

April 20, 1966

# herald

OF HOLINESS

*Church of the Nazarene*

Choosing Your Grandchildren

(See page 9.)

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KANKAKEE, ILL.

A Case for Christian Education  
(See page 6.)  
Christian Education Sunday, April 24

# Surrender Without Bitterness



*General  
Superintendent  
Benner*

In a recent perusal of notes collected many years ago, I found the following anonymous quotation:

“No man has shown that he really values a thing until he has proved his ability to do without it. To surrender a treasure without bitterness is the final test of love’s sincerity.”

At the first reading, this may seem to be a strange and unrealistic statement, and apart from the Christian perspective, it is. But hear again the words of Jesus: “Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Matthew 16:25).

Jesus Christ emphasized the above principle at the highest possible level—that of life itself. This most precious possession is to be laid in loving sacrifice at His feet. This is the essence of true consecration, and the highest expression of our love to Him.

When life itself has been committed to Christ, then it becomes possible, “without bitterness,” to surrender any and all of life’s treasures. This is in keeping with the verse

preceding the one quoted above: “If any man will come after me, let him deny himself, and take up his cross, and follow me.”

In such a consecration, one need not be oblivious to the beauty and value of the elements of life that are sacrificed. But “for my sake,” as Jesus said, they are surrendered in the interest of His will and plan for our lives.

For Abraham, this total consecration became an extremely personal experience involving his willingness to sacrifice his son Isaac. For the Apostle Paul the test seems to have come not so much in that area as in that of his own personality and status as a highly trained “Pharisee of the Pharisees.” But each in his own day evidenced a complete commitment.

And so today, if we love Christ, we will, for His sake, and without bitterness, keep our “ambitions, plans, and wishes,” our loved ones, our dreams of personal achievement, even the most precious relationships, on the altar of His blessed will.

# The Realism of Faith

• By JAMES COCHRAN

How many times have you heard someone say, "I'm optimistic," as though optimism were a virtue, possess it if you can? Conversely, how many times have you heard a person labeled a pessimist as though this were a dark epithet. Optimism and pessimism are poles apart, and like most things, virtue lies in the temperate lands between.

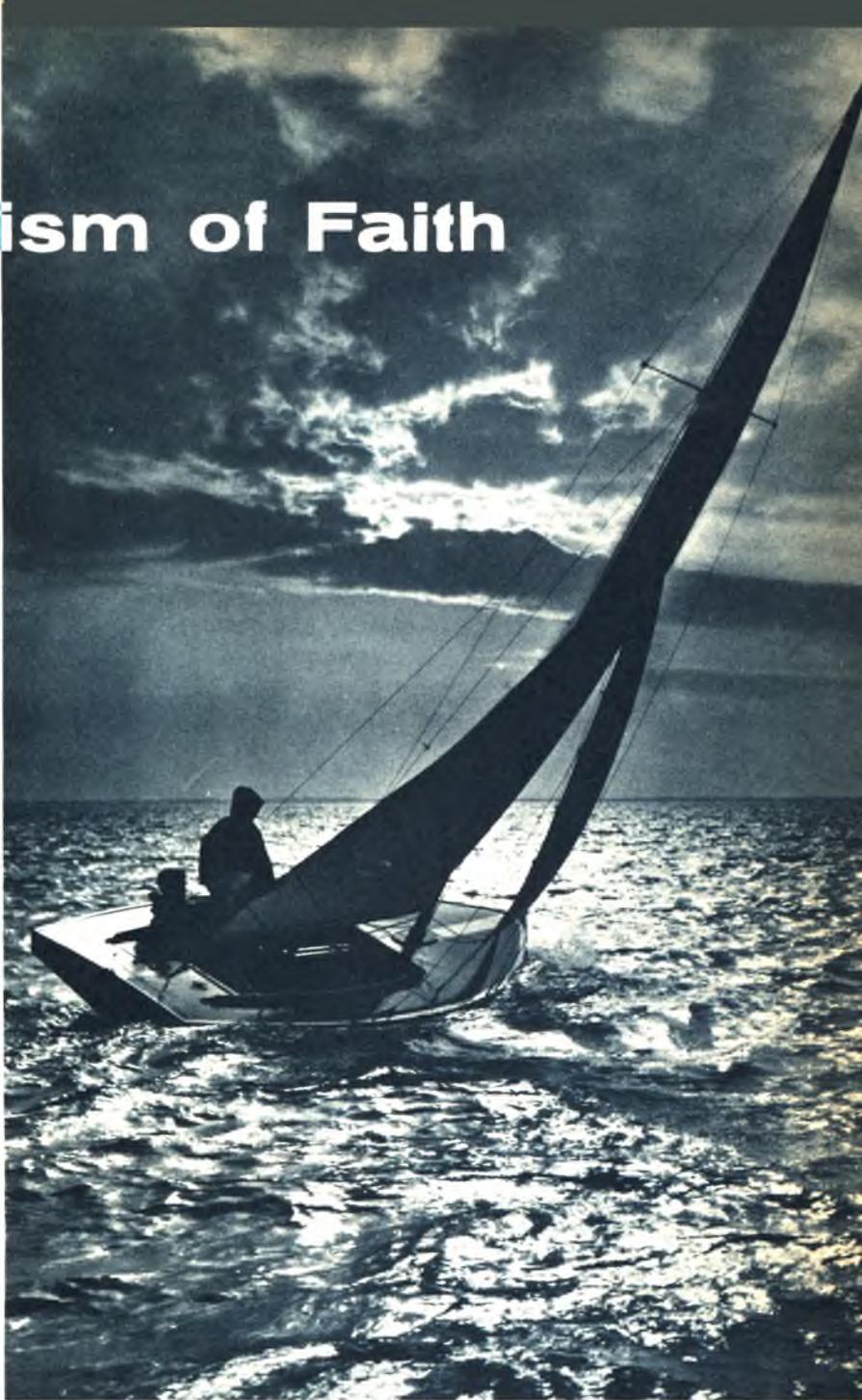
An optimist can be just as blind as a pessimist. A true optimist needn't be bothered by the facts, for his mind is made up—everything is going to be rosy. A Christian optimist is likely to say, "God is good; therefore everything will be fine." In the long run this undoubtedly is true. Right now, however, many of us are in a battle where at times the blood runs "as high as the horses' bridles." We need something which grapples with realities.

A Christian optimist is likely to say, "God can do anything! There-

fore God will do this!" Such reasoning omits the will of God, leaves out His plans, and overlooks the power of sin exercised by agents of free moral choice. But it sounds good, doesn't it?

A Christian realist is neither an

optimist nor a pessimist. He says, "God can do it," whatever the problem or situation, but at the same time he asks whether it is really best for God to do it, whether it is His will. The realist looks at the facts; he prays for God's



guidance and doesn't make up his mind until all facts are in and God's will is known.

This is hard work. Very hard work. Psychologically it is difficult to halt between two opinions until God's will and the facts are plainly in view. It is much easier to say, "This way is pleasant, it looks good to the eyes, it would make me happy; therefore God must want it for me."

Has this been God's method in the past? I think that the optimists among the Hebrews in Egypt would have said, "Things aren't really so bad. Wait awhile and God will make everything right. All we need is a change in administration."

But Moses was a realist. He saw oppression and revolted against it. He chose rather to suffer the affliction of his people than to dwell in the palaces of Pharaoh. So God delivered His people through Moses; He delivered them, not in Egypt, but from Egypt. And God's deliverance, though including great miracles, wasn't much to encourage a pessimist; for many of them said, as they wandered in the desert, "Wasn't it better in Egypt?"

