

herald

OF HOLINESS

Church of the Nazarene

Faith is dead to doubts, -
dumb to discouragements, *blind*
to impossibilities, knows nothing
but success. Faith lifts its hands
up through the threatening clouds,
lays hold of Him who has all
power in heaven and on earth. -
Faith makes the uplook good,
the outlook bright, the inlook
favorable, and the future glorious.

V. Raymond Edman



General Superintendent Young

Let God be God

Sin in its essence is rebellion against God. In practice it is defiance against God's laws, but in its ultimate nature it is a face-to-face contest with God's holy nature. But it is a losing fight. The turn for the better in our case comes only when we bend the knee and bow the head confessing, "I give in; I acknowledge that God is God." Only then does prayer rise above self-contemplation. This is when we come to ourselves.

The knowledge of God brings us to an uncomfortable place. Augustine's insight is sound, "Thou hast made us for Thyself, and our heart is restless until it finds its rest in Thee." To be sure, God did a marvelous thing when He made us in His image. But it was a risky thing, for men can say, "No," and make it stick. However, God cannot be eliminated. He is the Inescapable One.

Our cry is for freedom, for independence. But our liberation to self becomes the means of our enslavement. Our worst possible doom is to be left to ourselves. Without God even

now means without hope. But the eternal God has time for us when our submission is genuine and our faith becomes present tense. God's only suitable time is now. Any other appointment speaks of insincerity or delay. Only obedient faith brings our groping existence into the reality of His presence. Thus it becomes saving faith—even unto salvation. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13). It is God's will to give us the peace of His assurance.

Let prayer for His coming kingdom be more than a dreamy wish, a desire to escape the ills of life. Let God's will be done in us today, as it is done in heaven. Make it specific. Ask for instructions. The mood of His majesty will then overshadow us. Let all who have not surrendered join in the prayer:

*"Break down ev'ry idol, cast out ev'ry foe.
Now wash me and I shall be whiter than
snow."*

• By Milo L. Arnold

A Family Adventure



The mere experience of planning something together, dressing in their best clothes, putting on their best behavior, and going to any cultural experience is valuable. Adding the more lofty dimension of religious devotion, we get the sum of church and Sunday school attendance.

Modern living tends to pull each member of a family in a different direction. The husband and father forms friendships and associations in the orbit of his employment. The wife, if employed outside the home, is related to an entirely different set of circumstances and people. If she is not employed outside the home, she is soon absorbed in neighborhood activities. Each child becomes involved in school programs, friendship and playmate relationships, and soon each family member lives in an individual world of interest.

These different environments provide completely various experiences and there is little time left for total family adventures. A healthy family life must have experiences and interests shared at once by all members. These must provide resources for family conversation, mutual friendships, and shared responsibility. In providing these things the Sunday school and church are unexcelled.

Apart from the religious factor, the Sunday school and church offer a common cultural adventure for

all members of the family. The mere experience of planning something together, dressing in their best clothes, putting on their best behavior, and going to any cultural experience is valuable. However, when we add to the finest cultural exposure, the more lofty dimension of religious devotion, we get the sum of church and Sunday school attendance. If a family went as a whole to school and spent two hours studying geography each in a class adapted to their individual capacity for learning, they would be greatly enriched. From such an experience they would go home with new mutuality of both interest and knowledge.

From sharing such an experience of culture and learning in the Sunday school they go home with mutuality not only of knowledge but of inspiration and experience. They not only have material for family communication and conversation but also a common concept of right and wrong, of the love of God, and of the Christian way of living. They form ideas of conduct and ethics which are compatible. They learn to love God,

to love people, and to forgive one another. They learn to be patient and kind to each other and to their neighbors. Thus the things they have learned on Sunday become a vital factor in their way of life day by day, so that the mutuality of it is enriched and extended.

Families need family friendships. They need situations where the entire family enjoys an entire family of friends. The Sunday school and church program provides the best on earth. By its very nature the church gathers about itself the finest families of the neighborhood. Thus, many families whose religious, moral, ethical, and cultural lives are alike are mutually enriched by exposure to each other. The bond between such families becomes very intimate and meaningful.

Many families fail to experience the full values offered by attending together because they attend either Sunday school or the church worship service rather than both. These two experiences so complement each other that both are

needed in the family adventure. The Sunday school is constructed to provide a teaching situation. It often divides the family members so that no two are in the same room. Their learning and their total experience are in common, but in order to do effective teaching the family must be dispersed to various classes. This provides unique fellowship for each member of the family in a class where his full individuality is respected and enhanced. This is important.

Couple with this, however, the experience of the church worship service and a greatly increased benefit derives. In this experience the entire family can sit together in the pew. Parent and child hold a hymnbook together. They sing together, they pray side by side, and experience together the dignity of worship. In this the child is dignified by participating in an adult program. A child stands tall when singing with a parent.

Children need to learn to sit in church. It is not natural for a child to sit still. However, if the parents talk in a genuinely interested manner about the church service when they are about their home tables and if they express a

genuine reverence in the house of God, the children soon get the idea that this is something both important and interesting. Children will find reverence difficult if the church service is simply an extension of the informal atmosphere of the Sunday school. Children like form, dignity, and orderliness in the worship service. They like the service to be impressive. The week-long attitude of parents and the nature of the worship service have much to do with the children's attitudes.

Fishing, camping, and playing together should be part of the family togetherness but life's finest family adventure is to be found in connection with the church and Sunday school program. Parents who provide a total family religious life for themselves and their children will find their most treasured memories gathered about this area of living.

A family, hand in hand, walking down any road is an adventure, but how enhanced is the adventure when they are walking the road to heaven! Any road is exciting to such a family, but the road of life is more wonderful than any other. To walk as a family is good, but when God joins hands and walks as a Member of the family, the experience is given a totally changed dimension.

A family walking together to the house of God, where they study in Sunday school and worship in church, will find their walk taking them together through life's great hours. They will see the glories of Calvary and Easter; they will walk among the flowers of the love of God and men and will scale the rugged-shouldered mountains of great truths. In this walk every member will encourage each member and all will be inspired. Here each will be nurtured in Christian truth and helped toward a very individual faith. This is truly a family adventure.

The Way

By William Robert Adell

*Obedience is God's great word of grace;
In no other way can Christians win the race.*

*For He requires truth in the inward parts,
Clean hands, God-fearing minds, and holy hearts.*

His way He calls "the way of holiness";

To those who obey comes victory, no less.

They do no iniquity, walk in His ways

Of perfect love and peace, and seek His praise.

Not works of charity, church loyalties,

Religious rites, profuse activities,

But holiness and obedience bring reward,

For without these no man shall see the Lord.

Partakers of His nature we may be,

May know His grace and power and purity.

Seek not the way in other scheme or tome,

For obedience is the only pathway home!

About This Issue . . .

There are "miracles" and "fantastic stories" in this week's edition.

Across the page, Bob Owen tells about the "Miracle at Simi Valley," where Rev. Perry Pults, after given the opportunity through the planning and support of district leaders, has developed a growing new church.

On page 13, Les Parrott writes the "Fantastic Story of Rudy Quiram," a German pastor who, after surviving the rigors of war, came to the U.S. for an education. But while here, he was called to preach. Now he is serving the needs of American-speaking and German congregations in Kaiserslautern.

—Managing Editor



Nazarenes, many of them who did not know Christ a few months ago, now worship at the Simi Valley church. Below, Pastor Perry Pults and Sunday School Superintendent Rex Wiseman discuss their outreach possibilities in the new area as church time nears.

• *By Robert L. Owen*

Miracle at Simi Valley

A bit nervous, the slight-built pastor faced the Los Angeles District Assembly. He referred to a crumpled piece of paper in his hand, cleared his voice, and began:

"All I can say is this: To God be the glory for this report. He did it, not I . . ."

