

Herald of Holiness

JANUARY 13, 1971

THE CAPTIVE MIND

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Prescription for Hurt Feelings

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CHURCH OF THE NAZARENE



"He hath made every thing beautiful in his time."

—Ecclesiastes 3:11



General Superintendent Young

A TOKEN COMMITMENT WILL NOT DO

It is the very nature of God to demand complete allegiance, else He would not be God. We cannot cut Him down to our size. This is the heart of the divine commandment, “Thou shalt have no other gods before me” (Exodus 20:3). Both the character and resourcefulness of God testify that He cannot be bribed or cajoled. Despite His compassion, He is never gullible. His moral character is unchanging. This is the key to His utter dependability. He demands genuineness and sincerity in us. There is no spiritual reality without these.

It is not enough to identify ourselves with God as though to flatter Him. There is a right sense in which if we do not love God above all we do not love Him as God at all. He is not seeking our vote to win an election. The whole moral universe is on His side. A token commitment on our part will not do. That is playing religion and we are sheer “phonies.” He demands the whole man in establishing a vital relationship. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

Our world of things does not baffle Him and we cannot make Him part of our accumulated accoutrements. He is both Creator and Redeemer and He does not cancel His creation by the act of redemption; He restores it. His supreme evidence is the gift of His Son, and the assurance of final victory is by the unmistakable presence of His Holy Spirit.

Hear the call of His Spirit in His Word: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1). Only when His will has become our delight can His service be made joyful. Even poetic ritual and esthetic beauty are poor substitutes for the outstretched hands of full commitment. What things looked to be gain must be counted and reevaluated as loss if we would win Christ. Then will we discount the cost and find the greater Treasure. He is the Pearl of Great Price and is worth more than all our cheap jewels put together. □

■ By Edward W. Wallace

Port Angeles, Wash.

THE CAPTIVE MIND

THE world is clamoring for attention. The news media, television, politicians, government ideologies, industry, and Satan are all seeking for attention.

The human mind is so constructed that it can give conscious attention to but one thing at a time. So long as the mind is focused on one subject, it is called undivided attention.

We laugh and joke about someone having a one-track mind, but it is true of us all. Our subconscious minds can disperse their attention to many concerns all at one time, but the conscious mind can focus on only one subject at a time. The minister or teacher whose audience is restless does not have the people's attention.

If a medium can capture a person's undivided attention for even 10 seconds, it may exert control by the power of suggestion. Modern advertising through television seeks to capture the mind of a person. Once they have our attention, they have a good chance to manipulate our desires by the power of suggestion and direct them in such a way as to produce a market for their particular product.

The Communists seek to gain the attention of the poor and underprivileged by promising a classless society that will solve all problems and produce a Utopian state. The one goal of Communism is to gain attention, then to control the minds of men by the power of suggestion. We might call this "cold war" or psychological warfare. Our world does suffer from a problem of racial inequalities, and the Communist world seeks to exploit and profit from these social problems.

Satan has fought to control or capture the minds of men since the day he caught the attention of Eve in the Garden of Eden. Satan deceived her and caught her off guard with a lie. His first step was to cast doubt upon God's command. He asked Eve, "Yea, hath God said, Ye shall not eat of every tree of the garden?"

We may question theology, doctrines, and church policy, but when we question God's Word we are deceiving ourselves. The first lie issued from the mouth of Satan to Eve when he said, "Ye shall not surely die." The devil will trick the mind with doubts and lies, then seek to control the person with the captured mind.

If one is diverted from the simplicity of Christ, he becomes a candidate for confusion and doubts.



Photo by DeWys, Inc.

Eventually the lies of Satan will damn his soul by the power of suggestion.

Paul said, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Corinthians 11:3).

Jesus taught the simple life. Love for God and man. Faith in God. Service to God and man. The Church must return to the teachings of Jesus, the

Carpenter of Galilee, who taught love, faith, and hope in God.

We must keep our lives and thoughts centered upon Christ and allow our minds to be captivated by Him. The secret of peace of heart is found in the words of Paul: "And bring into captivity every thought to the obedience of Christ" (II Corinthians 10:5).

As a man "thinketh in his heart, so is he." □

■ **By Randal Denny**

Modesto, Calif.

When We Care Enough

ROWLAND HILL really did care about people. A great concern for souls burned in his heart. Because of his extraordinary burden, the people of his village accused him of being a madman. His simple defense caused many an accuser to give it second thought.

"While I passed along yonder road I saw a gravel pit cave in. It buried three men alive. I ran to the rescue and shouted for help until they heard me in the town almost a mile away. No one called me a madman then.

"But when I see destruction about to fall on sinners, and entomb them in eternal woe, and cry aloud, if perchance they see their danger and escape, they say I am beside myself. Perhaps I am, but oh, that all God's children might be thus fired with desire to save their fellows."

There is no other portion of Paul's letters that throbs with such intensity of compassion as where he wrote, "For I could wish that myself were accursed from Christ for my brethren" (Romans 9:3). That is not soft sentimentality. Paul really did care that much! Miracles of grace follow that kind of concern for souls.

A young lady had been praying for 12 years to become a foreign missionary. One day God seemed to say to her, "Mary, stop where you are! Who lives on the floor above you?"

She thought, A family of Swedes. "And who above them?"

Why, some people from Switzerland.

God seemed to ask, "And who is next door?"

Again she thought, Italians.

"And down the block?"

Some Chinese.

Then God seemed to rebuke her, saying, "And you have never said a word to these people about my Son? Do you think I will send you thousands of miles to the lost and dying? You don't care enough about those at your own door to speak with them about their souls!"

One may never live in such a cosmopolitan community, but the truth is essentially the same. God has given all of us opportunities to witness next door, across the street, over the back fence. Someone has said, "He who waits until he can save many souls will never save one."

Resist the temptation to think one

must travel many glamorous miles to really care for souls. One should begin where he is.

