

# *herald* OF HOLINESS

*Church of the Nazarene*

## PRAYER

From prayer that asks that I may be  
Sheltered from winds that beat on Thee,  
From fearing when I should aspire,  
From faltering when I should climb higher,  
From silken self, O Captain, free  
Thy soldier who would follow Thee.

From subtle love of softening things,  
From easy choices, weakenings,  
Not thus are spirits fortified,  
Not this way went the Crucified,  
From all that dims Thy Calvary,  
O Lamb of God, deliver me.

Give me the love that leads the way,  
The faith that nothing can dismay,  
The hope no disappointments tire,  
The passion that will burn like fire,  
Let me not sink to be a clod:  
Make me Thy fuel, flame of God.

—Amy Carmichael.



General Superintendent Benner

# I Will Not Hurry

Scanning some pages of Ralph Spaulding Cushman's *I Have a Stewardship* recently, my attention was drawn to a poem titled, "I Will Not Hurry," the first stanza of which follows:

*I will not hurry through this day!  
Lord, I will listen by the way,  
To humming bees and singing birds,  
To speaking trees and friendly words;  
And for the moments in between  
Seek glimpses of Thy great Unseen.\**

As I read these lines I was reminded of words of Jeremigh concerning those he called "foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not" (Jeremiah 5:21).

In relation to the material world, there are too many who see no beauty and hear no music. I recall that when a certain college was established, it was located on a wind-swept plain with scarcely a tree in sight. Not far away was a beautiful maple grove with rolling terrain and a winding stream where the college could have been situated. But one of those making the decision was heard to remark that the best thing he knew to do with a tree was to cut it down. "Eyes, and see not!"

Most people are too hurried to really see and hear, either in the material or the spir-

itual realm. God has given us a material universe filled with miracles of sight and sound, but if we choose, we can spend a lifetime almost as if we were blind and deaf.

So we all shall be wise to declare with Bishop Cushman, "I will not hurry." I will not hurry at such a pace that the stars are unseen, or that the trees and flowers are unnoticed. I will not hurry to the extent that I hear no music, either of nature or of that created by man.

And in the more important area of the spiritual, I will not hurry. I will not let my life be so complicated, so monopolized by sights and sounds of the godless world, that God's heavenly visions and psalms are without meaning.

I will not hurry. I will take time to read God's Word, to commune with Him in prayer, to seek and hear the sound of His voice in guidance, to fellowship with God's people, to lead lost ones to Him.

*I will not hurry through this day;  
I will take time to think and pray;  
I will look up into the sky,  
Where fleecy clouds and swallows fly;  
And somewhere in the day, maybe  
I will catch whispers, Lord, from Thee!\**

\*From *I Have a Stewardship*, by Ralph S. Cushman. Copyright 1939 assigned to Abingdon Press. Used by permission.



# A Load of Wood

• **By Richard Bond**

Coolidge, Ariz.

**T**HE CROOKED ROAD still followed the stream. Trail- ing the creek the early set- tlers with their heavy burdens had found an easy access around the hills.

Once the valley was very much alive. Houses dotted the hillsides. A one-room school was there. Sometime God had visited. Some- one with vision and foresight had built a church. But modern machinery and earthmoving equip- ment came and roads were cut across the hills. The valley was out of the mainstream of life.

Consolidation had closed the school. Neglect had closed the church. Sin had closed the eyes and hardened the hearts of folk living in the valley . . . in the shadow of death. They seemed to fear no evil.

An abandoned church can be an awful sight! It tells a story. A

burden gripped my soul. The con- cern that God gave me soon grew into compassion. Something had to be done. The farmers and factory workers and young people needed another chance. The doors must open!

A preacher friend of mine was without assignment. He liked the idea. The one remaining trustee gave us permission to conduct a series of services. The meetings were announced.

The old church got a good scrub- bing. The county hauled a load of rock for the parking lot. A load of wood was ordered. We hired a janitor, borrowed kerosene lamps and an army field organ. We were in business.

It was winter. The weather was hostile. Sometimes we had to preach with our overshoes and overcoats on. The heat from the wood stove soon resurrected the

wasps. We learned quickly they weren't on our side. One night during the song of invitation my wife was stung on the hand while playing the organ. Her tears were not tears of joy that night. A big snow came and added a blanket of white to the winter scene.

Early in the meetings a boy about sixteen years old came hob- bling in each night. He walked with the aid of under-sized crutch- es. Tuberculosis of the spine had twisted and bowed his body. His coat was threadbare, but he always had a big smile. The favorite spot each evening before the service was around the roaring fire in the wood stove. In this atomic age we had suddenly gone back fifty years.

One night Billy, the crippled boy, came forward at the invita- tion. He couldn't kneel—so he lay across the altar. Soon he prayed

through to real victory. His countenance was bright and revealed a work that Jesus had done. His testimony was simple and sincere. It wasn't many nights until his mother and brothers and sisters were kneeling at the long-vacant altar. One night as one of the little sisters was seeking forgiveness, someone spoke a word to his little brother about accepting Jesus. The little boy with earnest eyes replied, "I would, but I didn't know there could be more than one up there at a time."

There were several wonderful decisions in those meetings. Many hearts were warmed. Seed was sown and the Holy Spirit did a great work.

We prayed for direction in closing the meeting. After three weeks we felt the night had come to close. The last song had been sung—the last invitation had been given—the last prayer had been prayed—and the last of the sticks of wood had been burned. God knew just how many sticks should make up a load of wood.

## CALLED TO SERVE

*The call to Christian service is not limited to pastors, evangelists, or missionaries. Every man who finds the purposes of God for his life has a contribution to make to the kingdom of God and to the society in which he lives. God called Moses and made him the mighty leader of Israel. He also called Bezaleel and made him the master craftsman of the Tabernacle. God needs our hands, too! He wants dedicated mechanics, farmers, secretaries, nurses, doctors, and housewives. . . .*

—Earl C. Wolf.

• By John M. Drescher  
Scottsdale, Pa.

## We are strange creatures!

—We want something; so we pretend to purchase it for the children.

—We feel bad about something we did or did not do, and so we take our frustrations out on our children, other people, or the church.

—We speak of the power of pictures which leave such deep impressions because they combine the ear and eye gate for learning. Then we seek to persuade ourselves that savagery, killing, and immodesty on the TV or movie have no harmful effect on our children.

—We drive an expensive "heavier" car because we say "we travel a great deal and cannot stand the vibrations." But after we pull the car into the garage, we climb on a luxurious vibrating chair or mattress.

—We are desirous of buying a new appliance or car. In order to justify the purchase we seek to find some flaw to get rid of our present model. But when we sell the old model, we imply it is in perfect shape.

—We speak of the sin of taking the Bible and prayer out of our public schools, but seldom take our Bibles to church and easily skip prayer meeting.

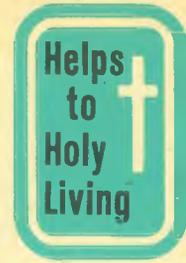
—We wax eloquent on the corruption of communism because, we say, it compels people to cease attending church, reading the Bible, and giving open testimony for Christ. But what the Communists do by force, we do by choice.

—We are quick to tell people that we belong to the church. But when there is work to do, we say, "Let them do it." Or when something goes wrong, we say, "They are responsible." We even blame "the church" for not taking a stand or failing in its task. But who is the church?

—We deplore juvenile delinquency and lawlessness in our society. Then we take our children into our cars and exceed the speed limit, do not stop at stop signs, and boast over the dinner table how we were caught for breaking the law but cleverly escaped a fine!

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# Contribution or Commitment?