Pastors leaned forward, many of them jotting down the figures Rev. Perry Pults read. Too quickly he was finished and took his seat, as an audible chorus of "Amens" echoed across Los Angeles First Church.

The 1966 district assembly resumed its business. But not as before—the saga of Simi Valley filled the assemblage with awe. Once again God had proven His power with a modern-day miracle.

It all began in the fall of 1961 at the altar of the Thousand Oaks Church of the Nazarene when a handful of schoolteachers told Rev. E. E. Meiras: "We need a church in Simi Valley."

Meiras studied the situation and began holding prayer meetings in the sprawling community, which was ten miles from his own home mission church and an hour's drive north of Los Angeles. The elderly pastor felt impressed to look for

property. It didn't take long to locate several suitable acreages. Since Dr. Shelburne Brown, then district superintendent, was in Australia, Meiras contacted his attorney son who lived in Pasadena. Wes came to Simi Valley immediately and looked at his father's choices.

"I like this one," Wes said, pointing to a four-acre plot on the edge of Simi Valley. "And I'll put some money on it."

Wes hunted up the realtor and offered him \$20,000 for the prop-

erty. The realtor shook his head. "Sorry, I've got instructions to hold out for \$22,000," he said.

"That's my best offer," Wes said, and left.

Later that evening his phone rang. It was the realtor. "You can have it for \$20,000," he said.

"I'll take it."

When Dr. Brown returned from Australia, Wes flew him over Simi Valley. He banked the plane sharply and pointed. "There it is, Doc," he said. "If you want it you can have it. If you don't, I'll keep it myself."

Without hesitation Dr. Brown also said, "I'll take it."

Things moved quickly after that. The district advisory board authorized the district superintendent to purchase a parsonage and appoint a pastor. Perry Pults, with twenty-five years of successful ministry behind him, skilled in construction work, seemed the logical man. Dr. Brown called Pults.

After considering the new church possibility briefly, Mr. and Mrs. Pults both said, "We'll take it."

They moved into the three-bedroom parsonage the last Saturday

(Continued on page 14)



Echo of a Pioneer . . .

Tell The People to Live It

• *By James H. Ingalls*

Often, in the closing years of his life, I visited with Dr. A. O. Hendricks at his home in Pasadena, California. I would be escorted into his room by his wife, and would stand by his bed and recount his contributions to Christ's kingdom through the Church of the Nazarene: president of two of our colleges, pastor, evangelist, church builder, and missionary.

Early in life Dr. Hendricks had been saved and sanctified under the ministry of Dr. P. F. Bresee, and had been personally trained and commissioned by the founder to perpetuate the message of holiness on the West Coast and around the world. To this commission he had been faithful, and in his final months he continued to fill this role by constant prayer and Bible reading.

On one occasion as we prayed together and read the Scriptures, we began to discuss holiness as a way of life. In his characteristic forceful manner Dr. Hendricks said, "Brother Ingalls, tell the people to live it; tell the people to live it!"

Dr. Hendricks, our last living link with Dr. Bresee, has since gone to his reward. But his words linger on: "Tell the people to live it."

And live it we must. For holiness is not only an experience of the heart; it is also a way of life—"purity in action." It is true that purity of heart is received in an instant when one's faith takes hold, and that maturity is added as the growth processes of life unfold. However, we should take every precaution that we do not sacrifice a conduct reflective of a pure heart for a conduct relatively reflective of the common attitude, "Everyone else is doing it."

In our day morality is considered subjective and relative to personal whim. The hedonistic philosophy abounds which teaches that pleasure is the chief good in life and that moral duty is fulfilled in the gratification of pleasure-seeking instincts. Therefore we holiness folk must not only teach, preach, and defend the

doctrine of entire sanctification, but must also live the doctrine. The absolute and objective "Thus saith the Lord" must be the premise upon which we establish our ethics and concepts.

In becoming conformed to the "Everyone else is doing it" motto, we can sacrifice our honesty for business gain. We can sacrifice our moral purity for illicit, immoral relationships. We can sacrifice our truthfulness for political expediency. We can sacrifice the good name or reputation of another by being silent when that name is verbally misrepresented by gossip or ill report. We can sacrifice our doctrines by pandering to a worldly spirit within the church. We can sacrifice our integrity by betraying others in our mad, futile rush to what we call success. We can eliminate our usefulness by using others to gain our own ends. We can exchange our souls for a bowl of pottage, like Esau of old, by catering to habits or ways of living that are contrary to holiness.

In this attitude of relativity we can refer to ourselves as being "adaptable" since "everyone else is doing it"—as though we can separate our outward conduct from our inward state of grace without doing eternal damage to our relationship to God.

Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). We are also instructed that God has called us unto holiness and not to uncleanness (I Thessalonians 4:3-7).

The admonition of the late Dr. Hendricks to "tell the people to live it" is a difficult assignment. All of us who profess holiness of heart and life need to show the world how to live "in holiness and righteousness before him, all the days of our life" (Luke 1:75).

BUGLES AND TRUMPETS

• *By James Macleod*

On my rounds with our district magazine a passing contact was made with an elderly man, confined to bed and seriously ill. Later on it was reported that he wanted to see me, that he might learn something about the unknown and uncertain future.

He had been a career soldier most of his life and had followed the pattern of living that earned him the coveted title of "old soldier." He was smart enough on parade, but almost bound to plunge into the sins of drunkenness and debauchery when a pass out of barracks or furlough was granted to him. He had seen active service in several wars, and like most of his comrades who remained alive, had become hardened and calloused by all he saw and felt on battlefields where sudden death could so easily occur even with the enemy forces a long way off.

Since he had fallen ill he had been troubled with thoughts of what might follow his departure from this life. Since leaving school and Sunday school at an early age he had not known anyone who could direct his mind to the things of the soul. All the chaplains he had known apparently had received their appointments because of their ability to organize social activities, many of which were far removed from the average idea of a sober gathering.

Even in his illness he was having his beer and cigarettes brought in to him by friends where he lived. They knew he would probably not last very long so they were eager to keep away from him anyone who might disturb him with thoughts of eternity and judgment.

However, he became quite anxious to see a clergyman, and as he did not know one (except the Nazarene pastor) who would be

interested enough in his welfare to visit him, he insisted that the next time the pastor came around he must be asked into the home.

I was glad to sit by his bed and tell him of the love of God in Christ Jesus. The simple gospel story, which to a healthy worldling may appear just a nice fairy tale, was something attractive and acceptable to this old, sick man with death staring him in the face. I read the Bible to him daily, explaining the truth by the help of the Holy Spirit, and commended him to the Lord in prayer.

His embarrassed friends did not have the heart to keep me out, for evidently the poor man got comfort and help from my visits, and hope was beginning to dawn in his sin-darkened mind. At last it was plain that he was eager, even anxious, to be saved. Following a prayer of humble confession of his sins and a looking to Jesus for forgiveness and peace, a weary soul found deliverance and joy.

There was no doubt of his being a new man, for the Light which is not of this world was shining in his heart and showing in his face. He indicated that he wanted no more beer or cigarettes, made sure that his New Testament, a recent gift, was beside him, and talked animatedly to those present of God's goodness to him. He showed by word and attitude that he wanted to be fully prepared for the glories of heaven, and gladly yielded himself wholly to the Lord for cleansing and holiness of heart.

Although he had been a coarse soldier accustomed to use awful language and to fly into an awful temper, he became as mild as a lamb and as contented as a child about everything. He wanted no

more drugs, for he said he felt better without them; and when told that his case was less hopeful through progress of the disease, he showed no distress but said he was going home, where all would be sunshine and joy.

He was sweetly contented and free from all fear, and one day not long after he had testified to perfect peace, with some friends standing around his bed, he just quietly stopped breathing.