Kipling wrote a poem entitled "Mulholland's Vow." Mulholland was a cattleman on a ship. During a storm the steers broke loose. In those frightening moments aboard ship, Mulholland made a vow to God. If God would save him from the plunging horns and stampeding hoofs, he would serve God from then on. He was saved, and upon landing ashore, Mulholland set out to keep his bargain. He decided to go where no one knew him and preach religion, a long way from the wet, cold sea.

But God's demand came to him, "Back you go to the cattle-boats and preach My gospel there." God sent him back to the place where he was known. Our Christian witness, like our Christian charity, should begin at home.

A man stood up at Oxford, England, and cried aloud, "I pray, tell me, where do the Christians live?" That's the cry of our world today.

Let's care enough to reach out, to share Christ, and to introduce them to the Master. We will—if we really care! □

I By Louis A. Bouck

Vancleve, Ky.

INCENSE



OH, my meat!" The busy housewife had put the beef heart for dinner in the deep-well cooker before going out. She had meant to turn down the heat, but—

When we returned the meat was burned to ashes. A greasy film and a smothery smell were everywhere. To make the place livable again we had to give every surface in the house a thorough cleaning. And we made generous use of air fresheners.

Air fresheners were unknown in Old Testament times. But night and morning in the Temple, at the command of God, incense was offered.

The New Testament connects incense with prayer. Much incense is offered with the prayers of the saints. It evidently makes those prayers acceptable to God.

What is that incense? Made of sweet spices, it produces a unique fragrance.

I began to look over the garden of the sanctified heart for spice plants. The first to appear was delight in the will of God.

"I thought I needed a new coat," said a lady in testifying. "The Lord didn't think so, for He did not provide the means to buy it. I am happy for Him to have His way, whether I get a new coat or not."

If her coat was shabby that winter its lack escaped my notice. But her pleasant, victorious witness I have never forgotten. Wearing the old coat contentedly, she still rejoiced in God's will. Incense!

To give balance to the perfume another spice is needed. Rather rare, it can still be found if we will make a thorough search. It is determination to have God's will.

No, not determination to have *my* way. There's a difference.

A baby sat at the table. Near his high chair was a shiny coffeepot. It took the child's eye. He reached for it.

Mother, sitting beside him, cried, "No, no!" How meddling mothers are! He wanted that coffeepot. Reaching, he grasped it, pulled it off the table, and spilled the scalding contents over himself.

That little fellow, grown-up, was sometimes tempted to insist on what he thought he wanted. Then he would recall the coffeepot, and wisely withdraw the demand.

Entire consecration had been defined as "a steadfast determination not to have my own way." Perhaps it should be added, "... and to have God's way."

Arthur had been seeking for a week to get sanctified wholly. Burdened, floundering, he had prayed, rather weakly, but the best he knew.

Then one day he said, "A tremendous determination came over me to please God, who had done so much for me. I went to the altar, not to find relief from embarrassing conviction, but to take another step in doing God's will. I almost forgot that I wanted a blessing!"



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And that day the Holy Ghost fell in sanctifying power. The incense of determination had risen to God with Arthur's prayer.

Only in quiet, sometimes shadowy places is found another sweet spice for incense acceptable to the Almighty. It is the grace of divine direction in prayer.

A Christian man was threatened by a mob. He fell on his knees and prayed, "Lord, protect me!" He certainly needed protection, but his plea brought no lift.

Then he cried, "Lord, no matter what they do to me, help me to be a good witness for Thee!"

Now he could face his enemies with a shout in his soul.

"We'll hang a bell on you and run you out of this community!" So the leaders growled.

"Then you'd better get the bell," was the reply. "I cannot compromise my God-given convictions."

The crowd wavered, and presently melted away. Spirit-led prayer had brought victory.

God promises even me the help of the Holy Spirit in prayer, if I will only get quiet enough to hear His voice.

I get in a hurry sometimes. Heading toward some course that looks right and proper, I ask the Lord to bless the way that I have chosen.

Instead, He may allow doors to close. The things I thought I wanted slip from my grasp. I am learning to pray through about decisions before becoming too much involved.

When incense rises with my prayers, God interprets those prayers according to His will. He answers with great and mighty things which I know not, beyond all that I can ask or think.

And I cannot offer this incense to God without breathing its inspiring, wonderfully pleasant atmosphere myself! □

EACH age discovers new implications of the Christian view of reality, and one of the most exciting rediscoveries which Christians have made over the last hundred years is that because God became man in Jesus Christ, thereby assuming the conditions of this world and life, the correct conclusion to draw is not God's essential indifference to the world of sense and time but, on the contrary, his supreme concern for it. There is, then, no built-in otherworldliness in the Christian's view of reality.—D. W. D. Shaw.



Faith at Home

RETOUCHED

There's something to be said for looking at oneself objectively, as others must see us. However, when I faced six photographer's proofs—all *me* staring back—I felt dejected.

How fast the years had passed! Did I really have those added lines, shadows under my eyes, and that fuller chin line?

Then I put some starch in my spine. I must lose some weight and get more rest. The "character lines," admittedly, were there to stay, but I could determine which to encourage—the frown or laugh wrinkles.

Weeks later, my finished photo arrived and I found an artist's airbrush had banished all but the happy lines. The picture became a goal to aim for.

If someone could photograph the soul, I wonder what, to our probable surprise, would appear on the resulting print.

Being human, we've all likely acquired some sags in our faithfulness over the years. A few shadows of error may have settled in. Perhaps some faint personality wrinkles have turned into bad-habit ruts.

Even though we have the assurance of salvation, couldn't each of us use a spiritual photographer and a frank look at the results?

There are methods of facing ourselves as we truly are—if we use them.

The Bible holds up high goals to compare our actual progress against.

Ministers, Sunday school teachers, evangelists, all team together to give us true-to-life glimpses of the state of our inner being—if, through them, we allow the Holy Spirit freedom to inspect our hearts.

Prayer—the Lord's probing finger of light—ferrets out defects otherwise unnoticed—providing we use it often and in depth.

