

November 6, 1968

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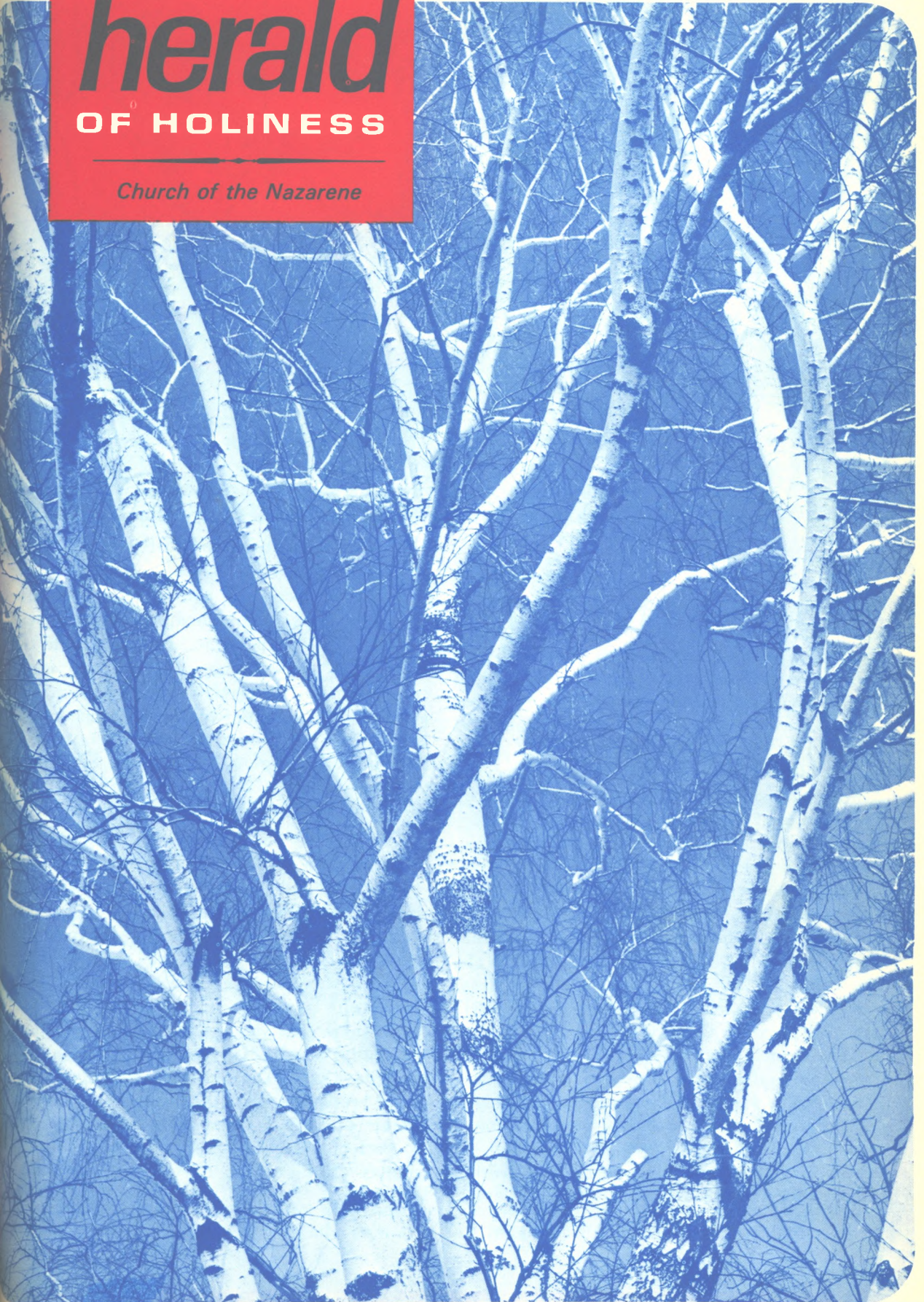
The Other Pharisee

(See page 3.)

herald

OF HOLINESS

Church of the Nazarene





By General
Superintendent Lawlor

Those Who Serve Their Country

NEXT SUNDAY, November 10, is Servicemen's Sunday—a day of remembrance for those who have served their country.

Today thousands of Christian young people serve in the armed forces of their country. Military life has never been easy on the spiritual life of its personnel. There are untold difficulties as one tries to remain a soldier of Christ while in the service of his nation. There are the usual temptations of the flesh; the lack of privacy on the base; often untold hours of loneliness with ties cut from home, loved ones, and church. Friendships formed because of loneliness and discouragement often prove a snare, for youth serving in the armed forces seem to be a special prey of Satan.

All of this brings uncertainty to Christians who serve their country. They need a spiritual anchor for the storms they face. We in the church need a sense of urgency in remembering them, so that their spiritual morale does not suffer. Letters, periodicals, parcels, and remembrances should go from the church at home to those who serve their country around the world.

The church must plan for their return. We dare not fail them now or then. The church must keep alert and alive and not let things drift, or the young people will be disillusioned when they return. They will have changed. Many will have made too swift a transition from boyhood to manhood. They will have a

different outlook. They will require special encouragement. There must be prayerful planning for the task of being spiritually ready for them when they return.

In the meanwhile, we must keep in touch with them wherever they are. A fine opportunity is afforded the church today to show she cares, and is concerned, and awaits their return. Be sympathetic, compassionate to these who serve today and who are often sorely tempted to think that the church forgets. Prayerful understanding by pastor and people is often needed to boost their morale and recapture some of their spirit. Some will return better men and women; some will return with broken bodies; but the church must always sense the importance of individual care for every one of them.

I heard a chaplain make this plea for those who serve their country as he said, "Too often our people have a wrong attitude to these in uniform. They are suspicious of them. Remember they are Nazarene boys. Open your homes, your hearts to them. Let them know that we are concerned and that we really care." My heart said, *Amen*. In these days when the unhealed wounds of our world are being torn open afresh by war and rumors of wars, I plead for a demonstration of perfect love to these who serve their country. Not only on Servicemen's Sunday, but always! □



Pharisees come in two sorts. Some use legalism as a chain to bind. Others use legalism as an excuse for license.

THE OTHER PHARISEE

• By Jack Jones
Urbana, Ill.

IT MADE ME feel uneasy. Sort of dark inside—like something was out of gear. Funny thing was, somehow I felt guilty. And I had been told outright that I was “unintellectual,” which did not especially nurse my ego.

Anyway, I had to think it over. And for that, I needed time alone. These were my good friends—my good Christian friends. And more, my good Nazarene Christian friends.

It was about the Bible and the *Manual* of our church. They pointed out that our *Manual* requires only that we understand the inspiration of the Scriptures to mean that they are inerrant in all things necessary to our salvation. This, they assured me, made room for error in the Bible, and so insisted that we should only say the Bible “contains the Word of God.” It is up to each of us to find it for himself!

It all came up as we discussed the incidence of “legalists” in the church. You know—the kind of person who insists that the spirit killeth, but the letter giveth life. And the letter itself must be read with a certain presupposition, namely,

that whatever the Scripture does not specifically allow, it forbids.

I had talked with some of them. And the strange thing was that when we finished talking I felt then just like this now—uneasy, dark, out of gear, guilty. Their willingness to attack their Christian brethren and pass judgment (“He is not spiritual”) left me with an inclination to attack them. And I felt guilty for that, too, so I resolved never to discuss such subjects again.

Now I had this same dark feeling. And I had not been in discussion with “legalists.” Or had I?

Abraham Lincoln believed that you do not know the law until you know the intention of the lawmaker. My friends had evidently not thought this was true. They were ready to admit that those who wrote our *Manual* about inspiration did not understand it to mean that the Bible could well include error when it spoke of other subjects than its grand theme of salvation. But, they said, that was the true meaning anyway.

It seemed to me that they must be approaching religion with some preconceived notion of

their own. And after I thought awhile I knew they were. Their approach was, "Whatever is not strictly forbidden is allowed." Legalists, too! "The spirit killeth but the letter giveth life." "He does not know the real meaning of religion" . . . and all that. Harsh. Critical. Judgmental. A real Pharisee!

I had known many of the first kind of legalist who just could not believe anyone was on his way to heaven who did not see everything his way. And I grew up hearing him denounced. "You can be as clean as a hound's tooth on the outside, and dirty on the inside." It even seemed logical to try to be not quite so clean on the outside, so people would not be suspicious of your insides.

But now it seemed possible that a person could be not so clean on the outside and not so clean on the inside at the same time! I remembered something Screwtape wrote to C. S. Lewis' Wormwood.