The funeral service in the home was impressive indeed, and the rooms were far too small to let in those wishing to attend. The coffin was covered with the Union Jack and was carried out to the hearse by leading members of the British Legion (a war veterans' association), who desired a funeral with full military honors. The Legion Pipe Band, appropriately dressed in kilts, sporrans, and glengarries, headed a large procession of mourning friends. Although the cemetery was three miles away, they played suitable laments all the way through lined streets.

At the cemetery service there were hundreds within sight and hearing as the pipes played. Led by the pastor's concertina, the crowds sang of Jesus and the roll call. Preaching at the top of his voice, the pastor called on all to seek the peace which had so sweetened the last days of our friend. The committal, the salute of guns, the sounding on the bugles of the Last Post, followed by the benediction, brought to an end an afternoon of genuine and deep emotion.

Like a brand plucked from the burning, this precious soul had pipes and bugles on this side; and surely the trumpets sounded for him on the other side.



Vending Machines Invade Canal Zone . . .

Our God Is Not an Automat

• By Marvin L. Buell

In our section of the world there are two distinct methods of purchasing certain goods. While not the only means, they are distinct in that they are completely removed one from the other, at the opposite ends of the scale of barter and exchange.

Throughout the Canal Zone and many places in Panama, one now is able to approach a peculiar-looking machine full of windows, levers, and buttons; extract the needed coins from one's pocket; plunk the silver keys into a designated slot; push, pull, or lift the appropriate handles; and have dispensed (he hopes) anything from a candy bar to a meatball-and-spaghetti dinner. Sometimes he does it with a sense of melancholy, that Hank, the counterboy, isn't there to chat with him over the coffee or food, but nevertheless the automat and vending machine appear destined to remain.

However, only a few blocks from this mechanical commissary is the Public Market of Colon, Panama, and a vastly different method of trading. Whereas the automat is completely impersonal and un-

feeling, this manner of shopping becomes intensely personal and requires a face-to-face confrontation and exchange of words. Many "gringos," who are accustomed to simply shelling out the stipulated price, at first defeat this type of merchandising. But one soon learns; you either deal personally and diligently and at times desperately, or lose both shirt and face.

Is there not a dangerous trend emerging in the religious and spiritual realm today? It is an attempt at a "vending machine" type of contract with God—especially in the area of sanctification.

Holiness is no longer a deep, hidden mystery as in the days of John Wesley. There are hundreds of wonderful holiness books available for the seeking heart. Anyone who has read even a moderate amount in the holiness field knows that in many of these books there is generally a chapter or section on "How to Enter In" or "How to Be Sanctified."

Usually the instructions read something as follows: (1) Realize your need. (2) Believe the blessing is available. (3) Begin to seek

for the blessing. (4) Consecrate your all to God. (5) Believe the work is done. We preach these instructions and use them at our altars. And, thank God, for the directions and for the altar workers who endeavor to guide seekers into this experience. Surely no fault can be charged to writer, minister, or altar worker at this point.

However, there is a vague and shadowy peril that stalks the path of every individual seeking holiness of heart and life. Especially is this so when that seeker is a second-generation Nazarene. It is the peril of treating God as an automat. The directions are there and they seem so clear: just follow the instructions, push the right buttons, pull the correct levers, and out should come the product. But it doesn't work.

All too common is the seeker who comes and endeavors to take the five or six steps, and then is encouraged to believe. He rises with a weak smile and a testimony that is far from convincing, to go out disappointed and perplexed. What was missing? The very thing

Suffering And Providence

The vicious tornado, without respect of person or parcel, had brought destruction and death to our city. I walked through the corridors of the hospital, dark because of the shortage of electricity, and sought out a young father who was staying by the bedside of his injured wife.

He had lost his home and everything that he owned in the twister. One daughter had been killed and the rest of the family lay on hospital beds. The question in his mind and also in mine was, Why? What explanation was there for such an unnatural act of nature?

I went into the home of relatives of a young mother of four children, a victim of the storm. The question on each of their faces was, Why? How do you explain such an occurrence in relation to Almighty God?

I turned to the Word. There I read the account of a young man who became the victim of other men's evil. He became a slave. He was accused of evil living and cast into prison. But in the final analysis I hear him declare to his brethren, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Genesis 45:7).

I turn the pages of the Word and see another young Man, who in general was ostracized from His community, whose life was continually being threatened. He was finally declared a criminal and sentenced to death but I hear Him declare to Pilate: "Thou cou'dest have no power at all against me, except it were given thee from above" (John 19:11).

The possible answer to the question of "Why?" to the terror of a three-funnel tornado is that divine providence has something of greater value in store. The immediate always looks the darkest. The immediate suffering and loss is the greatest pain. But the plan of God puts it in proper perspective and brings comfort to the mind and soul. We can only know that God works in all things for good to those who love Him and are called according to His purpose (Romans 8:28).—DAVID CANEN.

that God considers as indispensable—the face-to-face, personal confrontation with his God.

There is no doubt that the instructions and steps a seeker is urged to take are important, for there is a definite manner of approach and entrance. On the other hand, there is a sense in which every man seeking God is a pilgrim, treading a path that no other individual has ever traversed, being led and directed by the Spirit in a way peculiarly his very own. But this is the very thrill of it, this is the very adventure of it. For God in turn is not treating the seeker as a number but as an individual, distinctly unique and precious in His sight.

What a thrill in one's ministry to see some who for years shuddered at the word "holiness," and who hardly realized there was any way of entrance, finding God in His sanctifying fullness and rising to live as a testimony of the power and faithfulness of God!

And on the other hand, how heartbreaking to see others who have known the steps for years,

who have grown up under holiness teaching, try to follow the steps and yet go away discouraged!

What is the difference? Is it not that one sought and dealt with God on a personal plane, craving His presence, thirsting for His fellowship, breaking through to a face-to-face meeting? The other impersonally bowed to a set of rules, punched the correct buttons, pulled the well-worn handles—but found that God never can be treated impersonally, as a machine or automat.

Dear "chronic seeker," if you are sincere and not holding back something, and yet have failed to have your heart satisfied, take courage. Follow the instructions, but go beyond them, for they lead not merely to a product but to a personal and wonderful God who desires, above correct procedure, your love and fellowship and a thirsting soul.

Our God is not an automat. "And ye shall seek *me*, and find *me*, when ye shall search for *me* with all your heart" (Jeremiah 29:13).

Editorially Speaking

● By W. T. PURKISER

Weeds and Fruit

The best garden is not only the one that has the fewest weeds, but the one that has the most fruit.

The gardener's perennial battle against weeds is no new thing. It finds echo in the Gospels, where our Lord gave more than one parable based on the problem of thorns and tares.

It goes without saying that something must be done about the weeds if one is to grow fruit and flowers. But there is more to having a garden than just hoeing out the unwelcome intruders.

Some of us seem to feel that the only thing we need to do is to get rid of the weeds. We concentrate our major attention on getting rid of the undesirable. Our efforts are directed toward eliminating the detrimental.

But we must present more to the Divine Husbandman, whose fields we tend, than plots of ground freshly plowed and carefully raked. Righteousness is more than absence of iniquity, and holiness is more than emptiness.

Jesus vividly illustrated this fact with another memorable parable, one that changes the figure of speech but illustrates the point. Merely to drive out one demon and sweep clean the house is not enough. Unless the dwelling is occupied by a new Resident, the old one will come back, find it empty, and repossess it with seven other of his kind.

This certainly is no plea for weeds. They are the bane of the farmer's life. But we have more to do than to get rid of plant pests. We have fruit and flowers to grow—food for the table, and beauty for the home.

It is the bearing of "much fruit," Jesus said, which glorifies the Father (John 15:8). Chopping weeds must always be the means to an end, the production of fruit.

Fruit in the Bible means two things. It means the graces that adorn the Spirit-filled life: love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, and temperance. And it means the reproduction of the life of the kind in other individuals.