Once we've faced ourselves honestly, we may become discouraged. Or maybe we stiffen our moral spines, saying, "I'm going to correct these shortcomings myself, with sheer will power."

Sometimes it takes awhile for us to realize only the Lord can erase blemishes on the soul. When He works this miracle, it's not merely a cardboard picture which is changed. The inner you and me, the eternal soul, is divinely perfected with sure strokes of forgiveness and power.

Got the picture? If not, get it. Take a candid look at the real you as you are today, this minute.

Perhaps you, too, need to be retouched.



By Rosemary Lee
Worthington, Ohio



Prescription for Hurt Feelings

RECENTLY, a Christian woman in her mid-forties said that she would never forgive close members of her family as long as she lived for a hurt she had suffered while still a teen-ager!

A man in his mature years remembers the neglect of other Christians in a time of need five years ago.

Thus the pain inflicted by thoughtless, unkind words or acts has been harbored and nourished over the years. It has been allowed to grow and fester.

Without doubt, the quality of the spirit of the Church itself has suffered irreparable damage as such bitterness has smoldered at its very heart over the years. And how much more effective the witness of these individual members might have been without such burdensome weights to drag them down! Then what about the disastrous influence of such attitudes on their children? Or on their own health?

Because the Church is a very diverse and very human family, there will be slights and misunderstandings and inflicted pain. The surface of our lives at home, at school, or at work cannot remain so untroubled as never to afford anguish through a hurtful act or word.

How then shall we as Christians react when hurts come to us, whether they are given accidentally in innocence or with full malice aforethought? Shall we take that jagged act and turn it over and over in our

thoughts, dwell on it, feed it, letting it grow and grow? Shall we show it to our husbands, our children, our best friends, our neighbors, wringing from it all possible sympathy for ourselves? Shall we line each of these sympathetic ones behind our injured innocence as a solid line of support? Then shall we take our bleeding wound to the one who perpetrated the crime and make him justly sorry and burdened with his deserved guilt? These are natural human reactions, the normal carnal methods for dealing with a personal injury!

Jesus Christ, the great Rebel, dared to stand up against the original, ingrained, longtime establishment, human nature. He challenged those normal, unloving reactions. He said, This is the way you've done it; but I say, Do it the new way of love.

If someone slaps your face, of course you give it back in like kind? He said to turn the other cheek, not resisting another painful attack!

If someone dares to take your coat, naturally you take him to court and sue him, getting every last cent that's due you for the hurt and humiliation? He said if someone takes your coat, give him your overcoat also!

He made the unequivocal statement that we should forgive those who wrong us "seventy times seven"—without limit!

But surely the Lord meant these commands figuratively? They're symbolic or allegorical?

He never more plainly spoke His intent. These revolutionary ideas

were not misunderstood by the men and women who were captured by Him and His message and who literally followed His earthly footsteps.

He meant, if someone hurts us, we're not to become protective, defensive, or vengeful. He has redeemed us! We are to be trophies of His grace. We are to be open exhibits before heaven and earth to His wisdom, love, and power.

He sometimes permits the sandpaper, the plane, or adz of hurt to be applied to our lives. We can be assured that it could not come unless our loving Father allowed it. Surely we can trust such an all-wise, all-loving One to be wise and loving in His every dealing with us, also.

We can receive the hurts that come, certainly not because they are pleasant, but because our Heavenly Father allows only the best for His children. And if we accept it that the Lord has allowed the heartache for our good, can we be angry or hold a grudge against the human instrument used for our perfecting?

We must pray through the maverick human feelings that suffer the bruise. We must ask the Lord to cleanse out the hurt and bitterness, to help us to forgive and to forget. Then do it. Forget the word or deed that cut so deeply. It must be put from our minds, never being allowed to enter again.

Instead, an implicit trust in our Heavenly Father must reign in our thoughts, replacing and displacing the feelings that seem so natural but are so unlike our Saviour. □

■ **By Betty L. Scott**

Bourbonnais, Ill.

I Believe in Miracles . . .

I'VE SEEN SOME

THE phone rang in the middle of the night.
It was my husband's sister.

Their mother had been ill for about a year, first with the flu; then while she was convalescing someone had noticed a lump. Then surgery. It was malignant. She had recovered slowly.

Now they had discovered that the malignancy had gone into the lungs. One lung had filled up and the other was almost full. Would we come? The doctor had given her only a short time to live.

We packed a few things and left hurriedly.

The members of the family were taking turns sitting with her and her condition was worsening fast. She was still aware of what was going on around her.

My husband and I asked her if she believed the Lord was able to heal her. She said she did. We

called for her minister to come and anoint her, as stated in James 5:14-15.

The minister came and, as he prepared to anoint her with oil, he asked that we stand on the scripture verse, Matthew 15:14, "If ye ask any thing in my name, I will do it."

We arose from prayer and returned to our home that night believing God had answered prayer.

A week later we received word that Mother was at home recuperating. She later related the story about how the doctor had been amazed that she was so much better the day after we left. The X-ray technicians had come to take her for X rays. Later they came back and rushed her down for more X rays. They couldn't believe their eyes. They had found no evidence of cancer, only scar tissue. *God had worked a MIRACLE!* □

A THANKFUL HEART

I thank Thee, Lord, that Thou hast given
To me a thankful heart,
Since that glad day long years ago
Thy grace Thou didst impart:

For Thy salvation full and free,
For sanctifying power.
For keeping me through thick and thin
Up to this present hour.

Thy hand hath led me safe thus far;
My thanks I render Thee.
And Thou wilt see me safely home,
As true to Thee I'll be.

■ **By John Wallace Ames**

West Kennebunk, Me.

OUR daughter ran away last night.

She left in a hurry with just a few things: her doll, a dress, and savings of 83 cents wrapped together in a blanket. She got out of bed and, still in her nightgown, rode her bicycle down the driveway and out of sight around the corner a block away.

