

November 1st, 1969

Herald of Holiness

CHURCH OF THE NAZARENE

"INSTANT" RELIGION?

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General Superintendent Lawlor

PERSON to PERSON

IN ALL the confusion and crises of our day, one of the extremely crucial needs is that we treat people as *persons* not *things*. Kyle Haselden, in his preface to *Are You Nobody?* brings this truth into focus when he writes, "One of the dominant and destructive characteristics of our time is the use of man as a thing." The nature of our age is to see people as just cogs in a wheel, statistics on a chart, or data in a computer.

Christian concern demands that we look upon every person as a potential child of God. As redeemed souls, we must rediscover our sense of *personhood*.

One can never read the New Testament without realizing that Andrew found Peter; Philip found Nathanael; Stephen's martyrdom ignited something in Saul of Tarsus. Throughout history, the torch of the Christian faith has been passed along from *person to person*.

Jesus was never much impressed with numbers. He cared about quality rather than quantity. We must take care that the infection of bigness does not creep into the bloodstream of the church.

Jesus spoke of a cup of water, a widow's mite, a prodigal son. Preoccupation with ecclesiastical bigness may be a pleasant diversion to keep us from the task of soul winning. We dare not substitute being busy in the church for genuine New Testament evangelism!

To win another to Christ is still the imperative for every child of God! If we are to be the victorious Christians God wants us to be, we must, with His help, find better routes to sinners than we have in the past.

My serious plea is for each one of us to be true to our calling as soul winners, to go out to seek and to save the lost. Go for all, knowing that the gospel we have is "*for all men and all sin.*"

We dare not devalue any soul or say that he is undesirable or unsavable, and thereby reject him. We are never so personally holy or Christlike as when we go out into the grime and corruption of our sin-sick secular society seeking to mend the broken hearts around us.

This is what we, as Christians, must do in this shifting, strange, complex time in which we live. This kind of evangelism is contagious!

Among the greatest of our Lord's parables—one that is at times provoking and puzzling but ends with the truth of our Father's compassionate love—is the story of the prodigal son. This priceless gem comes closer than any other to remind us that, as the Father hath loved us, so we must love others.

The thrill of the story of the prodigal son is that, when his father saw him, he had compassion on him. Before the half-starved, evil-smelling son could finish his confession, he was wrapped in the warm arms of compassionate love. He waited for punishment! He received a feast of compassion! Followers of Christ, this compassion is not a luxury, not an option; we must have it or we perish.

O God, give us an active compassion to see every person as a potential child of God. Compassion that is the difference between spiritual ego-gratification and the Pentecostal experience of seeing everyone as a person for whom Christ died! To this, may we all dedicate ourselves afresh and anew today. Amen.

□



PHOTO BY SCHMERLER

"INSTANT" RELIGION?

• By Morris A. Weigelt

Nampa, Idaho

IN THIS modern day with all of its "instant" products—from instant pudding to instant breakfast—there is a subtle temptation to expect similarly rapid results in every area. Modern man is frustrated much too easily when the results are not as colorful or pleasing as the picture on the outside wrapper. He needs to be reminded that even "instant" pizza requires a few minutes for the yeast to do its task.

Although "easy" credit permits today's young people to enjoy many luxuries of life much earlier than their elders a generation ago, there are some "luxuries" in the spiritual realm which are not available in "instant" packages or on credit. Essential ingredients of such religious "luxuries" include time and discipline.

This does not deny the miraculous and instantaneous transformations which occur when God's grace and man's faith combine. Lives still are being redirected and renovated in a moment of time. God still cleanses a man's heart instantly and completely.

There are, however, other effects which are the result of longer

periods of responsive cooperation with God.

Failure to distinguish between the instantaneous results and the more distant results may lead to spiritual frustration. Repeated frustrations often lead a young Christian toward a failure syndrome which stultifies and often extinguishes spiritual life.

Too frequently the young Christian is led to anticipate the depth and reality of experience immediately which only the mature Christian enjoys. Such persons need to be informed of some of the areas in which time and discipline alone produce the anticipated results. The cultivation of a disciplined sensitivity through a responsive cooperation with God deepens and enriches the Christian life.

The most obvious areas affected are prayer and Bible reading. There are days when devotional periods are perfunctory and dry, but the cultivation of a disciplined

sensitivity to God develops habits and attitudes which in turn produce a much richer communion with God. The richest joys of Bible study are not available to the superficial and hurried reader. Although the results are not instant, they are among the most valuable.

A less obvious area is that of habits and personality patterns. Habitual reactions to situations and stimuli are deeply ingrained. Patterns which are undesirable can be eliminated only by prayer, discipline, and careful replacement with a more desirable pattern. Results in this area take time and patience, but by God's grace the victory will bring a personal sense of achievement and an increased efficiency in the kingdom of God.

A third area in which a disciplined sensitivity produces continuing results is the balance and integration of one's life.

Physical, mental, emotional, volitional, and spiritual factors make up one's personality. It is difficult to establish and maintain a balance of these factors. An imbalance creates a lopsided and irregular life.



The establishment of a balance is a lifelong process.

A sensitivity to the Holy Spirit will reveal the elements which are out of proportion. Large amounts of God's grace and strong doses of discipline will then make it possible to modify the disproportionate elements in the direction of a more pleasing Christian personality.

A disciplined sensitivity devel-

oped in responsive cooperation with God also helps one to be aware of needs in the lives of others. There is no more exciting adventure than to be on schedule as a channel of God's grace to a person in his time of need. As the Christian develops a sensitivity to the guidance and direction of the Holy Spirit, he will find himself at the right time and place more and more frequently.

This sampling of the areas in which time and discipline added to the instantaneous work of God in a person's life bring continuing results reveals some of the possibilities latent in the lives of all. May each of us have the courage to accept God's grace by faith and then pray for His help to conquer these additional areas, that we may be more efficient and effective and attractive servants of Christ!

Testing Ground for Holiness

HOLINESS of heart and life is easier to believe in and profess on Sunday in church than on Monday at home. Many people who in church profess the fullness of salvation eagerly in church are hard put to convince their families of it on Monday.

The dull wear and tear of life is often the most severe test of Christian grace. Sometimes this comes with the constant erosion of many little irritations. Sometimes it comes in the stern strain of crises and often in the miserable combination of both. It is most dangerous when it comes in unguarded situations.

People often feel more free to act carnally in the presence of the family than in the presence of persons they wish to impress with their holiness. We incline to discipline ourselves with more caution when observed by persons whose opinions we value outside the home. In the home we feel ashamed when we show ugly black stripes.

The painful thing about it all is the fact that the persons we are at home are more nearly honest. What we are in our unguarded moments, we are.

If a person's holiness can be comfortably laid aside when in the presence of loved ones, there is something wrong. Holiness should be a quality of

the total person, an inner quality which cannot be divested in informal situations.

It is true that our families love us and will forgive. They learn to make allowances for us. They learn to accept us and to avoid disappointment by not expecting too much. They may actually accept us so that they adjust their concept of the garment of holiness until it fits us comfortably. Our family may give us more room than we deserve, but still our deviation will cost us much more dearly than we think possible. God loves us too, but His law may be less tolerant.

Actually, the home is the finest possible proving ground for Christian character. It is true that we may be genuinely sanctified and still have lingering habits of carelessness or immaturity which must be reckoned with.

God expects us to be walking in the ever moving light of new truth. This means that we must continually live by higher standards and more wholesome disciplines.

Sooner or later we must answer for the things we allow. Conduct which would be unbecoming for a sanctified person in public should be unbecoming also in that more intimate and involved public made up of pairs of little eyes across a high-chair tray or a loving spouse across the table. Genuine holiness is a quality of person rather than a nice garment for wearing when we go out.

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



Herald of Holiness

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Who Makes the Rules?

LET'S DO away with the ethical rules of the church! They do not fit the modern day; they do not meet the needs of the modern man; they peg the church as outdated and outmoded. After all, rules are not compatible with the ethical principles of the New Testament; there are too many situations in actual life in which the individual Christian must make his own decisions and to which he must adapt his conduct. And, furthermore, the church has no right to dictate the pattern of conduct which its members should follow."

Expressions like this are common today. We hear them in college "bean" sessions, classroom sessions, and in local church Sunday school class sessions. The record is being played over and over as people get together in their informal fellowship times.

These statements touch on the number one problem in the church today, far outranking any doctrinal issues or church organizational issues. *And we are in serious trouble*, all along the line, unless we can find the answers to the intellectual issues involved as well as the answers to the spiritual issues involved.