And all down through recorded history the realist has been God's spokesman. He has been optimistic when optimism was warranted and pessimistic when pessimism was needed. Consider Micah as recorded in 2:7-11 in *Living Prophecies*:\*

"Is that the right reply for you to make, oh House of Jacob? Do you think the Spirit of the Lord likes to talk to you so roughly? No! His threats are for your good, to get you on the path again. Yet to this very hour My people rise against Me. For you steal the shirts right off the backs of those who trusted you, who walk in peace. You have driven out the widows from their homes, and stripped their children of every God-given right. Up! Begone! This is no

## About This Issue . . .

There is much activity today on educational fronts of the Church of the Nazarene. Two junior colleges are being planned, and a Bible school is in its formative stages. Site selections are big news.

Not insignificant in this activity has been the selection of a full-time executive secretary of education for the general church. Dr. Willis E. Snowbarger (Ph.D.,



University of California, 1950), formerly academic dean at Olivet Nazarene College, assumed the office of education secretary in July last year. Now, among other duties, he is working on the development of guidelines for the new junior colleges.

Dr. Snowbarger defines on page 6 what makes Nazarene colleges different. Out of his own experience as a college administrator and teacher, he recalls how young people found firm footing in turbulent college years on a Christian campus.

Incidentally, Sunday, April 24,

is National Christian College Day.

It was a windy but otherwise pleasant evening when my wife and I, a good supply of Indian headbands (decorated by brightly colored turkey feathers) over our arms, launched on a new type of calling program. Rev. L. W. Quinn had come to Kansas City to introduce a fine-feathered idea. He did so with much gusto, and then stayed around to watch the results start pouring in.

Now I'm no great shakes as a door-to-door caller. Standing on a porch with an armload of feathers, and feeling not a little bit stupid, I asked a man if he went to church. (There were no children around to gurgles over the headbands.)

"Yes," he said, "but we don't wear feathers."

In spite of the mixed reaction of the callers and those called upon, the feathers brought in children. And the children brought in parents. Results are still being plucked—uh-er, gleaned—from the Quinn campaign.

Robert Owens, a Nazarene journalist, has written an interesting story on page 14 regarding the success Quinn has had in developing a Sacramento, California, suburban church, still using his turkey feathers.

—Managing Editor

more your land and home; for you have filled it with sin and it will vomit you out. 'I'll preach to you the joys of wine and drink'—this is the kind of drunken, lying prophet that you like!"

And Isaiah was certainly a realist. One cannot read Isaiah without sensing the great changes in his attitude. Even in predicting the Messiah, he foresaw both the Man of Sorrows, the One in whom there

was no comeliness that men should be drawn to Him, and the King of Kings and Lord of Lords!

Blind faith trusts that, for a Christian, "all things work . . . for good" to him that believeth. But blind faith doesn't require God to fulfill our wishes and desires. It is realistic, neither optimistic nor pessimistic.

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# LOSING OURSELVES

• *By* ROSS HAYSLIP

ALBERT CAMUS' *The Fall* deals with the story of a French lawyer who is living the easy life until one night he hears the screams of a drowning woman and turns away, refusing to risk himself to save her. Years later, his life in shambles, he is in an Amsterdam bar talking to himself. At the conclusion of his ramblings he says:

"Tell me what happened to you one night on the quays of the Seine and how you managed never to risk your life. You yourself utter the words that for years have never ceased echoing through my nights, and that I shall at last say through your mouth: 'O young woman, throw yourself into the water again so that I may a second time have the chance of saving both of us.'"

INVOLVEMENT in salvation means not only the saving of other souls, but results also in our per-

sonal redemption. It is easy for us to live to ourselves and forget that around us lies a world of lost men.

We dare not forget, however, that we are witnesses to Christ if we bear His name as Christians. We will either lead men toward or repel them from Him.

When we seek to do the full and complete will of God we will find, as John Wesley did, that if God is seeking the lost, we can best see God by being interested in what He is interested in. The greatest compliance with His will comes from working together with Him.

WESLEY, as his life unfolded, became absorbed in the work of bringing Christ to his fellowmen. It was this type of involvement that Woodrow Wilson referred to when he suggested that character is a by-product. He said we win the highest type of character, not by de-

liberately seeking for it, but by losing ourselves in noble tasks. The greatest pathway to Christian growth is found in our efforts to lead men into a knowledge of the grace of God.

WE NOW ARE in great currents of challenge where movements beckon us to join them. Demonstrations to witness in protest or approval are quite in order. The man who is concerned with his Christian witness has a wonderful opportunity to speak.

But our message is that new life can be found in Christ. If a man is in Christ he becomes a new creation. Old things have passed away. All things have become new.

With such news to proclaim I remain silent only at the peril of my soul. If I am ordered to be a good witness and disregard this, I disobey. How about you?

# Nazarene Colleges: What Difference



● **By Dr. WILLIS SNOWBARGER**  
Secretary, Department of Education, former academic dean at Olivet Nazarene College, Kankakee, Illinois

IT'S THE PEOPLE that make the difference. Christian teachers, Christian students, purposefully meeting on a Christian campus, have the best chance to resolve the difficult problems of college years. Those who have attended agree.

Take Lee, for example. As a polite, quiet young man in my class I had not gotten too well acquainted with him. All I knew about him was good. But after two or three years, when I could not see the positive Christian thrust in his life, I sought him out in a revival crowd and asked him how it was with his soul. He went forward. In the midst of the crowd, I did not see him that night nor for a day or two following. Then we had a talk, and he told me that I had just broken down a whole set of ideas that he had about people including ministers, Christian workers, and faculty members at the college.

"I thought they were all in it selfishly for the money, for the position, and only did what was expected of them to do," he said. "If they were to be found in a place where these things were not ex-

## Do They Make?



pected of them, they would act differently. But when you came to me, you had nothing to gain. It dawned on me that there was only one reason for you to step out in that service and that was because you had an interest in me and my soul's salvation." By Lee's confession, a simple act destroyed a whole set of false conceptions.

**OR TAKE** Sally. When a question about a program arose, it was necessary for the plans to be approved by a sponsor. There was some disagreement about what music was appropriate. Sally was cooperative but said, "I just don't see what's wrong with these numbers that you are questioning."

"Sally," I replied, "do you know what I would mean if I said this music was 'suggestive' or 'sensual'?" She answered quite honestly, "No, I don't know what you mean." I believe the girl's life was sheltered to such an extent that she literally did not know what was wrong with some music and could not see in rhythms and lyrics the thing that could only be the setting of a nightclub or barroom. I think I helped Sally that day.

Or take the case of Dave, a fine boy, an excellent student, but one who had made no moves spiritually

to settle the big issues of life until in a revival meeting in his senior year. Again, I had the boy in a class when he was a freshman. I knew him quite well but our contacts had been irregular. One of the rich pleasures was the privilege of helping to pray with young people around the altar. But frankly, I was not disposed to talk with seekers so much as to pray with them. On this occasion, however, Dave was having a struggle. He could not take hold of God's promises by faith. Later he told me, "Something that you said helped me pray clear through. I don't remember what it was, but your prayer or line of thought cleared away the fog."

**STUDENTS DO NOT** always perform according to the pattern their teachers would like to see. I remember Wayne, who had insisted on working more than he should have worked and, in turn, had more money than he needed to spend. He bought a new car about every two years and immediately proceeded to make it over. He removed all the chrome; the door latches were replaced with pressure plates; defacing, repainting, polishing, and rebuilding took hours of his time.