It was to the effect that men were especially susceptible to the suggestion that they ought to avoid a danger that had long since passed. So we could continue to worry about conservative legalism when our real danger could lie in the opposite direction—liberal legalism.

When you think about it, it seems some of the Pharisees could have been of this latter sort. For they, by their tradition, got around the obvious meaning of the sacred writers and made the law of God "of no effect." They had the key to knowledge of the Kingdom, but would not enter. And they tried to dissuade those who would enter!

So I must be careful, and prayerful. It is so easy to see splinters while afflicted with beams. I must be constantly dependent on the Spirit of Truth. For He alone can guide us unerringly to Him who said, "I am the . . . truth." □

IN GOD'S TIME

Again the apples ripen on the tree,

A few short months from April's blossoming.
How can it be? I question. Time so brief
Since first appeared the bud and tender leaf;
A summer's rain, a summer's sun, and, lo,
A thousand ruby spheres have time to grow!

God works a summer miracle, and yet
How long I wait to see the harvesting
Of seeds I've sown with tears enriched by prayer!
Meager the fruit I've borne, for all my care.
"How long, O Lord, how long?" I often cry.
"I see no miracles, and years pass by!"

Then the great Maker of the universe,
Red apples, suns, and worlds beyond all ken,
Deigns to remind me, "Child, dost thou suppose
Thy prayers unheard? The time it takes God
knows—
A summer for an apple on the tree,
But for a soul I need eternity."

Kathryn Blackburn Peck



Pen Points

You Can't Hire Your Eating Done

WE MIGHT hire someone to prepare and serve our food, but if it is to do us any good, we must eat it ourselves. We might hire a doctor to prescribe medicine and pay a pharmacist to prepare it, but we must take our medicine if we are to enjoy the cure.

Christians may hire a pastor to expose them to truth and provide guidance for living. They may hire an evangelist who will encourage them to do what they already know they ought to do. But if they are to enjoy the abundant life which is possible, they will have to do the living themselves. This means that there is no substitute for decisive, purposeful living.

Growth in grace, spiritual development, and Christian effectiveness cannot be gained by the employment of experts. Only individual obedience to truth, compliance with the known will of God, and discipline of life can result in spiritual success. Persons who blame others for their spiritual poverty will experience only frustrations.

Great truths will be valuable to us only in the measure in which we will apply our lives in obedience to our known duty. Neither human experts nor divine grace can do our obeying for us—MILO L. ARNOLD, Colorado Springs, Colo. □

When we reach the place where we would rather die than to give in to fleshly lusts, then we will find victory, and honor the Lord Jesus Christ in our lives

• By John Cotner
Kankakee, Ill.

NO Provision for the Flesh



IN A VERY real sense the unsanctified heart is a battleground whereupon the Holy Spirit is in a fighting struggle against the flesh.

The battle is ended only in and through the experience of entire sanctification, whereby the transforming process, which was begun in regeneration, is brought to its completion. It involves the "putting off" of the old and the "putting on" of the new.

The Apostle Paul says that we are to "put . . . on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14).

In the first instance the Lord Jesus Christ is "put on" in the experience of entire sanctification through and by the power of the Holy Spirit. There is, however, a further "putting on" of the Lord Jesus Christ that must demand the attention of the sanctified Christian. This is to say that the sanctified life is a continual process of "putting on" the Lord Jesus Christ and "putting off" the flesh.

The Holy Spirit has taken from the sanctified Christian's heart every vestige of sin and has endowed him with power for successful and righteous living. Certainly the sanctified Christian is not interested in taking the side of the flesh by making provisions for

its lusts. Rather, he is dedicated to "avoiding evil of every kind."

Many sanctified Christians get into difficulty because they have not learned this fine art. Someone once asked one of my friends his advice on how to stop smoking. He answered, "Always carry wet matches." We are to cooperate with God in the business of bringing our habits and desires under the control of the Holy Spirit.

In other words, there are some things that we must do to "put off" the flesh and "put on" the Lord Jesus Christ. We will not willfully view pictures nor read books that give rise to sinful thoughts. We will not dwell on sinful thoughts that lead to sinful actions. We will not listen to music that excites the lustful emotions and turns our minds and motives toward sinful conduct. There is no place for harboring suggestive thoughts in the mind and heart of a sanctified Christian.

A young Christian once exclaimed to me in desperation over his cigarette habit, "I think I shall die if I cannot get a cigarette. What shall I do?"

My answer was, "Die, Brother, die."

When we reach the place where we would rather die than to give in to fleshly lusts, then we will find victory, and honor the Lord

Jesus Christ in our lives. We must exercise our responsibility in "putting off" the sins of the flesh, and this by the power of God given to us. God will give the power, but we must do the "putting off."

In Paul's letter to the Ephesian church (chapter 4) is a list of remarkable contrasts in "putting off" the old nature and "putting on" the new. He instructs the Christians to put off dishonesty, and put on integrity (vv. 14-15); to put off vanity and foolishness and put on wisdom (vv. 17-20); to put off corrupt-

ness and put on holiness (vv. 22-24); to put off lying and put on truthfulness (v. 25); to put off carnal talk and put on edifying speech (v. 29); to put off resentment and hatred and put on reconciliation and love (vv. 31-32). This is the "putting on" and "putting off" process of the sanctified Christian.

We are admonished to put on the Lord Jesus Christ. This means that we are not to be hedged in by all kinds of man-made moral scruples, couched in cold, legalistic negatives which drain the soul of life.



The sanctified life is a life of freedom. It is a life free in God, full of holiness, righteousness, and happiness. It is a heart which is open toward God and totally oriented toward Him. The total personality is brought under the control of the Holy Spirit and the Lord Jesus Christ is "put on."

The sanctified heart is "transformed by the renewing of the mind" (Romans 12:2). This is a type of nonconformity, "not conformed to this world." Phillips in-

terprets it this way: "Don't let the world around you squeeze you into its own mold." The cold, deadening power of conformity to the world saps the spiritual vitality from the soul of the Christian who does not long to put on Christ.

This calls for a life of self-denial. "If any man will come after me, let him deny himself" (Luke 9:23). Conformed, yes, but to Christ, not to the world. Conformity to the world breeds disaster, but conformity to Christ brings life and liberty. We must

not submit to the debilitating pressures of the world. For the world with its superficiality is the relentless, sworn enemy of the sanctified Christian.

Someone has said, "Everyone is born an original and dies a copy." A man who will live for Christ does not conform to his environment, but is rather transformed by the renewing of his mind through the power of the Holy Spirit. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." □

The Christian is in danger of living here

"As If He Had All Eternity"

• **By Loy Williams**

Independence, Mo.

IT'S GOING to be a long, hard one; I can tell you that! I've seen all the signs.

"Take the woolly worm, for instance. Where the black is on him tells where the worst weather will be. On his head and it'll be in the fall; on the tail and it'll be a rough spring. Have you seen one lately? They're black from head to foot!

"And when was the first snow? October 26! Twenty-sixth!"

She pointed a dirty fingernail toward me to emphasize her point.

"Twenty-six," stressing the initial consonant on *twenty* making it come out in three syllables. "Twenty-six."

Sensing my stupidity at failing to catch the symbolism in her example, she resignedly leaned her shovel against the fence that separated us and stabbed her point to its mark.

"We'll have twenty-six snows. Count 'em starting from the twenty-sixth and see if I'm not right on the button—give or take a few."

She laughed at her own disbelief at this last statement. "And look at that bumblebee over on that ageratum—working as if he had all eternity."

With this, my neighbor returned to the task before her—digging canna bulbs for winter storage.

Funny Mrs. Liddle. Depend on her to inform you on the acidity of peat moss, when to cut back azaleas, how to flush out a prodigal mole, and the severity of the approaching winter.

As I returned to the task of pulling up deceased marigolds from my side yard, Mrs. Liddle's statement plagued my thoughts—"Working as if he had all eternity."

I noted the bumblebee she had mentioned. He had somehow managed to survive two hard freez-

es we had already experienced that fall. And there he was—flitting from plant to plant searching vainly for some last bloom that had survived the "Ice Age" with him.

There he was, I thought, mindless of his "denouement." Denouement. I hadn't thought of that word in years. The "final unraveling of a plot; the outcome; the last event of a drama." Mindless of his denouement.

In one of Thornton Wilder's works, the heroine looks back on her life in retrospect. She says, "To move about in a cloud of ignorance; to go up and down trampling on the feelings of those about you. To spend and waste time as though you had a million years. To be always at the mercy of one self-centered passion, or another."