It is to the former of these two issues that these words are directed. We must understand that the problem here is not incidental. It

is rooted in the philosophy of ethics which particular individuals hold.

The confusion results, basically, from a gross misunderstanding of two ethical philosophies which have so many points of similarity that they often are identified as one but which in reality are poles apart.

The ethics of the New Testament does place emphasis upon individual conscience, individual application of the principles of Jesus' teachings to everyday life, and the responsibility of the individual Christian to interpret the meanings of the New Testament for himself. This is the Protestant concept of ethics; and, in this setting, no man, no church, no priest has an authority higher than the Spirit-filled and Spirit-led Christian. We would defend to the death (as many have already) this right which God has given to each of us. The Christian ethic has been the great thrust in Western civilization to lift the worth and rights of the individual.

On the other hand, cut loose in our day with little to check it is the philosophy of ethical subjectivism or ethical relativism. This has been spawned by any number of historic philosophies. In fact it seems to be the common drift of human conduct. But it has grown

to large proportions in very recent decades.

In academic circles ethical relativism has been fed by humanistic, existentialistic, phenomenological psychology. In nonacademic circles, it has been fed by the proponents of "situation ethics."

The ultimate of this ethical position is witnessed in some aspects of the hippie movement, the "I'll obey the laws I want to" movement, and now it is flooding over into the church under the guise of "neo-Christian ethics." It is in reality a twentieth-century antinomianism not unlike the sort that John Wesley fought so earnestly in his day. It seeks to lay aside the laws of righteous living and instead set up standards of ethics completely dominated by individual notions and individual desires.

While to the casual (if not the careless) observer, these two philosophies are very much alike, they are as different as day and night. They are actually the two poles separating the vast spectrum or continuum of ethical principles. The one believes that there are indeed objective standards of rights to which man is accountable. The other says there are no such

*Chaplain, Northwest Nazarene College.

standards, that each of us makes his own. When we, as Christians, naively identify these two systems, as so many are doing, and seek to construct a hybrid system of ethics, we are in for trouble.

May I repeat, this is *not* the New Testament concept of ethics, nor is it by any conceivable stretch of the imagination the ethics of Jesus. For He built upon the changeless laws of God, those laws of the moral universe which are as certain and as fixed as the physical laws which hold the physical universe together. We do not set these laws aside for personal desire.

The Christian takes his position in this frame of reference of divine law. He accepts a position that there are, indeed, objective bases from which we judge right from wrong. The foundation of this is the Bible with its revelation of the divine purpose and the divine will for each of us. Supporting this and offering practical guidelines is the church with her stated position in the *Manual*,** with her traditions, her purposes, and the witness of her people.

The Psalmist caught the force of these truths as he contrasted the way of the righteous with the way of the ungodly (Psalms 1). The former is like "a tree planted," with roots intertwined with the intellectual roots of the godly of all generations. The latter is like "chaff" which blows this way and that with every shifting puff of wind.

A system of ethics based upon self alone is much like the man who had a clock and a watch and felt that he needed no more than these to keep accurate time. In the morning he set his watch by his clock and in the evening he set his clock by his watch. Even

a novice could conclude that in only a matter of days the man would have only a very remote relationship to true time. For all men of this civilization there is Greenwich time, set, protected, exact. There is an "objective" standard to which all refer.

Not unlike this are the moral, unchanging laws of God, to which all men are amenable, no matter how they feel about it or no matter how they desire it to be otherwise. We do not "break" these laws. Rather we break ourselves upon them.

But the cry comes back, "I don't want anyone telling me what to do! I'm free!" In a sense, of course, this is true. We are free, each of us, to decide the principles by which we will live. This choice, of course, sets the destiny that those particular principles bring about.

But this still does not mean that we, each one of us, sets the rules. The basketball player who enters the game must play by the rules of that game. He doesn't *have* to play, but if he chooses to do so, he accepts the "restrictions" of the rules. Most feel that there is more freedom in being able to play than there is restriction.

The person who enters the Christian life accepts a set of rules, established by God, outlined in the Bible, made articulate by the church. He does not have to be a Christian. He is free to choose the way of atheism, positivism, or subjectivism if he wills.

But let him not say that one of these ways is a new Christian way. Nor let him say that he has a right to set the rules of the Christian game himself. The "new morality" is in essence nothing but the "old immorality," and no amount of publicity can purify it.

Let us wake up! Let us stop seeking to identify the ethical relativism of the day with New Testament ethics. Let us be Christians in all phases of our lives, voluntarily amenable to the laws of God and in full harmony with the highest ethical standards by which redeemed men are capable of living. □

**See a fuller discussion of the church's philosophy of ethics in *Guidelines for Conduct*, by the same author. Available at the Nazarene Publishing House, \$1.00.

50 YEARS AGO...

The Noise of the Nazarenes

THE Nazarenes have been called a noisy people. We heard the remark made at Kansas City during the General Assembly.

We have no disposition to deny the allegation, and would be sorry if we could do so truthfully. We are a noisy people; but we are justified by the fact that we have something fully worthy of all the noise we make. Indeed we cannot see how the people called Nazarenes could keep still if they tried.

Heaven is not represented as a noiseless place. We imagine the saints will make its vaults resound with their rejoicings and hallelujahs for redeeming grace which enables them to gain that happy abode.

The Psalmist certainly makes much of praise. The Book of Psalms is almost filled with exclamations of praise and exhortations to the saints to praise the Father of all our mercies. . . .

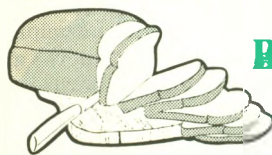
The soul that can shout from the very heart is the soul triumphant over trials and testings. The child of God can get such a victory that trials are powerless to discourage or daunt his faith. . . .

Such is the victory God can give if we are truly consecrated to His service and given up in His glad employ of winning souls for heaven. God help us Nazarenes to be thus consecrated and so filled with holy triumph that the toils of the road will seem nothing so overwhelming as we shall be in His delightful service.—EDITOR B. F. HAYNES.

November 12, 1919

Others Need

THE BREAD OF LIFE



1969

THANKSGIVING OFFERING
for World Evangelism



PHOTO BY THE PUTCAMPS

THE SEED WAS SOWN...

The Harvest Came Twenty-five Years Later

THE phone rang. My first reaction was, "Who knows we are home?" We are home only a few weeks out of the year, as our schedule in Sunday school evangelism keeps us on the road. As I picked up the receiver and said, "Hello," a familiar voice said, "Is that you, Brother Potter?"

"It sure is, Jim, and it's great to hear your voice again."

Jim wanted to know how I always remembered his voice though he called me only about once in three years.

Twenty-five years ago Jim Crowder and his family attended the Sunday school where I pastored. His wife and two lovely children attended our Sunday school regularly, and though I visited Jim and worked hard, I could get him to attend only every month or so. He was a handsome chap with a fine personality and held a very good position. He seemed to have everything going for him.

After we left the pastorate, drink finally robbed him of his family, his home, and his fine position.

One day Jim phoned to tell me that he had quit drinking, married

again, and had another good position. From then on, every two or three years, Jim would phone to say hello to "his pastor."

Though I did my best I was not successful in getting him to attend church. He wanted to be a good man but did not want to get involved in the church, for he knew what it would mean to become a Christian and he was not ready to go all the way.

"Where are you Jim?" I asked.

"Oh, I am in the hospital. I'm to have an operation and I'm scared—can you come over?"

Providentially God had me home to receive this phone call and be with Jim right at the time he needed me.

Arriving at the hospital, I found that he had been having such severe headaches and dizzy spells he had to go in for tests and treatment or a possible operation. The diagnosis: a tumor on the brain.

Jim did not want to undergo surgery until he could contact me. We visited for a while and finally I said, "Jim, how would you like to have me pray?"

"I'd like that," he replied.

After praying a moment or two, I said, "Jim, it's your turn. Would you like to ask God to forgive your sins, come into your heart, and make you a Christian?"

He nodded, but said he didn't know how to pray.

I suggested that I would help by forming a prayer sentence by sentence and he could repeat it after me. I then suggested to Marge, his devoted wife, that she might want to pray also. She said she would.

There is no more beautiful sight on land or sea than the one in that hospital room that afternoon: Jim in the bed and Marge holding his hand as they confessed their sins, pled for forgiveness, and asked the Lord to come into their hearts.