What good could possibly come

of that? But in six or seven years he graduated, married a fine girl, has a fine job, and a recent issue of the *Herald of Holiness* showed him as president of the N.Y.P.S. at a ground-breaking ceremony. Not by his counselor's pattern but by the counselor's patience, Wayne's college was succeeding.

**WHEN YOU EXAMINE** the curriculum of a Nazarene college, you will find it similar to that of many private, accredited, small colleges. Students take courses in English, history, mathematics, and psychology. They like parties, athletics, and cars.

It is not uncommon for students from Nazarene colleges to be accepted for graduate work in state universities. Hundreds have studied toward advanced degrees in medicine, science, law, and the humanities. Nazarene students, like those from a hundred other small colleges, have had wide acceptance by business and public school administrators.

Along with these standard collegiate features, there is a plus factor in Nazarene education. It centers largely around the human relations on campus. A Nazarene education? It *does* make a difference.

# Commitment and Faith Key to Sanctified Life

• By HAROLD W. MORRIS

## ***The Holy Spirit can witness while people are "folding diapers" or "waiting for lunch"***

THE ALTAR in the Church of the Nazarene is about the best place in the world to pray. However, the witness to the work begun at an altar may sometimes come at a later moment. Let me share two observations to substantiate this point.

A young mother, who had found the Lord for forgiveness of sins, was back at the altar a few weeks later seeking to be sanctified.

There seemed to be no doubt about her sincerity or her desire to present her self a "living sacrifice, holy, acceptable unto God" (Romans 12:1). Her consecration seemed complete. She was hesitant, however, to testify, stating that she wanted to be sure that the Lord had sanctified her.

THE PASTOR directed her attention to the words of Jesus found in Acts 26:15-18:

"... And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which

are sanctified by faith that is in me."

Then the pastor underlined three words, *sanctified by faith*.

She left the altar that night stating, "I have made my consecration; now I am going to believe God." The next day the pastor's phone rang about 10:00 a.m. The young mother's first words, "Well, praise the Lord! I was sanctified while folding diapers." While she was doing one of the routine tasks, the Holy Spirit came and sanctified her in response to her simple, trusting faith.

THE BIBLE TELLS us that without faith it is impossible to please God. We are justified by faith, and our hearts are purified by faith, our bodies are healed by faith, and we overcome by faith.

The experience of this mother is similar to that of a young man who attended an old-fashioned camp meeting on the campus of a Nazarene college. The camp speaker, it seemed to this teen-ager, preached on holiness every service.

This young man became hungry for the experience, but he reasoned it was not necessary to go to the altar. After each service he would go to his room and pray for the Lord to sanctify him. No doubt the Lord could have sanctified him in his room. However, because he was unwilling to humble himself, the Lord let him wait until he was

willing to kneel at a public altar.

Finally, this hungry heart reached the point where he wanted to be sanctified more than anything in the world.

ON THE LAST Sunday morning of the camp he made his way to the altar. He prayed until everyone had left the big tabernacle but two personal workers. He shook hands with them and testified that so far as he knew his consecration was complete and he was going to trust God for the witness.

In the campus dining hall, awaiting his turn to eat lunch, he recounted his consecration. Step by step he reaffirmed his commitment to God. When he came to the end he looked toward heaven and said, "O Lord, I believe that You do sanctify me just now." At that moment the Holy Spirit flooded his heart to overflowing. He laughed and rejoiced, not caring who saw him now. Glory filled his soul that day as he was *sanctified by faith*.

When the consecration is complete, then faith can touch God for sanctifying power, whether it be at an altar, in a public dining room, or in the home. Ira D. Sankey expressed the thought beautifully when he penned the following words:

*Faith is the victory!  
Faith is the victory!  
Oh, glorious victory  
That overcomes the world!*

**T**oday I watched a young mother picking out grandchildren. Oh, no, she was not looking through a catalog nor shopping in a baby store, but she was training the person who would be the mother of those grandchildren. She was patiently, courteously, lovingly helping her two-year-old daughter wrap her doll and rock it while she sang a lullaby. She was teaching the tiny lady how to keep things picked up, how to keep the dolly neat, how to speak in a pleasant voice, and how to sing a soft song. It was not so much by what she said as her example. She was developing the mother attitudes in the tiny girl who would someday be the mother of her grandchildren.

Parents select the kind of grandchildren who will be coming to visit them by the way they shape the lives of the people who will bring them home. Some folks destine themselves to heartbreak down the years by training the parents of their grandchildren to quarrel, complain, scream, have tantrums, and, in general, be selfish and defensive. Others choose their future satisfactions by helping their children learn to love, to be orderly, to be secure and wholesome.

Our children are likely to give our grandchildren the very things we have invested in them. Many things which we think are hereditary traits are simply the influence of parents, transmitted in the very early years. The things we impart to our children will not likely end there. They will be passed on from generation to generation. The injuries we inflict and the health we impart to the emotional, social, and spiritual lives of our little children will appear in the children they will eventually bring home and teach to call us "Grandpa" and "Grandma."

It might help us sometimes to take a long, long look down the corridor of years and ask if we

are picking the kind of grandchildren who will make us happiest when they come home to visit. Every time we touch the lives of our children we are doing something to shape our grandchildren. Every time we teach our child we are shaping the person who will hold the hopes of our grandchildren in his hands. The mistakes we

make will be visited upon the generations to come.

The gracious young mother I watched today does not realize how soon that little girl will be speaking to her baby the way she has been taught to speak to her doll. She will likely be a mother much like the mother who was married to her father.

## Choosing Your Grandchildren



• *By* MILO L. ARNOLD

# Editorially Speaking

● By W. T. PURKISER

## Compromise and Convictions

One of the most subtle dangers in the Christian life is the step-by-step compromise of its deepest convictions. As Lord Morley observed, "He who begins life by stifling his convictions is in a fair way to ending it with no convictions to stifle."

Our concern here is not with matters of method. If we are going to work with others we must learn to make constant adjustments in plans and programs.

The basis of real cooperation is a willingness to give as well as to take. What Henry Clay said about the concessions necessary in legislative action is true in the work of the church:

"All legislation . . . is founded upon the principle of mutual concession. . . . Let him who elevates himself above humanity, above its weaknesses, its infirmities, its wants, its necessities, say, if he pleases, 'I will never compromise'; but let no one who is not above the frailties of our common nature disdain compromise."

The need for flexibility in means and methods comes from the very fact that God has not made us all alike. Only what is dead and inert can be cast into a mold. Whatever is living is marked by individuality. Frederic Greeves wrote:

"At a superficial glance, sinners are a mixed company and saints a stereotyped class; in actuality, however, it is in Vanity Fair that there is found the dreadful monotony of evil, whilst there is limitless variation among the travellers to the Heavenly City. There can be no mass production of saints; and any attempt at psychological or biological standardization must be resisted by all who care that God's children may be themselves."

IT IS RATHER in matters of basic convictions that compromise is deadly. There is really no cutting edge that is not narrow. The point that penetrates must be both sharp and hard.

Convictions are not blunted or their power lost by sudden and decisive action. They are more often nibbled to bits by minnows than they are swallowed by whales. They wear away by constant attrition, bit by bit, a piece at a time.

More times than not, the little compromises move in the direction of making things easier or more pleasant for ourselves. To widen the strait gate or broaden the narrow way just a

little will make the journey less arduous and the sacrifice a little less.