The graces of the Spirit-filled life are the blossoms, which in nature precede the development of the fruit itself. The reproduction of the life of the species in other individuals is repre-

sented by the seed, of which the fruit is the bearer.

Both blossoms and seed are essential to fully developed fruit. Without the blossoms there would be no seeds; and without the seed, there would soon be no plants to blossom.

We may therefore well learn a parable from the garden. The gardener's task is only half done when he gets rid of the tares and thistles. His real work is to bring forth fruit more abundantly—both in flower and in seed.

Ecumenicity

This editor views with a certain amount of what he hopes is a kindly cynicism the so-called ecumenical movement of our day. That there are too many denominations, we readily admit. But the real problem seems to us to be not the number but the nature of the churches, not their quantity but their quality.

The publicly announced motivation for church union among the "old line" churches is to fulfill the prayer of Jesus, "That they all may be one." Yet one fears that the true reason may be a desire to save the institutional church as much as or more than it is to save the world by a united Christian witness.

For one thing, most of the denominations that are concerned with church union in the "ecumenical world" are movements that have stopped moving. Their memberships are dwindling, their church schools are moving in circles, their missions are turning to social service, and their finances are falling behind the tide of rising costs.

Sometimes our folks become bothered by the specter of "one world church." "Isn't it terrible," they ask, "that religious leaders are promoting one great world church?"

If the prospects for such a "one world church" were good or even fair, it could be cause for real alarm. But prospects for widespread church union are actually very dim.

Within liberal Protestantism, the barriers to ecumenical union are not theological. Doctrinal differences are at a minimum, because few people in ecumenical Protestantism seem to care very much what if anything is believed.

This is sometimes pointed to with pride as commendable tolerance. It is really nothing but sheer indifference. Yet as long as men occupying

high ecclesiastical and educational positions deny every distinctively Christian item in the creed, there is little in their theologies to keep them apart.

The barriers to ecumenical union in Protestantism are of even more stubborn sort. They are differences in practice with regard to the ministry, the sacraments, and the liturgy of worship.

We have seen little real evidence, for example, that churches of episcopal background are really ready to surrender the concept of "apostolic succession," or that others are at all about to give up their ideas of the sacraments.

And any prospects of union between liberal Protestantism and either Roman or Eastern Catholicism is even more remote. For one thing, with all their changes, the Roman and Orthodox churches would never tolerate the creedless speculations of liberalism. Nor is Romanism the least inclined to surrender its dogmas of papal supremacy and infallibility.

THIS IS NOT INTENDED TO BE wholly negative. Wherever evangelical denominations can unite on the basis of shared faith and practice, they could very well do so to the glory of God.

There is reason for rejoicing in the recent decision of the Wesleyan Methodists and the Pilgrim Holiness people to join forces and combine their denominational, educational, and missionary interests.

This editor sincerely hopes that the holiness churches will continue to move toward closer cooperation and even organic union.

It is not that we would necessarily advocate a single holiness denomination. I am not at all sure there would be real gain in having the doctrine of holiness presented to our generation as the sectarian or denominational distinctive of a single church. It is shared by many churches, and is latent in the creeds of many more. It flows right in the mainstream of New Testament Christianity, not as an insignificant little eddy off to one side.

But there would be real gain for the Church of

He Is There:

*God honoreth a whispered prayer,
A trickling tear, a sigh of care.
And in man's moments of despair,
God never fails—He's always there.*

By JACK M. SCHARN

the Nazarene, now moving on toward a half-million members, to have its sister denominations unite their resources in a new forward thrust. Three or four distinctively holiness denominations of considerable size could work together much more effectively than a dozen or more. And we can trust the Lord of the Church, through His Spirit, to direct the long future.

The real unities of the Christian life are not denominational or organizational. They are unities of spirit, of commitment, of shared vision, and of unqualified loyalty to Christ and the Bible.

We need not wait for evangelical or holiness church union to enjoy the reality of Christian fellowship and oneness in the Spirit. When we preach the gospel and win the lost with single-minded devotion, we cannot escape making common cause with those who work at the same task.

For all the lamentable division of Christianity in our day, it is still true that "divided denominations" preaching the gospel have done more for the kingdom of God than great, monolithic organizations that have lost their gospel.

Our business is to preach and witness the Good News in the twilight days of our age more earnestly than ever—"blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15).

A Noteworthy Achievement

This week's *Herald of Holiness* carries the announcement (pages 16, 20) of the All-Canada Conference to be held October 4-6 on the new campus of Canadian Nazarene College in Winnipeg, Manitoba.

The three days will include a ministers' conclave, the dedication of the new buildings and campus of Canadian Nazarene College, and will climax with a Canadian Zone church music institute on Thursday, October 6.

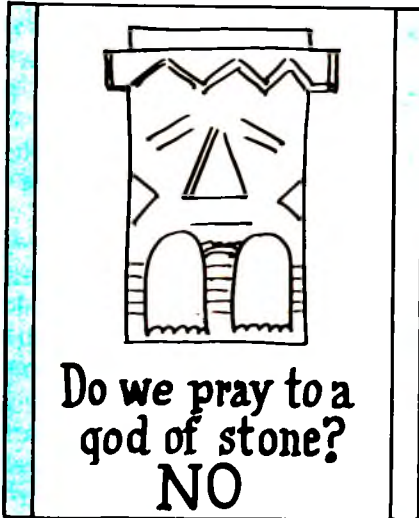
President Arnold Airhart, his staff, and the entire Canadian Zone are to be congratulated on the initial realization of a tremendous vision for holiness education in Canada.

Dr. Airhart and his colleague have guided the college through difficult transition days in the long move from Red Deer, Alberta, to Winnipeg, Manitoba. Their achievements have been little short of miraculous, and were made possible by the sacrificial support of Canadian Nazarenes across the zone.

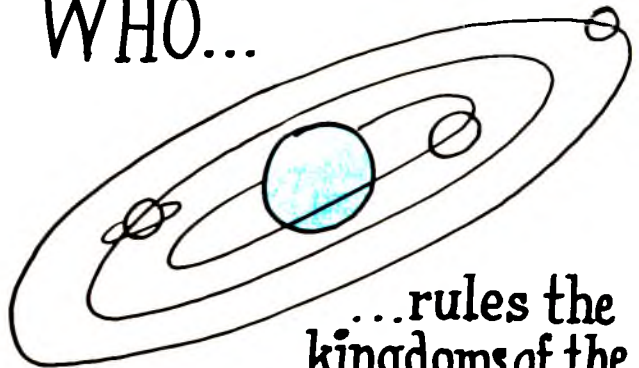
Now located on a beautiful and commodious permanent campus close to the center of the Canadian provinces and with adequate basic buildings, we predict for C.N.C. an ever-enlarging ministry in Christian higher education.

A Story-Note from...

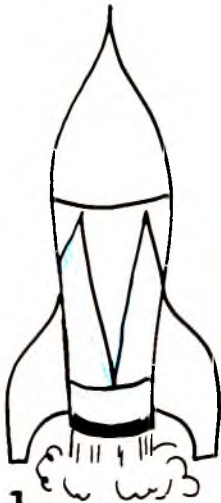
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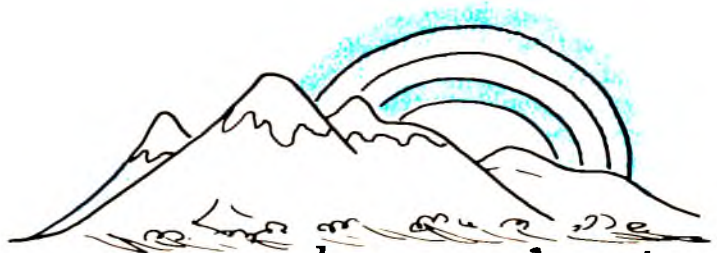
WE PRAY TO A GOD WHO...



...rules the kingdoms of the heavens and earth.



...has more power than the fastest spaceship.