The cloud of fear and doubt which hung over the room lifted as the sunshine of God's presence shone through. Two newborn souls announced their faith that forgiveness was theirs. It was wonderful. The man who for 25 years had been holding out against God had finally surrendered.

As Jim reached out his hand to

clasp mine, he said, "I'm not afraid now; I'm ready for surgery."

The following morning his son Bill came in and Jim told him how he had given his heart to Christ. On the way up to surgery Jim witnessed to the nurse on the elevator.

After surgery Jim was in a coma for several days. It looked as if he wasn't going to make it. The doctor offered no hope. He said the tumor was malignant and he could not get it all. Even if Jim came out of the coma he could not live over six months.

We prayed earnestly, if it was the Lord's will, to bring Jim back to consciousness and let him live long enough to demonstrate and witness to the newfound power of God in his life. God did just that.

His recovery was slow, but three months later Jim was living almost a normal life. Not the old life, but a new one.

I gave Jim my schedule and he would write such wonderful letters. One letter I value he closed with these words, "It's wonderful to know He hears me when I pray!"

The Crowders lived in Newhall, Calif. Danford Alger proved to be a dedicated pastor to Jim and Marge during the succeeding months. Credit for the fact that

Jim stayed true and grew in grace is due to the care and guidance of this fine pastor. I asked him to tell of his contact with Jim during the months following his operation. The remainder of this story is his.

• • •

One day my telephone rang. It was Lyle Potter with the message that Mr. and Mrs. Jim Crowder (who lived near our church) had accepted the Lord. Jim had undergone brain surgery and was still unconscious.

Brother Potter had to leave the city, so I stayed as close as I could to Mrs. Crowder during the days that Jim was in intensive care. After many days of semiconsciousness Jim recognized me. After we had visited for a moment he said to me, "It was right here in this hospital room that Marge and I accepted Jesus as our Saviour."

A few days later he said, "I had always believed in God, but I just didn't know how great it was to be a Christian."

When Jim was allowed to go home, I visited him often and also had long telephone talks with him. He came to church and participated in the worship services. He often asked, "Why did God spare me?" and then would answer his own question with, "He must have had a reason."

I am sure that the reason was to give Jim a chance to witness—and witness he did. The pain in Jim's head began to reoccur. His suffering was intense; the doctor told me that none of us could imagine how intense. But Jim's testimony was clear.

Early one Sunday, Marge called to say that Jim had fallen, injuring himself, and they had called for an ambulance to take him back to the hospital. I hurried to his home and sat by his side while we waited for an ambulance to take him back to the hospital. He said, "Pastor, the Lord has been good to me, but I am so tired of the pain and suffering, I want to know what it is like over there." His desire was soon granted, for in just a few days Jim went to be with his Lord.

At Jim's funeral I did not give the usual type of funeral sermon, but used the time to tell Jim's story, much as I have told it here. After the service one of Jim's friends said to Marge, "I haven't even told my wife yet, but if faith in God can make that kind of change in Jim's life, it's for me too. I am going to be a Christian."

Now we know why the Lord spared Jim those eight months. It was so he could let his light shine before men, that they might glorify his newly found Heavenly Father. □

• **By Ethel R. Page**

Concordia, Kans.

WHEN FEAR KNOCKS

DURING World War II, before the last assault on the German lines, General Eisenhower fell in beside a soldier marching toward the Rhine. Plainly, the lad was overcome with fear. As they walked along he told the general that he had been wounded and had just returned to the front lines. He admitted that he was nervous.

"Well, Son," said the general, "you and I should be good for each other. I am nervous, too. Suppose we just march along together."

As they walked, the supreme commander of the Allied Forces explained to the young soldier that backing him up was much more power than that of the enemy. The attack they were about to make would be supported by tremendous air force superiority.

When they reached the banks of the Rhine, the private said, "General, I mean that I was nervous. I am not now."

What changed his attitude?

What dispelled his fears?

The General's presence and assuring words of power for victory.

The king of Syria was waging war against Israel. He could not understand why his every plan and plot failed. He began to suspect that there was a traitor among his generals. He called them together.

"Will ye not shew me which of us is for the king of Israel?"

The servants replied, "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

Then the king gave the order, "Go and spy where he is, that I may send and fetch him."

The generals learned that Elisha was at Dothan. Immediately the king sent a great host which surrounded the city.

Early in the morning Elisha's servant saw this great army. His heart was filled with terror. Running to Elisha, he cried, "Alas, my master! how shall we do?"

With confidence, the prophet calmly replied, "Fear not: for they that be with us are more than they that be with them."

Then he prayed, "Lord, I pray thee, open his eyes, that he may see."

The Lord opened the young man's eyes and he saw that the mountain around was full of horses and chariots of fire, the army of the Lord. Truly, "the angel of the Lord encampeth round about them that fear him, and delivereth them."

Although they are invisible, we know by faith in God's promise that the angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Why should we fear? Whom need we fear?

On the day of Jesus' resurrection, His disciples huddled behind locked doors. They feared the same fate as His would befall them. Suddenly He stood in their midst. His first words were, "Peace be unto you."

Before His death, Jesus had said, "Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid." They had not grasped the meaning of His words. But during the 40 days He spent with them until His ascension to heaven, their minds were enlightened and their faith established. After the baptism with the Holy Spirit at Pentecost, they spoke with boldness and never again succumbed to fear. Never did they doubt their Lord's promise, "I am with you alway."

In 1962, astrologers predicted that the world would end on February 3 because on that day

(Continued on page 12)



Pen Points

Alive as Long as You Live

A MINISTER asked a boy what he wanted to be when he grew up. His answer was short and to the point, just one word—"Alive."

A young university girl was caught up in the spirit of a crusade for social justice. Her statement to me was, "You see, we are young and we mean to change things while we are still alive."

The individual who thinks only about himself, about what he likes, about what he wants, and the respect that people ought to pay him is dead while still walking and breathing. Henry Drummond rightly said, "Half of the world is on the wrong scent in the pursuit of happiness. They think that it consists in having, getting and being served by others; it consists in giving and in serving others."

To be alive is to be aware of what is going on in our world. Rip Van Winkle slept through a revolution while his gun rusted by his side.

These are grave and critical days. We certainly are in an age of social revolution and vast changes in spirit. Yet it is not a sign of life or awareness to express fears or to play upon them. It calls upon no special wisdom to express doubts or to exploit sleazy moral relativisms. It demands no particular courage to denounce what we judge to be inadequate or to be negative about almost anything.

In this day when the winds of change are blowing, it takes considerable courage and no little wisdom to affirm, to create, to rebuild. William Arrowsmith brought a tremendous indictment against my generation when he recently said, "We have students concerned to ask the crucial questions of human existence—identity, meaning, the existence of values, the good life—and they get in response not bread but a stone."

If I am to be alive as long as I live I will not only be aware but will be involved. To be effective I must be fully sold on the fact that the gospel of Jesus Christ has relevance for this day.

Into the arena of conflict between good and evil entered a hardy band of men and women with good news. Unashamedly the message of the gospel was given. Christ could change men.

Wernher Von Braun has declared, "Our need for God is not based on awe alone. Man needs faith just as he needs food, water and air. With all the science in the world, we need faith in God."

The life of dedicated faith and witness will leave its mark on our age. "Lord, help me to be alive as long as I live."—ROSS W. HAYSLIP, Tucson, Ariz.

Editorially Speaking

By W. T. PURKISER

Living on the Capital

One of the signs of our mixed-up times is the number of institutions and men who are living on their capital. Their outgo exceeds their income. And the result, as some wag said, is their downfall.

The phrase "living on capital" comes from the field of finance. It describes those who spend more than they earn, who live on the savings of the past or who borrow against the earnings of the future.

An ever-growing national debt, through good times as well as bad, is one way of living on capital. The end can never be less than chaos.

People live on their capital when they dip into reserves to pay living expenses. Using yesterday's surplus for today's shortage is better than living today on tomorrow's hopes, but it is a practice that cannot go on indefinitely. The day of reckoning always comes.

What happens in the realm of economics serves to illustrate what happens in the broader areas of life as a whole. Nations, churches, and individuals all need to guard against the fallacy of supposing that it is possible to live on capital.

In the moral climate of society, there is much to show that we are living on our capital. There is still a great reserve of decency and honor among the masses of people. But most of it has come from the deep roots of religion and the love of God. The question is how long we may go on enjoying the fruits after the roots are destroyed.

