREGATION of a church near Newark, New Jersey, was stunned recently when their minister resigned his pulpit and went to work for an electronics company.

"'He seemed like a model minister,' a church member told us. 'He was loved and trusted here.' The man sighed, 'He and his wife were always complaining about the parsonage. Now they've moved into one of those new, modern houses. Somehow, you don't expect a man of God to care about such things.'

"The ex-minister said, 'I was ordained fifteen years ago. This was my third church. It was the

same every place I went. I hated having my family living in miserable, broken-down shacks the churches called the parsonage! Go take a look at the one we just left.'

"We did. His former church serves a middle-class neighborhood of comfortable old houses on broad, tree-shaded streets, and an adjacent large development of \$17,000 ranch homes. The minister's quarters are on the second floor of an old carriage house—a five-room apartment built forty years ago for occupation by a caretaker. The rooms are small and dark," reported a writer in *This Week* magazine.

One-half of church-owned ministers' homes are far below community standard for all Protestant denominations.

Ministers may not be leaving the Church of the Nazarene because of parsonage blight, but there are pastors who are moving to other pastorates for an adequate "roof-over-head" for their families. These men are not less dedicated than others!

In the Midwest, a Nazarene pastor told a church board upon leaving, "My family and I just cannot exist in the cold, damp basement apartment that is the parsonage." The board was disturbed at his lack of devotion. However, none of the church members lived in basements.

Things are changing. In a recently started home mission project on the Chicago Central District the district news media reported that a parsonage had been secured comparable to the average homes of the town.

A Nazarene pastor in the West was asked by the congregation to plan the new parsonage. The church wanted the home to meet the minister's approval. They also wanted him to consider any-

one who might follow in that pastorate.

A southern district superintendent said, "Erection of parsonages that fit the community is a top priority item for this district." These situations reflect a trend that recognizes the need of adequate housing if a pastor is to minister to congregation and community.

The Bryan (Ohio) church, though not large, bought a parsonage in a comfortable residential area, though the church is in a business area.

The trend in the Church of the Nazarene is for its parsonages to be typical of the community it serves. There are still, however, those who are not aware that a pastor needs adequate housing.

I visited a pastor friend in the East. During the evening, cars frequently stopped outside the house. The basement was a dull roar. Finally, after my asking if the rats were carrying something away, my friend answered: "Oh, no, there is a teen-age fellowship in progress. All the church affairs are held in our basement. It was built for this purpose." If the pastor is the host, church functions in the basement are fine. He didn't undertake all of the entertaining when he came to your church.

However, some pastors have difficulty getting the parsonage painted, plumbing fixed, and electrical wiring kept at the safety level. An aggressive pastor recruited the youth of the church to paint the parsonage, since the trustees did not seem interested. His wife lamented later, "It was a good idea, but the best paint job was on the windows. It has taken two years to scrape the windows clean."

The article in *This Week* mentioned a survey by Professor William Douglas of Boston University School of Theology on the problems of clergymen's wives. He warned: "Unpleasant living conditions may cause the minister's relations with his wife to become strained. She in turn may feel resentful toward the congregation. In time, it can become a really serious problem."

When the church board is elected to maintain the buildings, it must remember the parsonage is one of them. Church boards can keep the pastor working at top efficiency for God by providing him an adequate place to live.

Here are four suggestions that apply to all types of Nazarene churches:

1—Modernize the old parsonage and care for it as the church is cared for (assuming that all churches are cared for).

2—Keep it in the average price range of houses in the community.

3—Do not make it a social hall.

4—Consider a rental allowance. The present parsonages might be converted into a rental unit or even sold.

The problem will have to be recognized on the layman's level before any solution can come about.



By **WALTER W. SMITH**

Pastor, Beloit, Wisconsin

ON MARCH 13, 1940, the day after the fall of Finland to the Nazi armies, David Lloyd George spoke to England's House of Commons. He said: "It is the old trouble—too late. Too late with Czechoslovakia, too late with Poland, certainly too late with Finland. It is always too late or too little or both."

This is not the first time such words were spoken in despair, for in nearly every crisis we have heard of those men who cried out that defeat came because help was too little and too late.

The Christian is continually in a warfare against Satan and to be victorious must have enough spiritual supply and power to defeat the enemy. Many fail today in the spiritual life because they do not think it necessary to get too involved with the things of God.

Paul tells us in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We live in a day in which very few of the people of our nation know what real sacrificing is. They are willing to give a little of their income, a little of their time, a little of their talents; but to give themselves completely to God, they fall back and bring "too little and too late."

The Lord Jesus told those who were following Him to "labour not for that meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27).

In this day of materialism man is seeking continually for a better home, a better automobile, that latest work-saving device in the home, until we wonder where there is any room left for God. It is so easy to become engrossed in earning a living and "keeping up with the Joneses" that we crowd Christ right out of our lives.

In view of this fact let us take inventory, just



sit down and meditate for a while. Let us ask ourselves these questions: Am I really taking the time I should for Him? Are my life and service acceptable unto the Lord Jesus Christ?

As you ponder these questions in your mind, remember that it is your reasonable service to live for Christ. It is within reason then that you should give of yourself in return for One who has died

that you might be saved and have eternal life.

Some will try to give just a little of themselves to God and hope it is enough. Some will try to wait until the last minute, only to find that that minute too has fled and then it is too late.

Rather than give too little, too late to Jesus Christ and miss eternity with Him, let us give ourselves completely over to His will today. This is our reasonable service.

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## **Stanton Saw It in Lincoln's Dead Face**

# **The Gospel in One Word**

**By TOM NEES, Pastor, Sunnyvale, California**

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IS THERE ONE WORD which conveys the meaning of the gospel—one word from the Bible and countless Christian writings which sums up Jesus' message?

There is such a word. It describes the purpose of creation. It explains the nature of God. It reveals the reason for redemption. It unravels the mystery of the Cross. The word is *love*. Henry Drummond called it "the greatest thing in the world."

From the life of Helen Keller comes the account of her mother's attempt to communicate love to her child who could neither see nor hear. Words were useless. She could not see a smile. The only message of love she understood was her mother's kindly embrace. It is said that in desperation Helen's mother would take the child in her arms saying something like this: "Helen, I love you, I love you, but you don't understand."