The Christian is in danger of living with such an attitude. He can be completely engulfed in the "legitimates" of life and operate on the "as if he had all eternity" frequency. He can busy himself with the daily routine and shove God out. He can unwittingly label Christ an unscheduled interruption as he goes about his task of "working" at life. He can fail to witness, knowing that there will always be other times and opportunities. He can "work as if he had all eternity." Like the bumblebee, he can flit along completely mindless of his denouement.

To pray, to witness, to work as if this were my last opportunity became my prayer that bleak fall afternoon in that flower graveyard. I thought, as I prepared the yard for the winter, of the admonition, "Work . . . [for] the night cometh, when no man can work."

Work—at what? To remove the chaff from the grain requires the keenest of Christian discernment.

The night is coming. We can't work "as if we had all eternity." □

AMINISTER once dreamed that he saw an almost endless line of people crowded around a church building. After making several inquiries, he discovered that no one really knew why the huge crowd was trying to get inside the church.

He too joined the crowd and waited in line to get inside. Finally he made his way up the steps and down the long aisle to the front of the church. There, chained to the pulpit of the great church, was Jesus.

The astonished minister asked, "Lord, what is the meaning of this? Why are You chained to this pulpit?"

Jesus replied, "My people have done this to Me. Instead of following My command to go tell the world about the message of salvation, they have chained Me to this pulpit, and only those who are interested enough to come in ever hear about Me."

How many today are living in a "delightful and delightful place" and have forgotten that there is a lost world to win! How many easygoing, luxury-laden Christians there are who bemoan the indifference of men to Christ, but seldom think of their indifference to these lost men! How few are the consecrated, crusading Chris-

tians who put Christ first and live as though there were a lost world to win!

Many a coldhearted, comfort-loving Christian at home stands admiring his new Chrysler or Cadillac without the slightest twinge of conscience or thought of contrast between his luxury and a lost world's need.

Where is our compassion? Where is our concern? Why are our hearts so cold and calloused?

"It's all right for Christ to have been obedient to the death of the Cross, but it is not necessary for the modern Christian.

When did you last lead someone else to Jesus? When did you last try?

You Sunday school teacher, how long has it been since you won a pupil of yours to Christ? How long has it been since you really tried to win one?

You parent, how long has it been since you honestly and urgently tried to win that unsaved son or daughter to Christ?

You preacher, how long has it been since you actually won someone to Christ outside of your public ministry? How long has it been since you fasted a meal and spent that time in secret prayer for lost souls?

You businessman, how long has

it been since you really won a friend or an associate to Christ? How long has it been since you sincerely tried to win one?

Soul winning is not a footnote to Christian living; it is the main thesis. It is not a selective dessert; it is the main course. It is not an optional cadenza to the symphony; it is the central theme.

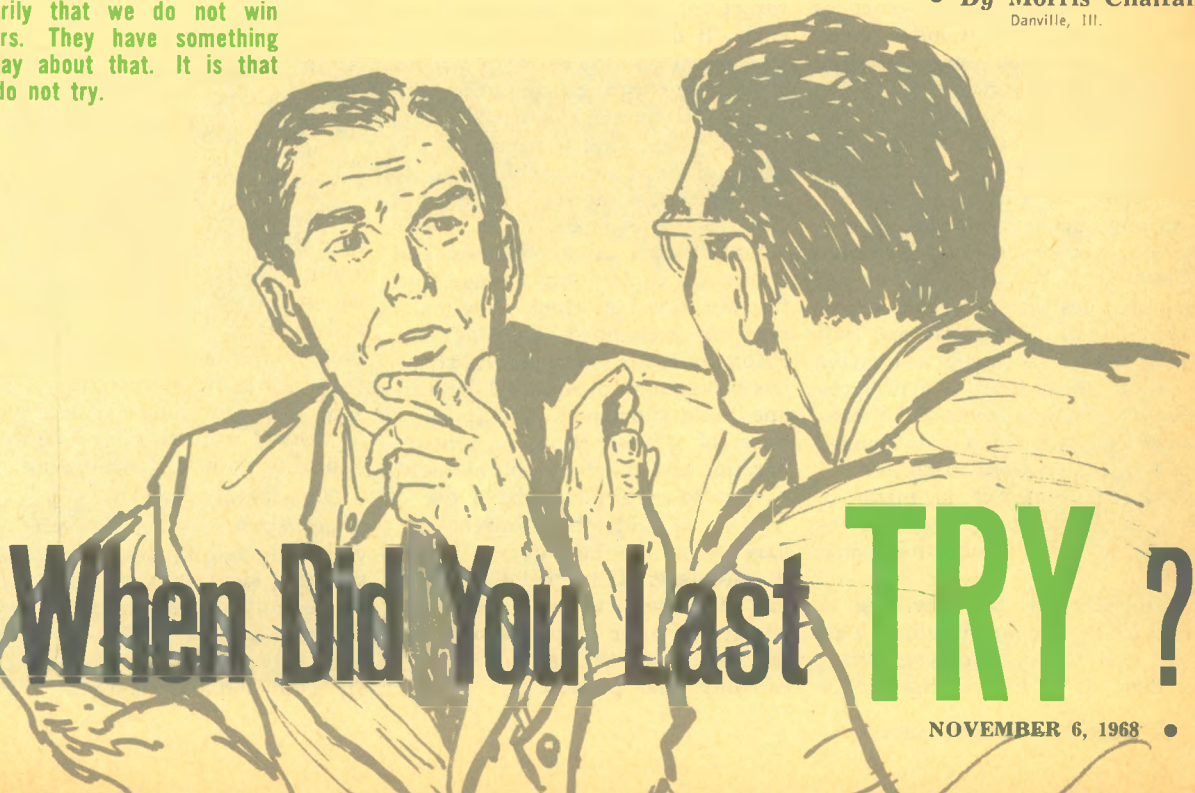
As a minister for over 25 years I have never thought there was anything as important as keeping folks out of hell. I have always thought that was the biggest thing. In fact, if I understand the Bible, that is why Jesus left heaven. That is why He came to earth. That is why He lived on earth for 33 years. That is why He went to Calvary. That is why He rose again. That is what He is doing in heaven now, interceding for us, that people might go to heaven.

Winning souls to Jesus is the biggest thing the Church has to do. Jesus said, "The son of man is come to seek and to save that which was lost." He said, "As the Father hath sent me, even so send I you."

Let me ask again these pointed questions: When did you last lead a soul to Jesus? When did you last try? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). □

• By Morris Chalfant
Danville, Ill.

Our condemnation is not necessarily that we do not win others. They have something to say about that. It is that we do not try.

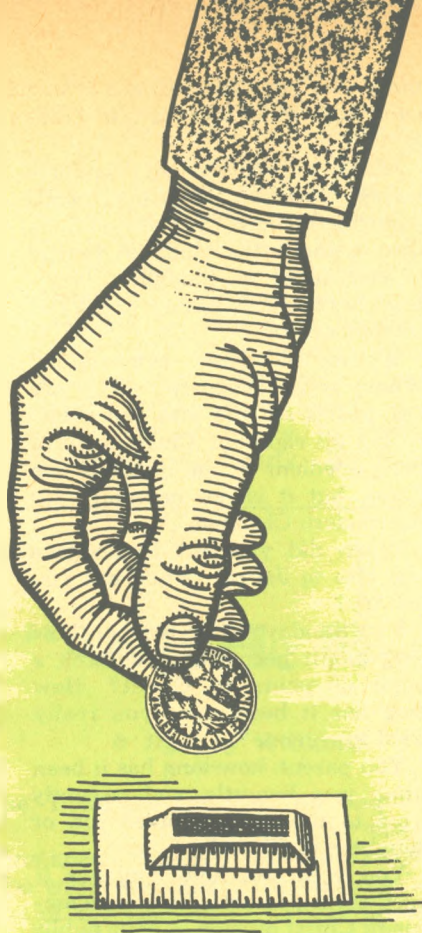


When Did You Last **TRY** ?

**It is not likely that God
will ever smile on:**

COIN- O- MATIC RELIGION

• **By Earl D. Hyatt**
Chattanooga, Tenn.



One minister felt that in addition to his regular church services it would be a great project to set up early morning church services on Sunday, using the facilities of the local drive-in movie. The motive was to reach those people who didn't have time or did not want to get dressed to attend church. This way they could just wheel in to the drive-in, get a quickie sermon, then be on their way to the favorite fishing spot or someplace else.