It was there I met her as I slowed down before turning the corner of our block. I didn't recognize her then. She had stopped to talk to a neighbor. One last good-bye. In the twilight I eased the car past a little girl in her nightgown along the road.

No sooner had I stepped from the car at home than her older sister met me in a burst of sobs. "Cari is gone."

"Cari is what?"

"She's gone."

"Gone where?"

"We don't know."

She's playing with friends, I thought. Kids forget time. She'll be coming soon, I began to assure Kay when my wife appeared on the porch.

With some concern, yet without coming apart, she said: "Cari ran away."

"Ran away? What do you mean?"

"Well, she's upset about cleaning her room. She decided to leave home."

"How long has she been gone?"

"Just a minute or two."

With a mixture of exasperation at Cari and then at her mother for letting her leave at dusk on a rainy night I suddenly remembered the little girl around the corner in her nightgown. That was Cari.

"I'll go get her," I said, running to the car.

"Wait," my wife called. "She's coming home." She was coming around the corner, a blanket rolled under her arm and nightgown down to her ankles.

I picked a weed from the lawn, stalling long enough to be there for her return. Everyone else hurried inside to act as normal as possible. She rode up the driveway and into the garage without a word. Quietly she went inside and up the stairs to bed.

How do you handle a runaway eight-year-old? For an hour or so we sat thinking. We talked about it and wondered where we had failed. Then as the lights went out a little girl called, "Daddy, come here."

I leaned over the bedside into two outstretched arms. For several minutes we embraced, speechless. We both had experienced something beyond words. She was beginning to feel the pain of growing up, wanting freedom and needing love.



Photo by Hedgecoth

THE DAY OUR DAUGHTER RAN AWAY

■ By Tom Nees

Dayton, Ohio

When certain of my acceptance she whispered, "I love you, Daddy."

"I love you too, Cari."

A good-night embrace and kiss is routine with Cari, but that night it was different. It had been a rough day for a little girl.

It wasn't just cleaning up the room that got to her. She was disappointed when a friend didn't come to play. Things began building to a crisis early in the afternoon.

She rode only a block away, just a few minutes from home. But time and distance were unimportant to both of us. For a fleeting moment she was gone, but now she was secure in her

own bed. Things were just like she left them. No one laughed at her, not even her little brother. Everyone was happy to have her back. She knew it and was happy, too.

She'll soon be back to her independent, affectionate self. But for a day or so now she's been a little quieter, more anxious to help, more aware of home.

And now I'm wondering, too. At least she's eight, not 18. It's still easy to come back. She didn't go far.

And maybe she has begun to learn something important. Life doesn't improve by running away. The room was

(Continued on page 13)

Editorially Speaking

By W. T. PURKISER

The Moral Law We Try to Ignore

An American psychologist recently wrote, "More certain than the natural laws we take for granted is the moral law we try to ignore."

The fact of natural law is one that needs no proof in our day. The whole vast structure of science is a testimonial to the truth that events do not just happen, that all the material order is tied together by a vast network of interconnection that for lack of a better term we call "the laws of nature."

The matter of moral law is quite different with our generation. People who have been quick to recognize the universality of natural law have been almost as quick to deny that good and evil have consequences as certain as the effects of gravitation and that right and wrong are more than mere questions of human convention.

Yet Dr. Morris Inch is correct: "More certain than the natural laws we take for granted is the moral law we try to ignore."

Jewish Philosopher Will Herberg, graduate professor of philosophy and culture at Drew University, has put his finger on the real nature of the moral crisis of our time. It is deeper than the war in Vietnam, race riots, or crime in the streets.

Our moral crisis, Dr. Herberg says, is not just a matter of breaking moral laws. It is something far more serious. It is the rejection of the idea that there is any moral law at all.

As it was said of one person, it might be said of the prevailing tenor of the times, "He has only one moral defect: he can't distinguish right from wrong!" It is even worse when he denies that there is any essential difference.

It would be easy to blame this situation on the "new morality" or "situation ethics." But situation ethics and the new morality are as much a reflection of the day as they are its creator.

Indeed, Dr. Joseph Fletcher, the most articulate spokesman for the new morality, virtually says as much. Situation ethics is frankly a system of relativism that goes back to the saying of Protagoras, "Man is the measure of all things," and to Spinoza, "Nothing is good or evil but thinking makes it so."

But Mr. Fletcher makes no argument for relativism at all. He justifies it simply on the basis that "the most pervasive culture trait of the scientific era and of contemporary man is the relativism with which everything is seen and understood."

Apart from the lurking confusion here between ethical relativism (which is one thing) and scientific relativity (which is something entirely different), we need better proof for relativism than simply the fact that many or even the majority of people accept it. It is not the business of ethics to echo ideas accepted without reflection, but to examine them.

WHAT WE NEED TO SEE in matters of right and wrong as clearly as the scientist sees it in the realm of nature is that reality is never a matter of man's wishing or hoping or thinking. Good and evil are facts to be taken into account as certainly as light and darkness.

It would be just as sensible to suppose that each individual could revise the multiplication table as to suppose that he can take the Ten Commandments, for example, as rules to be followed "ordinarily" or "generally" or "in most cases" as Mr. Fletcher claims.

It may be inconvenient that two plus two always equals four. It would be much more pleasant if two plus two equalled three when I add my debts, and five when I sum up my income. But most of us have sense enough to see that we couldn't live in a world where two plus two was sometimes three and sometimes five.

The moral law is objective in the sense that we do not make it and cannot change it. We find it in the Bible, in conscience, in reason, and in intuition. But it is not arbitrary.

The objective law of right and wrong is not subject to our whims but it is in harmony with our natures. In this sense, of course, one does not "violate" moral law. He violates himself. A man does not break the laws of chemistry and biology by swallowing poison. He just illustrates them.

The "right" and "wrong" of specific acts is not something that happens to them. It is inherent in them to the degree to which they do or do not conform to the nature of God and the universe in which we live.