The growth of irresponsibility, like a parasite that kills the parent plant, is an alarming feature of the present. In the hippy subculture, on college and university campuses, in the "I couldn't care less" spirit of complacent suburbia, in kinds of welfare that become an acceptable way of life, irresponsible attitudes and actions threaten to destroy the very society that sustains them.

CHURCHES, AS WELL AS SOCIETY, may live on their capital. A church may be spiritually bankrupt long before it goes over the auction block. Its last years are supported by the heritage of a past from which it lives, but to which it does not contribute.

Asbury's Robert Coleman put this idea in a striking paragraph. He wrote, "As the Christian community withdraws within itself, the Church is pressed to think in terms of self-preservation. Energy is diverted from attack to defense. Daring faith, which before had swept everything in its wake, now becomes halting and conciliatory. Things may go along all right for a while, but the thrill of victory is gone. Revival loses its radiance. It does not die; it just fades away—the life gradually leaks out of it—the vision vanishes."

It would be much more pleasant to mount the pulpit on Sunday morning and proclaim the comfortable words, "Eleven o'clock and all's well." But all is not well. We are self-condemned, like the beggars gorging themselves in the camp of the defeated Syrians—"We do not well: this day is a day of good tidings, and we hold our peace" (II Kings 7:9).

Bill Milliken is one of the thin line of dedicated young men living and working for Christ in the inner city of New York. He has earned the right to say what he says in the revealing story of his ministry entitled *Tough Love*:

"If the church is to regain its relevance in our time it must leave the comfortable place it has found itself in—hiding behind the skirts of the status quo—sitting safely on the shore of life fishing for guppies. We must break out once again and place ourselves on the frontier of existence where Christ has called the church to be down through the ages—to launch our lives out into the deep waters, where security does not exist, to fish for men. Christ knows where the fish are and he is our security."

Although it was many years ago that George McLeod penned the words, they are still true:

"I simply argue that the cross be raised again, at the center of the marketplace as well as on the steeple of the church. I am rediscovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves, on the town garbage heap, on a crossroad so cosmopolitan that they had to write His title in Hebrew and in Latin and in Greek, or shall we say, in English, in Bantu, and in Afrikaans—at

the kind of place where cynics talk smut, the thieves curse and soldiers gamble, because that is where He died, and that is what He died about, and that is where Christians should be and what Christians should be about."

INDIVIDUAL CHRISTIANS, like churches, can live for a while on capital. But for individuals, as for groups, the final result is spiritual bankruptcy.

Reliance on the religious experiences of the past is one way people live on their capital. There is certainly nothing wrong with capital—nor with crisis experiences in salvation. In fact they are essential. But they are the beginning and basis of life, not its total sustenance.

Jesus described the life of His people in a striking illustration. "I am the true vine," He said, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:1-2, 5).

Two things are necessary for the life of the branch. To borrow from Paul's analogy in Romans 11, the branch must be "grafted into" the Vine. The connection must be made in the first place.

But quite obviously, making the connection in the first place is not enough. The connection must be maintained. The branch must abide in the Vine, that the life of the Vine may flow into and through the branch to produce the fruit.

Yesterday's victories and yesterday's achievements are occasions for thanksgiving today. But they are not intended to substitute for today's victories and today's achievements.

Let no one take unjustified comfort from the fact that he is still able to go through the motions. The mere fact of motion does not mean much if one is going on the momentum of the

past. The motion will stop when the momentum is lost.

Our safety is to be anointed with fresh oil, to receive "fresh every morning" from our Father's hand what we need for the day. We do not pray for bread for the week—either physically or spiritually—but we pray, "Give us this day our daily bread."

In a sense this is "living from hand to mouth." But when it is His hand and our mouths, so be it. It is by any measure better than living on the capital. □

Blinded or Blessed

Light can blind or light can bless. One who stares at the midday sun will lose his sight. One who sees by its rays will lose his night.

What is true in general is true of what we call "light" in the Christian life. We can look at the light and go blind. Or we can walk in the light and be blessed.

Light, in religious parlance, is a personal revelation of God's will to the heart. Light does not come by listening to preaching or even by reading the Bible, although both of these may be channels through which light comes. Light comes by the work of the Holy Spirit in the heart.

Light is penetrating. It finds its way through the smallest crevices into the darkness. It finds its way into dark corners.

Light is illuminating. It enables us to see things as they actually are. It shows up stumbling stones that would be hidden in the darkness, and points to the path we may safely follow.

Light is cleansing. It is antiseptic. Bedding or clothing exposed to the clear light of the sun is sterilized.

Light is cheering. It dispels the gloom and drives away the shadows. Everything brightens up when the light shines in.

But with it all, light is blinding. The news media tell of drug-crazed students made permanently sightless by staring at the sun while under the influence of so-called psychedelic drugs.

The reason, of course, is that light is given us in the whole scheme of things to see by, not to stare at. If we look at the light, we lose it. If we walk in the light, we find it increased and we are blessed.

Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (John 12:35).

And John wrote, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). □

The Psalmist seemed to be caught up in the awareness of the wideness of God's wondrous mercies. (See how many times he uses the word all in 145:13-21.) God's gracious mercies are for all and they never quit. They are "new every morning and fresh every eve." God's open hand meets the need of all creation. His hand is open to me and I find in His openness all that I ever need or want. No wonder we praise Him!—Reuben R. Welch.

When Fear . . .

(Continued from page 9)

there would be a conjunction of no less than six planets—or if not the end, then certainly something just as bad. Many people all over the world cringed in fear.

Why is the end of the world a thing to be dreaded? It is meant to be a day of triumph and rejoicing. Who would not gladly exchange this world of turmoil, contention, and sin for one of peace, harmony, and righteousness? This is an event to be regarded with glad anticipation.

A few decades ago the word "fear" was seldom heard. Most of our communities were made up of law-abiding, peaceable citizens. Crime was confined chiefly to the large cities. Many doors were never locked by day or night. Government, law and order, and the authority of institutions were held in high regard and respect. Control of offenders was a small problem.

Today, fear is a dominant element in our social structure. How can it be overcome? How can it be removed? This is a personal matter to be solved by each individual. Under present conditions, there is only one source of help.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

That is the secret of a calm, peaceful life, free from apprehension and alarm. The Christian can walk through this troubled world with firm, confident step, serene mind, and trustful heart.

"Fear knocked at the door. Faith opened it. There was no one there." □

AFRICAN CHURCH DEDICATED

One of the highlights of the visit of General Superintendent and Mrs. V. H. Lewis and World Missions Executive Secretary and Mrs. E. S. Phillips to the N.E. District of the Republic of South Africa region was the

dedication of the church at Maotole in the Eastern Transvaal. The crowd at the service was estimated at around 4,000 people—a record for the area.

The church was financed and built by a local Nazarene businessman, Benjamin Silinda, at a cost of about \$7,000. It is 72 x 35 and can accommodate 800 people African style. This is a landmark in the development of the indigenous Church of the Nazarene in Africa.

Mr. Silinda assisted in transporting people from the churches on the zone and provided a feast of three oxen, cornmeal porridge, and bread and tea for the crowd.

Another layman, a furniture maker, donated a very fine pulpit which he had especially made out of kiasat (local teak), and has promised to make a chair to match it in addition.

When the offering was announced, Dr. E. S. Phillips promised to give a sum of up to \$1,000 to provide kiatt seating for the church. An offering was taken of about \$140 to go towards the parsonage building fund of the church.

Most of the missionaries from the N.E. District were present as well as a number of European friends and neighbors, in addition to the local chief and the chiefs of several neighboring tribes.

We feel that this is a great breakthrough in self-support for the church in Africa and pray that the whole church in Africa will follow the fine lead that Mr. Silinda has given.—PAUL S. DAYHOFF, Principal of the Lula Schmelzenbach Mem. Bible Col., Acornhoek, Rep. of S. Africa. □



THE WINNERS of the "Herald of Holiness" subscription campaign on the Missouri District toured the Nazarene Publishing House on October 9 with District Superintendent Don J. Gibson. Left to right: Joe Crider, Wayne Gillette, Rev. Don Heitman, and Frank Colbert (campaign manager) observe one of the features of the 80-foot Miehle web press pointed out by Dr. Gibson. Behind them is the festoon of paper in the newly installed Butler automatic splicer. This new equipment automatically splices the end of one of the half-ton rolls of paper to the beginning of the next roll without stopping or slowing down the press, which operates at the speed of 800 feet a minute.