• By James D. Hamilton

A MODERN little fable relates that a hen and a hog were traveling together. They passed a church that displayed the sermon subject for the coming Sunday: "How Can We Help the Poor?" After a moment's reflection the hen ventured, "I know what we can do! We can give them a ham-and-egg breakfast."

"You can say that," the hog replied, "for you that's just a contribution, but for me its total commitment!"

In sanctification God is not asking for a contribution; He is asking for a commitment. The commitment that He wants is not only an act; it is also an attitude. It begins as a crisis and continues as a process.

General William Booth, founder of the Salvation Army, was once asked the reason for his spiritual power. He replied, "God has had all there is of me." This was more than a contribution; it was total commitment. It involved an act of consecration out of which arose a lifelong attitude of commitment. When informed that he was going blind, General Booth said, "I have done what I could for God with two eyes. Now I will do what I can without any eyes."

George Muller said, "There was a day when I died, utterly died, to George Muller"—and as he spoke, he bent lower and lower until he almost touched the floor—"to his opinions, preferences, tastes and will; died to the world, its approval or blame, or even of my brethren

and friends. Since then I have studied to show myself approved only unto God." Was this merely a contribution? No, this was commitment, total commitment.

The death to self one experiences in the crisis of consecration is a "lived-out" death in the process of a consecrated life. We die to self in order to live for God, and the consequence of the act of consecration is a kind of "martyrdom on the installment plan" in the living out of that consecration. This was the essence of Paul's plea to the Romans: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

GOD HAS needed, and perhaps still needs, some martyrs—persons whose lives are *taken* for the cause of Christ. But His greatest need is living martyrs—persons whose lives are given for the cause of Christ. By being living sacrifices we can best prove the validity of the act of consecration. May God truly enable us to sing with Frances R. Havergal:

*Take my will and make it Thine;  
It shall be no longer mine.  
Take my heart; it is Thine own!  
It shall be Thy royal throne.  
Take my love; my God, I pour  
At Thy feet its treasure store.  
Take myself and I will be  
Ever, only, all for Thee.*

# Preacher... Carpenter... and Judge

• **By Albert J. Lown**  
Paisley, Scotland

**A**S A PREACHER I cannot fail to admire the brief, matchless illustration used by Jesus at the close of the Sermon on the Mount. It is the story of two builders; the one wise, building his house upon rock; and the other foolish, carelessly building upon sand. In this perfect sermon conclusion Jesus brings every hearer to the place of immediate, intelligent choice, inviting each to enter His kingdom by obedience to the teaching he has received.

As a craftsman and builder prior to entering upon the Christian ministry, I notice what a competent, conscientious worker Jesus was. He knew not only the skillful tool work of the bench, the pricing of a job or contract, but also the hurly-burly of a building site, the backbreaking task of digging deep for sure foundations. Shoddy, superficial work was anathema to Jesus, the Carpenter-mason of Nazareth.

Admiring the Prince of preachers and honoring the Carpenter whose work was always of the best, I cannot escape the solemn warning conveyed in the story of two builders. Men are divided into two classes, and two only. They are either wise or foolish, obedient

or disobedient, secure or living in a fool's paradise, sandmen or rockmen, builders for time alone or for this life and eternity. There is no compromise, no neutrality, no "in between" class.

Human eyes and hearts may have difficulty in judging which group men belong to. In many respects the two housebuilders resemble each other, as their respective houses did above ground level—even as below the ground they were so different. So near can folly be to wisdom and so far may men be separated in the final judgment.

#### The Privilege of Hearing Jesus

Both men had this privilege as the Master sat and taught from the Mount. We cannot fully imagine what it was like to hear that clear, commanding voice in the flesh, but His words echo down the corridors of time reaching us today:

*Beautiful words of Jesus,  
Spoken so long ago,  
Yet as we sing them over  
Dearer to us they grow.*

We know that both Rockman and Sandman heard a preacher with authority, for He taught them as one having authority and not as

the scribes. Manifested over nature and demons, disease and death, this same authority was felt in His preaching. And amazingly, it was perfectly blended with simplicity—the simplicity of teaching in sayings, words, and illustrations understood by the common people of the average man. Yet simplicity was never at the expense of depth for people were astonished at His doctrine of the Kingdom, His citizens, laws, and blessedness.

#### No Difference in Peril

Two able, gifted men listened to the Master Preacher, yet one ended in ruin, foolishly, because hearing was without faith and obedience. The same storms assailed each house—wind, rain, a flood beating upon both. Why should the same testings come to the wise as to the foolish? The obedient as to the careless and the different? Mystery indeed, so that the testing storms reveal quality, or the lack of foundation for living.

Before the storm a survey would have been needed to advise which house to buy, both having appearance, attraction, and authority. But after the testing event one knew which house had the

# A Pause To Let God Love Us

• *By Katherine Bevis*  
Houston, Texas

**M**Y MATERNAL grandfather was a soldier in the Civil War.

The last years of his life were spent in our home. I was just a little girl then, but I remember my grandfather very well and some of the interesting stories he told me of his life as a soldier.

My grandfather loved God, and in his simple way of life, he taught me many lessons. One of them I shall never forget.

Our home was in the country, and many pleasant hours were spent in that rural area. Grandfather and I would walk in the late afternoons together. He always carried his Bible on these walks. We ended our walk in a willow-clustered spot not too far from home, and there, sitting on an old log of a fallen oak, he would read God's Word to me. After he read, he would tenderly close the Bible, and with one leg dangled across the other, would bow his white-haired head and sit quietly for a time. I was always anxious, child that I was, for him to talk, to tell me another story. At first I was puzzled, perhaps hurt a little, that he would keep so quiet and still when there was so much that we could be doing.

I remember one day, as I watched Grandfather sitting there so quiet and still, I said, "Gramps, are you asleep?"

I can see him now, it seems, as he raised his soft brown eyes and smilingly said, "No, child, I'm just sittin' here lettin' God love me."

I was grown before I fully realized the meaning of those words. But thinking back after the years had passed, and Grandfather had gone to his eternal home, I knew my grandfather's wisdom was far beyond his book learning.

One sometimes discovers in reflection what was not apparent at the time of happening. I remember he once said to me, "You know, Kathy, a man ought to stop talking now and then. He can't talk and learn at the same time."

After years have passed, I fully realize why Grandfather sat in silence on the log amid the clustered willows. What a wonderful example of letting go and letting God! What a simple way of heeding the scripture my grandfather loved so much, "just sittin' and lettin' God love him." "Be still, and know that I am God" (Psalms 46:10).

One of the things we learn when Jesus Christ is our Saviour and Lord is that we may give ourselves to Him in daily companionship, with a sensitive imagination, striving to understand Him and letting Him mold our attitudes and determine our motives. We tend to become like Him, as we pause to let God love us.

value and lasting worth. One was a residence, the other a ruin! The real worth of the house of any man's life is proved by the trials faced and withstood.

## A Difference of Obedience

Life's building will stand or fall according to the quality of obedience. One man heard the Master's word, clearly, fully, but omitted to obey, and the house of life fell—and great was the fall thereof! The other also heard, and digging deep in repentance, faith, and obedience, reached solid rock, building for life and destiny upon the only sure Foundation, Jesus Christ.

There is no substitute for obedience in the Christian life. Neither sentiment nor emotion, fanaticism nor superficial achievement can take the place of digging deep until life is intelligently and realistically built upon the foundation that only God could lay—the word, worthiness, and work of Jesus Christ. Only thus are we equipped to meet the overpowering storms.

Are you wise, or foolish?

Is your name Rockman, or Sandman?

Is your life a residence, or a ruin?

## A "Used to Be"

• By A. W. Williams  
Cutler Ridge, Fla.

"WHY IS that chimney standing in the middle of a vacant field?" I asked.

"There used to be a beautiful old home there," Ray answered.