The immediate result was fewer people in the house of God, and more people at the drive-in theatre to hear the quickie sermon. The final result was not only fewer people at church, but fewer at the drive-in to enjoy the economical, jiffy service. With it came a gradual dwindling of the spiritual quality of the original church service—to say nothing of the guilt feelings that a minister was aiding people to cut corners with God.

To be properly fed spiritually, one must take time to be holy. And I am confident that it is going to take more time than the average person wants to spend on it to accomplish this end. However, anything less will not suffice.

Paul said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal" (1 Corinthians 13:1). I think he meant that if anything else be substituted for the real purpose of the Church it won't work.

Though we streamline our facilities (some need it) and fail to retain and maintain the essential element, it will not help any. Though we shorten the 30-minute sermon, and grant each his own little sanctuary (whether in his automobile at a drive-in movie church service or by his radio at home when he doesn't want to attend church), it profits nothing for the soul.

Occasionally one may have to speed up a little in this jiffy age to handle his earthly affairs. But we must slow down and take time to be holy, feed our souls, grow in grace, and build character. It is not likely that God will ever smile on "coin-o-matic religion." □

WE LIVE IN a day of instantaneity. Things which were unheard of in the yesterdays are necessary today—such as jiffy cake mix, instant coffee, coin-o-matic laundries, and vending machines of all sorts.

These things work well in the economy, and are timesaving. However, to try to work such a system in the Church is to fail. One may drop a quarter into a vending machine and receive something to eat or drink, or get one's clothes washed and dried. But it is not likely that one will ever be able to "drop a quarter in," so to speak, and in a jiffy receive a quickie sermon and thereby have one's soul fed and cleansed and truly have been to church.

When an attempt is made to bring the "quickie" system of worship into the church, the Spirit leaves.

If the Church has anything at all to offer, it is spirituality. This is the glue which holds everything together. It is the oil that keeps

the machinery running smoothly.

The Church does not manufacture automobiles, canned goods, or resort to the building business as such. It does not produce or find jobs for people as an employment agency, nor train personnel to earn money. Its power lies in its devotion to God and service to the spiritual needs of people, and to their physical needs where possible.

Such things as cars, planes, and trains are undergoing change, but the purpose for which they exist remains unchanged. Consider the automobile, for example. Its shape has been squared, rounded, lengthened, and shortened. But its purpose of transporting passengers has not and must not be changed if it is to continue to be a car.

So it is with the Church. We may adapt the facilities to better fit the needs of the people, but we must never attempt anything which will alter its prime purpose, nor cut short the time necessary to fulfill that purpose.

SHE WAS ONE of those good moral persons whose life was above reproach to all outward appearances. She had been coming to church with her Christian husband for over 20 years. With an above average knowledge of the Bible and a superb singing voice, she participated freely in class discussion and added significantly to the work of the choir.

Despite all the complimentary things which could be said for Mildred, one fact stood out to those who knew her: she had never personally committed her life to the Lord Jesus Christ.

Baffled pastors came and went. The district superintendent expressed his bewilderment and compassion toward this fine lady when talking with the new pastor.

Mildred and her husband attended a Nazarene laymen's retreat at Lake Lure, N.C., August 9-11, 1968. With inexpressible holiness and power, God moved upon the Saturday morning service. In her heart she yearned to go to the altar, but courage failed, as it had so many times before. Amid the laughter and fellowship, her soul was desperately hungry.

In the early hours of Sunday morning she and her husband were awakened by a telephone call and the shocking news that the younger of their two daughters had been involved in a serious automobile accident and her life hung in the balance. Panic seized Mildred's heart as concerned campers helped her pack her things for the hurried trip to the hospital in Nashville, Tenn. With prayers, tears, and words of faith, Coleman and Mildred started the sad journey at about 4:30 a.m.

What was Mildred to do? Her daughters, Beverly and Marla, were "the apple of her eye." She had worked hard to help put them through

Trevecca Nazarene College, where both had excelled and had married bright young men of the teaching profession. Now her world came crashing in. She felt she had no right to pray for Marla's recovery, since she wasn't a Christian herself.

As the car wound around the mountains leading into Asheville, N.C., she turned to her husband and said, "Coleman, stop the car."

"Why?" he asked.

"I want you to pray for me," Mildred explained.

There in a clearing on the mountain where two great oak trees stood, Mildred found God. Then she and Coleman interceded for Marla.

At the same time a group of ladies back in the cabin at Lake Lure were also praying. Those nearest the injured were likewise turning thoughts heavenward.

When the parents arrived in Nashville, a quick comparing of notes revealed that it was during this period of prayer that Marla regained consciousness and did so well that the doctors dismissed her from the hospital!

Jesus said, "And again I tell you that if two of you on earth symphonize your prayer concerning anything for which you have asked, it shall be brought to pass for them from my Father who is in the Heavens" (*The New Testament Translations*). Through the power of prayer, a soul and a life were saved.

*Jesus wrought a miracle of love,
When He changed this heart of mine
By the power of grace divine.
It was a miracle, a miracle of love.** □

*Charles Weigle. © 1952 by John T. Benson, Jr.

After years of exposure to the gospel,

• *By George Privett*
Concord, N.C.

IT TOOK A

MIRACLE

Editorially Speaking

● By W. T. PURKISER

Knees and Toes

One pastor described the success of his church as due to the fact that, during the year just past, his people had been on their knees and on their toes. There is no more comprehensive and effective program for any church than this.

Physically the feat might be a little difficult to accomplish. Spiritually, it expresses two aspects of the life of faith that belong together and must be kept together.

"On our knees" is the formula for spiritual power. Pastor Earl Lee said of the church on its knees, "This is the most important posture. It takes the most discipline. Oswald Chambers made quite a statement: 'No man who is busy has time to pray, for prayer is an interruption to personal ambition.'"

So, indeed, it is. The activism and frantic busyness of our day make it both doubly hard to pray and doubly important that we do. Prayer gives us a sense of direction, and the faster we travel, the more important it is that we are going the right way.

John Oman once said that the optic nerve is a little thing, but it gives us the sun, the stars, and all the wonder of the earth. Prayer is the optic nerve of the soul. Why do we cut the nerve?

Prayer takes time, but prayer saves time. Prayer helps us to clarify and rightly proportion our thinking. Distraction is driven away. One can meet responsibility with confidence.

The man who prays is in tune with God and in tune with life. Where others lack concentration and fill their time with lost motion, or where they delay and blunder in decisions, the praying man works at maximum efficiency.

One young Christian made an important discovery early. He wrote: "I've discovered that praying isn't a separate part of your spiritual life—it's your very life. It is God's presence."

We need to recover once more our sense of the power of corporate prayer. However we may explain it, something is added to prayer offered in fellowship which is not found in the same degree in the same prayers prayed by the same people in their separateness. Four strong men, one at a time, may struggle to lift a piano and fail. Lifting together, they have no difficulty at all.

BUT THE CHURCH must also be "on its toes." There is no contradiction here. The church that prays most effectively also serves best.

John Macquarrie put it in this way: "There can be no sustained intelligent Christian action that is not informed and supported by prayer and meditation on the meaning of Christian faith, just as Christ's own deeds of love were intimately associated with his communing with the Father. On the other hand, it has also to be affirmed that there is no genuine prayer or worship that does not, so to speak, spill over from the sanctuary into the affairs of daily life."

To be "on our toes" means to be alert and ready to serve in every possible way. The task of the Church, says Elton Trueblood, consists in "the transformation of disciples into apostles" in the sense of "sent ones."

Someone recalled the story of a little girl playing with some alphabetical blocks. Her mother showed her how to make the word "good" and explained how important it was for girls to be good and to do good.

In a few moments the child called her mother, "Come and see the two nice words I made out of the word 'good.'"

When the mother came, she found the words "go" and "do."

We cannot be both good and good for nothing at the same time.

That Christ has no hands, feet, or tongue except ours to accomplish His purposes in this world is a thought that has been well stated by Annie Johnson Flint:

*Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side. . . .
What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?*

While many lament what they believe to be the impending death of the institutional church in our day, we may say with confidence that the future belongs to us if we are "on our knees and on our toes." □

Does the Moral Law Change?

One of the wild debates of our times is the argument now raging around the idea of a fixed or changeless moral order in human life. While the preachments of the "new morality" and "situation ethics" have sparked the discussion, the issues go much deeper than just the latest fad in religion and theology.

Actually, the "new morality" is very little more than the age-old relativism of Protagoras, who four centuries before Christ proclaimed that "man is the measure of all things." It has been a persistent strain in the thinking of the natural man ever since.