Too many are like the little girl whose mother asked her if she knew what conscience was. Her quick reply was, "Conscience is what tells me when Johnnie is doing something wrong."

When our conscience and convictions apply chiefly to others rather than to ourselves, we may be sure compromise has already begun its deadening work.

Desire for personal privilege is like the steel that deflects the needle of the compass and throws the ship off course.

It is well known that the first emergency call answered by Dr. Wilfred Grenfell in a new missionary ship almost ended in tragedy for the doctor and his crew. In some strange way, the vessel went far off course. The navigator completely lost his bearings.

The solution to the mystery was learned when it was found that a brass screw lost while installing the compass had been replaced by a steel screw. The bit of steel was just enough to throw the needle off the magnetic pole and endanger the ship.

There is nothing but peril in blurring the lines that are clearly drawn in the Word of God. In matters of good and evil, "getting along" by "going along" is too big a price to pay.

The old alibi is, of course, "A man must live." The proper reply is, "There are times when a man must die."

It is not always easy to tell the difference between human notions and divine convictions. Some people are ready to die for their notions who will not live by their convictions.

But if we are willing to be like the men of Berea who "searched the scriptures daily, whether those things were so," and keep our hearts open to the leading of the Spirit, God can get through to us with a set of convictions by which we can live and for which we should die.

When the issue is clear we can only say as did George Macdonald: "There is no heaven with a little of hell in it—no plan to retain this or that of the devil in our hearts or our pockets. Out Satan must go, every hair and feather!"

It is always in order to pray,  
*From compromise and things half done,  
Keep me with stern and stubborn pride . . .*

## The Value of Affliction

Buried near the heart of the longest psalm in the Bible is a passage on the value of affliction. The Psalmist says, "Before I was afflicted I went astray: but now have I kept thy word. . . . It is good for me that I have been afflicted; that I might learn thy statutes" (Psalms 119:67-71).

That this is not the way people normally react to afflictions may well be admitted. But the Psalmist had learned one of the most important spiritual lessons in God's textbook of life.

One of our problems is that we so often forget to look up until something comes along that lays us flat on our backs. It is the value of the upward look that makes the affliction bearable, and even worthwhile.

It is not the easy things in life that make us strong. We grow by conquering obstacles and overcoming difficulties.

An Indian philosopher gave a striking illustration of this truth. He said:

"I have on my table a violin string. It is free to move in any direction I like. If I twist one end, it responds; it is free. But it is not free to sing. So I take it and fix it into my violin. I bind it, and, when it is bound, it is free for the first time to sing!"

And the Christian preacher-poet, George Matheson, stricken with blindness at the outset of his ministry, wrote:

*Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conqueror be.  
I sink in life's alarms  
When by myself I stand;  
Imprison me within Thine arms,  
And strong shall be my hand.*

## "Ausgepoopen on der Hillen"

One man reported about his small German car that it was great on the level and downgrade, but that it had a tendency to go "ausgepoopen on der hillen."

There are people like that. They go along with no difficulty as long as conditions are favorable and things are going well. But they go "ausgepoopen on der hillen."

There are also Christians like that. Fair weather offers no problems for their faith. They can "trust the Lord" to supply their needs as long as they have good jobs and substantial bank accounts. But they go "ausgepoopen on der hillen."

The tests of life never come "on the level" or while going "downgrade." They always come on the hills. The measure of Christian character

## Storms

By PEARL B. MCKINNEY

*When storm clouds flash with promised rain,  
The sower thinks of thirsty grain  
Depending on an all-wise God  
To send more moisture for the sod.  
When storm clouds darken o'er my way,  
I would look up, and trusting, say,  
"Lord, help me grow and faithful be,  
That I might bear some fruit for Thee."*

is not the way it accepts success, but the way it faces disaster and failure.

And we can all be assured that somewhere down the road the hills are there. It is not an accident that heaven is characteristically spoken of as "up" and hell as "down." You can coast down, but you have to climb up.

There is challenge in the words of Phillips Brooks: "Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks."

Without minimizing the grace that pervades every period and every circumstance of Christian life, it is still true that the gospel was specially designed to give us help on the hills. Grace is the power of God at the point of need.

Nor let the self-confident soul think he can surmount the hills without the grace that augments and sustains. There is no place in life where anyone can dispense with God's help.

God alone can help us over the hill of condemnation. When we come to Christ out of lives of sin we come with nothing in our hands. We have no good to claim for credit, no strength to bear us over the mountain of guilt.

Grace alone can help us over the hill of corruption. If we are to escape the corruption that is in the world and in our own hearts, we must accept the promise of participating in the divine nature (II Peter 1:4).

And if we are to climb over the hill of circumstances, we must rely on the power that is greater than our own. It is in these testing times that we have the privilege of demonstrating to a cynical world that Christians can not only coast downgrade and run on the level, but that they do not stall on the hills.

# Following Footsteps

● **By SHARRON LUCKY**

Some time ago a pastor's wife told me a story that dated back to the Civil War, when her grandmother was a little girl.

The father was going to war. Two small daughters, reluctant to let go of their father's hand, walked with him across the freshly plowed field of their farm. They knew nothing about war—the reasons for it or the risks involved. They couldn't comprehend the fact that their daddy might not come back. They only knew that they loved and adored him, and he was going away.

At the fence on the edge of the field the little girls kissed him good-bye and waved bravely until his figure was a speck in the distance.

Slowly they walked back to the house. Rain began to fall and their mother, watching from the doorway, called for them to hurry. But they were stooping to inspect something on the ground.

They had discovered their father's footprints in the soft, brown earth. Suddenly they became aware of the rain and its threat to their newly found treasure. So intently they gathered twigs and outlined the footprints, so they wouldn't be washed away.

Who knows how many times the two little girls ran over the rough furrows to look and step in the footprints of their missing father? Perhaps it was sentimental and childish of them.

By the same token I thought of the footprints that my Savior left, and I knew in my own heart that the reason I can't seem to find His leadership sometimes is because I don't search for it earnestly enough. I couldn't help wonder how much inspiration and how many blessings I've missed because I've listened to a sermon or read a chapter from the Bible or repeated words of a prayer and then let the cares and concerns of life wash away the footprints that I could have followed. By our own efforts these guidelines must be remembered and applied to the trials we face.

## "If Only I'd Done What I Knew I Should!"

● **By ARK NOEL**

I was sitting in my study yesterday when I heard the crash. On the edge of our church lawn lay a fourteen-year-old boy. His wrecked motor scooter lay in the street, and twenty yards away was the car that had hit him. In the car was a lady who was sobbing, "O God, don't let him be dead." We called the ambulance and did our best to comfort the boy.

As the ambulance drove away, a woman, sobbing and in near hysteria, came running to the scene of the accident. It was the mother of the boy. I put her in my car and drove to the hospital. On the way she kept sobbing, "Oh, if only I had done what I knew I should, I'd never have bought him that scooter!"

When we arrived at the hospital we found the boy was not in critical condition, and that time would heal the cuts, bruises, and a couple of broken bones. Then the mother looked at him, and again said, "Son, if I'd only done what I knew I should, this wouldn't have happened."

As I left the hospital and was driving home, these words kept going through my mind: "If only I'd done what I knew I should!" I thought to myself, How many times before have I heard these words, or

at least words with the same meaning!

It wasn't always at the scene of an automobile accident or physical tragedy. Generally it had been at the altar of one of our churches. So many times I have knelt at the altar and prayed with people whose hearts were broken. In their grief they have cried, "O God, if only I'd done what I knew I should!"