That was the end of that conversation, but my mind would not be still. Many thoughts of home and the old home place flashed through my memory. Some were good, others bad. Some were humorous, others sad. Over all, though, it's good to think of the old home place.

\* \* \*

Another picture, similar to the chimney, focused itself in my mind—a "once was!" How sad. It breaks my heart to hear someone say, "I was once a Christian." Now he stands as a lone chimney. He could tell you many experiences, but they are stories of a "once was."

Strange, it is very difficult to find a contractor who wants to build a new house around an old chimney. And it is rather difficult to find folks who will help reconstruct a "once was" Christian life.

Building a new home, or a new life, is thrilling; but we must also remember that at times we must rebuild the old homeplace. We need to re-fire that old fireplace.

How I love to change the title from a "Used to Be" to the title, "To Be Used."

## "What I Have Written"



• By Kenneth L. Dodge  
Rochester, N.Y.

**W**HAT I HAVE written I have written." A man of principle and conviction? When he makes a decision, he stands by it, popular or not? He refuses to be "shoved around"? When he makes up his mind concerning what should be done, no amount of pressure can change it?

That's the way it seems.

Pilate is the man. He has written a title for the cross of Jesus which reads, "Jesus of Nazareth, King of the Jews." It is for this "crime" that Jesus is being crucified. The purpose of putting the sign on the cross is to expose publicly the crime for which the victim is crucified.

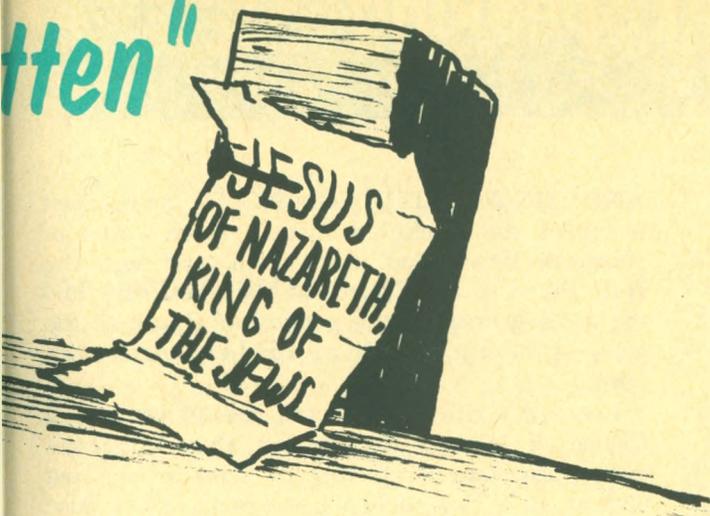
The chief priests, however, are unhappy. The language of the sign is too dogmatic. They are asking Pilate to rewrite it so that it will read, "He said, I am the King of the Jews."

And here is where Pilate proves he is a man with a backbone; a man with firm convictions and unshakable decisions. He simply will not allow the chief priests to dictate to him what he should and should not do. After all, who was really in charge here? Don't these chief priests know that they were dealing with the governor of Judea? Dare they think they could "push him around"?

Hurrah for Pilate, the man of principle, conviction and backbone! BUT JUST A MINUTE!!

Something is terribly wrong here. This is not the picture we have of Pilate in our minds. Somewhere, sometime, something else happened that

ten"



## *Simon of Cyrene*

• By Kathryn Blackburn Peck

That day, as thou wert passing by

The dark Golgotha road,  
What thought thou of the  
Man who fell

Beneath His crushing load?  
Did pity stir thy pagan heart,  
And didst thou gladly bear  
The burden laid upon thy  
back,

To ease His anguish there?  
Say, did His eye flash grati-  
tude,

And did He whisper,  
"Friend!"

And didst thou stand near by  
His cross

Until the very end?

Ah, Simon of Cyrene! I, too,  
Am forced to bear a cross,  
But thou hast taught my  
heart to see

Beyond the pain and loss.  
Since 'tis for Him, I shall not  
flinch

To drain my bitter cup,  
That on my cross the world  
may see

My Saviour lifted up!

makes his "stand" here almost laughable if it were not so tragic. What is it?

Every Bible reader knows what it is. This Man who it being crucified is, by Pilate's own admission, not guilty of any crime. And Pilate had it in his power to free Him. But he didn't do it. He allowed himself to be pressured by these same chief priests into condemning to death a Man he knew to be innocent.

Isn't it ludicrous? When a man's life is at issue, Pilate has no backbone or convictions. But when the wording of a sign is challenged, he suddenly has firm convictions and steadfast purpose.

Yet the situation is as modern as today. How often we form unshakeable decisions about the trivialities, and at the same time allow ourselves to be pressured by the "crowd" where issues of eternal significance are concerned.

Do you have firm convictions and unshakeable opinions concerning what color the church carpet should be? How long the morning service should last? What the temperature of the building should be?

Do you have equally firm convictions concerning your stewardship obligations, personal witnessing and soul winning, prayer and fasting, visitation, tithing, and intercessory prayer?

How about a personal inventory; do you stand firm for the wording of the sign while you allow Jesus to be crucified without a qualm?

# Editorially Speaking

● By W. T. PURKISER

## What Is the World Coming to?

The title of a recent book on the doctrine of last things is *What Is the World Coming to?* Many would answer with a shrug. Who knows? Some shallow souls would even answer with a snicker. Who cares?

But it is still a good question. It deserves an answer, if one can be found.

The Christian believes he has the answer. It is not that he has found it. It is that it has been told to him.

Leighton Ford has suggested that "the Christian is like a man who has read the last chapter of a novel. He knows where the plot is going to end, though he may not guess the heartaches and tragedies that lie in the intervening chapters. He knows where history is going," and the reason is, of course, that he knows that Christ is coming.

For one thing, it is clear that the world is coming to a crisis. While it is the editor's personal conviction that there is no necessary historical event which must take place before Jesus could come again, the probabilities would seem to be that things may get much worse before they get better.

One of the most knowledgeable Christian leaders of our generation, whose work has thrown him into contact with kings, prime ministers, and presidents, has declared frequently, "The private mood of the statesmen of the world is one of pessimism." It is a pessimism well justified.

The late A. W. Tozer wrote, "I am among those who believe that our Western civilization is on its way to perishing. It has many commendable qualities, most of which it has borrowed from the Christian ethic, but it lacks the element of moral wisdom that would give it permanence. Future historians will record that we of the twentieth century had intelligence enough to create a great civilization but not the moral wisdom to preserve it."

And what of the Christian in view of the coming crisis? He has more to do than just to batten down the hatches and prepare to ride out the storm. He is to serve the present age by being its leaven of righteousness and its witness to the power of God.

AND THE WORLD IS COMING TO the greatest event of its checkered history since Jesus of Nazareth lived, died, rose again, and sent the Holy Spirit to His Church at Pentecost. Beyond the coming crisis is the coming of Christ in the glory of the Father with all His holy angels with Him.

Leonard Griffith called the second coming of Christ "a strange doctrine in that Christians either disregard it entirely or think of nothing else at all." But such a description offers false alternatives. The return of our Lord is not the only theme in the New Testament, but it is a major theme.

Emil Brunner, with whom one might disagree at many points, expressed an important insight when he wrote, "We can discern in Christian history something like a law to the effect that, the more lively becomes the hope of an imminent end, the more intensely the church lives in the power of the Spirit of God, so that possession of the Spirit and expectation of a near end go together as in the primitive Christian community."

Much confusion over the details that surround the coming of Christ would be saved if we could but see that the New Testament is written against the background of the Old Testament teachings with regard to "the day of the Lord." When the prophet-watchman of Israel was asked, "Watchman, what of the night? Watchman, what of the night?" he replied, "The morning cometh, and also the night."