... has more beauty than the richest king.

AND... He is our Father.

Love,

Gloria

"For thine is the kingdom, and the power, and the glory, for ever. Amen."

Matthew 6:13



UNDER THE LOFTY PINES overlooking the Church of the Nazarene at Kaiserslautern, church members gather with their pastor for a picnic dinner in front of the church. Pastor Quiram, wearing glasses, is at right.

The Fantastic Story of Rudy Quiram

• By Leslie Parrott

God's plans were already in the making when the Russians started their deadly march toward Berlin. Families, caught between the advancing Soviets and the retreating Nazis, fled like animals caught between two forest fires, forced to live off the scorched earth.

At the same time, gestapo officers, safe for the moment, drank and plotted their crimes back of the fortress-like walls of their headquarters in Kaiserslautern, Germany, near the French border.

In God's inexorable plans the Nazi building was to be the Church of the Nazarene and a frightened refugee boy, caught between the Russian and German lines, was to be the pastor.

For two months Emma Quiram and her ten-year-old boy, Rudy, never took off their clothes or put their heads on a pillow. They had left their farm with nothing. Other refugees along the way who were in competition for means of escape would not help them. All day they hid in the forests and at night they traveled the back roads looking

for a break in the German lines.

Again and again when the lines were opened briefly for others, they closed ahead of the Quirams because of the attacking Russians from behind. After two months of scrounging, their bodies itched with the torment of crawling vermin. Their stomachs gnawed. Their limbs ached.

The parents and child had already escaped the ravages of an earlier concentration camp. The father was taken into Hitler's army

and has never been heard from since. Now it looked like the end was at hand. The Russians flew low in their American-made planes to machine-gun the helpless refugees. Mrs. Quiram and the boy tried to scramble up the side of a bank to cover, but fell back on the red clay waiting for the splattering bullets to strike with the thud which meant death for either or both of them.

What happened after Mrs. Quiram and Rudy got past the German lines and the Russians met the Americans in Berlin is fantastic truth. They lived in an attic room with boxes for furniture and worked like slaves from dawn to dark getting nothing but inadequate shelter and skimpy food.

Then Mrs. Quiram made a promise to the Lord. She asked for 100 German marks, which then was equal to more than several hundred dollars might be now. If the money materialized, she promised it all for missionary work. Like a bolt the money came into her possession. Momentarily she wavered and then took the boy with her to church, where they placed the en-



Rudy and Nancy

tire amount on the collection plate. Then things began to happen!

Within two weeks Mrs. Quiram got word that a sponsor in America had guaranteed their passage, and this from among tens of thousands of applicants. But when they arrived in New York, they were met by a woman who told them their sponsor had died and there was no one to help them. For a year they lived in New Jersey in bitter circumstances.

One afternoon as Rudy was praying, the Lord told him to go to his room and there he would find a tract with the name of a man on the reverse side. He was to write this man. Rudy found

the tract and, to his amazement, the address of the man.

Without benefit of language or vocation the boy and his mother had saved enough money the first year in America to pay their plane fare to Portland, Oregon. Here many things happened. They met the man whose name appeared on the tract. Here they became acquainted with the Church of the Nazarene. Here the Lord called the young man to the ministry. Here Rudy met Nancy, and they were married. From Portland he went to Pasadena College and graduated in 1964.

Rudy left Germany bitter and resentful, never wanting to see his

fatherland again. But in Portland, God called him to return to Germany as a pastor of the Church of the Nazarene.

Meanwhile God was also working in Germany. The Nazis were routed out of their Kaiserslautern property and eventually the Church of the Nazarene bought it. Back in Germany, Rudy Quiram added a steeple to make the gestapo house look like a church.

And next Sunday, if Rudy follows his pattern, he will preach two sermons on holiness; one in English to the American servicemen and the other in German to the citizens of Kaiserslautern.

Miracle at Simi Valley (Continued from page 5)

in April, 1962. The very next evening they held the first service—with nineteen people present.

The miracle was on its way . . .

Mrs. Pults organized a junior choir on Friday afternoons and her husband started to work on the church.

Then came crisis number one: the county had already voted to build a street through the four acres. Pults came home from the planning commission sick at heart. He felt different, though, when they offered \$10,000 for land the street would take. That was half the investment back, and they had yet to purchase any building materials.

By the end of that year the first educational unit was up, and the embryo church had averaged twenty-five in Sunday school! But bigger things were coming.

The second year they averaged seventy-two, more than double the first.

The third year they averaged ninety-five.

And the fourth year Rev. Perry Pults told the Los Angeles District Assembly that they had finished the year with an average attendance of 133.

Sunday school over, a little girl leaves with a handful of literature and some new concepts about God.

Simi Valley's miracle was taking shape.

Pults said, "Much of the credit for Simi's success goes to my wife. She brought the people in that first year while I labored with volunteer help to construct the church."

Mrs. Pults said: "We discovered we were in a totally heathen field. The children had no concept of religion. The common Sunday school songs we taught them such as 'This Little Light of Mine' they'd never heard before. They were enthralled with junior choir and Sunday school. Before long we had fifty children practicing with us on Friday afternoons."

Mr. Pults said: "These children knew nothing about the Bible. Most have none in their home. We've given away hundreds of

Bibles. One little boy told us, 'My mother gets me so confused. She tells me that Christ was born on Easter!'"

Mrs. Pults: "We're in a mission field, perhaps even more heathen than Africa. Now God is helping us reach the parents . . ."

But Rev. Perry Pults's report to the district assembly included much more:

Simi Valley received the Small Church Achievement Award.

The Simi Valley Sunday school received a plaque and a check for \$125 (this because their Sunday school showed a 40 percent increase in average attendance over the previous year).

Mr. Pults received the award for having reached the highest percentage of *Herald of Holiness* subscriptions on the district.

However complete these honors seem, another victory served as the frosting on the cake. Shortly before the district assembly, the church sold their "cut off" one and one-fourth acres for \$70,000!

In four years' time they built a lovely sanctuary, plus two educational units, achieved a membership of 43 and a Sunday school attendance of 133—all debt-free. The church owes only slightly more than \$18,000 for its fully adequate parsonage.

God achieved a miracle at Simi Valley.



In Spite Of Handicaps

Mrs. Magie Chesshir lives more than twenty miles from her church in Paris, Texas. She is eager to attend, and her pastor is thoughtful in providing her transportation.

When she was a small child, she became deaf and learned to communicate by means of sign language. Two years ago she became blind. Her sister communicates with her by grasping her hand and using her fingers to relay messages to her.

In a world of silence and darkness she worships under severe limitations. But in spite of handicaps she receives benefit from services in her church. She knows she is in God's house. She feels some vibration of sound waves and knows hymns are being sung. She knows the minister is proclaiming the Word of God. She wants to be among God's people and shake hands of Christian friends. God has a way of blessing her heart when she comes to worship Him.

This lady, in spite of being blind and deaf, convinced me that she has the capacity for worship in a public service. She could excuse herself and stay away because she cannot see or hear or understand the singing, praying, and preaching. She wants to be present, and God blesses her for coming.

How privileged we are in our worship! We can find inspiration through sacred music and hymns because we can hear and understand. We can enter into the prayer time with the congregation. We can see the minister. We can hear the scripture he reads and the message God has given to him for us. We can see our Christian friends and be refreshed by their kind smiles and friendly remarks.

Since God has given us eyes to see, ears to hear, and voices to speak, let us not excuse ourselves from duties and privileges but with gratitude to God use our faculties to glorify Him.

The music in a service may not always be free of a "sour" note. The songs at times may not be those we would select for the occasion. The sermon may not be presented in the best homiletics. The voice and gestures of the minister may not be ideal. Yet we can find a rich experience in public worship.—*Bufford Battin.*

The Book Corner

A PLAIN ACCOUNT OF CHRISTIAN PERFECTION

By John Wesley. Kansas City, Mo.: Beacon Hill Press, reprint, 1966. 128 pages, paper, \$1.50.