Bishop Gerald Kennedy put it incisively: "The world is a place of limits, and ethics can never be a simple matter of saying Yes. For every time a man says Yes to one thing, he has to say No to something else. These limits are really laws, if I may put it that way, and the man who does not like law is the man who does not like facts. But whether he likes them or not is of minor importance, for he has to deal with them and live according to their rules."

UNDERLYING MAN'S FLIGHT from law is the most ancient malady of human nature—distrust of God and His law. The first example of this distrust was the insinuation of Satan in the Garden of Eden when he said to Eve, "Thou shalt not surely die."

The very essence of sin is the suspicious unbelief that views the law of God as a hostile limitation of man's freedom. What the sinful mind ignores is the positive nature of the divine law: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16-17).

The kind of "knowledge" of evil here put "off limits" was not information about what is wrong, but personal acquaintance with evil by participation in it.

The law of the Lord is the supreme expression of God's love and wisdom. The Psalmist said it best: "The law of the Lord is perfect . . . sure . . . right . . . pure . . . clean . . . true and righteous altogether. . . . By . . . [it] is thy servant warned: and in keeping . . . [it] there is great reward" (19:7-11).

As the law of the Lord is the supreme expression of His love and wisdom, our love for Him and our highest wisdom find expression in loving obedience to His will. "If ye love me, keep my commandments." "And his commandments are not grievous."

This is not legalism. This is lawfulness. And lawfulness is freedom from what Halford Luccock rightly characterized as the most dreadful tyranny of all, the tyranny of the whim of the moment.

Only as we recognize that there is built into the nature of life and reality a very real structure of ethical values, norms, or laws shall we be preserved from moral anarchy here and find the path that "leadeth unto life" both here and hereafter. □

Before Visiting a Psychiatrist

Frank Stanger tells of finding a card on the literature table in the foyer of a southern church which bore the caption, "Before Visiting a Psychiatrist." It bore the following message:

"Visit our church. It is open for you every day. Be alone in its quiet atmosphere and relax.

"Be still, and know . . . God" (Psalms 46:10).

"In quietness and in confidence shall be your strength" (Isaiah 30:15).

"Read the hymns in the hymnal.

"Read the prayers and selected passages from the Bible which can be found in the appendix of the hymnal. These hymns and scriptures are conclusions and advice of the world's greatest psychiatrists. The 'prescriptions' are tried and true, having survived all conditions and performed millions of cures.

"Start the treatment *at once*—TODAY!

"Make regular visits to the church sanctuary.

"Let God help you. *Then you start helping someone else.*"

It is not that the unnamed author of these words was opposed to psychiatry. Like other practitioners of the healing arts, the psychiatrist has an authentic function to perform.

But much of the soul's sickness does not come from natural causes. It comes from the deep disorder that is the result of being out of harmony with the Reality that underlies all earthly existence.

As a result, much of the healing work of the doctors is directed toward relieving the symptoms rather than dealing with the underlying hostility, anxiety, and meaninglessness of human life apart from God.

Modern life has become more and more depersonalized. People are more and more just cogs in the machine, numbers on an electronic tape, impulses in a data-processing machine. The effect of it all is a loss of dignity, self-respect, and a sense of purpose.

This has been particularly devastating for the young, who according to the director of the National Institute of Mental Health are being admitted to mental hospitals in numbers seven times their share of the total population, while many left on the outside proclaim their alienation from society.

FOR ALL THE TRITENESS of the terms, the instructions on the card in the foyer of the southern church give the only real solution to man's problem. "Be still, and know . . . God." "In quietness and in confidence shall be your strength." "Let God help you. *Then you start helping someone else.*"

The last suggestion is of utmost importance. Our own help is secure only as we start helping others.

District Superintendent Robert Woods recalls being asked to visit and pray for a man in the last stages of alcoholism. The person who made the request and who accompanied the minister to the wretched home was head of the local chapter of Alcoholics Anonymous.

After they had prayed and done their best to be of help, the man from AA told Mr. Woods about the home they had just visited. The virtually hopeless alcoholic had been one of the leading contractors and builders of the city. He had been the victim of liquor at an early period in life, and had found help at that time through Alcoholics Anonymous.

"But," the narrator said, "he did not stand because he was too busy to go out and help others."

"Too busy to help" is just to be too busy. The ministry of the helping hand has a reflex action on the one who does the helping that is every bit as important as the good that is done for the one who is helped.

Psychiatry can be of help for some kinds of emotional and psychological illnesses. But the sickness of the soul that comes from futility, resentment, and alienation from God and man can never really be cured except by "balm of Gilead" applied by the "Great Physician."

Wholeness and health are, after all, the good gifts of God. He alone can supply our deepest needs. □

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The Day . . .

(Continued from page 9)

still waiting to be cleaned the next day. More important than that, there is no real freedom outside the circle of concern that joins her in love to family and God.

That brings up something else. Have you been wondering where an eight-year-old girl would be going, at dusk, in her nightgown on her bicycle? I restrained my curiosity for a day until the right moment to ask.

She answered, "To the church."

Maybe it was because she wanted to go where she would be sure to be found. Where does a preacher's kid go more often?

But I think there is something more to it than that. For her church is a place to go for help. Her friends meet there. People are happy to see her.

We had never realized how important the church is to her. She knows the way well, going back and forth several times a week. Even at night she could have found her way.

I have a feeling that for Cari, at age eight, the church has begun to mean something wonderful. A place where people go when threatened. A place to find help and to be found. To be found, discovered, noticed, and loved.

Thank the Lord for a church where people, little and grown, can find help! □

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Mr. and Mrs. *Harold Frye*, P.O. Box 70, Banz, W.H.D., New Guinea.

Rev. and Mrs. *Dean Galloway* will terminate February, 1971. Address: 519 South Ave., Hot Springs, Ark. 71901.

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(Continued on page 15)

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STOWE PORTRAIT AT NTS



Left to right, President William Greathouse, Mrs. Eugene L. Stowe, General Superintendent Stowe, Dean Mendell Taylor.