This is by no means senseless double-talk. "The morning cometh, and also the night." The same turning of the earth that brings morning to one half of the human family brings night to the other half.

The "day" of the Lord is the night of judgment to those who reject the will of God. It is the morning of everlasting day to those who love His appearing.

It has often been said before, but we forget so soon that it may be said again. The really important thing is not *what* is coming, but *who* is coming. Details of the *what* may be shrouded in the mystery of the times and sessions that the Father has reserved to himself. The identity of the One *who* is coming, and His purpose, is crystal clear.

"If I go and prepare a place for you," Jesus said, "I will come again, and receive you unto myself; that where I am, there ye may be also." Here is the final definition of the glory that awaits, "Where I am, there ye may be also." Heaven is more than gates of pearl and golden streets. It is where He is.

What is the shape of things to come?

Crisis is coming.

But beyond crisis, Christ is coming.

In this confidence we work and wait.

## The Two Crosses

To our confusion, we have not always seen that the Gospels speak of two crosses for the disciples of Christ. Yet they are there, and in the words of our Lord himself.

Without unduly exploiting what Bible scholars call the "synoptic problem" there are two Gospel versions of what Jesus said about His disciples and the cross. There is what we might call the once-for-all cross in Matthew 16:24—"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

The language here is clear. The words used mean to take up that cross decisively and as a completed, final act.

Nor can we escape the meaning of taking up that cross. The cross was an instrument of death. To bear the cross meant to accept the sentence of death and go forth to its execution.

The Apostle Paul spells out for us the kind of dying involved in that once-for-all cross. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6); "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

This is a "dying out" from which we shrink. We would like to follow Jesus along the placid shores of Galilee or over the sandy hills of Judaea. But the carnal instincts of an un-sanctified heart rebel against the Calvary experience.

It is not that we do not long for the risen life of holy service. We would be happy for the blessing and thrill of the Easter morn of resurrection. We just don't like the road that leads to the garden of the empty tomb. It leads through Gethsemane and on to Golgotha.

There is a twofold death in this once-for-all cross. There is a death to sin, the world, the allurements of the present life. And there is a death of sin within, a deep and radical purging

that destroys "the body of sin" and enthrones Christ in place of self at the governing center of life.

No one comes to Calvary who has not followed Jesus before. This is a second crisis in redemption. The first takes the man out of sin. The second takes the sin out of the man. As Roy Howell explained it in a somewhat different framework: "My father once saved me from drowning. His method was simple: he just got me out of the water and the water out of me."

THERE IS ANOTHER CROSS in the Gospels. It is recorded in Luke 9:23, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

There is the addition of one all-important word here. It is the word "daily." The Greek is even stronger. It reads "every day."

This does not for a moment mean that the effects of the once-for-all cross are denied. It does not mean that every day we "die out" in consecration and are "crucified with Christ" in cleansing. No one who has been through the death struggle at the point of entire sanctification would think it necessary or possible to repeat every day.

What it means is that beyond the real and permanent death on the once-for-all cross there is a daily cross. It is not necessarily a "daily dying," which is a contradiction in terms. It is a daily identification with Christ in His self-giving concern for others. It is a day-by-day working out of the implications of the once-for-all cross.

We need the once-for-all cross. Everything in scripture and human experience points to this.

But we also need the daily cross. The once-for-all cross soon loses its meaning if we seek to put a cushion in place of the cross for every day.

The daily cross reminds us that Jesus Christ was crucified "not in a cathedral between two candles," but on a rocky hill between two thieves.

The daily cross reminds us that sanctification is not only an end to carnal sin; it is an entrance into a life of consecrated devotion to the will of God.

The daily cross reminds us of the constant disciplining of the human spirit that is our task as long as we live in this world.

Both crosses make their demands of us. Both crosses lead on toward the crown. Both crosses have their distinctive rewards.

Two small children in a strange church noticed the cross in the chancel. They asked their parents, "Why do they have a plus sign in church?"

A child's mistake is a man's challenge. The once-for-all cross and the daily cross are God's "plus signs" in the Christian life.



STARTED IN 1951, the construction on Spokane (Wash.) Shadle Park Church was completed in 1966, and is appraised at \$200,000. General Superintendent G. B. Williamson preached the dedicatory sermon, October 2. The indebtedness on the plant, according to Pastor Carl T. Lindbloom, is \$75,000.

## Vital Statistics

### DEATHS

G. E. CASSADY, seventy-two, died January 29, in his Pensacola, Florida, home. Funeral services were conducted by Pastor Ford Boone and Rev. J. R. Jeffrey. He is survived by his wife, Lola; two sons, Leon and Joel; two daughters, Doris Cassidy and Mrs. Hoyt Martin.

MRS. MINNIE J. LANTZ, eighty-one, died January 14 in Pittsburgh, Pennsylvania. Funeral services were conducted by Rev. Stephen Rieder and Rev. G. R. Phaup. She is survived by seven sons: William J., Herbert G., Hillary A., Ruben A., J. Lee, Thurman M., and Fred W.; two daughters, Mrs. Audrey Fisher and Mrs. May Ayers; grandchildren and great-grandchildren.

MISS RUTH E. MURRAY, seventy-one, died January 26 at Nampa, Idaho. Funeral services were conducted by Pastor Jim Bond.

FRANK EMERY PARKER, ninety-seven, died January 12 in Oregon City, Oregon. Funeral services were conducted by Pastor Bertrand F. Peterson. He is survived by three sons: John, Glenn, and Milton; four daughters: Edith Larkins, Ruth Pace, Ann Scott, and Gladys Mosteller, missionary to Brazil; twenty-one grandchildren; a large number of great-grandchildren, and one great-great-granddaughter.

GRACE E. RANDALL, nineteen, died January 25, in Providence, Rhode Island. Rev. Ross R. Cribbis, Rev. Kenneth L. Sullivan, and Rev. Alexander Ardrey conducted funeral services. She is survived by her father, Rev. Joseph Randall, and four half brothers and sisters.

GEORGE C. RUTH, seventy-nine, died January 23 at his Pasadena, California, home. Rev. Henry B. Wallin and Rev. Roy L. Ruth conducted funeral services. Survivors include his wife, Lila, one sister, and two brothers. He is the son of the late C. W. Ruth, who was instrumental in the founding of the Church of the Nazarene.

HENRY F. WITT, seventy-three, pioneer Nazarene, died January 29 in a San Angelo, Texas, hospital. Pastor Lloyd D. Wyatt conducted funeral services. Survivors include his wife, Naomi; a foster son, Earl McIlroy; and a sister.

### BORN

—to Dwayne A. and Anne (Davis) Hood of Nashville, Tennessee, a daughter, Jeanne Marie, on February 2.

—to Dr. and Mrs. Samuel Henck of Carthage, New York, a son, Barry Jon, on December 31.

—to Rev. and Mrs. G. G. Compton of Richmond, Virginia, a son, Kevin Dean, on January 24.

## Announcements

### EVANGELISTS' OPEN DATES

H. A. and Helen Casey, P.O. Box 527, Kansas City, Mo. 64141: Some open time May through September.

James S. Fitch, 99 Antioch Pike, Nashville, Tenn. 37211: Open time in April and May.

### SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Illinois for three mothers for physical and other needs.

—by a Christian lady in Illinois for a serviceman and his special needs.

—by a grandmother in Oklahoma for her five-year-old grandson, that God will heal him.

—by a Christian lady in Illinois for a lady recovering from major surgery and a lady in Wisconsin who recently lost her husband.

—by a lady in Illinois for a man who is not well, that God would encourage him.