The devil had blinded their eyes and deadened their minds until they refused to heed the red lights of God's warning. They had taken the way of least resistance and had refused to pay the price that God has required for all who will follow Him. Then one day they turned down a dead-end road or had a wreck. As they lay bruised and broken, they began to think back over the past. Then their hearts began to cry, "O God, if only I'd done what I knew I should!"

It's always a great joy to know that God is waiting to help one recover, to make life meaningful, and to get him ready for heaven. However, ugly scars, the result of failure to do what he knew he should, still remain and are a reminder of the past.

May God help us keep close to Him. May He give us grace and courage to face reality. May we never become so blinded that we'll refuse to heed His leadership.

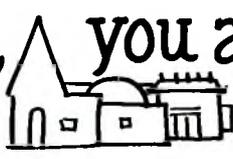
A Story-Note from.....

Hi,



When you  "Thy kingdom come. Thy will be done in earth, as it is in heaven," do you know what you mean?

Can you remember any story about a bad  who was cruel, selfish, and mean? His kingdom was bad, too. Mean rules. Unkind actions.

Well,  you and I know a good . He has  mansions and streets of gold. His kingdom is of  love and peace and .

When we serve our King of Love we do His will on earth.

Thank You, Lord God, our King, for Your kingdom of love.

Love,

*Gloria*

"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10).

Eight-year-old Cindy Curtis is a good example of church growth potential tied up in a kite. Cindy invited Lori to Sunday school, which started a chain reaction resulting in four families being won to the church.



## Miracle at North Highlands

● **By ROBERT L. OWEN**

"ONE YEAR ago, when I accepted this church, we were nineteenth in Sunday school attendance on the Sacramento District," said L. W. Quinn, pastor of the North Highlands Church of the Nazarene. "Now we're pushing hard for second place."

The conversation was taking place in Rev. L. W. Quinn's study, with myself and R. H. Van Deventer, one of the church's two associate pastors, present.

"A year ago," Quinn went on, "our Sunday school had only about eight young adults enrolled. Now there are about fifty. This is true, even though the majority of our new teachers and helpers have been 'promoted' from that class."

Talking as he paced back and forth across the study, the stocky, athletically built pastor continued:

"Last year at this time the Sunday school had only about four or five senior highs. Now there are twenty-six. Twelve months ago the Sunday school was averaging around one hundred. Now we are averaging over three hundred—in less than ten thousand square feet of floor space!"

AS AMAZING as all this was, there was more to come. In one short year, the pastor told me, both the morning and evening worship attendances had more than doubled; and the finances had leaped from \$16,000 per year to over \$25,000!

"What magic formula brought all this to pass?"

Quinn smiled. "No magic. We just used solid educational principles in the Sunday school. We preached the gospel. And—we used Indian headbands to open new doors and find new people."

As a young pastor, one day Quinn noticed that a large meat-packing company was using Indian headbands to attract children to their section of a supermarket. He also observed that the children's parents followed their offspring to the meat counter, and most of them bought meat.

Quinn asked himself, Why can't we use headbands to reach families for the Lord? If they use headbands to bring in dollars, why can't we use them to bring in Sunday school scholars?

A FEW DAYS later he put the idea to work. He obtained some Indian headbands and began knocking on doors.

At each home where there were children he handed out the unique gifts and talked to the adults about Sunday school attendance. The idea worked. Within a short time he had filled his church with new families.

In those early days of his ministry, Quinn discovered a few principles that have become the mainstays of his program:

1. Most children in North America like to play cowboy and Indian.

2. Parents want to see their children happy.

3. A free gift is nearly always welcome.

4. The average Nazarene layman is hesitant to do "cold turkey" visitation. (For him the Indian headband becomes both an icebreaker and a door opener.)

5. The headband idea is geared to the twentieth century. (The attention of a TV-absorbed generation must be gained in unusual ways. This method does that.)

A few years ago Quinn tried an unusual experiment: He accepted a home mission church in Pueblo, Colorado. The "unusual" part was this: there wasn't any church to pastor. Just a bare lot! Quinn built a beautiful brick church that would seat about 250 people, costing about \$30,000. And it was built without having a single member in the church!

He said, "When the church was finished, I took 1,000 headbands and started out. Our congregation began to grow. At the end of thirty days we organized a Church of the Nazarene with 36 charter members. At the end of six months we broke ground for the new sanctuary. When that first year came to a close, we had moved into our new sanctuary, and had raised over \$21,000 for all purposes."

BASICALLY, QUINN built that church with the Indian headband vis-

itation system. By now, his methods were beginning to attract attention. Calls came from all over the U.S., "Come over and show us how you did it."

Quinn resigned the church and went on the road. "Since then I've told the 'Indian Headband Story' on thirty-three districts, from coast to coast," he said.

Quinn leaned back in his chair. "Feathers weren't too popular at that time," he said. Many pastors and laymen thought they were just cheap gimmicks. But when the idea worked and Sunday schools using the idea began to grow—well, that was something they hadn't counted on.

Quinn's big break came when Dr. Orville Jenkins, superintendent of the Kansas District, invited him to tell the "Indian Headband Story" before the Nazarene Theological Seminary student body.

As a result of that chapel program, Kansas City First Church invited Quinn to lead their church in a Sunday school drive. He accepted the challenge. "It was a tremendous meeting," he said. "We had 100 callers, and we found 400 families. The average attendance of First Church grew 100 above the previous year's attendance. . . ."

Quinn traveled from coast to coast for several years, promoting Sunday schools. But he got tired of living out of a suitcase, and in December, 1964, when the North Highlands Church extended him a call to become their pastor, he accepted.

THE FAMILY arrived a few days before Christmas. After looking the church over for about three weeks, the new pastor called a combined meeting of the church board, the church school board, and the Sunday school cabinet. There, he presented a twenty-eight-point proposal.

"Among other things," Quinn said, "I proposed jumping from three departments to twelve. I told the committee that I wanted to do away with the general assembly idea and completely departmentalize the whole Sunday school."

He paused and I asked him, "What happened then?"

"That crowd was ready to go to work. I think they'd have stood on their heads if I'd asked them." Quinn's face became serious again. "But they did come up with the old, familiar cry, 'We don't have enough teachers!'"

"We started with the teachers we had," the pastor said. "Then we handpicked another group and trained them to teach. We started our growth from the grass roots."

AFTER A SHORT organizational and training time, Quinn went out

looking for new families. Shortly thereafter, as the program began to roll, the church included a nursery school in their setup. They hired Leonard Edward and R. H. Van Deventer as associate pastors and built another building. Edwards was in charge of the nursery school and Van Deventer helped with the calling program.

"I'll have to admit I felt a bit silly the first time I went out with a load of headbands across my arm," Van Deventer said. "That first time, though, I was out for thirty-five minutes and got two families. I'd hate to try Sunday school calling without those feathers now. They really work!"

And the Sunday school was growing . . .

December, 1964 (Quinn's first month)—average attendance: 108.

January, 1965—average attendance: 149.

February—216. March—227. April—293. And so on. By October the Sunday school was averaging nearly 300. One Sunday early in November, Quinn stood before his people and said: "We've been doing very well, but we can boost this attendance to 400 anytime you want to do it."

THE PREVIOUS Easter, just a few months after his coming to pastor the church, the attendance had reached 497, but now they were shooting for 400 on a regular Sunday. This was different, but the congregation was now confident that they could do it. And they did. Before one year had passed, the North Highlands Church of the Nazarene had quadrupled their attendance.