Perhaps this illustrates God's feeling toward mankind. As an expression of His love He created the universe in its beauty. But not content to have beauty without life, or life without love, He created man—the eternal soul, capable of responding to the love hidden in the heart of God.

But men never understood the meaning of creation and the intensity of divine love until Christ came. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son" begins the letter to the Hebrews (1:1, RSV). As a sort of final attempt, God is seeking through Christ to tell men

of His love. Yet it seems few see or hear enough to understand and respond to this love.

Looking at Calvary with wonder we ask, "Why?" Why did He suffer? Why didn't He defend himself before Pilate and His accusers? What sense did it make to suffer if a word could have prevented it? Without love it makes no sense. Without John 3:16, "For God so loved the world, that he gave his only begotten Son," Isaiah 53:5, "He was bruised for our iniquities," is meaningless.

Abraham Lincoln was treated with contempt by his cabinet member, Edwin McMasters Stanton. Stanton called him a "low cunning clown," and because of Lincoln's unique facial qualities nicknamed him "the original gorilla." Rather than retaliate or resent the insults, Lincoln made Stanton his war minister because he was the best man for the job. He treated Stanton with respect and courtesy.

The years passed until that fateful day when the assassin's bullet murdered the President. Seeing the silent form and the rugged face of the one he had despised, Stanton said through his tears: "There lies the greatest ruler of men the world has ever seen." The suffering of love had won in the end.

Love, said Paul, is the only eternal virtue of life. Faith and hope will one day be discarded like the jettisoned rocket which has spent its purpose. The reality of heaven will replace the need for faith and hope. But love will live on. The love revealed through Christ will bind men to God eternally.

This one word sums up our spiritual responsi-

bility to God and others. "Love the Lord thy God with all thy heart," and "love thy neighbour as thyself" (Matthew 22:37-39). Love rather than legislation is the Christian way of life. It is recorded that Augustine replied to an inquirer who wanted to do right, "Love God and do as you please." He then explained that love for God is

the only dependable guide for life. Without love righteousness is impossible, however determined the effort.

In this day of uncertainty and tension, of disregard for personal worth, let us be reminded that the message of the gospel is love.

# EDITORIALS

By W. T. PURKISER

## **The Theory and Practice of Holiness**

All human life is made up of two basic elements. These are described in various ways. They may be called the inner and the outer, the subjective and the objective, the theoretical and the practical, the heart and the life.

In the Christian realm as a whole, this is fundamental. Christianity is both doctrine and duty, theology and therapy, believing and behaving.

In the experience and life of holiness, the same truth applies. Equally important are the theology of holiness and the ethics of holiness, an adequate understanding and right living.

Head and heart cannot properly be divorced. Too many people would put asunder what God has joined together, but always with disastrous results.

Of course, if one or the other must be sacrificed, it would be better to miss the theory than to fail in the practice of sanctifying grace. It would be better to live a holy life by some deep if unconscious spiritual instinct than to have one's head filled with correct theology while the spirit and life are scarred with cynicism and compromise.

**BUT THERE IS NO NEED** to have the one without the other. God has given us in His Word solid foundations for our faith, and the dynamic of His presence in His Spirit.

We urgently need both and may have them for the asking. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13)

Accustomed as we are to a barren and speculative sort of theology, some have thrown the baby out with the bath water. But theology, in John Huxtable's words, is "the Church's reflection un-

der the guidance of the Holy Spirit upon the Word given to it by God."

Oswald Chambers wrote, "Theology is the science of Christianity; much that is wrongly called theology is mere psychological guess-work, verifiable only from experience. Christian theology is the ordered exposition of revelation certainties."

Nor does anyone really dispense with theology. At most, he substitutes an incoherent and mixed-up theology for one which could be more adequate. To say, "Not doctrine but life, not dogma but practice," is in itself to preach a doctrine. But it isn't a Christian doctrine, however sincere its advocates may be.

Gilbert Chesterton used to say that there are two kinds of people in the world: those who believe in doctrine and know it, and those who believe in doctrine and don't know it. His reasoning was that doctrines are conclusions, and he said, "The human brain is a machine for coming to conclusions; if it cannot come to conclusions, it is rusty . . . Trees have no dogmas. Turnips are singularly broad-minded."

One cannot read the Bible carefully without being impressed by the strong emphasis throughout on truth—knowing, believing, and living by the truth. And doctrine is just another name for truth systematically arranged.

**BUT ONE MUST OF COURSE PRESS ON.** Scriptural truth is never presented to us for our admiration, but for our obedience. Truth is not given to argue about but to live by. As Dr. J. B. Chapman once wrote, "Theology is to Christianity what botany is to flowers, and you know one does not have to be a botanist in order to enjoy flowers."

It is still by our fruits that we are to be known. The world today is not nearly so concerned about what Christians believe as it is about the way they live and act. The tragedy of the professing church in our day is its almost universal separation of reli-

gion and life, worship and work.

What we want to know about any doctrine is not only "Is it true?" but also "Does it work?" And one is driven finally to the conclusion reached long ago by John Wesley: if it is true, it will work; and if it does not work, it is not true.

The import of all this for the truth of entire sanctification is not hard to see. As Melancthon saw, theology is a matter of the heart as well as the head. It relates to life as well as to liturgy, to conduct as well as creed.

There is a theology of holiness which demands the best our minds can bring to it. And there is a life of holiness which requires our highest dedication and purest motivation.

To approve the theory and neglect the life results in either empty formalism or sheer hypocrisy. To seek the life with no thought for doctrine is to move blindly in a realm where clear light and keen sight are most needed. Theory without life is futile; life without theory is blind.

Let it be our sincere effort to keep our theology correct and true to the whole Bible, based not upon words but upon the Word. And let it be our constant aim so to practice our faith that we may "shew forth the praises of him who hath called" us "out of darkness into his marvellous light" (I Peter 2:9).

## **Vatican Council II and Religious Liberty**

The final session of the Vatican Council II is now meeting at St. Peter's Cathedral in Rome. Whatever its outcome may be, there is no debate about the fact that this much-publicized "ecumenical council" will have been an historic event.