PUERTO RICO MISSIONARIES MEET FOR COUNCIL

Nine missionaries of the Puerto Rico-Virgin Islands met at the new parsonage of the district superintendent for the seventeenth annual mission council on September 17. Excerpts from the report of Field Superintendent William Porter provided definite encouragement.

Four of the sons of pastors are now



MOSCOW, IDAHO, recently dedicated their new church facilities, a plant of 24,500 square feet located on a three-and-one-half-acre site on the growing east edge of the city. Completely furnished, the total value approximates \$400,000 with the actual cost only \$250,000 due to the laborsaving donation of 18,000 hours by the congregation. The educational facilities will accommodate 600, plus the sanctuary which seats 350, with overflow to accommodate 1,000. General Superintendent George Coulter preached the dedicatory message and District Superintendent Raymond Kratzer prayed the prayer of dedication. Rev. Walter E. Lanman, pastor since 1962, led the people in the act of dedication.



engaged in some phase of the ministry as second-generation workers.

The Arcibo church has at last been completed and was dedicated by General Superintendent Edward Lawlor on his recent visit. Its pastor, Christobal Rivera, has left his longtime job at the telephone company to give himself to full-time ministry.

Rev. Reinaldo Montes of the Los Angeles church also felt the Lord's leading in leaving a well-established job as manager of a shoe store to better serve the Lord.

Property gains of significance include the following: Santurce First has been repaired and beautifully decorated. Calvary Church has at last gained title to its land. The new campgrounds at Toro Negro have witnessed their first youth camp, after a heroic work program led by the field superintendent and Rev. Harry Zurcher.

Review of the district shows a total church membership of 744, a gain of 33, with 85 percent full members. Sunday school enrollment gained 126. In all the VBS projects, 836 were enrolled, a gain of 58 over last year.

For the first time the total giving of the district went over \$100,000 with \$101,258.02 given by the local churches, a per capita giving of \$136.10. There was an increase of \$953.41 for world evangelism, with a total of \$10,-441.73. The field, then, is a 11.5 percent district. Each church paid its district budget.

Reports from the Virgin Islands showed steady gains in every area of the work with good prospects for the new church year.

Throughout the council session



TWENTY YEARS of pastoral service were recognized with a four-year renewal of call, and life tenure in the home now occupied as the parsonage of Columbus (Ohio) First Church for Rev. and Mrs. Miles A. Simmons. Left to right, William L. Hetzer, chairman of the church board of trustees; Dr. and Mrs. Simmons; Hermon L. Slonecker, Sunday school superintendent and chairman of the finance committee; and Dr. G. B. Williamson, general superintendent emeritus, who was the special speaker for the anniversary occasion. Substantial property gains have marked the 20 years of Dr. Simmons' tenure, with church membership now at an all-time high of 554.

there was expressed again and again a desire for a significant outpouring of the Holy Spirit. On the second morning of council, hearts were strangely warmed as God moved in an old-fashioned breaking-up time. The missionaries returned to their respective posts encouraged and challenged to be doing for God.—LYLE PRESCOTT, Reporter. □

WEST TEXAS HOLINESS CONVENTION

The West Texas District sponsored a holiness convention, November 5-9, in Big Spring, Tex., with Dr. John Knight as special speaker and Rev. and Mrs. James Bell in charge of the music.

Dr. Lyle Eckley, district superintendent, presided at the three services each day. Host pastor was Rev. D. M. Duke. □

NEWS OF REVIVAL

THE FOURTH ANNUAL indoor camp meeting recently concluded in Escondido, Calif., with Rev. A. J. Tosti and Prof. Ron Lush as workers. First Church Pastor Charles Ashley was the chairman. More than 200 seekers were recorded. Participating churches included the Free Methodist, the Wesleyan church, First and Grace Nazarene of Escondido, and the Nazarene churches in nearby Oceanside and Vista. □

SIX MONTHS of special prayer bore fruit in a remarkable spirit of revival in Orlando, Fla., Central Church according to Pastor Wilbur W.

Brannon. There were testimonies, confessions, an altar filled, and "a new lilt in the music, a fresh freedom in the praying, a deep quietness in faith." □

THE FALL REVIVAL at Napa, Calif., church with Evangelist Fred R. Lester resulted in many "first-time" converts among people who had not previously attended the church. Rev. Bernard Colby is the pastor. □

OF PEOPLE AND PLACES

MISSOURI DISTRICT ministers and wives attended a second annual spiritual retreat at the Lake of the Ozarks with Dr. William Greathouse, president of the Nazarene Theological Seminary, as guest speaker. Many testified to personal blessing to the extent that they could never be the same again. District Superintendent Donald J. Gibson, who initiated the retreat last year, announced plans for a similar gathering in 1970. □

PASTOR ALBERTO RICCHIARDIO of Turin, Italy, in an open-air service shortly after the close of the crusade, baptized a class of converts received into the church as a result of the crusade in Turin by the Nazarene Evangelistic Ambassadors with Evangelist Paul Martin.



GUY MOATS, left front, receives a trophy from Pastor Odis R. Brown in recognition of 15 years' service as Sunday school superintendent of the Carmi, Ill., church. Twelve teachers of the Sunday school carried large cards spelling out the word, "FAITHFULNESS," as Mr. Moats was honored with a "This Is Your Life" program. He was also given a cake with 15 candles, representing his years of service. Mr. Moats' wife, Marilyn, is at left rear.



WEST AKRON (Ohio) Church dedicated its new sanctuary September 14 with Rev. Floyd O. Flemming, superintendent of the Akron District, as speaker. The building was designed by Mr. Donald Miller, Akron architect, and constructed by Mr. E. E. Riddle, contractor and builder from Tallmadge, Ohio. The property and building is valued at \$85,000. The sanctuary will seat 225 and was designed and built for ease in future construction. Rev. Harvey L. Sprague is pastor.

are you trying to change the title to *Sports Illustrated*? . . .

I am opposed to allowing the *Herald* to become just another one of the many magazines of the world. Let's keep it as near as possible unspotted from the world.

T. O. PARSONS
Texas

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Rev. and Mrs. Robert Collins, Caixa Postal 1008, Campinas, Sao Paulo, Brasil, South America.

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Rev. and Mrs. Jerry Demetre, P.O. Box 253, Bridgetown, Barbados, West Indies.

Rev. and Mrs. Victor Edwards, Donato Alvarez 884, Buenos Aires, Argentina, South America.

Miss Juanita Gardner, c/o Mrs. Bill Brogan, M.T.D. Rte., Hwy 52, Emmett, Idaho 83617.

Rev. and Mrs. Ronald Grabke, 17559 Santa Rosa, Detroit, Mich. 48221 (temporary).

Rev. and Mrs. Howard Grantz, 230 W. Franklin St., Ephrata, Pa. 17522.

Rev. and Mrs. Norman Howerton, Donato Alvarez 884, Buenos Aires, Argentina, South America.

Rev. and Mrs. James Jones, Box 5019, Margarita, Canal Zone.

Miss Evelyn Mewes, P.O. Box 803, Cheyenne, Wyo. 82001.

Miss Elizabeth Mischler, P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Joseph Penn, P.O. Box 532, Mbabane, Swaziland, South Africa.

Rev. and Mrs. Harry Rich, P.O. Box 1323, Port-au-Prince, Haiti.

Rev. and Mrs. C. G. Rudeen, Apartado 387, Rivas, Nicaragua, Central America.

Rev. and Mrs. Maurice Rhoden, 9-45 Hannyaaji, Dazaifu Machi, Chikushi Gun, Fukuoka Ken, 818-01, Japan.

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Con: Herald Cover

On the cover of the September 10 issue of the *Herald of Holiness* there appears a football team huddle, advertising an article, "We Can't Afford to Lose." At first I never thought too much about it, but I have had later thoughts.

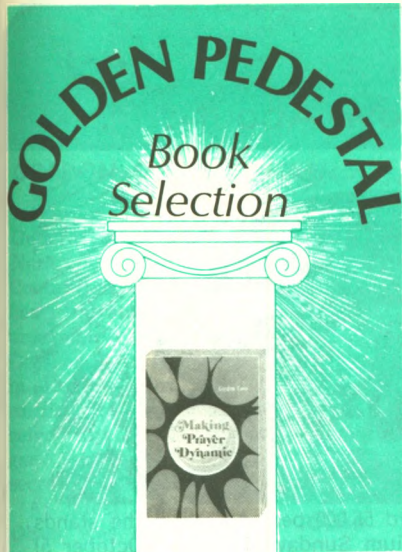
Is this the *Herald of Holiness*? or

Take up the broken threads of life;
Thy God can weave the strands again.