L. W. Quinn feels that a visitor's first impressions of a church determine his attitudes, for either good or bad. So he has trained the North Highlands congregation to "sell" their church with a four-point "sales pitch." They talk about their: (1) pastor; (2) choir; (3) excellent nursery—equipped with clean cribs for tiny tots, a trained, paid, uniformed attendant, and a germicidal lamp; and (4) ushers in the parking lot. As soon as someone drives up, there's a parking lot usher at his door to greet him.

Apparently there's no limit to the growth of the North Highlands Church. The people are thoroughly sold on both pastor and program. The church and Sunday school are growing. And best of all, new people are being reached for the Lord.

Quinn firmly believes in worker training. He insists on a weekly staff meeting, as well as a monthly training meeting. Christian Service Training courses are taught several times each year. When new workers or helpers are needed, they are "promoted" from the ranks of the young adult class, and given Honor Roll status.

Visitation, of course. "There's absolutely no substitute for this," says Quinn. "Without an active visitation program, any church will shrivel up and die." The North Highlands visitation program consists of three kinds: (1) absentee calling, (2) follow-up calling, and (3) prospect calling.

. . . And promotion. Something is going all the time at North Highlands. Not a big rally idea, though. Just constantly keeping the idea of growth before the people. For instance, Quinn led me into his study and showed me a beautiful bike. "That bike's going to be given away to some kid in our Sunday school in a few weeks," he said. "We give them points—one each when they come to Sunday school, and ten more when they bring someone with them. Some happy kid will ride away on that bike pretty soon."

Is Quinn's program succeeding? The North Highlands Church indicates that it is.

REV. KENNETH VOGT, district superintendent of the Sacramento District, has to say about all this:

"I have nothing but praise for Quinn and his program. In the short time he has been pastor at North Highlands, he has already built another unit which is being used also as a pre-kindergarten nursery school, and has enlarged the sanctuary. When he arrived at the church, we thought we were so loaded with debt that we would not be able to do anything on the building for years. But the new people coming now are actually making the load lighter than it used to be.

"There is this central thought to be remembered," Vogt goes on to say, "and that is that Wayne Quinn's work is a total church program, not just Sunday school. He really built his work by creating the spirit of optimism and faith."

*The sower, the soil, the seed. Cause and effect. Cooperative action, inevitable result. The Saviour is the Chief Sower. But He "hath given to us the ministry of reconciliation." What awesome responsibility! What glorious privilege! "Go then, ever weeping, sowing for the Master."—M. Lunn.*



Quinn

# The Book Corner



## THE LAYMAN SPEAKS

By Herald M. Doxsee. Anderson, Indiana: Warner Press, 1965. 144 pages, cloth, \$1.95.

The author is an active Christian layman in St. Louis, Missouri. He is in demand as a public speaker and teaches speech in adult education in his city. He wrote this book to encourage the passive layman to speak up and give his ideas rather than to leave speaking to the "professionals."

This book is *not* a plea for lay participation in policy making in the church. It is, as the subtitle indicates, a book of "Helps for Public Speaking" adapted to the role in which laymen find themselves in a local church.

The author feels that many good ideas which laymen should share go unexpressed because of timidity, or are overlooked because they are ineffectively presented.

Starting with suggestions as to how one can overcome fear, Mr. Doxsee shows how to organize a talk, how to avoid common pitfalls, and how to get the message across.

Fundamentals of public speaking are adapted to the Sunday school class, the meetings of the church board, and similar situations both planned and impromptu.

The book is generously sprinkled with Scripture references, illustrations, and insights which show the author's familiarity with the roles laymen play in the church. Furthermore, it's easy reading.—W. E. Snowbarger.

## THE VISION WHICH TRANSFORMS

By George Allen Turner, Kansas City, Mo.: Beacon Hill Press, 1964. 348 pages, cloth, \$3.95.

Dr. Turner is professor of English Bible at Asbury Theological Seminary. The book is an extensive revision of Dr. Turner's earlier volume entitled *The More Excellent Way*. Both are based on the author's Ph.D. thesis at Harvard University, and his mature and extensive study of the Bible.

The subtitle, "Is Christian Perfection Scriptural?" governs the development of the theme. Dr. Turner devotes four substantial chapters to

the biblical basis of the doctrine of entire sanctification. He then examines the Christian ideal through the centuries, with particular attention to John Wesley's teachings and their modern relevance.

The book throughout is a combination of strong scholarship and high spiritual insight. It is a book which can profitably be read and then kept for frequent reference. Laymen as well as ministers will find it both inspirational and instructive.—W. T. Purkiser.

## THE LOVE OF GOD

By Oswald Chambers. Fort Washington, Pennsylvania, Christian Literature Crusade, reprint, 1965. 183 pages, cloth, \$2.00.

Interesting reading for any person who enjoys mystical interpretations of truth. The author is better known for the book *My Utmost for His Highest*. Six separate publications by the author are combined under the title of the first section.

The writing is a style quite prominent thirty to forty years ago. If a person cares to take time to read this type of devotional literature, he will be rewarded with some rich kernels of truth.

As is generally true of writers with a mystical bent, doctrine is not presented distinctly as most holiness people desire. Yet the author is definitely encouraging full commitment and obedience to God.

The concept of the author is that the child of God finds spiritual riches only as he desires to the full extent to walk daily and humbly with his God. He longs for each Christian to be "free indeed," i.e., "free from the inside."

Chambers challenges believers in this statement: "One of the outstanding miracles of God's grace is to make us able to take any kind of leadership at all without losing spiritual power." This writer was alerted by the following: "We have to surrender our mean little notions for a tremendous revelation that takes our breath away."

Any person taking time to meditate on the truths in this book will strengthen himself in Christ.—Lewis T. Corlett.

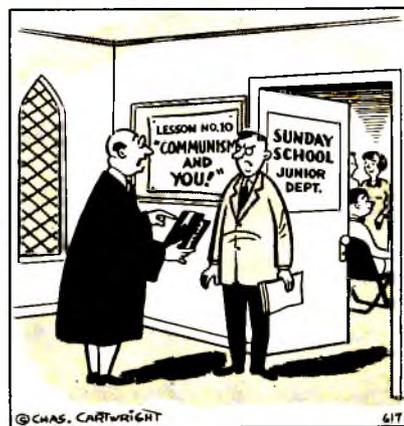
## Con: Lent

The article by Roger M. Williams, "How Can Lent Help Me?" headlined on the *Herald's* front cover, March 2, relative to sacrifices to be made in Lent, is acceptable so far as the general trend of its subject matter is concerned. Its obvious motive to stir in us the spirit of sacrifice is most acceptable. The author has written well.

However, relating me to, and associating me with, the practice of a liturgical church such as the Roman Catholic (the principal exponent of the Lenten season) with even an unexpressed assumption that I might profitably borrow from her is utterly abhorrent.

Just to keep the record clear, let us remember that it was these "keepers of Lent" that mixed the blood of thousands of French Huguenots (Protestants) with their "sacrifices" on historic Bartholomew's Eve (August 24, 1572), when many thousands were slaughtered. On the next day Pope Gregory ordered the ringing of the bells of St. Peter's Church in Rome and the singing of *Te Deum* (a song of praise to God) in jubilation. This fact of history does indeed give "added meaning to Lent"!