Perhaps the major difference between the older and newer forms of relativism lies in the fact that the older relativism was usually outside the Church, whereas the newer relativism is being taught by theologians and professors of Christian ethics in church-related seminaries and graduate schools.

Moral relativism is simply the contention voiced in another context by Benedict Spinoza that "nothing is good or evil but thinking makes it so." "One man's evil is another man's good," it is claimed.

Right and wrong are in no sense inherent in forms of human conduct, we are told, but lie in the consequences and motives prevailing in the particular context of choice.

What plausibility such theories have comes from the fact that motives and consequences are important in the moral life. But to say that motives and consequences are important does not necessarily lead to the conclusion that nothing else is.

We may readily admit that our knowledge of right and wrong is relative. It depends on background, training, culture, and influences to which we have been exposed, and the light we have received.

But none of these facts add up to the conclusion that there is no valid moral law or that right and wrong are simply matters of prevailing opinion.

Everything that can be said about the limitations of our knowledge of right and wrong can be said, for example, about our knowledge of astronomy. But the fact that people differ in their views about astronomy and even highly trained scientists disagree on many points does not prove that there are no stars or that the stars are only what we think them to be.

OPPOSING RELATIVISM of all sorts is the conviction that man is a moral creature living in a universe whose most abiding feature is a moral law. Good and right is that which conforms to the moral law. Evil and wrong is that which goes counter to the moral law.

But we need to carry this conviction a step farther. The moral law is not an impersonal abstraction. It is a reflection of the nature of God and of His sovereign will.

These are sweeping claims and have been argued pro and con across the centuries. Yet they provide the most reasonable basis for an understanding of life as something more than a momentary spark struck from the machinery of a mindless universe.

One wonders how long it will be before a sinning, struggling, frustrated humanity learns that mankind without law is quite as impossible as nature without law.

No one supposes that he can sow oats in his field and harvest wheat. We do not expect to gather grapes from thornbushes nor figs from thistle plants. No more can we find meaning and satisfaction in deeds and lives that go against the very nature of the reality in which we exist.

The most inescapable truth in Scripture for the natural man is Paul's utterly certain word in Galatians 6:7-8, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Most of us would not be able to follow Clinical Psychologist Hobart Mowrer too far. But there is certainly tremendous truth in his observation that the very age most noted for its moral laxity and lawlessness is the very age most conspicuous for its high rate of emotional and mental problems. The two go together like cause and effect.

If the moral order in which we live and whose consequences we reap is the reflection of God's nature and sovereign will, then it does not change with the whim of man. We might as well expect to rewrite the multiplication table as to alter the Ten Commandments.

There may indeed be many sources for the unbelief and godlessness of our day. But certainly one of the most fruitful lies in its contempt for the law of the Lord. As has been said, most people's difficulty is not really with the Apostles' Creed. It is with the Ten Commandments.

We really can't live without a fixed point of reference, any more than we could sail without chart and compass or fly without dependable beacons. But such a fixed point of reference we have in the perfect, sure, and true law of the Lord (Psalms 19:7-9). □



PAM HOYLE of San Jose leads East Oakland children in prayer before lunch. Teens from all parts of northern California came to Oakland. Children came out in droves to meet them.

A Bible School That's

• *By* Peggy King

GIRLS MAKE great ball players too, children learn from NET'S Sherri Martinez of Oakland.



DEBBIE LUMSDEN of Livermore plays records for smaller children.

ON THE FIRST day of vacation Bible school at Oakland's Bethel Nazarene Church, 60 children came, most of them from the church's congregation.

On the second day, 115 converged on the churchyard. Word gets around quickly among the children, especially among East Oakland children, who have lots of hope in their eyes, energy to spare, and little to do to fill long summer days.

The word was Nazarene Evangelical Team, 12 teen-agers from all over northern California who, for the first time, had come to East Oakland to conduct a week's activities including outdoor recreation, refreshments, arts and crafts, Bible stories, and lunch for as many children as the church building and yard could hold.

On Wednesday morning both the building and yard were bursting at the seams with young people from three years old to 17. Fifty percent were from the church, the rest from the neighborhood.

NET members are selected yearly from among Nazarene youth in churches in northern California. The requirements are high, as Rev. Alan Rodda of the Nazarene Church of Castro Valley and director of the team explained.

"More than 100 young people apply each year," he said. "But they must be sharp, have ability, be cooperative and willing to work in a variety of areas."

The team originates, plans, and carries out four major projects each year with a social as well as religious emphasis.

John Moore, 17, of Concord is the team's president. He was in charge of scheduling this week's events and helping team members work out problems. Pastor Norflee D. Harrison of the Bethel Church was on hand daily, a bit perplexed by

the daily growth of the school.

"But you can't turn them away," he said, smiling at the obvious success of the program.

NET members who worked on the project were Jerry York, Dave York, San Mateo; Ken Borbe, Santa Rosa; Cheryl Evans, Pittsburg; Sherrie Martinez, Oakland; Sue Roth, Paio Alto; Jim Schriakof, Redwood City; Pam Hoyle, San Jose; Vickie Beecher, Vallejo; Debbie Lumsden and Sue Bagley, of Livermore.

The team has a two-week training period in Santa Cruz annually and meets one night monthly to prepare for projects. Girls wear smart and stylish dresses of yellow and orange plaid, and on more formal occasions, boys wear colorful blazers. □

Pictures and story, courtesy of the *Oakland Tribune*, Oakland, Calif.



DAVE YORK of San Mateo gives children shoulder rides during playtime.



"WHO'S WINNING?" "My side!" child yells, covering Dave's eyes in new kind of blindman's buff.



BIBLE STORIES are adventures for interested, questioning students.



Campus Commentary

NAZARENE HIGHER EDUCATION TOPS 9,000 ENROLLMENT

Nazarene colleges have posted an 8.8 percent increase in enrollment this fall even though there was no increase in the number of 18-year-olds this year. The year 1950 showed the lowest birth rate (24.1 per thousand) of any year between 1946 and 1960. The principal gains are accounted for by the opening of Mid-America Nazarene College and Mount Vernon Nazarene College. The tentative total for 1968 fall semester enrollments is 9,009 compared to 8,292 in 1967, or a gain of 717.

Enrollments by institutions are as follows:

Bethany	1,810	Mount Vernon	180
Bible College	188	Northwest	1,182
British Isles	24	Olivet	1,972
Canadian	169	Pasadena	1,220
Eastern	906	Seminary	286
Mid-America	268	Trevecca	804

It is worthy of special note that the largest increases were posted at Olivet (147), the Bible College (69), Trevecca (51), Canadian (34), and Seminary (34). Largest percentage gains are shown by the Bible College (58 percent), Canadian (25 percent), and the Seminary (11 percent).

The Bible College increase is due to the addition of the second year in a three-year curriculum.

The net gains are largely reflected in new institutions or in new programs at the established institutions. It is noteworthy, however, that all the institutions held their own, except for minor decreases. In so doing, the established institutions were apparently successful in cultivating their reduced zones more intensively. Of the four-year colleges, Bethany has a student enrolled for every 25 members on her zone. In this comparison, Northwest is second with a student for every 29 members, and Olivet is third with one for each 32 members. □

ALUMNI AND HOMECOMING ACTIVITIES

One of the pleasant traditions of college campuses is the time when the old grads return to the campus to renew acquaintance and express support for their alma mater. In Nazarene colleges the annual trek back to familiar scenes takes place in November. As at other institutions, there is usually an athletic event. But there's much more.

Open house (enjoyed as much by students as alums), concerts, class reunions, chapel services, dinners, and academic features keep the schedule hopping. The Sunday morning worship service renews the strongest of bonds. One is impressed with how everyone has aged, how much younger freshmen are, and the latest campus improvements.

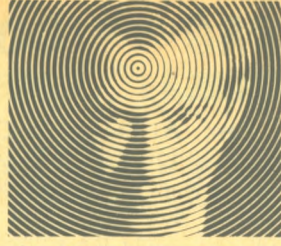
Homecoming is a great outpouring of loyalty. And Nazarenes are loyal to their colleges. The ties of college years are precious and should be renewed. There is heartache in homecoming. There is also a redemptive and reenforcing aspect.

The annual gift often solicited from alumni during the year will probably be the least of concerns at homecoming. For one, I believe that a clear sense of obligation should lead to an annual gift. No matter that I give through my church, a personal contribution has been made to me that other church members did not share. And what of appeals from my present zone college as well as my alma mater? Loyalties to both suggest two gifts, and perhaps they are not equal in size.