—Selected



TWO OF THREE units recently dedicated at Burlington (Ia.) First Church are shown in the picture. General Superintendent V. H. Lewis, a former pastor of the church, presided at the dedication of the \$400,000 structure which provides sanctuary seating for 500 and Sunday school facilities for an average attendance of 400. Included in the overall building project was a four-bedroom parsonage. Rev. A. D. Foster has been pastor of the church since December, 1960.



MAKING PRAYER DYNAMIC

By Gordon Cove

Much has been written on prayer. But not too much, for there is no subject of more vital interest to an individual Christian or to the Church of Christ. For prayer should be vigorous, forceful, life-giving, and life-sustaining.

The author avers that prayer is "the greatest unused force in the world." This is certainly no exaggeration when we consider what Jesus and the New Testament writers said about prayer. The "whatsoever" of prayer is without limits. That being true, how diligent we should be, not only in the practice of prayer but in our study of its meaning, not only for ourselves but for all who come within the circle of our influence!

Rev. Gordon Cove, a British evangelist and writer, discusses the significance of prayer, getting started, what to pray for, secrets of successful prayer, the sin of prayerlessness, the person behind the prayer, and the art of intercession.

You may have several volumes on this subject, but there are inspiration and aspects of truth in this volume that will increase your effectiveness in prayer. 96 pages. Paper.

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- J. Reyndal Russell* from Guymon, Okla., to Midland (Tex.) First.
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- Carl Bunch* from San Djego Pacific Beach to Houston Oakwood.
- Charles Jones* from Prentiss, Miss., to Port Arthur (Tex.) Central.
- John O. Taylor* from Jackson, Tenn., to Houston Woodsdale.
- Kenneth E. Stephens* evangelist from Kansas City District to Bay City, Tex.
- James West* from Port Acres, Tex., to Vidor, Tex.
- R. S. Bennett* from Indio, Calif., to El Monte, Calif.
- C. Marshall Boves* from New Castle (Ind.) First to Dodge City (Kans.) First.
- Phillip Bowles* from Cunningham (Tenn.) Gray's Chapel to Hendersonville, Tenn.
- H. E. Davidson* from Adel, Ga., to Louisville, Ga.

- R. V. Dean* from Sallisaw, Okla., to Haywood (Okla.) Arpelar.
- Franklin W. Goff* from Pineville, W. Va., to Bluefield, W. Va.
- Gary Gulley* from Orland Park, Ill., to Hoopston (Ill.) Westside.
- R. H. Holloway* from Greenville (Tex.) Peniel to Mount Pleasant, Tex.
- Jerry McCant* from Graham, N.C., to Paducah, Ky.
- James E. McCormick* from Bluefield, W. Va., to Vienna, W. Va.
- Garnett J. Mitchell* from Tydeman (Ill.) Roxana to Anna (Ill.) First.
- Bill Stark, Jr.*, from Sterling, Kans., to Marienthal (Kans.) Sunnyside.
- R. D. Sutherland* from Oak Hill, W. Va., to Charleston (W. Va.) Southeast.
- Paul Wankel* from Anna (Ill.) First to New Orleans Downtown.
- Kenneth M. Alcorn* from Providence (R.I.) First to Bridgewater (Va.) Spring Creek.
- Marvin E. Appleby* from Summersville, Ky., to Lexington (Ky.) Kenwick.
- Donald E. Beha* from Woodfield, Ohio, to Henderson, N.C.
- Robert Bradley* from Walpole, Mass., to Celina, Ohio.



WILLOWS, CALIF., recently dedicated its new sanctuary, the result of 20 years of faith and devotion on the part of the congregation. It is made of four-inch, split-face block, and will seat 180. It was built for \$23,000. Rev. Kenneth Vogt, Sacramento district superintendent, brought the dedication message. Rev. Ronald E. Corbin is pastor.

VITAL STATISTICS

DEATHS

- NORRIS C. BLACKMON**, 49, was shot and fatally wounded while on police duty, July 31, in Shreveport, La. Funeral services were conducted by Rev. Jack McClung and Dr. T. T. McCord. He is survived by his wife, Laverne; a daughter, Margaret Gilliland; and one son, Randel.
- MRS. JESSIE BUCKNER**, 87, died Sept. 23 in Detroit, Mich. Funeral services were conducted by Revs. L. Lee Gaines, Robert Quanstrum, and B. J. Garber. She is survived by three daughters, Mrs. Margaret Brock, Mrs. Edith Crain, and Mrs. E. Kirchner; and one son, Morris.
- MRS. EVA M. KELTY**, 84, died Sept. 3 in Sacramento, Calif. Funeral services were conducted by Rev. James R. Snow. Surviving are two sons, George and Clifford; one daughter, Louise Cartwright; eight grandchildren; 23 great-grandchildren; and one sister.
- EDWIN BORDEN**, 84, died Aug. 12 in Marion, Ind. Funeral services were conducted by Rev. Donald K. Ault, Jr. Interment was in Montpelier, Ind. Surviving is one daughter, Mrs. Levi Johnson, five grandchildren, and nine great-grandchildren.
- ANDREW SHARKEY**, 77, died Aug. 31 in Jacksonville, Fla. Funeral services were conducted by Rev. I. W. Justice. Survivors include his wife, Ellen; three daughters, Mrs. Mary S. King, Mrs. Warnetta Lee Callahan, and Mrs. Audrey Vertrees; two sons, Thomas B. and Jack Andrew; and 10 grandchildren.
- CLARANCE E. COCHRAN**, 69, died Sept. 19 in Pearl River, La. Funeral services were conducted by Rev. Bill Jordan. He is survived by his wife, Jessie, three daughters, four grandchildren, one brother, and four sisters.
- MRS. CHARLAINE VAN WINKLE**, 64, died Sept. 15 in Arkansas City, Kans. Funeral services were conducted by Rev. Charles S. Shreffler. Interment was in Argonia, Kans. Surviving is one daughter, Mrs. Nancy Bryant, six grandchildren, and four sisters.
- MILDRED JEAN OLSON**, 21, was killed in an auto accident, Sept. 12, near Boise, Idaho. Funeral



REV. AND MRS. G. B. BREESE were honored on the occasion of their twenty-fifth anniversary of Central Church, Dayton, Ohio, and of their pastorate there. The church, which began in a store building with 10 members, now reports a membership of 307 with property valued at \$310,000. Rev. and Mrs. G. B. Breese were presented a bouquet of 25 roses, one for each year of pastoral service.

A CHRISTMAS BONUS*

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services were conducted by Rev. N. Warren Haines. Interment was in Orofino, Idaho. She is survived by her father, Emon Olson, Sr.; one sister, Mrs. Ray (Margaret) Millard; and two brothers, Emon, Jr., and John.

STEPHEN RAY SMYTH, 22, died Sept. 29 while scuba diving near Tokeen, Alaska. Funeral services were conducted by Rev. A. E. Woodcock and Jim Bond at Nampa, Idaho. He is survived by his parents, Mr. and Mrs. Orville Smyth; and one brother, Kelly.

MRS. RUTH EVELYN WINGBLADE, 86, died Sept. 28 in Yuma, Ariz. Funeral services were conducted at Chanute, Kans. She is survived by three sons, Paul, Loren, and Earl.

MRS. J. A. DISKSON, 83, died July 8 in Wellington, Tex. Funeral services were conducted by Rev. Phillips Daniels and Rev. Odell Brown. Surviving are her husband, J. A.; five daughters, Mrs. Mayburn Bass, Mrs. Ruth Thomas, Mrs. Mavis Cornelius, Mrs. Martha Owens, and Mrs. Maybell Nash.

FLOYD HENRY LACY, 79, pioneer gospel singer, died Sept. 29 at Duarte, Calif. Funeral services were conducted by Dr. Nicholas A. Hull and Rev. Edward E. Mieras in Pasadena, Calif. He is survived by his wife, Mrs. Floyd Lacy.

REV. M. J. FARGO, 76, died Sept. 25 in Greensburg, Ind. Funeral services were conducted by Rev. Wayne Isaacs and Rev. Ross Lee. He is survived by two sons, Rev. James and Donald, one brother, and one sister.