LEO C. DAVIS  
Indiana



"I appreciate your series of lessons denouncing Communism, Begley, but could you occasionally crowd in a reference to Christian love?"

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.



## PASTOR:

Please check with your treasurer to see if the Easter Offering has been forwarded to:

**John Stockton**  
**General Treasurer**  
**6401 The Paseo**  
**Kansas City, Missouri 64131**



**Dr. and Mrs. C. H. Strickland** leave their last service in South Africa before returning to the United States where Dr. Strickland will head the new Nazarene Bible College. Five hundred Nazarenes gathered for a farewell in the Johannesburg City Hall to extend their best wishes to the Stricklands after eighteen years in pioneering the Church of the Nazarene among the European population of South Africa. Dr. and Mrs. Strickland and sons Douglas and Dudley flew back to the States last month.

### Cape May Pastor Ministers to Servicemen

Pastor C. W. Layton of the Cape May, New Jersey, Church of the Nazarene would be glad to make personal contact with service personnel stationed at the U.S. Coast Guard Recruit Training Center.

The church is located just three blocks from the entrance to the military base. Names may be sent to Pastor Layton at 1229 Idaho Avenue, Cape May, New Jersey.

### NAE to Meet in Denver

The National Association of Evangelicals will hold its twenty-fourth annual convention April 19-21 at the Denver-Hilton Hotel.

More than 1,000 pastors, denominational and mission leaders, and laymen from over 50 Protestant denominations are expected to attend.

### Announcements

#### MARRIAGES

John F. Wright, Jr., formerly of Little Rock, Arkansas, and Miss Lore Pauline Keim, in Frankfurt, Germany, March 8.

#### THANKS:

We deeply appreciate the flowers, the expressions of sympathy, and your prayers in our behalf because of the tragic death of our sister. Please continue to pray for our brother-in-law; he is still unconscious in an Amarillo hospital.—John and Ruth Stockton.

#### BORN

—to Rev. and Mrs. Ian K. Robertson of Milwaukie, Oregon, a son, Stephen Mark, on February 17.

—to a/2c David G. and Carolyn Johnson of West Milton, Ohio, a daughter, Melanie Denise, on February 2.

#### SPECIAL PRAYER IS REQUESTED

—by a Nazarene pastor in Missouri for one of his members, afflicted with a strange disease "bleeding through the pores of her skin, especially on the face"—doctors seem unable to help but they believe God can.

### Directories

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### "Showers of Blessing" Program Schedule

April 24—"Who Moved?" by **Russell V. DeLong**  
 May 1—"Are You a Christian?" by **Russell V. DeLong**  
 May 8—"Why Aren't You a Christian?" (Part I), by **Russell V. DeLong**

NEW "SHOWERS OF BLESSING" OUTLETS  
 KPLY Crescent City, Calif. 1240 kc. 7:45 a.m. Sunday  
 KLEI Kailua, Hawaii 1130 kc. 7:30 a.m. Sunday  
 WERK Muncie, Indiana 990 kc. 7:45 a.m. Sunday

### TIME IS RUNNING OUT! Have you mailed in your application?



*Yes!* I would like consideration for my reservation to the Laymen's Conference on Evangelism in 1966.

Mr. & Mrs. \_\_\_\_\_  
 Mr. \_\_\_\_\_  
 Mrs. \_\_\_\_\_  
 Miss \_\_\_\_\_

..... Last Name ..... First Name(s) .....

Street ..... Phone .....

City & State ..... Zip .....

Age-group:  under 30  30 to 40  
 40 to 55  over 55

Local Church \_\_\_\_\_  
 Membership: .....

My check for \$..... is attached.

IMPORTANT: Make all checks payable to:

### THE INTERNATIONAL LAYMEN'S CONFERENCE

*Act Now!* Two persons, modified American plan, \$10.00 per person per day. Registration fee: \$2.50 per person. Mail the completed slip with your deposit. (\$25.00 per couple.)

Mail to: DEPARTMENT OF EVANGELISM  
 6401 The Paseo, Kansas City, Missouri 64131



Parents and son meet as Chaplain (Lt. Col.) and Mrs. Lyle W. Robinson greet their son, Pfc. Charles E. Robinson, at William Beaumont General Hospital, El Paso, Texas, after Charles was evacuated from Viet Nam following wounds in combat there. Chaplain Robinson is assigned to the hospital, and Mrs. Robinson serves as a Red Cross volunteer. Charles was brought back to the States by "Air Evac" via Travis Air Force Base in California. He was wounded in the head and throat in action near Bong Son. Chaplain Robinson reports that "Chuck is doing extremely well, for which we praise God."

## Late News

### Lynn Estate Purchased

The threat to the International Center of the Church of the Nazarene in Kansas City was partially lifted by the purchase of the adjoining Lynn estate by the church and Research Hospital in joint tenancy.

The estate had been sought as a site for a new metropolitan junior college (see page 18, April 13 *Herald*).

Mrs. J. J. Lynn asked for a conference and expressed her preference to sell the property to the church and the hospital, since both had been negotiating for additional land for expansion before the junior college came into the picture.

The junior college proposal would have taken seven acres of Nazarene property by condemnation suit, and would have completely blocked any possible development of the Research Hospital.

Mrs. Lynn, now seventy-one years of age and in frail health, is to have lifetime tenure of her home and grounds under terms of the contract negotiated by Dr. L. T. Corlett and Dr. John Stockton for the church and Mr. Roland Petering for the hospital.

The public junior college board still has power to take the property under the right of eminent domain, but church and hospital officials have

expressed confidence that this will not develop.

The General Board of the church authorized the property purchase by a mail vote on recommendation of the Investment Committee with the approval of the Board of General Superintendents and the Finance Committee of the General Board.

### Ohio Church in Double Building Effort

The Mount Vernon, Ohio, church, pastored by Rev. Kenneth L. Coil, presented a check for \$3,000 to Dr. and Mrs. H. S. Galloway, district superintendent and N.W.M.S. president respectively, to be used for a native church in Sekhukhuneland, South Africa.

The Mount Vernon church is in the process of constructing a new building at home while undertaking to provide a building for a new location in Africa. Mrs. Galloway indicates that the church received an unexpected gift of \$2,000 for their own building the week after their offering for the church in Africa.

### Dr. Harvey Snyder to New Pasadena Post

Dr. Harvey B. Snyder, former dean of the Graduate Division of Pasadena College, was appointed to the office of administrative assistant to the president at the recent meeting of the college board of trustees.

Dr. Snyder, who is well known among professional educators in Cali-

fornia and across the nation, is largely responsible for creating the teacher-training program at Pasadena College.

In his new role he will give assistance to the president in campus and curriculum planning.

### E.N.C. in Staff Changes

Dr. E. S. Mann, president of Eastern Nazarene College, has announced the appointment of Mr. Robert Brown to succeed Dr. Paul Willwerth as head of the Department of Music; and Rev. Clarence Arnold of Richmond Hill, New York, to the staff of the development office to work with Director of Development Stephen Nease.

### Middle European Evangelistic Awards

General Superintendent G. B. Williamson presented eight Evangelistic Honor Roll Certificates to churches of the Middle European District at the assembly held last month in Frankfurt, Germany.

The certificates represent a total of seventy-nine new members received by profession of faith.

The churches and pastors are West Berlin, Gerhard Brohl; Kassel, Eberhard Wusthoff; Hanau, Hugo Danker; Frankfurt, R. F. Zanner; Kaiserslautern, Rudolf Quiram; Kaiserslautern (English congregation), Rudolf Quiram; Busingen, A. J. Finkbeiner; and Stuttgart, Otto Kauffmann, lay pastor.