This is a reproduction of the entire text of Wesley's *Plain Account of Christian Perfection* as found in Volume XI (Note: the Preface and back of the book erroneously give Volume IX) of his complete works compiled in 1872. It gives Wesley's reflections on the doctrine of holiness from 1725 to 1777. One new feature is a brief outline supplied by the editor at the beginning of each of the twenty-eight sections of the book.

Briefly summarized, Wesley's view of Christian perfection involves the following: (1) it brings deliverance from all sin; (2) it means loving God with all our heart, mind, soul, and strength, and our neighbor as ourselves; (3) it is received instantaneously by faith in this life though preceded and followed by a gradual work; (4) it does not free one from ignorance, mistakes, temptations, infirmities, weaknesses, or shortcomings, for which even the best of saints still need the atoning blood of Christ.

Apart from the Bible, this is one of the best one-volume treatises on the subject of Christian perfection. It is a very readable book with Scripture references cited throughout to substantiate the author's position. It uses the question-answer method and includes numerous quotations of hymns. This book should be read by every Nazarene who desires to know more about the great doctrine of scriptural holiness.—*William J. Strickland.*

IS THE BIBLE TRUE?

By Allen Bowman. Westwood, N.J.: Fleming H. Revell Company, 1965. 189 pages, cloth, \$3.95.

The author is Allen Bowman, distinguished professor of history and political science at Marion College, Marion, Indiana. He has also taught at Huntington College, Indiana, and at Houghton, New York. Dr. Bowman writes the book to answer questions, critical accusations, and alleged inconsistencies of the Bible.

From a background of Wesleyan training, scholarship, and ministry the author writes answers to some of the

troublesome issues in biblical criticism. This book is directed to persons who are distressed by questions about the Bible or confused by seeming contradictions or attacks or misunderstanding of the Word.

He handles the challenges to the authenticity of the Bible with insight and a simple spiritual message. Though the issues and questions would seem to elicit technical and theological answers, the author uses a "layman's language."—*B. Edgar Johnson.*

SEARCH THE SCRIPTURES

Old Testament Series. Kansas City, Mo.: Beacon Hill Press. Approximately 46 pages, paper, 60c each.

The *Search the Scriptures* Bible study course is planned to cover the entire Bible. Sixteen volumes dealing with the New Testament have been completed and are now available.

Twenty volumes have been planned for the Old Testament. The first three in the Old Testament series are now ready and have been published. They are Volume 5, "Joshua," by Dean Chester Mulder; Volume 6, "Judges and Ruth," by Dr. C. Clyde Ridall; and Volume 7, "First and Second Samuel," by Dr. W. T. Purkiser. Dr. Purkiser is the editor of the series.

The purpose of this Bible study is to provide a practical, easy-to-follow guide to a study of the Scriptures. Interpretation is given to difficult passages, although the series is not designed as a set of commentaries. Rather they are to be used as guides as one studies the Bible books themselves.

Each volume contains a set of study questions. These may be completed, clipped from the book, and sent in to Christian Service Training, 6401 The Paseo, Kansas City, Missouri 64131, for evaluation. Christian Service Training credit is granted for satisfactory work. The registration fee for credit is fifty cents for each volume. A credit card is awarded upon completion of each volume, and a diploma will be presented upon completion of the twenty volumes.

The remaining volumes in the Old Testament series are scheduled to be published in 1968. Watch the periodicals for announcement of the date of publication.—*Bennett Dudney.*

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

Canadians Prepare for Significant Event

Canadian Nazarenes look forward with keen anticipation to the most significant event in the long history of our work in the Dominion.

On October 4-6 there will be a Canada-wide conference on the brand-new, million-dollar campus of Canadian Nazarene College in suburban Winnipeg, Manitoba. The program will feature the dedication of the new facilities and will also include N.Y.P.S. and N.W.M.S. workshops, conference sessions for both pastors and laymen, and a music institute. Principal speaker will be Dr. G. B. Williamson.

This great gathering will mark a significant milestone in the work of the Church of the Nazarene in Canada.

When the Church of the Nazarene was formed in 1908, one of the original churches was at Oxford, Nova Scotia. Work was begun in western Canada in 1911 at Calgary, Alberta, while the church in Ontario was launched in Windsor in 1920.

There are now 142 churches across Canada from Vancouver Island on the west to Newfoundland on the east (about 4,000 miles) and from the United States border northward almost to the Arctic Circle (about 1,000 miles).

One bond which has drawn these

scattered churches together is Canadian Nazarene College, in a story of vision, dedication, sacrifice, and miracle unmatched in church annals.

The college had its beginning in January, 1921, as a small, short-term Bible school associated with the church in Calgary. Guest lecturers came principally from Northwest Nazarene College in Nampa, Idaho, and there were some early moves to make the school a branch of that institution.

More than mere patriotism was involved in the decision to launch an autonomous Canadian institution. The church leaders were convinced that the only hope for survival, let alone expansion, of the work in western Canada was dependent upon a locally trained leadership. To enhance its status as an educational center designed for this purpose, the school moved to Red Deer in 1927 and began operation in temporary quarters under the name "Alberta School of Evangelism."

The key development came when the 1928 General Assembly set apart the four western provinces as a separate educational zone. The following year a campus site was purchased and the first building was erected, which bore the sign "Northern Bible College." Despite the limitations of a very small constituency from which to draw both support and students, the school grew steadily. Other buildings were added periodically, and in 1940 the institution assumed full college status as "Canadian Nazarene College."

But the city of Red Deer was also growing and the campus, which was once on the south edge of the town, became engulfed with industrial developments. Finally, a new highway was proposed which would cut through the center of the campus. Serious consideration had to be given to possible relocation.

There was a developing conviction



DEDICATE WYOMING PLANT—General Superintendent V. H. Lewis preached the dedicatory sermon at the Cheyenne (Wyo.) Grace Church, which recently redecorated its sanctuary and added a 6,000-square-foot, multipurpose annex. Rev. Byron E. Conrad is pastor.

that the college should be made an all-Canada institution. Up to this time the eastern provinces had been part of the Eastern Nazarene College zone. The crisis in Red Deer only served to accelerate the process of creating a Canadian educational zone and selecting a more central location for the campus.

The 1960 General Assembly passed the necessary legislation, and Winnipeg, Manitoba, was selected by the newly appointed board of governors as the site for the new college. The Red Deer campus was sold, and temporary quarters were secured in Winnipeg, where classes began in the fall of 1961.

The search for suitable property culminated in the purchase of a strategic site in suburban Fort Garry, only half a mile from the campus of the bustling University of Manitoba, with whom an affiliated relationship is being worked out. On this acreage a master campus plan was designed and the construction of the initial buildings has just been completed. These include two basic complexes, one containing administrative offices, classrooms, library, and a multipurpose auditorium; and the other, residences and food services.

This college campus will from now on be the Mecca of Canadian Nazarenes. The dedication of this beautiful center is the harbinger of a new and glorious day in the life of the Church of the Nazarene in the land of the maple leaf.

"Showers of Blessing" Program Schedule

August 14—"Are You a Spirit-filled Christian?" by Fletcher C. Spruce

August 21—"The Peril of Resisting God," by Fletcher C. Spruce



DR. V. H. LEWIS, general superintendent, and Rev. Reeford Chaney, district superintendent, recently dedicated the Mobile (Ala.) Riverside Church, which completed a \$14,000 addition. Rev. Asa H. Sparks is pastor.