A portrait of General Superintendent Eugene Stowe painted by Rockwell Brank, assistant professor of Fine Arts at Olivet Nazarene College, Kankakee, Ill., was unveiled during the regular chapel service of Nazarene Theological Seminary on December 1.

Dr. Stowe was third president of the seminary, serving from 1966 until his election to the superintendency in 1968. Prior to his tenure at NTS, he was district superintendent of the Central California District. His predecessors at the seminary are Hugh C. Benner (1944-52) and L. T. Corlett (1952-66). Dr. Stowe's portrait will take its place with those of Drs. Benner and Corlett in the entrance to the seminary library.

As president of NTS, Dr. Stowe saw to the completion of the new library building; the construction of a communications center, complete with closed circuit TV and video tape facilities, in the space formerly occupied by the library; and the formalizing of the Master of Religious Education (MRE) program for those called to the educational ministries of the local churches.

Responding to this gesture of the seminary, Dr. Stowe said, "In these days of campus disturbances and criti-

cism of institutional leaders, it is pleasant to contemplate the prospect of being hung so splendidly." □

SERVICEMEN'S RETREAT HELD IN GERMANY

The 1970 all-Europe Nazarene Servicemen's Retreat was full of friendship, encouragement, and spiritual blessing. One hundred forty-five young people stationed in Germany, Italy, Belgium, and Turkey were housed in the General Walker Hotel and surrounded by the Bavarian beauty of Berchtesgaden.

Rev. Bill Prince, newly elected director of the Nazarene Bible College at Busingen, was the main guest and speaker. His ministry was extremely effective.

Dr. Harvey Finley, on sabbatical to the European Bible College from Nazarene Theological Seminary, participated as the Bible study teacher.

Rev. Richard Zanner, district superintendent of Middle European; Ray Hance, Northwest European; and Rev. Roy Fuller, of Italy, were also present along with their wives, and contributed to the effectiveness of the program.

The entire week was directed by Nazarene Navy Chaplain Dudley Hathaway, who was the official coordinator. His leadership and spirit will be long remembered and deeply appreciated by all who were present.

There was mounting evidence of God's interest and presence. There was spontaneous spiritual seeking and growth, both in public services and in private encounters.

The program was wonderfully interrupted Wednesday night by open, obedient, young people who could



The new Benton, Ill., church was dedicated by General Superintendent Orville W. Jenkins and District Superintendent L. S. Oliver, Illinois District, during 1970. The new facility includes a pastor's study, choir room, choir loft, baptistry, nursery, rest rooms, and eight classrooms. The cost of the building was approximately \$49,000. It was appraised at \$80,000. Rev. Sidney Patrick is pastor.

not wait to seek the Lord . . . and did not take long to find Him.

The two established American congregations were well-represented—Frankfurt, pastored by Rev. Rudy Quiram (also pastor of German First Church in Frankfurt); and Kaiserslautern, pastored by Rev. Clifford Hurst.

In addition to these congregations, plans were begun at the retreat under the direction of Rev. Clifford Hurst to organize three new year-round Bible study and fellowship groups. Family, friends or persons interested in more information should contact the Nazarene Servicemen's Commission, 6401 The Paseo, Kansas City, Mo. 64131, or write directly to Rev. Clifford Hurst, 675 Kaiserslautern, Lessingstrasse 22, West Germany.

Plans were also released announcing the schedule of the 1971 retreat. It is November 8-12, 1971. □

Pictured are most of the 145 who attended the thirteenth annual All-Europe Servicemen's Retreat.



VITAL STATISTICS

DEATHS

HENRY RAYBORN, 76, died Nov. 2 in Twin Falls, Idaho. Funeral services were conducted by Rev. Joe Chastain and the three Rayborn sons, Revs. Virgil, Melvin, and Eldon. He is survived by his wife, Agnes; three sons; three daughters, Mrs. Fairy Worcester, Mrs. Opal Bess, and Mrs. Nina Collins; 15 grandchildren; seven great-grandchildren; and three sisters.

PHILIP L. DAVIS, 82, died Nov. 19 in Pasadena, Calif. Funeral services were conducted by Dr. T. E. Martin and Dr. D. Shelby Corlett. He is survived by two sons, Harold and Boyd; two daughters, Leah and Geraldine; four grandchildren; and one great-granddaughter.

MRS. EMMA P. SMITH, 66, died Mar. 8, 1970, in Jacksonville, Fla. Funeral services were conducted by Rev. Samuel Southerland and Rev. C. O. Gentry. She is survived by her husband, Jacob; two sons, Russell and James; and one daughter, Gladys.

MRS. EDITH E. CLARK, 83, died Nov. 4 in Nampa, Idaho. Funeral services were conducted by Rev. A. E. Woodcock. Surviving is one daughter, Mrs. Loyd (Clara) Dillon; three sons, Rev. J. Willis, Eugene, and Earl; 15 grandchildren; and 19 great-grandchildren.

LOKEY V. JORDAN, 62, died Nov. 19 in Lima, Ohio. Services were conducted by Rev. M. Martin. He is survived by his wife, Mary, three brothers and three sisters.

MRS. HELEN L. BEAN, 67, died Nov. 5 in Lynnwood, Wash. Funeral services were conducted by Rev. Roy Litsey and Rev. Mark Smith. Interment was in Beatrice, Neb. Surviving are her husband, Harold R.; one daughter, Mrs. John (Marilyn) Blackford; three sons, Jack, Jerry, and Dick; 17 grandchildren; and two brothers.

REV. CHARLES M. ADAM, 76, died Nov. 7 in Edenville, N.Y. Interment was in Warwick, N.Y. He is survived by two sons, John and Robert; six grandchildren; two great-grandchildren; and one sister.

REV. JONAS H. DEAL, 87, died Sept. 28 in Nashville. He had served one pastorate in South Carolina and five in Tennessee. Funeral services were conducted by Revs. John W. May, C. E. Shumake, H. Hendershot, L. B. Mathews, and J. V. Morsch. He is survived by his wife, Eunice; two sons, James and Robert; four daughters, Mrs. James R. Hill, Mrs. Naomi Fussell, Mrs. Alva Connell, and Mrs. William L. Knight; two sisters; and one brother.