MRS. MILDRED R. HURD, 42, died Aug. 1 in Smyrna, Del. Funeral services were conducted by Rev. Frank Hiedler. She is survived by her husband, Albert Lester; two daughters, Patricia Taylor and Betty Slacum; one son, David; three grandchildren; her father; three brothers; and seven sisters.

MRS. DESSIE ENGLEMAN, 67, died Sept. 11 in West Palm Beach, Fla. Funeral services were conducted by Rev. S. S. Schimf. Survivors are three daughters, Mrs. Betty Neal, Mrs. Nancy Warne, and Mrs. Ruth Fraser; two sons, Carroll and Paul; five sisters; and six brothers.

JESSIE J. CLARK, 73, died Sept. 28 in Broad Top, Pa. Funeral services were conducted by Revs. Leonard Wright, Lester Welshans, Earl Lehman, and Bedsaul Agee. He is survived by his wife, Florence; and one daughter, Gloria.

BIRTHS

—to Art and Connie (Martin) Saunders, Carnie, Ill., a boy, Alan Richard, Aug. 6.

—to Andrew and Wanda (Iles) Holmgren, Bourbonnais, Ill., a girl, Lynette Marie, Sept. 9.

—to Thomas D. and Lauralee (Ball) Nothstine, Overland Park, Kans., twin boys, Thomas Vincent and Todd David, Sept. 30.

—to Glen A. and Vonda (Strickland) Miles, Martinsville, Ind., a boy, Thomas Arthur, Sept. 17.

—to John and Susan (Jimenez) Lunsford, Silver Spring, Md., a boy, Jefferson Karl, Sept. 21.

—to Brad and Laura (Price) Moore, Kansas City, a boy, Bradley Todd, Oct. 1.

—to Wendell and Jo Ann (Henningan) Poole, Hermitage, Tenn., a boy, Weldon Kyle, Sept. 28.

—to Larry and Elaine (Huston) Pershall, Colorado Springs, a girl, Monica Lynn, Oct. 10.

—to Glen A. and Karen (Johnson) Smith, Vancouver, Wash., a girl, Sandra Kay, Sept. 26.

—to Harold F. and Jan (Toone) Frye, Nazarene Mission, Banz, New Guinea, a boy, Todd Michael, Sept. 22.

MARRIAGES

Miss Kathy Mosteller, Campinas, Brazil, and Larry Loeber, Connell, Wash., in Eugene, Ore., Aug. 23.

ANNOUNCEMENTS

RECOMMENDATION

Rev. and Mrs. E. J. Bowers, who have pastored for several years on the South Arkansas District, are entering the field of evangelism. Mrs. Bowers travels with her husband, carrying the musical program, singing with her husband, and working with children and teens. They are now making up their slate and may be contacted at 701 N. Buchanan, Little Rock, Ark. 72205.

CORRECTION!

The printed address lists have listed Rev. and Mrs. Larry Garman in Peru. They are still on furlough, and their address is 13425 High St., Whittier, Calif. 90602.

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NEWS OF RELIGION

You Should Know About . . .



AERIAL VIEW OF CRUSADE—A record 56,000 persons crowd the stands and infield of Anaheim (Calif.) stadium Sunday afternoon (October 5) as Evangelist Billy Graham delivers his final sermon of the 10-day Southern California Crusade. The meeting broke the attendance record for any event in the stadium, also broken twice earlier in the crusade. Total attendance for the meetings was 384,000 persons, with 20,336 responding as inquirers. □

SOUTHERN PRESBYTERIAN CLERGY OPPOSE COCU. Opposition to any effort to take the Presbyterian Church, U.S. (Southern), into "the massive organization envisioned" by the Consultation on Church Union (COCU) was voiced by 500 clergymen of the denomination in a statement released in Asheville, N.C.

A "Declaration of Commitment" to a Presbyterian theology and form of church government was sponsored by a group called Presbyterians United, developed over the past year.

According to the statement, the 500 ministers will not support any church union move not preserving "a confessional church, thoroughly Reformed and Presbyterian."

The statement appeared shortly after the United Presbyterian church and the Presbyterian Church, U.S. (Southern), held the first of a series of meetings on merger possibilities. □

CHURCH ERECTED IN NEPAL. The second church building of a nameless Christian group has been dedicated in Nepal, a country where Christians were outlawed before 1950, according to reports reaching Protestant mission agencies in New York.

This development was reported by the United Mission to Nepal, an ecumenical organization backed by 23 mission agencies in 14 nations. A portion of the communique was released by the United Methodist Board of Missions through United Methodist Information.

The new church is in Katmandu, the Nepalese capital. It houses one of the five Christian groups in the city. The first church building was erected in 1962. The congregations in Katmandu and others in Nepal have no formal denominational organization, no national structure, and no constitution. They are affiliated in a Nepal Christian Fellowship. □

UN PRESIDENT ATTENDS NEW YORK CHURCH. On her first Sunday in office as president of the twenty-fourth session of the U.N. General Assembly, Miss Angie Brooks of Liberia sought out an evangelical church.

Madame President found herself in the worship service of Calvary Baptist Church. Pastor Stephen Olford was out of town, however, and the congregation didn't know the distinguished visitor was with them until after the service, when Associate Minister Edwin Mitchell had an opportunity to greet Miss Brooks.

The spunky leading lady at the U.N. is not ashamed to declare herself the daughter of an impoverished Protestant African pastor, or that she worked her way through Shaw University in Raleigh, N.C., by washing dishes and scrubbing floors. □

Late News

GORDON OLSEN STRICKEN

Gordon T. Olsen, member of the General Board of the Church of the Nazarene and chairman of its Finance Committee, was stricken with a severe heart attack at approximately 6 p.m., October 21, at his home in Eugene, Ore., according to word received by Dr. B. Edgar Johnson, general secretary of the church.



Olsen

At latest word. Mr. Olsen was out of intensive care and no longer on the critical list. He is hospitalized in the Sacred Heart Hospital in Eugene.

His wife, Mrs. Rhoda Olsen, general president of the Nazarene World Missionary Society, is herself recuperating from a rare virus disease known as sarcoid.

Prayer is requested on behalf of both Dr. and Mrs. Olsen in this emergency. □

SWAZILAND PRIME MINISTER RECEIVES DRs. LEWIS AND PHILLIPS

General Superintendent V. H. Lewis and World Missions Executive Secretary E. S. Phillips were received by Prince Makhosini, the prime minister of the new nation of Swaziland, South Africa, in the prince's office in

PARKERSBURG (W. Va.) First Church celebrating ground breaking for a new three-story annex to make room for their growing Sunday school. The average attendance has increased from 182 to 275 in the past five years. Church membership is 242. Sharing the shovel and eager to see the work under way are (from left) Paul Beckner, Pastor John F. Hay, Jan Forman, Morton Frey, and Dr. H. Harvey Hendershot, West Virginia district superintendent.



Mbabane during their recent visit to the African mission field.

The prime minister expressed the appreciation of his government for the role that missionaries continue to play in Swaziland. He referred especially to the contribution made by the Church of the Nazarene in providing not only education and health services but also training facilities in the Nazarene Teacher Training College in Manzini, the Nazarene Nurses Training College attached to the Raleigh Fitkin Memorial Hospital, Manzini, and the Nazarene Bible College at Stegi.

The government official expressed the hope that the Church of the Nazarene would continue to play an important role in the development of Swaziland.

In addition to Dr. Lewis and Dr. Phillips, the delegation received by the prime minister included Rev. Joseph Penn, regional supervisor of the Swazi-Zulu region of the Church of the Nazarene; Rev. Thomas Ndlovu, district evangelist of the Swaziland District; Dr. K. Stark, medical superintendent of the Raleigh Fitkin Memorial Hospital; Rev. Jotham Magagula, pastor at the Manzini Church of the Nazarene; Rev. Russell Human, head of the mission station at Manzini; Dr. Samuel Hynd, medical missionary, Raleigh Fitkin Memorial Hospital; Rev. D. H. Spencer, field superintendent, Africa Mission Area from Central to South Africa; and Rev. Leonard Sibande, district superintendent, Swaziland District. □

DOLLAR-A-YEAR PROGRAM AT TREVECCA

Last February, the board of trustees of Trevecca Nazarene College authorized the raising of \$350,000, one-half of which was to go into the operating fund of the college and the other one-half to provide needed capital improvements. The plan developed to meet this need was the D-A-Y program.

A Dollar-A-Year man was expected to recruit two students for Trevecca, to give or raise \$1,000 for TNC, and to give the name of another possible Dollar-A-Year representative. The contacts were made through the districts of the Southeast Zone. Alumni and friends of the college were also eligible and encouraged to become Dollar-A-Year members.