Moving Ministers

Rev. Dale Apple, student, to Wynne-wood, Okla.
 Rev. L. L. Kollar from Cleveland (Ohio) Garfield Heights Church to Wadsworth, Ohio.
 Rev. Ray E. Hibberd from Orange Cove, Calif., to Kingsburg, Calif.
 Rev. Russell Downs from Urbana (Ill.) First Church to Monticello, Ill.
 Rev. James N. Ralph from Creston, Iowa, to Waterloo (Iowa) Downing Ave. Church.
 Rev. Ronald E. Martin from Jamestown, Ky., to Orangeburg, S.C.
 Rev. Leonard Hemphill from Taylor-town, N.Y., to Brampton, Ontario, Canada.
 Rev. Leo Satter from Livermore, Calif., to Los Gatos, Calif.
 Rev. Robert E. Kuhn from Mishawaka, (Ind.) South Side Church to Kokomo (Ind.) Forrest Lawn Church.
 Rev. Richard A. Moore from Madison (S.D.) First Church to West Bend, Wis.
 Rev. Elmer H. Stahly from Tahoka (Tex.) Grassland Church to Pampa, Tex.
 Rev. Keith Wright from Ft. Worth (Tex.) Northside to San Diego (Calif.) First Church as associate pastor.
 Rev. Allen T. Woolums from Mounds-ville, W.Va., to Logan, W.Va.
 Rev. J. O. McCaskell from Logan, W.Va., to Huntington (W.Va.) First Church.
 Rev. George M. Galloway from Kanka-kee (Ill.) Central Church to Chicago (Ill.) Oak Lawn Church.

Announcements

EVANGELISTS' OPEN DATES

J. H. Lanier, Poplar Street, Junction City, Ohio; Open time in fall and winter of 1967, and spring and summer of 1968.

Herbert Land, 933 East Kentucky, Pampa, Texas; Open time in fall of 1966.

Charles Ed and Normadene Nelson, P.O. Box 241, Rogers, Arkansas 72756; Open time in September.

William Thompson, 1915 West New York Street,

Take time on your
 vacation trip
 to visit the
 NAZARENE PUBLISHING HOUSE
 in Kansas City . . .



. . . those presses
 are so **BIG!**



GROUND BROKEN FOR CALIFORNIA CHURCH—Ground was recently broken for a two-year-old home mission church in Stanton, Calif. Plans according to the mock-up above call for a building of 6,000 square feet. Included in the ceremony were, left to right: Pastor George L. Smith; Stanton Mayor Harry L. Miller; Jim H. Peek, building committee chairman; and Dr. Ponder Gilliland, representing the district advisory board. The new church recently became self-supporting.

Indianapolis, Indiana 46222; Open time in fall of 1966 and in 1967.

BORN

—to Keith and Mary (Bobb) Hawley of Bourbonnais, Ill., a son, Lamoyne Daniel, on June 21.
 —to Richard and Roberta (Phillips) DeMott of East Lansing, Mich., a son, Jeffrey David, on June 30.

—to Rev. Wayne and Joan (Parks) LaForce of Ruston, La., a boy, Timothy Wayne, on July 7.

SPECIAL PRAYER IS REQUESTED

—by a church in Virginia in most trying circumstances.

—by a Christian man in Iowa for his wife, who is suffering from cancer, that the Lord will undertake for her.

—by a Christian lady in Michigan that her brother and wife, who are separated, will be reunited and find the Lord.

Nazarene Camps

August 15 to 21, Eastern Kentucky District, on Kentucky Route 156, between Goddard and Poplar Plains. Workers: Rev. Wilbur Brannon, Rev. Paul J. Stewart, Singer Mr. Curtis Brown. Dr. D. S. Somerville, district superintendent.

August 15 to 21, Minnesota District, at Lake Koronis Assembly Camp Grounds, Paynesville, Minnesota (90 miles west of the Twin Cities on Hwys. 55 and 23). Workers: Dr. Samuel Young, Dr. E. S. Phillips, Dr. Kenneth Rice; the Passmore Family, singers. Rev. Norman W. Bloom, district superintendent.

District Assembly Information

INDIANAPOLIS, August 17 and 18, at Indianapolis District Camp, Camby, Indiana. Pastor W. A. Burton. General Superintendent Benner. (N.W.M.S. convention, August 16; N.Y.P.S. convention, August 15; S.S. convention, August 19.)

KANSAS CITY, August 17 and 18, at Kansas City First Church, 6401 Rockhill Road, Kansas City, Missouri. Pastor C. William Ellwanger. General Superintendent Powers. (N.W.M.S. convention, August 16; N.Y.P.S. convention, August 15.)

DALLAS, August 18 and 19, at First Church, 106 East Tenth Street, Dallas, Texas 75203. Pastor Robert G. Nielson. General Superintendent Coulter. (N.W.M.S. convention, August 16 and 17; N.Y.P.S. convention, August 15 and 16.)

MINNESOTA, August 18 and 19, at Lake Koronis Assembly Grounds, Paynesville, Minnesota. Pastor Norman W. Bloom. General Superintendent Young. (N.W.M.S. convention, August 15 and 16; N.Y.P.S. convention, August 20; S.S. convention, August 17.)

NORTHWESTERN ILLINOIS, August 18 and 19, at Manville Camp District Center, Manville, Illinois. Pastor Ray Gibson. General Superintendent Lewis. (N.Y.P.S. convention, August 15; N.W.M.S. convention, August 16; S.S. convention, August 17.)

SOUTH CAROLINA, August 18 and 19, at First Church, 401 Catawba Avenue, Columbia, South Carolina. Pastor W. E. Latham. General Superintendent Williamson. (N.W.M.S. convention, August 17; N.Y.P.S. convention, August 16; S.S. convention, August 17.)

Directories

GENERAL SUPERINTENDENTS

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 V. H. LEWIS, Vice-chairman
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 G. B. WILLIAMSON
 SAMUEL YOUNG



A NEW CHURCH at Hendersonville, Tenn., is growing after about a year's activity, part of which is reflected through the new church building started by Rev. Wade Powers and completed by Rev. J. H. Eades. Property is valued at \$60,000 according to District Superintendent C. E. Shumake.

Interest Growing in "Pioneer Spirit" Fund

Of the 1,630 certificates which have been mailed to participants in the "Pioneer Spirit" headquarters property offering, one-third of them were awarded last week (July 18-22), which indicates interest is growing.

Contributions are averaging almost \$10.00, a figure which is also increasing.

Nazarenes have been asked to participate in paying for land purchased adjacent to International Center. The General Board voted to buy the property to discourage the encroachment of a junior college from condemning one-third of the church property for campus development.

Olivet Launches Nursing Program

Olivet Nazarene College, Kankakee, Ill., will launch a baccalaureate program in nursing with the fall term of 1967, according to Dr. Harold Reed, president.

The college will be the third among the more than 100 in Illinois, and presently the only among Nazarene colleges, to maintain a fully integrated, hospital-college nursing program.

"We expect to receive sixty students in the fall of 1967," the president said, and "five years from now Olivet should be graduating a minimum of thirty nurses." The four-year program, built on guidelines suggested by the National League for Nursing, provides for a bachelor of science in nursing.

Dr. Reed anticipated the program to be helpful to the world missions program in training future missionary nurses.

The college will be affiliated with the new 375-bed Kankakee Riverside Hospital. Two more hospitals, Kankakee State and Manteno State, are within driving distance for students.

The plan has received the approval of the Illinois Department of Registration and Education. The report cited expanded "clinical resources and expansion of hospital facilities" among reasons for approving the program.

Dr. Reed anticipated naming a director for the program in a few weeks. Before the program opens in 1967, two more faculty members will be hired, and three more will be needed within the next four years, he said.

All will be required to have the Master of Science degree. Federal

N.E.A. Report No. 1

Enthusiastic Crowds Greet Ambassador Teams

Nazarene Evangelistic Ambassador teams, their coordinators and accompanying evangelists, have been greeted by large and enthusiastic crowds in Belize and Barbados on the first leg of simultaneous Latin evangelistic crusades.