## Directories

### BOARD OF GENERAL SUPERINTENDENTS

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## Moving Missionaries

Rev. and Mrs. Donald Crenshaw, on furlough, c/o F. W. Feiff, 3726 West Bethany Home Road, Phoenix, Arizona 85019

Rev. and Mrs. Herbert Ratcliff, Arnau Igarravides, Ext. Club Manor, Rio Piedras, Puerto Rico

Rev. and Mrs. Harmon Schmelzenbach, 69 Jorissen St., Pietersburg, No. Transvaal, Republic of South Africa

Retired missionary, Mrs. Lillian Cole Short, 530 So. 13th St., Boise, Idaho 83706

Rev. and Mrs. Bob Brown, P.O. Box 1323, Port-au-Prince, Haiti

Rev. and Mrs. Paul Dayhoff, P.O. Box 15, Acornhoek, E. Transvaal, Republic of South Africa

Rev. and Mrs. Reginald Jones, on furlough, c/o the Department of World Missions, 6401 The Paseo, Kansas City, Missouri 64131

Rev. and Mrs. Paul Stroud, Caixa Postal 8, Mindelo, S. Vicente, Cape Verde Islands

Rev. and Mrs. Ira Taylor, on furlough, c/o Ray Johnston, 1409 Lahoma Road, Enid, Oklahoma

Miss Mabel Tustin, P.O. Box 2, Acornhoek, E. Transvaal, Republic of South Africa

Rev. James Kratz, Rua Emilio Guadagny, 1700 Mesquita, Estado do Rio de Janeiro, Brasil

Rev. Fred Forster, 826 Kaizuka Cho, Chiba Shi, Chiba Ken, Japan

## Moving Ministers

Rev. Burry Mohney, student, to Union City, Pa.

Rev. Ronald Corbin from Alturas, Calif., to Sacramento, (Calif.) North Highlands as associate pastor.

Rev. Gordon Gibson from Red Bluff, Calif., to Sacramento (Calif.) Cordova.

Rev. Edward O. Jackson from Brownwood (Tex.) First to Harlingen, Tex.

Rev. J. Marvin Harrison from Harlingen, Tex., to Abilene (Tex.) Trinity.

## New Church Organizations

Goosebay, Labrador (Canada Atlantic), February 5. Third church organized in Newfoundland. Seven charter members. Congregation pledged \$225 per month toward pastor's support.—Robert F. Woods, superintendent.

Willits, Calif. (Northern California), December 18. Oren A. Deboard, pastor.—E. E. Zachary, superintendent.

Lynden, Wash. (Washington Pacific), December 18. John D. Ham, pastor.—Bert Daniels, superintendent.

Morro Bay, Calif. (Los Angeles), January 22. Perry Pults, pastor—L. Guy Nees, superintendent.

Dover-Doxcroft Church, Maine, January 1.—Joshua C. Wagner, superintendent.

Fifth Street Church, Anderson, Ind. (Northeastern Indiana), January 22. Donald J. Kennedy, pastor.—Paul C. Updike, superintendent.

## News of Revival . . .

Evangelist C. T. Corbett said recently that during thirteen fall revival campaigns more than six hundred persons found spiritual help.

CORTLAND, Ohio—One hundred five persons found spiritual help during a revival here recently, according to Evangelist G. F. Underwood.

CORRECTION—The Missouri District was reported recently to have 729 *Herald of Holiness* subscriptions among its church members and friends. This is in error. The district, led by Campaign Manager Robert Fowler, instead recorded a 40 percent gain, raising the total from about 1,500 to 2,588. This jumps Missouri from fifteenth place to sixth in its group.

Christ gave His

ALL



What have YOU given?

EASTER OFFERING  
FOR WORLD EVANGELISM

## Churches Cited for Home Mission Effort

The Department of Home Missions, in its January meeting, cited seven churches of fifty or less members which have shown significant growth, according to Dr. Orville Jenkins, executive secretary. Seven larger churches from similar geographical zones also were recognized for their assistance to home mission churches.

Awards to smaller churches are based on evangelistic results, overcoming obstacles, effectiveness in reaching all age-groups, cooperation with district and general programs, appearance and improvement of properties, and influence in the community.

A significant contribution in one of three areas is the criterion used to judge larger churches. They are: (1) securing a place of worship and giving members for another church; or (2) giving 5 percent of its total income to district home missions; or (3) receiving a sizable offering for home missions.

Regional award winners were selected from churches who were honored similarly on their district.

Growing Church Achievement awards (for churches under fifty members) were awarded to:

*British Commonwealth Zone:* Chilliwack, British Columbia, Rev. Lowell Dwight Welker, Canada Pacific District

*Eastern Zone:* Vermontville, New York, Rev. Blair H. McKim, Albany District

*Southeast Zone:* Estill Springs, Tennessee, Rev. Richard Reed, East Tennessee District

*Central Zone:* Des Moines (Iowa) Highland Park, Rev. Eldon E. Shields, Iowa District

*West Central Zone:* Lyons, Kansas, Rev. Glen G. Dayton, Kansas District

*Southwest Zone:* Stanton, California,



**CHURCH SCHOOL LEADERS**—Dr. Kenneth Rice, executive secretary of the Department of Church Schools, talks with twelve New Mexico District leaders, ten of whom were winners in a district-wide Sunday school contest. They are, from left to right, Dr. Rice, Rev. and Mrs. Ira Fowler, Clovis, N.M.; Rev. and Mrs. R. E. Calvert, Kermit, Tex.; Rev. and Mrs. Dudley Anderson, Lovington, N.M.; New Mexico District Superintendent and Mrs. Harold Morris, Albuquerque; Rev. and Mrs. Paul Stanton, El Paso, Tex.; and Rev. and Mrs. J. Melton Thomas, Albuquerque. Rev. and Mrs. Bud Curry, El Paso, Tex., also winners, were not present.

Rev. George L. Smith, Southern California District

*Northwest Zone:* Mora, Minnesota, Rev. Warren E. Holcomb, Minnesota District

Churches cited for their help to home missionary work include:

*British Commonwealth Zone:* Lisburn, Northern Ireland, Rev. Glenn Thomas, British Isles North District

*Eastern Zone:* Mifflinburg, Pennsylvania, Rev. Fred D. Pick, Philadelphia District

*Southeast Zone:* Mannington, West Virginia, Rev. James M. Bearden, West Virginia District

*Central Zone:* East St. Louis (Ill.) Crestview, Rev. Walter W. Attig, Illinois District

*West Central Zone:* Pasadena (Tex.) First, Rev. R. G. Womack, Houston District

*Southwest Zone:* Phoenix (Ariz.) Deer Valley, Rev. Mel M. Palmquist, Arizona District

*Northwest Zone:* Portland (Ore.) First, Dr. Leslie Parrott, Oregon Pacific District

Accounts of what the smaller churches did to receive their awards will appear in future editions of the *Herald of Holiness*.

Study committee members included, in addition to Snowbarger, who is secretary to the Department of Education: Paul Skiles, N.Y.P.S. secretary; Rev. John Hancock, N.Y.P.S. president; Rev. Gordon Wetmore, dean of students at Eastern Nazarene College; Rev. Richard Neiderheiser, N.Y.P.S. director of Young Adult Fellowship; Dr. Mark R. Moore, superintendent of the Chicago Central District; Claxton Cook, former instructor at Oklahoma State University; and Rev. Robert Crew, pastor of Lawrence (Kan.) First Church, located near the campus of the University of Kansas.



ATTENDANCE AT the new Angeles City church in the Philippines is now averaging 130 persons following its beginning in September, and its organization in November with 11 charter members. The new church, in a growing area, is near Clark Air Base, and has become self-supporting. Rev. Ronald Beech is missionary pastor. Another congregation, the Cabanatuan City church, became self-supporting in November, and has since raised Pastor Geronimo Galindez' salary.