BIRTHS

—to 2/Lt. James and Eileen (Adams) Murphy, Sacramento, Calif., a boy, James Paul, July 20.

—to Tony and Sharon (Purkiser) Genovese, Sierra Madre, Calif., a boy, Matthew Anthony, Nov. 30.

—to Dwain and Beth (Agnew) Butler, College Park, Md., a girl, Tasha Lorie, Nov. 8.

MARRIAGE

Mary Alice Dalton, Fresno, Calif., and Marilyn Lee Johnson, Selma, Calif., at Carmel, Calif., Oct. 31.

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Truth never need be afraid of light. The more light you let loose upon it, the more beautiful it becomes. Sunlight falling on a dead log will increase the process of decay and decomposition, but sunlight falling on a living tree enhances its beauty and strength.—*Joseph R. Sizoo.*

1970 RELIGION IN REVIEW

With the unrolling of God's prophetic scroll, the year 1970 has run its course and passed into history. A net gain of 72.6 million people were added to the global community on the watery planet this past year—a greater increase than during any other year in history.

More than half the people born since Adam were alive in 1970. Each purchased the opportunities of this year for his Creator or squandered them in selfish, futile crusades.

TRENDS. This was the year in which more GI's lost their lives in Vietnam while many ministers and physicians at home routinely approved the destruction of life by abortion.

The government's Commission on Pornography recommended the repeal of all adult censorship.

Satanism reared its ugly head higher in 1970 amid an explosion of interest in "mystery trips" through fortune-telling, yoga, astrology, black Masses, demonology, and drugs.

Chaplains invaded industry in 1970 to help people with spiritual problems right on the job; clergymen rode along in police cars; Christian houses flourished among the young; "Moral Advance" was founded by Christian Freedom Foundation; Interchristo harnessed the computer to match people with missionary opportunities; the Satellite Christian Institute opened, marking a whole new idea in Christian leadership training; food for the hungry was launched against the outrageous spectre of starvation in the midst of plenty; and President Nixon declared that the United States is able to give the world "spiritual leadership and idealism" that some other nations cannot.

The year closed with thousands of young people on their knees in prayer at the ninth triennial Inter-Varsity Christian Fellowship Missionary Convention in Urbana, Ill.

CHURCH AND STATE. While citizens burned the flag, marched in protest, or registered in other ways their grievances with the current regime, Christianity still remained a strong influence on the men who govern the United States.

EDUCATION. The two dominant issues on the educational scene, from a religious viewpoint, were prayers in public schools and federal aid to parochial education.

Despite the administration's lean toward widening of federal aid to parochial schools, the "parochiaid" drive lost its steam in 1970.

For the first time in its century-long history, the University of California at Berkeley introduced religion as an academic discipline. The move illustrated that, although prayers in public schools are few, there is more talk than ever about religion.

RACE. Although progress was made in race relations during 1970, the weapons and voices of black militants were by no means silent. Herman Holmes, acting national chairman of the National Black Development Conference, demanded of United Presbyterians in Chicago \$25 million in reparations to the black community to atone for "exploitation." Mormons admitted that church doctrine did not teach Negroes were under a curse, that the ban against Negroes in the priesthood was mere tradition.

On the positive side: biracial greeting cards were selling big as blacks relaxed and began laughing at themselves.

EVENTS. It will surely be the year remembered by all as the year of the worst disaster in living memory when tidal waves in East Pakistan took the lives of perhaps 150,000 and when earthquakes killed some 30,000 people in Peru.

1970—the year a scientist created a living and reproducing cell—the first man-made gene—and found the "center of creation" among the Milky Way.

This year women entered pulpits of major denominations, were allowed to be divorced in Italy, and campaigned for ZPG (Zero Population Growth). This was the year of Women's Lib and public outcry against pollution.

But the measured cadence of the calendar moves on to a new year with its promise of hope.—*Norman Rohrer, EP News Service.* □

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

I was told a few days ago that there are other Bibles held by other religions all of which claim to be the truth. What is it that makes our Bible right? I was also informed that Christians have been responsible for the murder of children and others. I remember reading in the Bible where people who had backslidden offered their children to other gods. How many times did this take place?

You seem to have been talking with someone disposed to reject the whole structure of Christianity. At least, what you have been told are stock arguments of those who do.

Most world religions have their sacred writings or scriptures, sometimes called "bibles" since the term "bible" basically means "book" or "books."

Hinduism, for example, has its *Vedas* and the *Bhagavad Gita*, Confucianism its *Classics*, Buddhism the "Sayings" of Gautama, and Islam its *Koran*. All of these are available in English editions, and can readily be compared with the Judeo-Christian Scriptures.

The "evidences" of the superiority and finality of the Christian faith are many and have been detailed at length in books on the subject. Two rather readily available shorter treatments will be found in our own book, *Exploring Our Christian Faith*, pp. 103-24, and the third edition of Floyd Hamilton's *The Basis of Christian Faith*.

The sacred writings of other religions share one common feature. They all (with the possible exception of the *Koran*) describe their authors' search for a right relationship with what they conceive to be ultimate reality—their god or gods.

The Bible of the Judeo-Christian faith presents itself in an entirely different light. It is the record of God's search for man, epitomized in the words of Jesus, "The Son of man is come to seek and to save that which

was lost" (Luke 19:10).

In other words, "religion" is man's search for God. "Revelation" such as we have in the Christian Scriptures is the record of what God has done for our salvation.

With all the shortcomings and failures of "Christianity" (as compared with Christ), world history in the whole is one of the most eloquent arguments possible for the truth of the Bible.