### Pastor Killed in Auto Accident

Rev. Winfred Hill, pastor of the Shady Grove Church of the Nazarene on the East Tennessee District, was killed late last month when struck by a car as he went to help another motorist, according to a report received from District Superintendent Victor Gray.

Mr. Hill was fifty-three years of age. The family home is in Tullahoma, Tennessee.

### Library Construction Started

Excavation for the new library building at Nazarene Theological Seminary was started last month.

The total cost of building and furnishings is estimated at \$395,000. The building is scheduled for completion in December or January.

Dr. L. T. Corlett, who will retire in June after a presidency at the Seminary of fourteen years, announced that this year's seminary offering was just in excess of \$35,000 with 3,000 churches yet to send in their remittances.

# Key Words

In  
Next Sunday's Lesson

# The Answer Corner

By RALPH EARLE

## JEROBOAM LEADS ISRAEL INTO SIN

I Kings 12:25-33; 13:33-34  
(April 24)

● **High Places**—This word occurs in 12:31-32 and 13:33 (twice). It is a common expression in the Old Testament. In the Hebrew it is one word, *bamah*, "height."

Samuel offered sacrifices on a "high place" (I Samuel 9:12). Saul met some prophets coming down from the *bamah* (I Samuel 10:5). The evidence seems to be that the Canaanites worshiped on hilltops and the Israelites copied this custom. However, God commanded His people to destroy all the heathen sanctuaries connected with these.

After the Temple was built at Jerusalem, all worship at high places was forbidden. But Jeroboam, who led Israel into idolatry, made a "house of high places"—apparently as a rival to the Jerusalem Temple. For this he was condemned.

● **Feast**—Jeroboam instituted a new "feast" (12:32), to keep his subjects in the north from going down to Jerusalem. The term is used for each of the seven annual "feasts" of the Lord (Leviticus 23). But it is obvious that the word is somewhat misleading. For the great Day of Atonement, the sixth of these "feasts," was actually a fast.

A better translation is "festival," which is the actual meaning of *chag*, the Hebrew word here. The emphasis was not on eating, but on celebrating a day (or days) that had been set aside as sacred.

This is the word which is found also in Leviticus 23:6, 34, 39, 41. But elsewhere in that chapter (2, 4, 37, 44) "feasts" is a translation of *moed*, which means "an appointed meeting."

● **Sin**—In both Hebrew and Greek there are many words used for "sin." The term here (12:30; 13:34) is the most common one in the Old Testament, *chattath*. It means "a missing of the mark." So it is equivalent to the Greek word *hamartia*, which is the most common word for "sin" in the New Testament.

It has been said that sin is "unbelief, the centering of the self upon something, or someone, less than God himself." It is not only the transgression of a known law, but a wrong attitude or set of the will.

Conducted by W. T. Purkiser, Editor

Does the Church of the Nazarene endorse the Evangelical Theological Society? *Time* for January 7 refers to a recent conference of the Evangelical Society at which "adherents of such sects as the Wesleyan Methodist Church" participated. *Time* comments that "evangelical thinkers take an enlightened view of scriptural inerrancy. They concede the need for textual criticism, admit that many passages must be interpreted symbolically rather than literally." Would this quotation fairly state the position of the Church of the Nazarene? Would you comment on the following quotation from the same article: ". . . Evangelicals shun the label—and company—of fundamentalists who would insist that every comma in the Bible is divinely inspired"?

Although labels such as "evangelical" and "fundamentalist" are often misleading, in general we should classify ourselves as "evangelicals." Several of our men are members of the Evangelical Theological Society, and Dr. Ralph Earle, professor of New Testament at the Nazarene Theological Seminary, has served as its president.

With all due respect to the religion editors of *Time*, this magazine is not the best source for careful definitions of theological terms, particularly those on the evangelical end of the spectrum.

Evangelicals stand for the full and complete inspiration of the Bible. In terms of our own statement of faith, the Scriptures "inerrantly [reveal] the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith" (Article IV, "Articles of Faith," *Manual*, Church of the Nazarene).

"Textual criticism" is the technical

name for the study of the oldest manuscript copies of the Old and New Testaments with a view to getting back to the most accurate possible text of the Hebrew and Greek Scriptures. Evangelicals interpret symbolic passages symbolically (e.g., the statue in Daniel 2, the beasts in Revelation 13), and literal passages literally (e.g., the teachings of Jesus, the Epistles of Paul).

Most of us object to being called "fundamentalists," not because we do not believe in the fundamentals, but because fundamentalism has tended to be a hyper-Calvinistic movement, in which the doctrine of eternal security and "sinning sainthood" almost always turns up among the "fundamentals." Fundamentalism in an extreme form is also narrowly sectarian and separatist, and has no significant doctrine of the Church. It should be noted, however, that "fundamentalism" as used by our British brethren comes far closer to what we mean by "evangelical."

**In view of the ignorance among many of our people of what our church stands for, wouldn't it be a good idea to have our rules posted in the vestibule of every church in legible print?**

Actually, there should not be such ignorance as you report. The *Manual* gives as one of the duties of each pastor: "To read to the congregation the Constitution of the Church of the Nazarene and the Special Rules contained in 1-25, 32-41, both inclusive, within each church year, or have this section of the *Manual* printed and distributed annually to the members of the church."

To make this easier, the Nazarene Publishing House has printed this por-

tion of the *Manual* in an attractive booklet. These booklets sell for 15c each, twelve for \$1.50, or 100 for \$10.00.

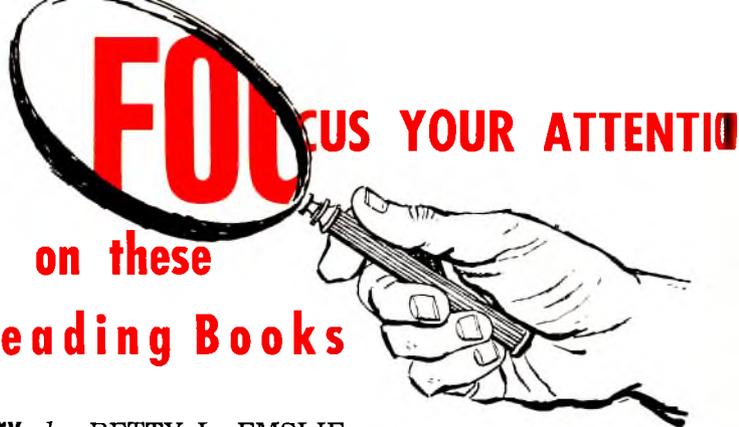
There is actually too much material here to print on a poster, and I doubt the wisdom of taking any portion of it out of context for such publicity.

Some portions of our ideals and standards are disciplines for Christians, not pre-conditions for salvation. We must win people to Christ before we invite them to join the church.

**The statement was made in our Sunday school that "the mother of the baby Jesus was afraid He was going to die, so she wrapped Him in swaddling clothes." We were told that the teacher read it in a commentary somewhere. Would you tell us if this is so?**

Mary wrapped Jesus in "swaddling clothes" (Luke 2:7, 12), but there is no indication that she feared His death in infancy. The Greek word translated "swaddling clothes" is *spargnon*, and just means a swathing band for infants.

Probably the idea you heard comes from the claim that the swaddling clothes were graveclothes. I find no evidence for this. Where the facts are not stated, it is best not to let one's imagination run away.



on these

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