Protestants have witnessed or read about the council with the mixed feelings attributed to the man who watched his mother-in-law back his new convertible over a cliff. Some have seen in it the dawn of a real new day in the religious history of the West. Others have viewed it with suspicion and grave doubt.

One of the final items of business will be the so-called "religious liberty schema" or proposal. The

claim of the Roman church to be the only true church has led to persistent and unremitting persecution of other religious faiths whenever and wherever a Catholic majority has made such possible.

Is this position now to be modified? Will Protestants in Spain, in Italy, and in some of the Latin-American countries now be given real religious freedom?

Whatever our hopes might be, realism demands recognition of the fact that the "religious liberty schema" seems to move in two directions at once. On the one hand, it talks about respect for the rights and liberties of other faiths. On the other hand, it insists that special privileges for Roman Catholics be continued where they now exist—and, presumably, extended if and when they become possible in other situations.

The schema, for example, insists that "freedom of religion must not transgress upon public order." A Protestant observer has rightly noted: "A traditional pretext offered for abridgements of Protestant freedoms in Catholic countries has been this very concern for public order. Protestant activity is described as a 'transgression of public order' and restraints are imposed." Apparently this will not be changed.

Another aspect of the religious liberty declaration has to do with what is called "proselytism." It is said that religious groups must avoid making converts by wrong means—a pronouncement which could be used to keep in effect all the legal limitations on Protestant evangelism that now exist, for example, in Spain.

C. Stanley Lowell has summarized the matter rather well when he wrote: "The schema contains a magnificent scriptural rationale for religious liberty that would, as one observer put it, 'do credit to a Baptist or Methodist.' It also pleads eloquently for full freedom of worship and church life in Communist lands. 'A pity,' he added, 'that there could not be equally passionate concern for freedom for other churches in Catholic states where curtailments of these churches are in the Catholic interest.'"

### **EVANGELISM**

**Edward Lawlor, secretary**

### **"Summit Conference" on Evangelism Set in January**

The Conference on Evangelism, scheduled for January 11-13, 1966, at the Music Hall in Kansas City, Missouri, is a mid-quadrennial "summit conference," according to Dr. Edward Lawlor, evangelism secretary.

Its purpose, he said, is to offer a symbolic vision of winning men to

Christ. The conference is for both ministers and laymen.

### **Seventeenth "Watch Night" Scheduled for November 1**

The seventeenth of "Fifty Holy Watch Nights" is set for 6:00 p.m. to midnight, Monday, November 1. It is hoped, according to Dr. Edward Lawlor, evangelism secretary, that every Nazarene would pray sometime during this time on this date for a spiritual revival.

Many instances have been reported of people gathering at the altar of the

# **THE CHURCH AT WORK**



**ROOM TO GROW**—Growth in the Temple City (California) church has come since the new sanctuary was completed less than a year ago, according to Rev. R. Nelman Gunstream, who has been pastor since 1955. The church, with 375 enrolled in Sunday school and an average attendance of 250, has more than 200 members. The past year saw the church raise \$56,000, in comparison to \$19,000 ten years ago.

church to pray, Lawlor said. Others have prayer hours in their homes.

### Evangelistic Honor Roll

Evangelistic Honor Roll Certificates were presented during recent 1965 District Assemblies to the following pastors whose churches received the required number of new Nazarenes.

#### GULF CENTRAL

Mrs. Janie Johnson, Chattanooga Alton Park—Mrs. Cora E. Dials, Calvert Faith—Roland Chopfield, Richmond Woodville—Charles Johnson, Meridian Fitkin Memorial

#### HOUSTON

G. Ray McDonald, Bay City—F. O. Hardin, Baytown Virginia Street—Calvin B. Oyler, Houston Belfort—David K. Kline, Houston Broadway—Nathan Price, Houston Spring Branch—Billy M. Ford, Kirbyville—Leroy Land, La Marque—Robert G. Womack, Pasadena First—Robert R. Santner, Sweeny

#### KANSAS CITY

Fred Wenger, Atchison—Charles Shaver, Kansas City Bethel Glen—C. William Ellwanger, Kansas City First—B. Winfred Ritter, Kansas City Grace—Clarence Kinzler, Kansas City Shawnee—Robert W. Crew, Lawrence First—Paul Cunningham, Olathe—Hugh L. Smith, Oregon—Eugene King, St. Joseph Southside

#### LOUISIANA

G. A. Prichard, Christian Chapel—W. L. Cocherell, Jennings—Cecil Knippers, Many—C. E. Bordelon, New Orleans Downtown—Haltie Foster, Shreveport Queensboro—W. S. Waggoner, Trout—Johnnie Gatlin, Winnfield

#### MINNESOTA

Merle Sapp, Duluth—John E. Reese,

International Falls—William Bolles, William

#### NORTH ARKANSAS

Mack Clark, Farmington—Ralph Miller, Fort Smith Northside—C. L. Milburn, Garner—Paul W. Seymore, Harrison—Morgan Carroll, Jacksonville—James Stroud, Jonesboro Edgewood—Jim Sanders, Mountain Home—Earl Baker, Van Buren

#### NORTHWESTERN ILLINOIS

Rodney Miller, Aledo—Duane Yoesel, Belvidere—E. Keith Bottles, Bloomington First—Gordon Tink, Coal Valley Plainview—William Smith, East Moline—Ejton E. Elliott, Edgewater Terrace—Floyd H. Pounds, Galesburg First—Donald G. Turner, Havana—Harold Mongerson, Moline Community—J. V. Morsch, Pekin First—E. Wayne Speakman, Pontiac—Gale L. Goode, Rock Falls—Florence E. Poole, Roseville—Chester H. Wright, Sandwich—H. C. Hatton, Sterling First—Ray L. Gibson, Streator—Robert Ireland, Rushville

#### NORTHWEST INDIANA

Bob L. Tharp, Covington—John D. Crane, Crown Point—C. R. Meyer, Demotte—Nathan A. Adams, Jr., Frankfort First—E. J. Neufeldt, Frankfort South—Murrell L. Duffie, Gary Aetna—Harold Latham, Gary Glen Park—Riley Laymon, Highland—Charles W. Little, Hobart St. Paul—Earl L. Roustio, Independence Hill—D. R. Morris, Kokomo North—Ralph S. Price, Lebanon—G. C. Morgan, Logansport Fairview—M. G. Hall, Michigan City—D. E. Mathews, Tipton—Ronald Howe, Rochester