Nazarene colleges must have strong alumni associations with scores of chapters. And alumni giving could soar if we could only get everyone to participate in annual gifts of \$10.00. Of course, some must give much more. No one is more deeply indebted to Nazarene colleges and better able to understand their needs than alumni—in touch. □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



The Book Corner

SANCTIFY THEM

By Edward F. Walker (revised by J. Kenneth Grider). Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 80 pages. Paper, \$1.00.

This book is a revised edition of a scholarly but practical study of the main concern of Jesus' high priestly prayer for His disciples in John 17: 17, "Sanctify them through thy truth: thy word is truth."

Originally written in 1899 by Dr. Edward F. Walker, afterwards general superintendent in the Church of the Nazarene, it has been carefully revised for purposes of clarity and contemporaneity by Dr. J. Kenneth Grider, professor of theology at Nazarene Theological Seminary.

This study should appeal to ministers and laymen alike because of its clear, biblical presentation of the doctrine and experience of entire sanctification.

After pointing out what Jesus did not mean when He prayed, "Sanctify them" (i.e., initial sanctification at conversion, an unending process of growth, separation, imputation, glorification), the author proceeds to explain what our Lord *did* mean—"a personal cleansing from sin in order to live a holy life . . . a pure heart full of holy love." And then he adds a significant observation, "Beyond this we cannot go in this world, but short of this we ought never to rest" (p. 30).

Dr. Walker shows in Chapter Four that Christ was praying for the true sanctification of Christian believers of all ages. "I pray not for the world, but for them which thou hast given me . . . Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:9, 20). The reason our Lord prayed for His disciples and for us is the empirical fact of carnality in the un sanctified life, preparation for greater service and soul winning, and to be made fit for heaven.

In Chapters Six and Seven the "how" and "when" of entire sanctification are discussed. "Sanctify them through . . . thy truth" means, according to Dr. Walker, that the instrument of sanctification is *Bible truth*, by which we are enlightened as to our need and God's provision for holiness, that the fullness of the Holy Spirit is given to them that obey, and that sanctifying faith is

Are You Bothered by Tension?

EVERYBODY experiences tensions. Anxiety and tension are essential functions of living, just as hunger and thirst are.

They are our self-protective reactions when we are confronted by threats to our safety, well-being, happiness, or self-esteem.

To have an occasional bout with anxiety and tension may be unpleasant but it is quite normal, and it need not be a cause for concern. The time to become watchful is when emotional upsets come frequently, shaking us severely, and fail to wear off.

Dr. George S. Stevenson, international consultant to the National Association for Mental Health, asks seven questions concerning tensions. He believes if the answer is "yes" to the following questions there is a need to deal with the situation.

1. Do minor problems and small disappointments throw you into a dither?
2. Do you find it difficult to get along with people, and are people having trouble getting along with you?
3. Do the small pleasures of life fail to satisfy you?
4. Are you unable to stop thinking of your anxieties?
5. Do you fear people or situations that never used to bother you?
6. Are you suspicious of people, mistrustful of your friends?
7. Do you feel inadequate, suffer the tortures of self-doubt?

Often our emotional upsets arise out of practical problems such as financial difficulties, trouble on the job, problems of children and parents, and marital conflicts.

These interacting forces outside and within tend to build up, each making the other worse. In such cases we may need more help than we can give ourselves, help from patient pastors, or help from those who are trained in the field. When emotional disturbances become greatly distressing, they should be dealt with as an illness requiring professional treatment, just as one deals with a cold when it becomes severe.

The quest for peace of mind—or for good mental health, which is another name for it—is universal. Yet few individuals are blessed with all the internal qualities and external circumstances that automatically assure it. We must do something to acquire it.

There is a basic philosophy fundamental to good emotional health.

This is the philosophy of faith: faith in the ability of ourselves and others to improve and grow; faith in the desire and capacity of human beings to work out problems cooperatively; faith in spiritual and moral values; and faith in a great and good God.

Faith in God will carry us through stresses and strains that might otherwise shatter us. □

claiming the promises of the Word of God.

The "when" of sanctification is expounded as an instantaneous work of God which "must be by faith alone, that it may be by grace alone" (p. 58). If by faith, why not now as a present experience? To say the least, the aorist tense and imperative mood of the Greek word *sanctify* in John 17:17 rule out the idea of gradual sanctification in this passage.

This, then, is a book full of relevant biblical passages on holiness with helpful interpretations, scholarly historical research from leading churchmen, and practical insights into the doctrine and experience of entire sanctification.

Dr. Walker concludes with a soul-searching question, "Has this prayer been answered for you?" Thank God, it can be. And this book might help bring that answer.—WILLIAM J. STRICKLAND. □

OF PEOPLE AND PLACES

JAMES R. THOMPSON, 30, has reported for active duty as U.S. Army Chaplain at Fort Sill, Okla.

Chaplain (Capt.) Thompson graduated from Pasadena College in 1960 and from the Nazarene Theological Seminary in 1967. He has pastored in Brisbane, Calif.; and Cortez, Colo. The Thompsons have two daughters, ages seven and six. Chaplain Thompson's present assignment is with the Ninth Missile Group, Fort Sill, Okla. □

NEARLY 100 people attended a two-church baptismal service conducted by the Stinesville church and the Bloomington Broadview Church on the Southwest Indiana District.

Pastor Leroy Shipley baptized five from the Stinesville church, and Pastor Ray Wilson baptized seven from Bloomington Broadview. □

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Pro: At Home in Church

Thank you so much for sending me the list of churches in San Antonio. We moved down here and visited several. We found the church nearest was at East Terrell Hills. This is only two miles from our home.

Two Sundays ago our family joined the church by transfer. I have become very active and am so happy.

Thank God for the Church of the Nazarene. No matter where you go you always feel at home.

MRS. THELMA CURTIS
Texas

Con: TV Violence

I am writing about the expressed sex and violence that so many of the Nazarenes that I have spoken to are concerned about on TV. I say to those who are truly concerned about this matter to write letters to either the F.C.C. or the local congressman.

In June the Federal Communications Commission received only 2,000 letters from a nation of almost 200 million about the subject of violence. This represented an all-time high and its pressure moved several stations to introduce milder children's programming on Saturday morning. The previous month there had been only 618 letters received. If only 10,000 Nazarenes of the entire nation are moved to write the F.C.C., this will represent a 400 percent increase from the so-called "all-time high" of concern. . . .

Our necessary response to both social issues and outreach in spreading the word of truth about Jesus' saving grace must, of necessity, be positive and aggressive. Words and deeds must be our credo in an anxious world.

RICHARD APELIAN
New York

NEWS OF REVIVAL

PASTOR JERRY LUINSTRA of the Tulsa University Church reports one of the greatest revivals in its history. Evangelist Emmett Taylor conducted the meetings with Orlando Russell as song evangelist. Sixty-one seekers were reported, with seven joining the church. Two men were called to the ministry: Tom Green, a Tulsa University football player; and Marshall Keeto, a Navaho Indian. □

PASTOR JOSEPH W. SIMONS reports a week of "soul-searching,

THINK & THANK

*It is a good thing
to give thanks unto
the Lord.* PSALMS 92:1

THANKSGIVING OFFERING / 1968

hard-hitting" preaching by Evangelist Lyndon A. Walls, of Carroll, Ohio, in a revival conducted at the Pleasantville, Ohio, Church of the Nazarene. New people were reached for Christ and the church, the report stated. □

THE LUDINGTON, MICH., church experienced a good revival under the ministry of Evangelist Kenneth W. Marckel, Pastor Ralph W. Fisher reports. A highlight of the revival effort was a commitment of five young people in one service to make themselves available to the call of God for full-time service. □

MOVING MINISTERS

Earl Joe Walker from Miami (Fla.) to St. John to Goulds (Fla.) First.

W. Byron Strange from Houston Irving to Tampa (Fla.) Forest Hills.

R. H. Brown from Amarillo (Tex.) San Jacinto to Esther, Mo.

Donald R. Lambert from Tupelo and New Albany, Miss., to Heber Springs, Ark.

Robert Daily from Alderson, W. Va., to Alum Creek, W. Va.

Glenn W. Bounds from Poplar Bluff (Mo.) First to Sun Valley, Calif.

David Good from Chowchilla, Calif., to Larimore, N.D.

Glen Clark from Winnipeg, Manitoba, Canada, to Aberdeen, S.D.

Donald V. Peal from Pineville (La.) to New Orleans Downtown.