Nearly fourteen hundred persons attended first-night services in Barbados, where team two, with Coordinator Paul Orjala, is evangelizing. Forty-three came forward for spiritual help following the message by Evangelist Paul Martin.

During the crusade, attendance swelled to a total of 6,730. Nearly 250 persons were counted as receiving spiritual help during altar services. Crowds were so large that tickets were used to admit worshippers. Professor David Uerkvitz conducted a choir of 70 persons nightly. In addition to the crusades, services were held in 4 schools, a hospital, a Methodist church, and before a ministerial association.

Team one, on its arrival in Belize, divided into sub-teams, one of which flew by private plane into the interior to Punta Gorda, where they distributed literature and preached.

Merritt Nielson, Eastern Nazarene College student, and a member of the other sub-team, preached

to more than 800 persons in San Ignacio, Belize. The following day the sub-team held five services, some of them impromptu. One was a modified funeral service in which student evangelists sang and Coordinator H. T. Reza spoke. More than 40 persons crowded into a three-room, thatched-roof hut.

"Spiders that could scare a mouse for sheer size" moved through the grass where the sub-team conducted a service in the town of Roaring Creek. When time came for spiritual needs to be acknowledged, many dark hands pointed skyward.

Evangelist Ponder Gilliland spoke to more than 4,000 persons in the three-day crusade in Belize, where on the last night more than 100 came forward for prayer.

From British Honduras, team one went to Argentina (July 20-31) and Chile (Aug. 2-7). Next on the agenda is Peru (Aug. 9-21), and then Southeast Mexico (Aug. 24-28).

Brazil was the next stop for team two following the Barbados crusade. The students were there from July 20 to 31, and in Uruguay, Aug. 1-8. Crusades begin in Bolivia on Aug. 10 and continue through the eighteenth, followed by Haiti (Aug. 19-26) and Jamaica (Aug. 26-29).

grants are now available for persons wishing to pursue the graduate degree. Dr. Reed would be interested in talking with those interested.

North Carolina Pastor Dies

Funeral services for Rev. John R. Soloky, forty-six, pastor at High Point, N.C., were held recently in the city where he was pastor for three years. He died July 16.

Mr. Soloky was secretary of the North Carolina District advisory board and secretary to the board of orders and relations, in addition to being active in civic and religious circles in High Point.

Superintendent Lloyd B. Byron preached the funeral sermon.

Among survivors are his wife, Naomi; two daughters, Mrs. James

Knoll and Mrs. James Furr; two sons, Stephen and Richard; a grandson; his mother; and sisters and brothers.

B. D. ZONDERVAN, SR., co-founder with his brother, P. J., of Zondervan Publishing House, died July 4 in Grand Rapids, Mich., following an extended illness.

DR. JAMES K. FRIEDRICH, founder and president of Cathedral Films, a major producer of religious films, died July 12 as a result of a heart attack.

FRANK SCALES, brother-in-law of General Treasurer John Stockton, died July 22 in McLean, Tex. He was involved in a car-train mishap several weeks ago in which his wife was killed. He had not regained consciousness following the accident.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

RESPECT FOR HUMAN PERSONALITY

Exodus 20:13; Matthew 5:21-24, 43-44; 1 John 3:15-18; 4:20-21
(August 14)

● **Raca** (Matthew 5:22)—This is usually taken as coming from an Aramaic root meaning "empty," although no direct connection with either Hebrew or Aramaic has been proved. Augustine is said to have been told by a Jew that "it was a word without meaning, an interjection expressing indignation." In the form *rachan* it has been found in a papyrus letter of 257 B.C., where it seems to be a foul epithet. That is perhaps why it is not found in Greek literature. If we were to try to translate it, probably the best guess would be "empty-head" or "numbskull." It obviously is a term expressing great contempt. It was a violation of Jesus' demand that we have respect for each human personality.

● **Fool**—The Greek word is *moron*, which is properly an adjective "dull, stupid, foolish." It is used for the foolish man who built his house upon the sand (Matthew 7:26) and the five "foolish" virgins who made no provision for an emergency (Matthew 25:2-3, 8).

But its exact meaning here has been disputed. The traditional rendering, "Thou fool," is probably correct. The two clauses together are translated thus in *The New English Bible*: "If he abuses his brother he must answer for it to the court; if he sneers at him he will have to answer for it in the fires of hell."*

● **Bowels** (1 John 3:17)—This is the literal meaning of the Greek word *splanchna*. But it is mistranslated here, as in every other place it occurs in the New Testament except Acts 1:18. There it has the literal meaning—"inward parts" of the body.

In the other ten occurrences in the New Testament the word is used metaphorically, and so means "heart" or "affections." The Greeks considered the bowels to be the center of the affections. But we use "heart" for that. That is why we affirm that "bowels" is actually a mistranslation in all these ten passages, because it gives the modern reader entirely the wrong impression. Obviously one should read here: "his heart of compassion."

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Conducted by W. T. PURKISER, Editor

For years I have heard people from D.D.'s to the maid behind the mill quote I Corinthians 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," as if it referred to heaven. But no one bothered to explain or even read the next verse—"But God hath revealed them unto us by his Spirit." If we have to discard or ignore the tenth verse, why is it there? It seems to me that it refers to the difference between the natural and the spiritual man.

You are quite correct.

The context clearly shows that the apostle is speaking about the contrast between those to whom the wisdom of God is foolishness, and those to whom the Spirit has revealed the redemption we have through God in Christ.

The only thing is, not all of the truth

about our future state has been revealed by the Spirit. So the idea that we mistakenly read into I Corinthians 2:9 is found in I Corinthians 13:12, "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

How could Salome dance before Herod and yet have sons like James and John?

You've got your Salomes mixed up.

Salome was a common given name in Bible times, the feminine form of Solomon.

The daughter of Herodias and the mother of James and John (Matthew

27:56 with Mark 15:40; 16:1) are two entirely different persons.

John 19:25 seems to imply that the latter Salome was the sister of Mary, mother of Jesus.

Were James and John, the apostles, and John the Baptist, cousins of Jesus?

Putting together Matthew 27:56; Mark 15:40; 16:1; and John 19:25 it seems that Salome, the wife of Zebedee and mother of James and John, was the sister of Mary, mother of Jesus. In that case, of course, they would be cousins.

Luke 1:36 reports that Elisabeth, mother of John the Baptist, and Mary, mother of Jesus, were cousins. The Greek word used means "kinsman," related by family. John the Baptist would then be no closer than a second cousin.

When Jesus died on the Cross, did God die? This has nothing to do with the doctrine today of God being dead—but the Scriptures say, God was in Christ. What happened to God being in Christ, if God did not die? I am really confused here. I have been reading some of the evangelical preachers of the past, and they say that in a sense God died. Can you help straighten me out?

I'm not sure I can do much more than underline the words you quote, "in a sense."

It is, in fact, a limited sense. God was in Christ inasmuch as Jesus of Nazareth was truly divine, the incarnation of the eternal Logos, the Second Person of the adorable Trinity (John 1:1, 14).

Perhaps it would help if you would remember that in the Bible death never means extinction. It always means separation. This accounts for the various ways in which the term "death" is used.

For example, physical death (Ecclesiastes 12:7) is the separation of soul and body. Spiritual death (Ephesians 2:1, 5) is the separation of the soul from God through the alienation of sin. Death to sin (Romans 6:2) is a clean-cut separation from sin. The second death

(Revelation 20:14) is the final separation of the soul from God, the Source of light and life.

When Jesus died, body and soul were temporarily separated, but neither ceased to exist. The body of our Lord was laid in Joseph's new tomb to await the resurrection of the Easter morn. In that interval, most Bible students believe the so-called "descensus" took place (1 Peter 3:18-20; 4:6)—Christ proclaimed His triumph over sin and Satan in the realm of the dead and "led captivity captive" (Ephesians 4:8-10).

Of this much we are sure: through His own death, the divine Christ acted to "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15).

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