#### SOUTH CAROLINA

James M. Adams, Bamberg—Charles H. Nicholson, Jr., Beaufort—W. B. Welch, Charleston First—Glenn W. Harrell, Jr., Charleston Garden Road—Raymond DeShon, Charleston Hanahan—C. O. Moser, Chester—D. Moody Gunter, Hartsville First—W. E. Sargent, Orangeburg First—R. T. McElveen, Rock Hill Emmanuel—R. L. Horton, Sumter Boulevard—P. D. Montgomery, West Columbia First

### WORLD MISSIONS

E. S. Phillips, secretary

### Central African Council Names Hall Supervisor



Rev. Maurice Hall

Dr. W. C. Esselstyn, field superintendent, presided at the meeting.

Rev. M. E. Clay, Southwestern Ohio District superintendent, who with his wife was visiting, served as special speaker during the meetings.

The council outlined plans to conduct tithing institutes and holiness conventions on each zone, according to Reporter Paul W. Marshall.

### GENERAL INTERESTS

### Two Medics, Advisory Team Offer Aid to Viet Refugees

Two army medics and advisory team Number 77 have teamed together to form a volunteer dispensary crew at Trung Lap, a "new life village" thirty

miles north of Saigon, according to Staff Sergeant Edward C. Abbadusky, a member of the advisory team, as well as of Honolulu First Church.

Platoon Sergeant James Mullens and Sergeant First Class William Woods



have treated more than 25,000 Vietnamese, some of whom are Viet Cong. Treatments have ranged from the common cold to cancer. "Because of love, we've won some of these people," Abbadusky said.

Medical supplies and other items needed for the dispensary are obtained through team members. The children especially look forward to seeing Sergeant Mullens, who gives each child patient a balloon. He has assumed the name of Doctor Balloon, and his fame has spread far.

The team, through Christ, has turned a village which was known to harbor many Viet Cong into one with a better understanding of life, Abbadusky said. "This is a contribution towards peace



### CARAVAN KIDS GET FIRST LOOK

—A book of direction and inspiration for the development of Caravan, a church scouting program for children, has recently been released. Mike Rawlings, Leawood, Kansas, and Kathy Mitchell, Liberty, Missouri, get a first look at the new book, *The Challenge of Caravan*, by Betty Barnett Griffith. A Christian Service Training text, the book is \$1.25.

in this country, but only the beginning, and we need your prayers," he added.

(See photo, bottom of page 11.)

## Teacher Sanctified While Reading Greathouse Book

A Tacoma, Washington, Sunday school teacher recently advised the Christian Service Training commission that she had been sanctified while working on a C.S.T. course.

The course, "The Work of the Holy Spirit," which uses as a text *The Fullness of the Spirit*, by William Greathouse, "opened many truths I could not understand before," said Mrs. Marianne J. Montgomery, Tacoma.

"I am a new Christian," she wrote Rev. Bennett Dudnev, C.S.T. director. "I thought I was sanctified last year. However, I know now that last year I received the 'idea' of the Holy Spirit. . . . On July 7, this year, I received the Holy Spirit here at home. I'd been praying for months for the Lord to do something about the 'root of bitterness' within me. . . . I told Jesus to take 'I' and 'me' away and put Christ in Spirit in my heart. Self-pity and a negative spirit took wings and departed.

"You see, Pastor Dudnev, I thought 'Holy Spirit' meant 'tongues' somehow. . . . I know I'm baptized and sanctified in the Spirit and I don't speak in tongues."

## DISTRICT ACTIVITIES

### Scutt Reelected to Four-Year Term in Northwest Indiana

Rev. George Scutt, completing his first year as Northwest Indiana District



**FOURTH-GENERATION NAZARENE**—Karen Lynn Danielson poses with her father, Edward J. Danielson, Jr. (standing); her grandfather, Edward J. Danielson, Dover, New Jersey (seated); and her paternal great-grandmother, Mrs. Tekla Stromberg, Titusville, Florida—all of whom are Nazarenes. Karen was converted when she was four years old, baptized in vacation Bible school, and recently joined Albuquerque (New Mexico) First Church, where her parents also are members.

superintendent, was reelected to a four-year term with only two dissenting votes, according to Reporter Loren W. Gould.

Mr. Scutt's election followed his report of gains in which the district gave 9.1 percent for world evangelism and district Sunday schools enrolled enough new pupils to be considered a "Millionaire" district.

Dr. Hardy C. Powers, general superintendent, presided over the sessions held in the Forty-third Avenue Presbyterian Church in Gary, Indiana.

Twenty-one churches gave 10 percent or more to missions, and sixteen were on the Evangelistic Honor Roll. Total giving was \$814,876.

Rev. Owen Burke was reelected Church Schools chairman, Rev. Darrell Luther was reelected N.Y.P.S. president, and the missionary convention gave a unanimous vote to Mrs. George Scutt, president.

### East Tennessee Churches Give 10 Percent to Missions

Churches on the East Tennessee District gave for the first time 10 percent



of their income to world missions, three new buildings were dedicated, and twenty other churches reported new construction or improvements, according to the report of Rev. Victor E. Gray, district superintendent.

The eighteenth district assembly, held at the district campground near Louisville, was conducted by General Superintendent Hugh C. Benner.

A four-bedroom district parsonage and district offices were constructed on property purchased three years ago. Among gains on the district since Mr. Gray became superintendent in 1949 is church membership, which has grown from 2,809 to 4,282. Church property, evaluated at \$662,000 in 1949, has now increased to \$3.4 million. The district campground, with new facilities added through the years, is debt-free. More than a half-million dollars was raised for all purposes last year in comparison to less than a quarter of a million in 1949, according to Reporter K. W. Phillips.

### Fike New El Paso Pastor

Rev. Fred Fike, formerly pastor of the Albuquerque (New Mexico) Montgomery Heights Church, accepted an invitation September 19 to replace Rev. Harold W. Morris at El Paso (Texas) First Church.