There are now over 200 such representatives serving the college. They have helped to recruit students, have given generously themselves, and many of them have been able to interest a neighbor, business associate, or their banker in furthering a Christian education for earnest young people.

Among the benefits of this campaign, in addition to a number of students referred to the college and several thousand dollars already received, have been the opportunities to



GENERAL SUPERINTENDENT EUGENE L. STOWE, right, watches as Dr. Harold W. Reed, left, president of Olivet Nazarene College, presents Louis O. McMahon, director of estate planning, wills, and annuities for the college, with the Incorporation Certificate for Illinois for the Olivet Foundation. The purpose of the foundation, of which Harlan Milby of Springfield, Ill., is the president, is to raise endowment funds for the college. Steps are being taken to secure recognition for the foundation in Indiana, Michigan, and Wisconsin, as well as Illinois.

furnish information about the college in response to inquiries. Board members, faculty, alumni, and laymen across the zone have taken new responsibility for their college. The program is working.—WILLIS SNOW-BARGER, executive secretary, Department of Education. □

DR. STOCKTON NEARING RETIREMENT

The illustrious 25-year career of Dr. John L. Stockton as general treasurer of the Church of the Nazarene is drawing to a close.

Dr. Stockton will retire in January, 1970. On September 21 he reached the mandatory retirement age of 70.

A key figure in finance and stewardship during the denomination's period of greatest growth, Dr. Stockton will retire at the annual meeting of the General Board (January 19-21). The board will elect his successor upon nomination by the Board of General Superintendents.

Dr. Stockton currently is speaking at a number of Nazarene churches in the West and Northwest on behalf of the stewardship effort to have members include the church and its colleges in their wills. He said before leaving that he hoped to confer with more than 100 Nazarenes regarding their wills during his trip.—N.I.S. □



Stockton

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE PROMISE OF RETURN

(November 16)

Scripture: Psalms 126; 137:1-6; Isaiah 40; 49; 51:1-16; Jeremiah 31 (Printed: Isaiah 40:1-11)

Golden Text: Isaiah 51:11

Captivity and exile banished the song of Judah (Psalms 137). The return of a remnant to the land of promise restored the song (Psalms 126). It was the prophet's task to keep faith alive through the Captivity with the promise of the return.

1. *The sovereign God:* "I am the Lord thy God" (Isaiah 51:15).

Isaiah celebrates the sovereignty of God in exalted language. The return of exiles is His doing, a revelation of His glory (40:5), a confirmation of His word (40:8).

The mighty Creator is unwearied in power (40:28), and guarantees the strength needed by His people for the journey home (40:29-31). "Behold your God!" (40:9) Unique and unequalled in power, He is the Answer to the captive's doubt (40:25-27).

In situations of judgment, of weakness, of failure, the strongest of men are powerless to save (40:6). The God who divided the sea at the Exodus will escort the exiles to their land again (51:10, 15).

2. *The servant people:* "Thou art my servant, O Israel" (Isaiah 49:3).

Israel's redemption is not self-contained. God preserves and spares her for the sake of all nations (49:8, 12).

The restored nation, purified from idolatry, returned to her ancestral land, will begin anew to further God's redemptive purpose for all the earth. Thus she will become "a light to the Gentiles," and God's "salvation unto the ends of the earth" (49:6).

As "all flesh" is under the sentence of death (40:6-8), so "all flesh" shall know that the Lord is Savior and Redeemer (40:5; 49:26).

What a lesson for the new Israel, for the Church of Christ! We are redeemed by sovereign grace and called as servants of God's salvation to all the world. He preserves us through all circumstances, and sets us free to be the light in which all men everywhere discern His merciful saving purpose! □

Conducted by W. T. Purkiser, Editor

Please tell me in your "Answer Corner" what is the view taken by the Church of the Nazarene on cremation. It is abhorrent to me to know that worms in great number devour the flesh, skin, and tissues after death and that the skeleton will itself decay to dust in time. Yet I hesitate to abandon the form of burial that Christians have used everywhere for all these centuries.

Worms or flames, the body is destined to return to the dust from whence it came.

The church has no official position on this matter. Most of us would probably prefer burial in the earth, if we think about it at all.

However, dust or ashes, the physical body is but the seed from which God's power will bring that glorified form that is to be part of man's eternal state.

Paul gives us the best treatment of what resurrection will mean for the Christian. "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body" (I Corinthians 15:37-38).

The seed itself does not come up. It is the continuity of life and kind that counts.

"So also," the apostle continued, "is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (verses 42-44).

As far as the Bible is concerned, it generally assumes burial in the earth or in a cave in hilly Palestine.

On the other hand, there is no "cult of the dead" in the Scriptures as, for example, there was in both Egypt and Babylonia in ancient times where it was assumed that the future life depended on the preservation of the body. This was the original reason for embalming and for the erection of elaborate tombs such as the pyramids of Egypt.

Actually, of course, the whole effect of the Christian gospel is to focus concern chiefly on the soul and its destiny. The Christian is more apt to react as Emerson is said to have reacted to the excited lady who said the end of the world had come: "We can get along without the world."

What is the meaning of the word "destroy" in Revelation 11:18? Some use this to teach that the wicked will be annihilated. Explain.

Revelation 11:18 reads: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

The term translated "destroy" is an intensive form of a verb that means to ruin by laying waste, to make havoc of, to corrupt, to subject to decay.

For example, it is the term used in Acts 9:21, where it is said that Saul of Tarsus "destroyed" the Christians in Jerusalem. It quite obviously therefore does not mean to annihilate, or to put out of existence.

The teaching to which you refer makes its major points by taking English words in an extreme sense for which the original Greek of the New

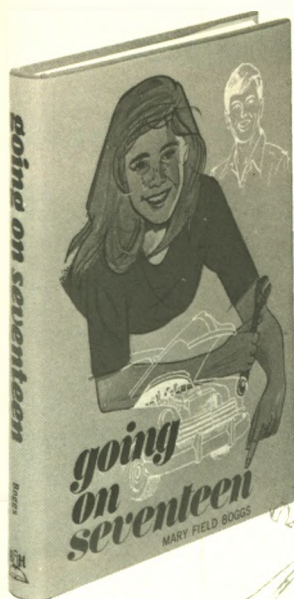
Testament or Hebrew of the Old Testament gives no warrant. Instead of superior wisdom, it is only an intensified form of ignorance.

Certainly no one can be expected to know everything. But those who pretend to teach should at least inform themselves of the basic facts of their subject matter.

Hebrew and Greek are helpful but not essential as long as such helps are available to everyone as Strong's *Exhaustive Concordance*, Young's *Analytical Concordance*, and Vine's *Expository Dictionary of New Testament Words*.

Strong and Young give the original Hebrew and Greek term behind every word in the English Bible together with other references where the term appears and a brief definition of its original meaning. Vine does the same in a much more complete way for the New Testament.

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“By All Means...”

DR. J. B. CHAPMAN *Valedictory Address*
Delivered before the Conference on Evangelism
in Kansas City in 1946

BRETHREN, I was born in the fire and I cannot endure the smoke. I am a child of the bright daylight, and mists and fogs and depressing gloom are not to my liking. *I want to go all out for souls.*

The revival I seek is not the product of the labors of some personality—plus evangelism. Such a revival is too detached and impersonal to meet my needs or to answer my prayers.

I want the kind of revival that comes in spite of the singing, the preaching, the testimonies, and the human attractions. I want that kind of revival because it takes that kind to really revive me.

I want a revival that, like a summer shower, will purify the atmosphere of the church everywhere, and which will awaken the dormant forces of our people young and old. I want something so general and so divine that it will be uncontrollable.

I want something that will reemphasize old-time moral and spiritual conditions. Something that will reform and regenerate drunkards and save respectable worldlings. Something that will bring in the youth and the little children. Something so attractive that it will break over into the circle of the pleasure-loving. Something that will bring God to bear upon the domestic problems to save our people from the twin evils of divorce and race suicide.

I want something that will inject old-time honesty, veracity, and purity, and other-world-mindedness upon our preachers and people. Something that will make this namby-pamby, soft-handed, compromising, cringing sort of holiness as obsolete as Phariseeism was on the Day of Pentecost.

All out for souls!
All out for souls!

—Contributed by RUSSELL V. DELONG
Tampa, Fla.

SAVE SOME