## The Abiding Spirit

HE abides where He's admitted,  
purifies where he's permitted,  
sanctifies each soul submitted,  
satisfies all lives committed.

By Jack M. Scharn



GENERAL SUPERINTENDENT George Coulter preached the dedicatory sermon September 11 for the new Decatur, Georgia, church. The sanctuary, which seats 300 persons, was filled to watch Dr. Coulter and Dr. Mack Anderson, Georgia District superintendent, officially dedicate it to church use. The plant, valued at \$85,000, also has 15 Sunday school classrooms. Rev. Phil Riley was pastor during the construction and dedication of the church. He has since moved to Topeka (Kan.) First Church.

## Youths Picket Hawaii Church . . . in Good Faith



Worshippers at the Hanapepe Hawaii, Church of the Nazarene in recent weeks have been greeted by picketers carrying signs which read, "I Am Resolved."

Pastor C. H. Fisher, explained that the pickets are friendly and that their purpose is to encourage all who do not attend church regularly to join in the church's new attendance program between New Year's and Easter.

The program was launched November 27, when the first poster appeared which read, "I Am" The second poster, reading, "I Am Resolved," was displayed on Sunday, December 18, when op-

portunity was given to sign New Year's Resolution cards.

The card reads, "I Am Resolved to be in Sunday school every Sunday from January 1 through March 19 (Palm Sunday), 1967. If it is impossible for me to be present, I will do my best to have someone there in my place."

The pickets will be on duty for several more weeks encouraging everyone to sign up who hasn't, reminding those to be faithful to their pledge who have, and to impress upon those who worship but do not remain for the Sunday school lessons the importance of studying God's Word, and applying it in their everyday life.

## Texas Pastor's Wife Cited in Yearbook

Mrs. Waulea Weir Renegar, a Nazarene pastor's wife in Fort Worth, Texas, was selected recently to appear in the 1966 edition of *Outstanding Young Women of America*, an annual compilation of 6,000 young women between twenty-one and thirty-five.

Mrs. Renegar was nominated by the American Association of University Women while her husband was pastor in Hot Springs, Arkansas. A board of advisory editors, of which Mrs. Lyndon Johnson serves as honorary chairman, selects persons to be included in the annual.

\* \* \* \* \*

THE SELECTION of Mrs. Renegar was based on her community and church work, in addition to her writing for Nazarene publications. She was cited for her contribution to the A.A.-U.W., the Oaklawn Parent-Teachers' Association, and a local writer's organization.



Her church work was also detailed. Editors noted her contribution to the Richard Street Church of the Nazarene, where her husband was pastor, the South Arkansas District N.Y.P.S. and N.W.M.S., district camp and V.B.S. projects, along with her work as a writer for *Teen Topics*, *Junior Topics*, and *Church School Builder*.

\* \* \* \* \*

HER HUSBAND, Rev. Wallace Renegar, is pastor at Fort Worth First Church. The couple has two children. Mrs. Renegar, the daughter of Mr. and Mrs. O. E. Weir, Bethany Oklahoma, is a graduate of Bethany Nazarene College.

## Of People and Places

REV. RALPH WYNKOOP, who with his wife were formerly missionaries to Japan, has accepted the position of minister of Christian education and visitation at Nashville (Tenn.) First Church.

ELECTED PRESIDENT of the North Johnson City, Tennessee, ministerial association recently was Rev. William E. Naill, Sr.

SPEAKERS for the fourth annual South Florida Indoor Camp Meeting, held February 19-26, included Evangelists Paul Martin and Forrest McCullough and Missionaries Harry and Marian Rich. Rev. Harry Rich is superintendent of Nazarene work in

Haiti. Services were held in Fort Lauderdale First Church.

GENEVA BAXTER, 1962 graduate of Northwest Nazarene College, was recently appointed assistant dean of women at the Nampa, Idaho, college. Miss Baxter was recently named among *Outstanding Young Women of America*.

A NEW PRINCIPAL of an elementary school in the progressive Princeton, New Jersey, system is Dr. Wesley Johnson, Jr. Johnson graduated from Northwest Nazarene College in 1950, and received his doctorate in administrative education from Stanford University.

A NAZARENE chaplain, Major C. G. Causey, is one of seven chaplains selected army-wide to attend the Command and General Staff College at Fort Leavenworth, Kansas. The school extends from August to June, 1968.

REV. DUNN COCHRAN, pastor at Berkeley Springs, West Virginia, was elected recently as president of the Morgan County ministerial association.

CELEBRATING THEIR fiftieth wedding anniversary March 5 were Rev. and Mrs. Ray E. Banks, for twenty-six years pastors on the Akron District, and now retired at Kimbolton, Ohio.

PASTOR WENDELL PARIS at Carthage, Missouri, credits the "I Am Resolved" Sunday school campaign for helping to balloon his attendance during January. He began with 296 and by the end of the month it had grown to 417.

GROUND BREAKING held recently at the site of the new Decatur (Ala.) Lakewood Church marked the beginning of a bond drive which Pastor J. F. Dunlap hopes will result ultimately in a new church building.

REV. PAUL H. ANDREE, retired pastor at New Eagle, Pennsylvania, reported recently that he had made 16,130 contacts by telephone during 1966, and had prayed with 4,386 of these persons. "We do not pretend to have all the answers," Andree said, "but we are convinced this is one of the greatest needs of our day."

MORE THAN 350 persons attended a Christian Service Training clinic held in January in the Spokane (Wash.) Shadle Park Church. Among speakers were Ken Cole, Spokane First Church youth director; Arthur

Ewy, an elementary school principal; and Rev. Bruce Webb, associate pastor of Seattle First Church.



Mrs. Plies

C.S.T. director, plus one certified superintendent.

PASADENA COLLEGE will change from a semester to a quarter calendar in September, according to President Shelburne Brown. The September to June period will be divided equally among three quarters. Under the new plan cost per unit per quarter will be \$20.00.

THE DIVISION OF adult education at Pasadena College will close with the end of the coming summer session. Drs. R. T. and Marianne Williams will assist persons in master's degree programs in adult education to complete their work prior to that time.

LOS ANGELES FIRST Church Christian Service Training credits soared during 1966 to a total of 450. More than 600 persons have received credit since 1963. The church has one certified teacher, Mrs. Velma R. Plies, who doubles as

WORK HAS BEEN started in planning details of the Seventeenth General Assembly to be held at Municipal Auditorium in Kansas City, June 16-21, in 1968. General Secretary B. Edgar Johnson told the General Board in January that double Communion services will be held on the opening Sunday morning, June 16. Tickets will be printed in two colors and distributed free to Nazarenes and guests according to their preference. The services will be as nearly identical as possible, with both messages by the same general superintendent, who is yet to be designated. —NIS.

BACK-TO-BACK MUSIC cantatas by Bob and Shirley Basham have been released by the Lillenas Publishing Company, music subsidiary of the Nazarene Publishing House. The Christmas cantata *A Wonderful Story* was released in time for use in December. The Easter cantata *He Is the King of Glory* is now available. Basham is minister of music at Dayton (Ohio) Knollwood Church.

PASTOR EARL G. LEE of Pasadena (Calif.) First Church received a four-year pastoral vote recently which brought a standing ovation by the congregation. The count: 314 yes, 10 no.

## GIANTS IN THE LAND



This physical eight-foot giant, Felipe of Puerto Rico, is symbolic of the many giants residing on our mission fields. Giants of despair, of loneliness, of superstition, and of sin. God's power and grace are adequate weapons to stay all these, but He needs our help in defeating one of the most difficult of all—the giant named Increasing Costs. This giant is stalking through our fields with lengthening strides. We must outdistance him. If he overtakes us, he will defeat our purpose and impede the progress of world evangelism.