Mr. Morris was elected New Mexico District superintendent following the accidental death of Dr. R. C. Gun-



**ALABAMANS BUILDING**—Standing among laymen, Pastor Gene Fuller and District Superintendent Reeford Chaney turn the first shovel of dirt in starting a \$180,000 Birmingham (Alabama) First Church building program during a ground-breaking service, September 5. Thirty thousand dollars has been raised since February, 1964. Bonds will be sold to finance the remainder, as construction will begin about January, 1966.

stream, superintendent since 1939.

Mr. Fike is a member of the New Mexico District advisory board.

El Paso, Texas, is included on the New Mexico District.

### Tennessee President Reelected

More than 500 delegates, a record attendance, reelected Rev. Harold Graves president of the Tennessee District N.Y.P.S. at the society's annual convention September 6 in Nashville.

*The trouble with many people is that they spend their lifetime perfecting their faults.*



**AWARD-WINNING CHURCH DURING WORSHIP**—Pastor Ray Lunn Hance reads the scripture during Sunday morning worship service. Thirteen new members were received during the assembly year.

### Thirteen Members Added, Giving Doubles in Missouri Church

Thirteen persons joined the Grandview (Missouri) Church by profession of faith, Sunday school average attendance jumped from sixty-one to eighty, and giving doubled during 1964, according to the Department of Home Missions. The Department named the Grandview Church to one of ten Small Church Achievement awards after studying the church's growth pattern.

The Sunday school showed a 48 percent enrollment gain, according to Pastor Ray Lunn Hance. Total giving last year was more than \$10,000, compared

to barely more than \$5,000 a year ago, he added.

Beside the church, which is of brick and frame construction, workmen added a new parking lot, and also painted the parsonage both inside and out.

During the year the missionary society reached a "star" rating, the N.Y.P.S. was organized according to age groups, and three new Sunday school classes were added. The Church had twice as many young persons attending summer camps as the year before. A church choir was organized.

Nearly fifty Christian Service Training certificates were issued, compared to none the previous year. Vacation Bible school doubled in size. Grandview is a suburb of Kansas City, Missouri, and is on the Kansas City District.



**AWAIT TREATMENT BY VOLUNTEERS**—A group of Vietnamese await treatment in a dispensary created by a U.S. advisory team and two medics who give their time voluntarily. (See page 12 for story.)

Spirit-filled revivals were reported by pastors and evangelists in Bradley, Illinois; Moriarty, New Mexico; Cullman, Alabama; Pleasantville, Ohio; Shadr Grove Church near Decherd, Tennessee; and Kewanee, Illinois. In each case altars were filled with persons seeking spiritual help.

Rev. Frank D. Ferguson, pastor of the Coolidge, Arizona, church, was recently elected president of the Coolidge-Florence Ministerial Union.

Rev. R. Gouthey Jones, formerly pastor at St. Louis (Missouri) Central Church, has accepted the pastorate at Hobart (Indiana) First Church.

Rev. Charles Davidson has left the evangelistic field to accept the pastorate at Aiken (South Carolina) First Church. A new sanctuary was recently completed.

### "SHOWERS of BLESSING" Program Schedule

**October 24**—"Who Can Commit the Unpardonable Sin?" by Russell V. DeLong

**October 31**—"The Most Certain Fact of Life," by Russell V. DeLong

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

#### NEW "SHOWERS OF BLESSING" OUTLETS

WATH-fm	Athens, Ohio 105.5 Meg.	10:00 p.m. Sundays
WKAY	Glasgow, Kentucky 1490 kc.	9:00 a.m. Sundays
WGGC-fm	Glasgow, Kentucky 95.1 meg.	9:00 a.m. Sundays

there during the ministry of Rev. Gene Reynolds.

Rev. I. L. Watters, pastor at Leon, Iowa, was recently elected Decatur County Ministerial Association president.

Charleston (West Virginia) Northside Church, with Pastor Frank L. Spiker, has recently added a fourteen-room annex and remodeled the church and parsonage while it was also overcoming financial troubles. Active in Christian Service Training, the church has thirty "registered" teachers, fourteen "qualified," and five "certified."

Fifty-two members have joined the Lancaster (Kentucky) church by profession of faith during the last two years, according to Pastor Ronald Wesley. There has also been a gain of 41 in Sunday school enrollment, which now stands at 148.

Dedication of the recently completed East Tawas (Michigan) church was held September 19 by Dr. Fred Hawk, Michigan District superintendent. About one year old, the church accepted five new members at the close of a revival August 22 with the Nesseth-Hopson

**Evangelistic Party.** The church, which will seat about one hundred fifty persons, is valued at \$50,000, according to Reporter George Hamilton.

Increased financial strength, coming with a string of spiritual victories, will soon enable the Harmon (Oklahoma) church to begin construction on a new sanctuary and the remodeling of the present building to be used as Sunday school classes, according to Pastor Wayne LaForce.

Rev. Ervin R. Klassen has recently resigned as pastor of the Auburn (California) church to accept an assignment at Watsonville, California. The Auburn church recently completed a new parsonage, sanctuary, and Sunday school facilities. The building, which seats 400 persons in the sanctuary, is valued at \$225,000, according to Mr. Klassen.

### Evangelists' Open Dates

Rev. George J. Grimm, 1007 Park Ave., Princeton, West Virginia: December 8-19.

Rev. John W. Esterline, P.O. Box 668, Reedley, California 93654: December 29 to January 9; February 2-13, 1966.

Rev. and Mrs. Carl H. Kruse, 4503 N. Redmond, Bethany, Oklahoma 73008: December 29 to January 9; January 16-30; February 2-13, 1966.

Rev. George Brannon, 4105 N. Wheeler, Bethany, Oklahoma: January 19-30; February 2-13, 1966.

Rev. and Mrs. Charles Ed. Nelson, P.O. Box 241, Rogers, Arkansas 72756: November 5-14; January 21-30, 1966.

Rev. H. B. Hughes, Box 527, Kansas City, Missouri 64141: open time in remainder of 1965 and 1966.

Rev. John H. Lanier, Poplar Street, Junction City, Ohio: fall, 1966.