MOVING MISSIONARIES

Rev. and Mrs. Howard Conrad, Apartado 2240, San Jose, Costa Rica.

Miss Linda Stark, P.O. Box 14, Manzini, Swaziland.

Miss Frances Lively, P.O. Box 14, Manzini, Swaziland.

Rev. and Mrs. Wallace White, Nazarene Mission, Banz, Western Highlands, New Guinea.

FREE LISTS: The current missionary address list and missionary children's list are available free of charge through the Department of World Missions, 6401 The Paseo, Kansas City 64131.

"Showers of Blessing" Program Schedule

November 10—"God is Able—in Times of Failure"
November 17—"God is Able—in Times of Sorrow"

NEW "SHOWERS OF BLESSING" STATIONS

KCSJ	Pueblo, Colo.	9:00 a.m. Sunday
	590 kc.	
KGFV	Kearney, Neb.	9:35 a.m. Sunday
	1340 kc.	
WINI	Murphysboro, Ill.	7:45 a.m. Sunday
	1420 kc.	
KRSP	Salt Lake City, Utah	8:15 a.m. Sunday
	1060 kc.	
WFWR	Fort Wayne, Ind.	1:15 p.m. Sunday
	1090 kc.	
KGMR	Jacksonville, Ark.	7:30 a.m. Sunday
	1500 kc.	

VITAL STATISTICS

DEATHS

ROBERT CRAIG, 63, died Sept. 23 in Algonquin, Ill. Funeral services were conducted by Rev. Byron Carmony, Rev. Ray Marriage, and Rev. Lewis Cook. Surviving are his wife, Bessie; three sons, Bobby, David, and Thomas; one daughter, Mrs. Jane Hale; 10 grandchildren; a sister; and three nieces.

LUTHER H. SAVAGE, 67, died Aug. 19 in Tucson, Ariz. Funeral services were conducted by Rev. Ross Hayslip. He is survived by his wife, Dollie; a son, Norman; a daughter, Betty Wheeler; six grandchildren; two sisters; and two brothers.

MRS. MARY E. GLAZE, 83, died Sept. 29 in Valparaiso, Ind. Funeral services were conducted by Rev. L. E. Myers. She is survived by one daughter, Mrs. Russel Meyer, two grandchildren and two great-grandchildren.

MRS. GERTRUDE MOYER, 76, died Aug. 7 in Canfield, Ohio. Funeral services were conducted by Rev. William Couchenour. Survivors are her husband, Leroy; two daughters, Alice Du Vall and Thelma Mullarky; two sons, Irvin and Gilbert; eight grandchildren; and nine great-grandchildren.

RICHARD STAHLY, 27, died Sept. 26 in Stockton, Calif. Funeral services were conducted by Rev. L. W. Quinn. Surviving are his wife, Karen; a son, Michael; and his parents, Rev. and Mrs. Elmer Stahly.

Rev. JAMES E. ESTELLE, 63, died May 4 in Vicksburg, Mich. Funeral services were conducted by Dr. Fred J. Hawk. Surviving besides his wife, Louise, are one son, Harold; and a daughter, Dorothy.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Harold Clark, a former pastor on the Missouri District, has entered the field of evangelism, and I would like to recommend him to any of our churches as a good preacher, a man of experience in both the field of evangelism and the pastorate. He is making up his slate. Address him at 607 S. Monroe St., Montpelier, Ohio 43543.—Don J. Gibson, Missouri District Superintendent.

EVANGELISTS' OPEN DATES

D. Powell Wyatt, 2531 Edge-0'-Lake Drive, Nashville, Tenn. 37217, has open December through Jan. 20.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Orville W. Jenkins.

NEWS OF RELIGION

You Should Know About . . .

THE STATE OF ISRAEL "has no intention whatsoever" to rebuild the Temple, 32 editors of Protestant church publications in the United States and Canada were told in Jerusalem recently.

Rabbi Samuel Nathan, head of the pilgrims' department of the Ministry of Tourism, explained that "the authoritative interpretation of Judaism" said the rebuilding will be "done by the Messiah himself in God's own time."

The editors queried Rabbi Nathan and a panel on other religious, political, and economic problems at a dinner in Jerusalem. They were making a five-day "editorial pilgrimage" of the Holy Land.

Other members of the panel were Father Peter Schneider of the Anglican church; Dr. Douglas Young, head of the American Holyland Bible Institute on Mount Zion; T. R. Laurie, editor in chief of the *Jerusalem Post*; and Gabriel Stern, correspondent for Religious News Service in the city. □

MRS. ETHEL KENNEDY, widow of the late Senator Robert F. Kennedy, announcing plans for a memorial chapel to her husband in the White Mountains of New Hampshire, where he loved to ski, said she has received strength from the Bible in her bereavement.

Dorothy McCardle, writing for the *Washington Post*, reported that Mrs. Kennedy has chosen, to be inscribed on the wall of the memorial, a psalm which is the one hundred twentieth in the Catholic Bible and one hundred twenty-first in the King James Version. It reads: "The Lord shall watch over thy going out and thy coming in, both now and forever." □

The chapel will be interdenominational, seating 200 worshipers and offering a spiritual retreat to the 50,000 skiers who visit the Waterville Valley ski slopes annually. □

INFLATABLE CHURCH TO JOIN MISSIONS. Two Firestone engineers in Los Angeles have built an "air cathedral" and shipped it to Costa Rica for use by Assemblies of God missionaries in an evangelistic campaign.

When inflated, the nylon and vinyl cathedral is 60 feet wide, 30 feet high, and 200 feet long. Three squirrel-cage blowers keep the church inflated and ventilated. Regardless of whether doors were left open or air were to escape via a slash in the side of the structure, tests have shown that the inflated "church" structure would take more than a half hour to completely deflate, Richard Headrick, director of the project, said. □

"BIBLELAND" TO BE BUILT IN ISRAEL. Construction will begin soon on a 50-acre site outside Tel Aviv for an exhibit called "Bibleland."

Dr. Baruch Ben-Yehada, general director of Israel's Ministry of Education and Culture, said the project will be based on a four-volume work titled *Views of the Bible Land*, written by a team of scholars. □

BAPTIST BIBLE FELLOWSHIP HAILS CHICAGO POLICE FORCE. In its annual meeting, held at Indianapolis, the Baptist Bible Fellowship adopted a resolution commending the Chicago police force and Mayor Richard Daley for "their sacrificial dedication to the cause of law, order and public safety" during the Democratic National Convention.

Some 1,000 Fellowship clergymen and laymen took part in the gathering which deplored the activities of ministers and church organizations participating in or giving "aid and comfort and encouragement to revolutionary and illegal movements." Law and order, according to a statement issued by the Fellowship, is being threatened by "anarchists, radicals, subversives and left-wing agitators."

Another resolution asked for enforcement of all current laws against pornography and obscene literature and the passage of legislation "to stem the tide of this obnoxious onslaught of filth." □

STUCKI ELECTED CHAIRMAN

Dr. Otto Stucki, superintendent of the South Carolina District, was unanimously elected chairman of the board of trustees of Trevecca Nazarene College at a meeting of the executive committee on September 30.



Stucki

Dr. Stucki succeeded Dr. John L. Knight, who was elected executive secretary of the Department of Evangelism of the denomination last June. Dr. Knight was superintendent of the Florida District at the time of his election.

Dr. Stucki is now in his eighth year as South Carolina superintendent. Prior to his going to South Carolina he served as superintendent of the Mississippi District for seven years and superintendent of the Alabama District for five years.

A graduate of Cleveland Bible College, Dr. Stucki received the honorary doctor of divinity degree from Trevecca Nazarene College in June, 1954. □

INDIA COUNCIL MEETS

The fifty-ninth annual India Council, held in Washim, Maharashtra, India, on September 17-24, was highlighted by the presence of the Holy Spirit. Throughout the devotional services missionaries and nationals alike experienced times of heart searching and gloried in being drawn into His marvelous light. Under His leader-

ship, the Word was preached faithfully, prayers were prayed powerfully, testimonies were uttered humbly, praise was given triumphantly, and God was glorified in all things. As one missionary stated, "Oh, the freedom that there is in being completely bound by the Holy Spirit!" This was the spirit of the council.

Rev. J. W. Anderson, our retiring field superintendent, presided over the sessions. Mr. and Mrs. Anderson have given over 30 years of service to God in India. This year was especially blessed as their son and his wife became voting members of the council. When the senior Andersons retire in the spring, we are sure that God will undergird them as they not only leave behind their beloved India, but also their son and his family.