Please help us to stay out of his grasp by giving liberally to the Easter Offering on March 26, 1967.

EVERETT S. PHILLIPS

# This Easter

let this dramatic recording  
bring the realities of life after death  
sharply into focus!



12 in., 33 1-3 rpm  
Long-play, Hi-fidelity  
in Either  
Stereo  
or Monaural



Written  
and Produced  
by  
Evangelist  
Forrest McCullough

**PASTOR! Make this presentation a feature of your Easter service.**

Here is a recording born in the heart of Evangelist Forrest McCullough on an airliner the day following his father's funeral. It is an allegory, in which he compares the heavenly journey to the jet flight he was making. Listening to this unforgettable presentation, you and your friends will be inspired to prepare yourselves for the journey, which all someday must make. An effective way of illustrating the real meaning of the Easter season.

**A forceful message  
picturing the  
heavenly journey  
as a  
jet flight!**

---

**50,000  
RECORDS  
ALREADY SOLD!**

---

L-5086 Monaural  
**\$3.98**  
2 for \$7.00; 3 for \$10.00

L-5087 Stereo  
**\$4.98**  
2 for \$8.00; 3 for \$11.00

Prices slightly higher outside  
the continental United States

"A thrilling experience. The most unusual recording I have ever engineered."—*Chuck Seitz, Senior Recording Engineer, RCA, Nashville, Tennessee.*

"'Flight F-I-N-A-L' is a fascinating gospel recording. One is compelled to admire its vision of an eternity that is a reality. It will bring the certainties of death and heaven sharply into focus for all who hear its message."—*Edward Lawlor, Executive Secretary of Evangelism, Church of the Nazarene.*

**NAZARENE PUBLISHING HOUSE**

# Song of Life

*"Teach me the song of life," I prayed—  
"A song to brighten earthly days."  
God tuned my heart to thankfulness  
And He taught me a theme of praise.*

*Praise is an anthem that inspires;  
Its theme earth's downcast spirits raise.  
I felt I'd joined celestial choirs  
When I joined in the song of praise.*

By JACK M. SCHARN



GENERAL SUPERINTENDENT G. B. Williamson and Eastern Michigan District Superintendent E. W. Martin participated recently in dedication services for the new Monroe (Mich.) First Church plant. More than 400 persons attended. The new building cost \$83,000, and is valued at \$120,000. Indebtedness is \$75,000. Pastor is Rev. Norman J. Brown.

To Serve More than 10,000 Nazarene Students . . .

## University Campus Ministry Launched

**I**N ITS January meeting, the General Board took its first big step toward ministering to spiritual needs of students attending non-Nazarene colleges and universities.

It came as a result of a detailed study to find out how many Nazarene church-related students are getting their education from schools other than those supported by the church.

The study showed that at least 10,000, and possibly as many as 19,000, are attending non-Nazarene colleges. This is 55 to 70 percent of the Nazarene young people now in some form of advanced training.

\* \* \*

"A LARGE majority of these students," the report said, "are undergraduates (85%) attending a four-year college or university (77%) within 100 miles of their homes (76%) and have not attended a Nazarene college (74%). . . . More than one-half (53%) had family incomes of less than \$7,000 per year. . . . While 80% of the students responding [to a survey] were church members, only 58% could say that one or more parents were members of the Church of the Nazarene."

Only 26 percent are married; 59 percent are men, 41 percent women.

"AT LEAST one-half of them plan college majors and occupations for which Nazarene colleges are presently well-equipped and staffed," the report read by Chairman Willis Snowbarger said.

Reasons students give for their choice include: college costs, academic quality, academic field, and closeness to home. Apparently a large number of them live at home and commute to school, the report said.

While some students are "in rebellion against the church, the overwhelming impression one gets is that . . . Sunday morning church attendance is nearly as good as at home, there is a wholesome attitude toward the pastor, and they are in large part loyal to the church," the report said. One out of four answered the questionnaire.

\* \* \*

ANSWERS BY students indicate "that few pastors are acquainted on the campus and perhaps most of them fear the campus, professors, and maybe students as well."

The report intimated that the pastor who is effective in a campus ministry "has a concern for youth and looks to the future."

"Pastors and laity . . . cannot afford to allow these of the younger generation to be ostracized from our congregations for indiscretions or judgmental attitudes on their part, nor for the lack of patience or understanding on the part of the local congregation."

\* \* \*

EXPERIMENTAL approaches by the church are forthcoming, in view of the board's action. They will include:

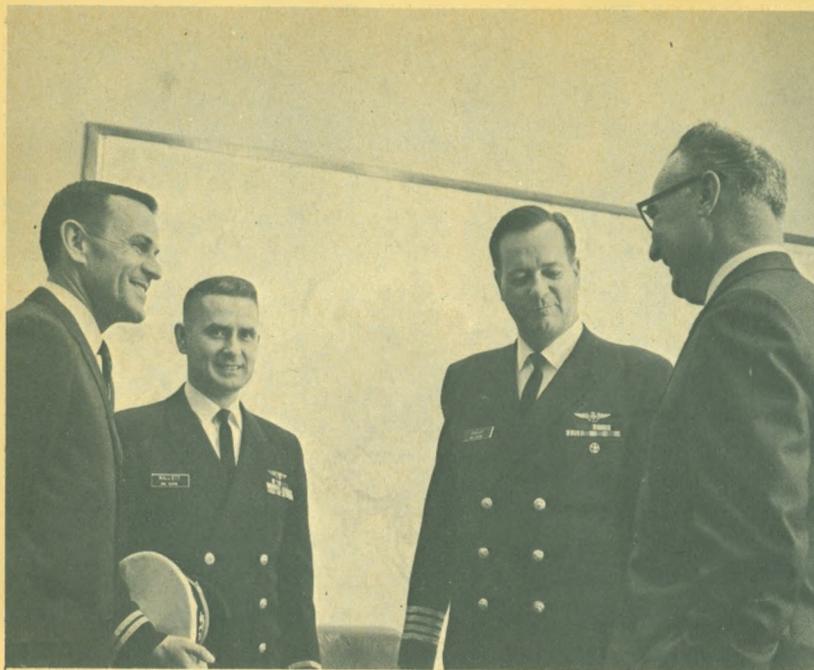
- Nazarene-controlled student housing near a university campus;

- Establishing a "Chair of Bible" in a university which recognizes credits in Bible or religion in which the church would underwrite the cost of a teacher.

- The designation of a Nazarene university professor to represent the church to students; part of his salary would be underwritten by the church if the load requires;

- Supporting a federated campus ministry with other holiness denominations.

The Board of General Superintendents is to appoint a committee for the continuance of the work.



VIET NAM BRIEFING—Paul Skiles (left), director of the Nazarene Servicemen's Commission, and Dr. George Coulter (right), general superintendent, talk with Lt. Lowell Malliett (second from left), a Nazarene chaplain stationed at Olathe (Kan.) Naval Air Station, and Capt. William F. Culley, commanding officer. Dr. Coulter and Skiles left February 27 for an oriental tour during which they will visit Nazarene servicemen in Viet Nam.

## SALE OF \$1.5 MILLION IN BONDS APPROVED FOR OLATHE COLLEGE

Officials at Mid-America Nazarene College, Olathe, Kansas, received the city's permission recently to sell \$1.5 million in industrial bonds to construct the first five, and possibly six, campus buildings.

The bonds, which will go on sale March 1, will be sold in \$1,000 and \$5,000 denominations, which will provide either 5 or 5½ percent tax-free return.

\* \* \* \* \*

WHILE THERE is no obligation on the part of the city, state law requires that industrial bonds are to be approved by local governing officials.

The city's granting the bond program gives tacit approval to the soundness of the bonds, and should encourage community involvement in the sale of the bonds, Rev. Bill Draper, assistant to the president, said recently.