Rev. Earl L. Sprowls, 1317 Lakeview Avenue, Battle Creek, Michigan: January 14-23; February 11-20, 1966.

Rev. and Mrs. W. C. Raker, P.O. Box 106, Lewistown, Illinois 61542: last of January and February, 1966.

Rev. Thomas Hayes, Box 527, Kansas City, Missouri 64141: open time in remainder of 1965.

Rev. and Mrs. Ralph Swisher, 722 Heyward Street, Columbia, South Carolina: forced to leave the field temporarily by illness.



**FACING A MEAGER THANKSGIVING**—Two Chinese refugees, among a million from a homeland which is now Communist, huddle in their makeshift shelter. "With deep gratitude," said Helen Temple, *Other Sheep* editor and a member of the General Stewardship Committee, "we thank God that we are not refugees. But let us be more than just grateful! Let us say, 'Thanks to God,' with giving. Let us give from our great plenty to bring hope, and health, and a new life to millions who have fled from terror, but have not found peace—and will not until we bring them Jesus Christ. Give with gratitude this Thanksgiving."



**HAWAII CHURCH DEDICATED**—The cutting of the "maile lei" was observed recently during the dedication of the new sanctuary of Honolulu First Church. Participating in the dedication were (left to right) District Superintendent W. Lee Gann; Rev. Koichi Yamamoto, Ewa Beach pastor; Rev. Donald Bland, Kailua pastor; Rev. Leo Baldwin, who organized the Church of the Nazarene on the Islands; Bartlett McKay, Japanese missionary council chairman; and Rev. Charles Higgins, Honolulu First Church pastor.

### THIS SUNDAY'S LESSON

Brian L. Farmer

#### Topic for October 24: Caleb: Facing the Difficult

SCRIPTURE: Numbers 13:1-14:38; Joshua 14:6-15; 15:13-19 (Printed: Numbers 13:30-32; Joshua 14:6-12)

GOLDEN TEXT: *I can do all things through Christ which strengtheneth me* (Philippians 4:13).

Call Caleb "irresponsible" if you like. But his irresponsibility was of the variety which is a virtue in the man of God. It was in the same category as Paul's foolishness for Christ's sake.

In actual fact, Caleb was not irresponsible. He appeared so to those who were out of touch with God, and this



**FIRST 100 PERCENT C.S.T. DISTRICT**—Dr. L. S. Oliver, Illinois District superintendent (left), congratulates A. Ralph Boxell (right), district Christian Service Training director, and responsible for leading every church on the district into C.S.T. participation. This is the first district in the denomination to have 100 percent participation. Dr. G. B. Williamson (center) is general superintendent having jurisdiction of the Illinois District.

made his stand more difficult, but he was in touch with God and was acting accordingly. You can never be a loser when you are on God's side. Jesus said that all the factors should be weighed before making a decision—a builder should not start a tower unless he knew he could complete it; a general should not invade a city unless he was sure he could take it—but God is always the deciding factor. His will weighs more heavily than a world of lesser considerations.

Caleb and what was right were outvoted ten to two by his colleagues and what was wrong. This shows just how wrong majorities can sometimes be. Let it be a warning to every democracy. Let it be a warning to our democratic church. The opinions of the minorities should always be regarded. They will not always be right—more often wrong than right perhaps—but God works through the few as well as through the many; so we should be wise to *listen*, at least, to contemporary Calebs. Only in a perfectly theocratic democracy would the majority *always* be right, and this is too tall an order for this imperfect world.

It was great how that Caleb stayed with his conviction (or, rather, the conviction stayed with him) until later, as an old man, he carried through his assignment and enjoyed an inheritance in the Promised Land.

It is bad enough remonstrating with the sinners of society, but it can be utterly exasperating when God's own people become your stumbling block to what you know to be right. More

power, therefore, to the Caleb clan, who quietly wait and work and by and by gain their God-given goal.

But in concluding I would twist to say this: The foregoing is not for encouragement to the lightheaded cranks who first feel "led" to this, then "led" to that with the changing fancy of a fluttering butterfly. If you are in the minority with the people of God, the chances are you are wrong; but it might just be that you are right. And if you are sure of God's assent, it is worth taking on the giants and grasshoppers for the sake of the grapes.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## Deaths

**REV. GEORGE KNIGHT**, seventy-seven, a retired minister who served thirty-eight years as a pastor and an evangelist, died August 15 in Oildale, California, following a brief illness. He is survived by his wife; three daughters; Mrs. Otis Correy, Mrs. R. E. Connally, and Mrs. Alvin Owens; three sons, George, Paul, and Roger; a sister and a foster sister; sixteen grandchildren; and seventeen great grandchildren.

**MRS. MAUD NEATHERLIN**, seventy-six, died August 31 in Santa Rosa, California, following several weeks' illness. Rev. Russel R. McCollom officiated at the funeral. She is survived by two daughters, Mrs. Lyman Stallberg and Mrs. Elw May Alger; one sister; one brother; six grandchildren; and twenty-one great-grandchildren.

**JOHNNIE HUBERT FERGUSON**, forty-nine, died September 8 in Perryton, Texas. Rev. Vernon B. Curless and Rev. and Mrs. J. Reynald Russell officiated at the funeral. He is survived by his wife; two daughters, Mrs. Gene Austin and Mrs. Jael Thompson; one sister; two brothers; and two grandchildren.

**MRS. MARY B. NORRIS**, ninety-three, died June 7 at a Hopkinsville, Kentucky, hospital. She was a member of the Springfield, Tennessee, church and is survived by one daughter, Rev. Mrs. Man Banton.

**MRS. ELVA VAN DYKE**, seventy-six, died August 24 at Marietta, Ohio. She is survived by her husband; one daughter, Mrs. Christine Smith; two sons, Phillip and Wendell; one nephew, Glen Worden; two sisters; grandchildren; great-grandchildren; nieces; and nephews.

## Announcements

### MARRIAGES

Lillian Williams and Earl Fuller, September 2 in Roseburg, Oregon.

### BORN

—to John and Janie (Austin) Puckett of Jackson, Mississippi, a son, Timothy John, on September 14.