Present for the council were all members presently on the field. The departure of Dr. Evelyn Witthoff immediately before the council reduced the ranks to 14. Rev. W. J. Pease, presently on furlough in Canada, was elected to serve as the field chairman in the coming year. Miss Jean Darling, Dr. Donald Miller, and Rev. John Anderson, together with the field chairman, were chosen as members of the executive committee.

In this area of India we are responsible for spreading the Gospel to 10 million souls.

Through the actions and plans of the council and by the power of the Spirit, we will "hold forth the light" to as many as we can.—MRS. CAROLYN MYATT, reporter. □

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BERTHA MUNRO HONORED AT ENC FOUNDERS' DAY

Founders' Day at Eastern Nazarene College, October 9, featured special tribute to Dean Bertha Munro for "more than half a century" of faithful, dedicated service.

Dr. Samuel Young, general superintendent, delivered an appropriate

address at the Founders' Day Convocation entitled "Dean Bertha Munro—Builder and Symbol of ENC."

"She has the daintiness of a woman, the poise of a scholar, and the strength of a saint. She has been a symbol of ENC to hundreds of students both in what she is and in what she strives for," Dr. Young said. He described Bertha Munro's life of service as a Christian believer, as a teacher, as a writer, and as a symbol of ENC, concluding with the benediction, "In the richest sense ENC is always an unfinished task and is entrusted to each succeeding generation. In short, Dean Munro's vision will not die if it lives in you and me." □



Munro

PROGRESS IN PANAMA

Mrs. Robert Pittam, on our Panama field, reports on the seventh anniversary of the work in the Republic of Panama with the news that they have been able to have their first district assembly, with 45 members counting delegates, pastors, and missionaries.

They are reporting 129 full members, 100 probationary members, making a total of 229 Nazarenes in Panama. There are five organized churches on the district and nine missions and preaching points. All are paying some on their pastor's salary. And Panama is a 21.4 percent district itself in giving to missions!

Said Mrs. Pittam, "We had nine Bible schools this year with 752 enrolled and 299 accepting the Lord. We know that a lot of these have not held true but some have, and we are grateful for these. . . . the important thing is to remember Panama in your prayers that God may continue to work miracles in the Republic of Panama as well as in the Canal Zone." □



NAZARENE PASTOR GREETES SWAZILAND AMBASSADOR—Pastor and Mrs. Robert W. Crew, of Washington (D.C.) First Church, are shown exchanging greetings with Ambassador-designate of the Kingdom of Swaziland, S. T. M. Sukati, at a recent reception celebrating the country's first independence day. Ambassador Sukati donned his distinctive national dress for the occasion—a massive cape of oxtails over leopard tunic and a leopard thong around his head. Many American guests attended the reception at the Washington Hilton, led by Mrs. Dean Rusk, wife of the secretary of state. Upon learning of Mr. Crew's affiliation with the Church of the Nazarene, Ambassador Sukati spoke in highly complimentary terms of the work of the denomination in Swaziland, the latest newcomer to the African family of nations.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

CHRISTIANS, LIVE EXPECTANTLY!

(November 10—Temperance)

Scripture: II Peter (Printed: II Peter 1:3-11; 3:9-11)

Golden Text: II Peter 3:14

THEME

A maintained readiness for Christ's return by righteous living and discipline in secular affairs, avoiding fanaticism and unbalanced introspection and sustained by the hope of God's ultimate triumph.

INTRODUCTION

Confronted by the dangers of *anti-nomianism* (2:15—belief without behavior, security without obligation), and *agnosticism* (unbelief in God and indifference to the Second Coming, 3:4), Peter marshals the historical facts of judgment upon angels, cities, men, and nations. This solemn truth—although mercy is never absent from judgment (e.g., Noah and Lot)—enforces the call to

A Life of Cooperation, 1:3-11. The calling of God to life and godliness, glory and virtue, to escape and partake (vv. 3-4), is always matched by the resources of God (v. 4). Faith, as the foundation grace of godly living, fosters the cultivation of nine traits of Christian character (vv. 5-7; cf. nine fruits and nine gifts of the Spirit; nine aspects of love, I Corinthians 13). Temperance is a key social virtue among the "added" qualities of maturing experience. Progress in balanced character development inspires

A Longing for Consummation, 1:11; 3:9-14—for the world of God's will and reign in which righteousness is enthroned as in heaven. The prophetic aspect of this hope is good and necessary. Signs must be discerned and related against the perspective of history. In this respect political-religious groupings (e.g., Communist, Catholic, Mohammedan) count more than the presumptuous identification of individuals (e.g., Hitler, Stalin, the Black Pope, etc.). The practical aspect of this blessed hope is even more important and inspires

A Love of Consecration, 1:10-11; 3:11, 14. Christ's return is an incentive to the realization of the Christian ideal of a holy life. This is an essential qualification for an abundant entrance into the eternal Kingdom—and the only worthwhile life in a world reserved for judgment.

CONCLUSION

After believing, we may be diligent and dedicated or blind and barren (cf. I Corinthians 3:10-17). □

Conducted by W. T. Purkiser, Editor

Our church *Manual* states that tithing is the scriptural method of gathering money for the support of the church. But in I Corinthians 16:2, Paul seems to be stating that we should give only as God has prospered us. So in effect tithing is out in this Church age. I have been a member of the Church of the Nazarene for only two years and three months, and two years of this time I have been with the air force away from my church. I have never failed to send my tithe home in addition to offerings which I felt God wanted me to give. But this has me concerned because I know our church tries to follow the Bible. Please refer me to some New Testament scriptures, and your choice of a book on tithing.

The principle of the tithe is firmly established in the Old Testament and is accepted without question in the New Testament.

There are not a great many references to tithing in the New Testament, although Jesus endorsed it in principle in Matthew 23:23, and Hebrews 7:1-17 states that Christ receives tithes with even more propriety than the priests in the Old Testament Tabernacle and Temple.

I Corinthians 16:2 states the principle of proportionate giving on which the tithe is based, "as God hath prospered." The word Paul used which is translated "in store" is taken from the Greek word *thesauros*, meaning a storehouse, and relates directly to Malachi 3:10.

While there are certainly some dif-

ferences in the Old Testament and the New, the general principle of interpretation is that whatever the Old Testament commands is retained in the New unless explicitly modified or reinterpreted (Matthew 5:17) by Christ and His apostles.

I commend you on practicing tithing while seeking to understand it. If you will continue to tithe, I predict that you will never be content to do less. I have never known anyone who has established tithing as a principle in his life who has ever given up the practice short of an actual break with God himself.

We have an excellent paperback book on tithing, *You Can Be a Joyful Tither*, by Fletcher Spruce (96 pages, \$1.00). I heartily commend it to you.

How old should a child be to leave the nursery and attend worship services with his parents? I'm sure there could not be an exact age, but generally speaking.

Much depends on the adequacy of the nursery, the attitudes of the parents, the adjustability of the child, and the policy of the local pastor. The first consideration should be the good of the child.

Probably one could say that, if the church makes an extended teaching session available during the worship hour, children from two to five should be in that session rather than in the adult service.

Some churches have a children's church where children six through 11 may be helped more than in a fully adult service, although some would advise limiting children's church to chil-

dren under nine. Even then, it is best if occasionally, perhaps once a month, primary and junior children worship with the adults.

Dr. Albert Harper, executive editor of the church school periodicals, says, "If the local church-hour programs for children are not well-planned and supervised, I would rather have my child with me in the church service than in an inadequate children's service. The deciding issue here is whether or not I have sufficient control over my child to prevent him from disturbing others who seek to worship in the adult service."

John 19:25 speaks of the mother of Jesus, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. Were both the Virgin and her sister named Mary? How many Marys were there in the New Testament?

Actually, John 19:25 speaks of four women at the Cross, not just three. Mark Matthew 27:56 makes this clear. Mark 15:40 tells us that the name of the sister of the Virgin Mary was Salome. She was the wife of Zebedee, hence the mother of the apostles James and John.

We should punctuate John 19:25 as follows: "There stood by the cross of Jesus his mother, and his mother's sis-

ter; Mary the wife of Cleophas, and Mary Magdalene."

There are six Marys in the New Testament: Mary the mother of Jesus; Mary the wife of Cleophas; Mary Magdalene; Mary of Bethany, sister of Martha and Lazarus; Mary the mother of Mark; and a Mary of Rome (Romans 16:6), about whom we know nothing more.



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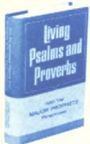
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