\* \* \* \* \*

"HOWEVER, WE are going to have to depend strongly on Nazarene investors," Draper added.

The bonds are approved for sale in a seven-state area.

Draper was optimistic about reach-

ing the \$1.5 million ceiling. "We hope to be able to dispose of them [the bonds] within a very few weeks," he said.

\* \* \* \* \*

DR. DONALD Metz, dean, indicated the funds would go to build two dormitories which would each house 150 students, an administration building, a library, a student union building, and if funds were available, a practice gymnasium.

The eight classrooms would accommodate between 500 and 600 students.

### NEWS OF THE RELIGIOUS WORLD

#### Youth Shoots Self After LSD "Trip"

LANCASTER, Calif. (EP)—While visiting friends in Hermosa Beach, California, an eighteen-year-old took the psychedelic drug LSD and thereafter was "confused about everything," until he shot himself to death.

So testified his brother, Fred Parr. "John was on a terrible trip," Parr said, and explained that the youth had been hysterical for several days after taking the drug. He believed

"he was the devil stealing souls," according to his roommate, Fred Webb. Webb said John Parr thought "whenever he talked with anyone he'd steal his soul and any time he ate he devoured someone's soul."

He spent four days in the General Hospital psychiatric ward in Los Angeles and showed great improvement, the brother said. "But he never got back to normal. He was in mental anguish. He felt as if he were of no use in the world. His ego was gone and he had confidence in nothing."

Doctors told John Dreyfuss of the *Los Angeles Times*, "I think to all intents and purposes he was a normal young man. He was undergoing the extreme emotional stresses of adolescence as do nearly all persons of his age."

John Parr reportedly took a small amount of LSD early last summer, then a massive dose in November.

A family friend said that after taking the drug the youth "saw his head part from his body in a mirror. He saw milk pouring from his eyes. He felt he could float out of himself and look back at himself.

"John's principal emotion was self-hatred. He thought the only answer to his snatching the souls of others was to destroy himself. He felt he was struggling to get into a boat with other people but constantly found himself falling back into whirling water."

John Parr finally found a gun and shot himself to death.

#### Evangelicals to Viet Nam

WASHINGTON, D.C. (EP)—For a series of meetings during Holy Week, 1967, three Christian leaders from the U.S. will visit Viet Nam under the auspices of the National Association of Evangelicals, according to N.A.E. General Director Dr. Clyde W. Taylor.

The men are Dr. Arnold T. Olson, president of the Evangelical Free Church of America; Floyd Robertson, executive secretary of the Commission on Chaplains and Service to Military Personnel for the N.A.E.; and Dr. Henry Brandt, Detroit, Michigan, president of the Christian Leadership Institute.

More than 100 chaplains from 14 denominations serve in the armed forces under endorsement of the National Association of Evangelicals. At least 30 N.A.E. chaplains are currently in southeast Asia.

The three men will arrive in Saigon on March 18 and remain over Easter Sunday, March 26.

## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

### WARNINGS BEFORE JUDGMENT

(Temperance, March 12)

Scripture: Luke 19:28—21:38 (Printed: Luke 20:9-18)

Golden Text: Luke 21:33

*How may we relate the parable of the rebellious tenants to the issues of temperance? Why does the rejection of God's love result inevitably in judgment?*

Jesus is now in the the last days of His life on earth. Astride a colt He has come to His own people as a peaceful Messiah. He has driven from the Temple those who exploited the pilgrims and those who made the place of worship offensive. He is at the moment engaged in a mortal debate with those who already had determined to destroy Him. The parable of the wicked husbandman was so pointed, no one could fail to get the message.

*The vineyard: Israel.*

The listeners to the parable must have winced. They would recall a similar allegory from Isaiah (5:1-7), which described the dismay of the owner on finding wild grapes instead of choice ones. They would remember the ominous prediction of the prophet: the vineyard would be turned to desolation. The fulfillment of this prophecy, in the frequent plundering of Jerusalem, was a painful part of their historical memory.

Although the figure was changed a bit, the parable of Jesus carried the same truth: judgment will fall on the house of Israel: "And I will lay it waste" (Isaiah 5:6).

*The stone: judgment.*

As severe as the prospect of a desolate Jerusalem may have been, it was not so alarming as the word that the vineyard would be given to others. Upon hearing this assertion, the people cried out, "God forbid!" But when Paul turned to the Gentiles, the warning was fulfilled.

In defense of this shocking judgment, Jesus again directed His hearers to their own Scriptures.

The parable has many applications. God has entrusted our society with great riches, more fabulous than any vineyard. But the sinful use of LSD, narcotics, and alcohol turns dreams into nightmares. As a people, we have already stumbled over the stone of the Kingdom. Will we go on in drunken madness until that stone shall fall upon and crush us?

Conducted by W. T. Purkiser, Editor

**Our church teaches total eradication of the Adamic nature (original sin) in entire sanctification. Our evangelist teaches on the authority of holiness writers that the sanctified experience can be lost without losing our justification. Does inherited depravity return to the nature in such a case? If so, from whence?**

You will not find complete unanimity of opinion on the question as to whether the experience of entire sanctification can be lost without also forfeiting justification.

There are those who hold that whatever would interrupt or destroy the sanctified relationship with God would also destroy the individual's justified status.

The older holiness writers would be much more inclined to the view that entire sanctification may be forfeited short of outright sinning, and that a person might retain a sense of sonship to God while coming to realize that he has lost the fulness of the blessing that was once his.

If we have to choose up sides, for whatever it may be worth, I would be on the side of the older writers.

Dr. J. B. Chapman wrote in the *Herald of Holiness* for June 4, 1924: "It is difficult, if not impossible, to explain how a sanctified Christian can lose his experience without forfeiting his justification. Yet, in practice it does seem that there are those who have lost the *fulness* out of their souls who nevertheless maintain a certain fidelity to God and have some measure of blessing upon their souls. . . . The way back to God is always the same as it was when one came first, so that when one is sure that he is fully consecrated to God, he should appropriate the promise of God

and be restored to His fulness right then and there. 'This is the victory that overcometh the world, even our faith.'"

The sainted John Fletcher confessed that he lost the blessing several times by failure to testify to it in the right way at the right time, without lapsing into a completely backslidden condition.

Anyone who is not fully sanctified is subject to the presence of dispositional or inner sin in his heart. It comes back into the heart as darkness comes back into a room if the light is extinguished, as poverty comes after a fortune is lost, as sickness or disease come when the laws of health are broken—or, in Jesus' metaphor in John 15, as corruption comes to a branch when it is cut off from the Vine.

John Wesley wrote: "The holiest of men still need Christ . . . as 'the light of the world.' For He does not give them light, but from moment to moment; the instant He withdraws, all is darkness. . . . God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain." (*A Plain Account of Christian Perfection*, Beacon Hill edition, p. 82).

In other words, freedom from sin in the heart is a function of the abiding presence of the Holy Spirit in His fulness. Any condition short of this involves the presence of sin.

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**Will you please comment on what a mother should tell her daughter when she wants her ears pierced. So far she has not disobeyed me.**

Tell her "No" and stay with it. There is absolutely no justification for the permanent marking of her body in the interests of a passing fad. She will regret it to her dying day.

And for the boys who might be

eavesdropping, the same is true of tattooing. It is heathenism and inexcusable. Our bodies are designed to be the temples of the Holy Ghost and must not be defaced.

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**Please explain Luke 12:29, "Neither be ye of doubtful mind."**

In its context, this is part of Christ's warning against fretful anxiety with regard to food and raiment (vv. 22-30).

Norlie's translation of the whole verse

is good: "Therefore, stop your concern over food and drink, and your constant anxiety about them."

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