—to Rev. and Mrs. M. B. Rayborn of Atwater, California, a son, Richard Clark, on September 13.

—to Rev. and Mrs. Donald Heitman, of Meta, Missouri, a son, Deryl Wayne, on September 11.

—to Robert and Barbara (Brookshier) Norfled of Bourbonnais, Illinois, a daughter, Bobette Chere on September 10.

### ADOPTED

—by Cecil S. and Carolyn (Finney) Holt of Orlando, Florida, a boy, Erik Stuart; he was born June 13, 1965.

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

HARDY C. POWERS: \_\_\_\_\_

G. B. WILLIAMSON: \_\_\_\_\_

SAMUEL YOUNG: \_\_\_\_\_

HUGH C. BENNER: \_\_\_\_\_

V. H. LEWIS: \_\_\_\_\_

GEORGE COULTER: \_\_\_\_\_

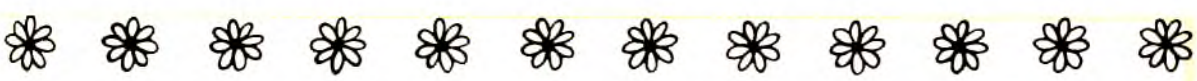


This Thanksgiving—with a good year, a bountiful harvest in a prosperous land—we unite throughout the church for a response to God's blessings. We shall make it an adequate one. And joined together it will be a tremendous "thank God" from our church members and friends everywhere.

Put to work, it will be our prayers, concern, interest, and evangelism reaching out to those who more than anything else need salvation.

V. H. Lewis  
General Superintendent





# A Story-Note from.....



Hi,

Here are two stories.  
Which one do you like best?

1. Deborah  came home from .

"Hang up your ,


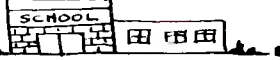
Mother said.  
No answer came.

"Child, your  needs to be hung up."

"Aw, not now,"  said.

"Please, put up your ,

her mother begged.  
"I don't want to—you can!"

2. Laronda  came home from .

"Laronda, hang up your ,

Mother said.  
"O.K.,"  replied. She gladly did it and

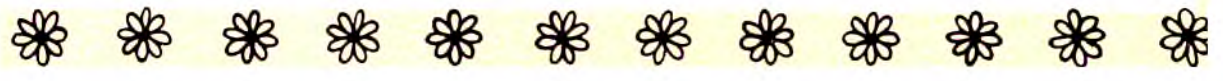
then went to play.

Most any job can be hard to do if  
you say you don't want to do it.

Most any job is easy to do if  
you decide you want to do it.

Love, *Gloria*

"Children, obey your parents in the Lord: for  
this is right" (Ephesians 6:1).



## Michigan Church Gives \$2,086 To Bible College Offering

Among early checks received for the Nazarene Bible College offering by Treasurer John L. Stockton was one for \$2,086 from the Church of the Nazarene at Mason, Michigan, on the Michigan District. Pastor of the church is Rev. Joseph F. Niclson.

Dr. Stockton said this was the largest gift from a church to that date, although other churches had made larger pledges and their checks were anticipated. The Mason church has 192 members.—N.I.S.

## Youth Week Packets Released November 8

Youth Week packets, containing posters and activity ideas for pastors and N.Y.P.S. presidents, will be in the mail November 8, according to Paul Miller, Teen Fellowship director, and editor of *Conquest*.

Using the outreach portion of the quadrennial theme, . . . *On to the World*, the emphasis will be to make a 5 percent gain in membership.

Youth Week is January 30 to February 6.

## Four Nazarene Chaplains Promoted to Commander

Four Nazarene chaplains were recently promoted to the rank of commander, according to a release from the department of the navy.

They are Reginald A. Berry, San Diego, California; LeRoy A. Bevan, Cambridge, Massachusetts; W. W. Huffman, Fallon, Nevada; and Henry W. Stroman, San Diego, California.

This is the highest rank attained by Nazarene chaplains on active duty.

## Los Angeles First Church Reaches Seventieth Birthday

Los Angeles First Church, organized the third Sunday in October, 1895, reached its seventieth birthday last Sunday.

Organized by the founder of the Church of the Nazarene, Dr. P. F. Bresee, the church worshipped for many years in a building known as Red Men's Hall, and later more widely known as "Glory Barn."

Eighty-two persons united as charter members, and within a short time their number had grown to 135. In addition to the Bresee and J. P. Widney families, other substantial Methodists affiliated with the new church.

Dr. Widney, a close friend of Dr. Bresee, preached the organizational sermon. He said the reason for a new denomination was that the machinery and the methods of the older churches had proved a hindrance to the work of

evangelizing the poor. Within a year the new church had 350 members.

Including Dr. Bresee and the present pastor, Rev. Wendell Wellman, the church has had eleven pastors. They include C. E. Cornell, who followed Dr. Bresee, A. O. Hendricks, C. H. Babcock, J. T. Little, C. E. Hardy, H. H. Hooker, H. B. Wallin, M. K. Moulton, and L. Guy Nees.

Pastor Wellman said, "During my short tenure as pastor I have been gratified to note the warmhearted response to the preaching and teaching of scriptural holiness. I detect no desire to depart from this cardinal tenet of our faith."

## Missionaries Seek Admittance To Remote African Area

Two Nazarene missionaries, a national pastor, and two Sekukune chiefs began a tour October 4 of Sekukuneland, where the group sought to meet with twelve additional chiefs for admittance to preach the gospel.

Rev. Chris Coetzer and Rev. Elmer Schmelzenbach, both missionaries, and Rev. Mgwanya joined two tribal leaders who attended a recent Nazarene camp meeting, for the trip.

It is necessary for each chief to give his permission before any effort toward evangelizing his area is made.

Sekukuneland is one of seven areas in the southern part of Africa yet to be evangelized.

## Mrs. McGraw Hospitalized

Mrs. W. D. McGraw, Portland, Oregon, wife of the Oregon Pacific District superintendent, recently underwent additional eye surgery in a hospital in Denver, Colorado.

She was in the Denver hospital last January for an operation caused by detachment of the retina. The condition was linked to a motor car crash in the fall of 1964 in which her car was demolished.

Mrs. McGraw was due to leave the hospital October 9 and planned to convalesce at the home of her daughter and son-in-law, Rev. and Mrs. Neil B. Wiseman, who live in the Denver area.—N.I.S.

## Nazarene Policeman Cited

In Charlotte, North Carolina, the "good neighbor" award of the city, consisting of a gold watch and \$100, went to a Nazarene who is a traffic officer on the police force, Patrolman Roy E. Wilson. He was singled out for his courtesy in giving traffic citations, and Chief John Hord called him "an outstanding officer and a Christian gentleman."

Patrolman Wilson is a member of the board at the First Church of the Nazarene in Charlotte. The award was an annual award from the merchants' association.—N.I.S.



**BENNERS DEDICATE AFRICAN CHURCH**—Children crowd around General Superintendent Hugh C. Benner and Mrs. Benner as they and other missionaries enter the new Kitwe, Zambia, church for dedication services. About four hundred persons attended the service. Also pictured are Edwin Lingamba (far left), Dr. Benner's interpreter; Missionary Jay Hunton; and Dr. W. C. Esselstyn, African field superintendent. Present for the dedication was the Central African regional supervisor, B. Maurice Hall. Dr. and Mrs. Benner will return in December.

## Fast and Pray!

JESUS SAID, "Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:21). As He talked to His disciples, He let them know that if they were to accomplish great things in the work of the Kingdom they must fast and pray. His implication was that it was their privilege, their responsibility, and their duty to do so.

Isaiah 58:6 seems to convey the idea that God wants His people to fast in order that He might "loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free."

There is a need in America of a mighty spiritual awakening. Our need is a national revival. It will not come easily but it will come if we who profess to be Christians will pay the same price that godly men paid in days gone by. Men like John Calvin, John Knox, and John Wesley were noted and inveterate fasters.

This spiritual exercise will unleash a power that will drive Communism and modernism out of our land, and

out of our churches and pulpits. Today many churches are spiritually dead and society is rotten to the core. Where is there one like Jeremiah who will cry out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1)?

Modernism has taken the fire out of hell, and the Blood out of the hymnals. It has denied the Virgin Birth and done away with the family altar. It tells one that the sacraments are not necessary, and holiness and old-time religion are for the few "cranks" left.

America is not ready for the Second Coming. America is preaching its funeral sermon. As long as the ministry of America preaches compromise, concession, and a sinning religion, God will be looking the other way. Just now we need God's attention more than we ever have needed it since the beginning of time. Let's fast and pray, cry and pray, give and pray, and work and pray! —*Evangelist Ed. Bennett, San Antonio District.*

*When we are tempted to react toward others in an unforgiving spirit, let us recall our Saviour's prayer for forgiveness for those who crucified Him. Let us remember the apostle's admonition, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32).—Melvin McCullough.*

# the Answer corner

Conducted by W. T. PURKISER, Editor

**Do you feel it is right for a church, after it has paid enough to become a 10 percent church, to save the rest that comes in that year until the next year before sending it in?**

I have to read between the lines to understand your problem, and perhaps I have missed it.

If you mean, Should a church hold part of its Thanksgiving offering, for example, until the following year if it is already a 10 percent church? I should say, "No."

Specified funds, such as the Thanksgiving and Easter offerings, should be sent for the purpose for which they were given when they are received.

In view of the pressing needs in world evangelism, I should question any congregation doing less than it honestly can now, just for the sake of appearances the next year.

Really, isn't it a matter of faith? If the Lord has helped you go over the 10 percent mark for world evangelism this year, shouldn't you be able to trust Him to help you do at least as much or more next year?

**Would you kindly tell me the meaning of "the abomination of desolation" in Matthew 24:15? I know there are many things abominable to the Lord, but "the abomination of desolation" has been a mystery to me for a long time.**

The expression means "the abomination that makes desolate." It is mentioned in Daniel three times (9:27; 11:31; 12:11), and also in the parallel to Matthew in Mark 13:14. Luke identifies it with the Roman armies surrounding Jerusalem (Luke 21:20).

The reference to fleeing to the mountains for refuge would seem to indicate that the primary reference is to the destruction of Jerusalem. The Roman eagles on the standards of Titus' army had religious as well as military meaning, and could well be the "abomination" here mentioned, since "abomina-

tion" is the customary Old Testament term for "idol" or "idol worship."

Dr. Earle in the *Beacon Bible Commentary* (Vol. VI, p. 217) adds that this interpretation "does not rule out an application also to the setting up of an image of the Antichrist in Jerusalem at the end of this age (Rev. 13:14)."

Much of Matthew 24; Mark 13; and Luke 21 has a double reference. It refers both to the destruction of Jerusalem and to the events surrounding the second coming of Christ. This feature of prophecy must always be kept in mind in interpreting such passages as these.

**I find it hard to believe that original sin is eradicated. For example, Galatians 5:17 says, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." The Corinthians are referred to as being "sanctified in Christ Jesus, called to be saints" (I Corinthians 1:2). Now when you read the rest of the book, you will find that the carnal nature certainly was not eradicated. They turned out to be one of the most carnal groups of Christians to whom Paul did any writing. If being sanctified is supposed to eradicate that original sin for us, why did these people have all this trouble?**

It is being sanctified *wholly* (I Thessalonians 5:23-24) that eradicates original sin and enables the Christian to live "holyly and justly and unblameably" (I Thessalonians 2:10).

Since regeneration does free the individual from sins of the life, it is proper to regard it as partial, potential, or positional sanctification. When we speak of full salvation, we should technically use the phrase "entire sanctification."

The Corinthians were all you say they were and Paul deals with their spiritual need when he says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, per-

fecting holiness in the fear of God" (II Corinthians 7:1). This they had not done, and this was the cause of most of their problems.

As to Galatians 5:17, you stopped reading too soon. Verse 24 says, "They that are Christ's [literally, 'they that are of Christ—rather than of the flesh'] have crucified the flesh with the affections and lusts."

When we speak of eradication of original sin we mean nothing more and nothing less than the scripture means when it talks about a clean or pure heart (Psalms 51:10; Matthew 5:8; Acts 15:8-9; Romans 6:6-7; 8:2-4; Ephesians 5:25-27; I John 1:7).

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