Admittedly, the Western or "Christian" world is in a mess. But it is not in the mess it is in because it has lived up to the teachings of the Bible but precisely because it has not. And the Western or "Christian" world is still in better shape than either the Communistic world or the "third world." Adherents to Christianity have, on occasion, been guilty of some heinous crimes in the name of their faith. But again, this has been the case, not because they lived up to their profession, but because they did not.

During periods of apostasy in Old Testament times, there were instances of the sacrifice of children to idols or pagan gods. But these are reported in the Bible only to be condemned.

If, as I suspect, you are talking about these matters with a skeptical friend, don't fail to tell him what Christ means to you.

It's conceivable he could beat you in an argument. But whether he does or not, your best reply is still, "Whether . . . or no, I know not: one thing I know, that, whereas I was blind, now I see" (John 9:25).

Was Adam created an adult? Did he not age until after the Fall?

From the little that was said about Adam before the Fall, I would judge he was in possession of adult faculties from the moment of his creation.

There is no indication as to how long Adam and Eve lived in the Garden before the Fall. It would be probable, however, that they did "age"—

at least in the sense of learning and maturing further in experience and judgment.

These are "iffy" questions, of course, and the first one at least is a little like the discussion as to which came first, the hen or the egg.



Rev. Roy Carnahan, Rev. Rodwell Buckley

**NEW WASHINGTON, D.C.
GRACE CHURCH ORGANIZED**

A new home mission work was organized Sunday morning, August 30, by Washington District Superintendent Roy E. Carnahan. Rev. Rodwell Buckley was installed as the pastor. The new work organized with the express purpose of reaching Negroes is located just a few blocks from the District of Columbia in an area surrounded by 200,000 Negroes.

Prior to Mr. Buckley's arrival, a two-week vacation Bible school, directed by Rev. and Mrs. Richard Brooks of Wichita, Kans., was conducted with 259 enrolled. The enrollment was 75 percent Negro and had an average attendance of 140. Attendance for the second week averaged 162.

During the VBS, 525 homes were contacted and 80 families became part of an active prospect file.

The former Faith and Grace churches are subsidizing the effort in the amount of \$15,000.

The church facility is an 11-year-old, air-conditioned, colonial brick structure with a seating capacity of 275. A two-bedroom parsonage is located next to the church.

The first Sunday there were 59 in Sunday school, 68 in worship service, and 42 in the evening service. The following Sunday (September 13) 91 attended Sunday school and 77 the worship service.

On September 20, there 127 in Sunday school and 103 in worship service.

On September 27, there were 112 in Sunday school and 80 in worship service.

During the month of October the Sunday school averaged 128 and the worship services averaged 115. In the first two months of existence many new people found the Lord as Savior, and financial income exceeded \$1,500.

Already six members have been received by profession of faith and six more will be joining soon. The many seekers and new faces in the young congregation are a miracle of God's power and grace.

Mr. Buckley is a graduate of Olivet Nazarene College and the product of our world missions program. Our late Missionary Lyle Prescott received Mr. Buckley into the Church of the Nazarene. □

OF PEOPLE AND PLACES

REV. PRESCOTT BEALS was greeted by a delegation of about 100 friends at the Walla Walla, Wash., City-County Airport as he arrived home November 12.

Mr. Beals had been on an 11-month tour that took him around the world with speaking engagements in Europe, the Middle East, India, Australia, New Zealand, New Guinea, Philippines, Japan, Korea, and Hawaii.

A highlight of the tour was the dedication of the Beals Memorial Tabernacle in India. The tabernacle was



The Lansdale, Pa., church entered a prize-winning float in the annual community parade held November 23. The project was sponsored by the NYPS and was planned by Mr. Charles Wilcox. In addition to winning first prize of \$80.00 in the adult float division, it received top points among the judges to be judged the best overall float in the parade. The float carried a message—"God's love can bring peace to a broken world." Over 27,000 viewers lined the sidewalks as the float passed.

made possible by over \$3,000 contributed by Walla Walla First Church.

On October 27, Mr. Beals celebrated the fiftieth anniversary of his going to India as a missionary.

Mr. Beals averaged speaking over one time each day during the entire tour with over 1,200 people finding spiritual help at the altars.

A love offering was given him upon his return to assist him in the purchase of an automobile. □

Among those welcoming Missionary Beals (center) home were Superintendent Raymond Kratzer, Northwest District (left); and Pastor George O. Cargill, Walla Walla First Church (right).



Ladies' day at Nazarene Publishing House. The wives of all our general superintendents toured the Publishing House, December 9. It played havoc with production schedules but everyone at the Publishing House enjoyed the visit. Pictured left to right: Betty Fuhrman (NPH), Mrs. Edward Lawlor, Mrs. Orville W. Jenkins, Mrs. Eugene L. Stowe, Mrs. Samuel Young, Mrs. George Coulter, Mrs. V. H. Lewis, Colleen Cornwell (NPH).





(Left to right): Rev. Ezra Hendley, former pastor; Rev. J. D. Cook, present pastor; and David Eigsti, building committee chairman. The Midland First Church of the Nazarene became Midland Community Church of the Nazarene upon relocation.

MIDLAND, MICH., FIRST CHURCH MOVES

On Sunday, November 29, 1970, the congregation of the Midland (Mich.) First Church moved from its former location at 2714 South Jefferson to its new location at 5716 North Jefferson. The church was organized February 28, 1916.

A final service of worship was conducted at the South Jefferson site with Rev. Ezra Hendley preaching. Rev. Hendley was pastor when the building was constructed in 1945.

The congregation then went by motorcade with police escort to the new church buildings at 5716 North Jefferson where a first service of worship was conducted.

The present pastor, Rev. J. D. Cook, preached during this service. At the new site a ribbon-cutting ceremony marked the opening of the new facilities. □

N.D.C.E.F. CONFERENCE ANNOUNCED

The Nazarene Directors of Christian Education Fellowship through its president, Rev. Robert L. Miller, announced that Dr. Robert H. Schuller and General Superintendent Orville W. Jenkins will be keynote speakers at the biennial conference to be held August 10-12, 1971. The campus of Northwest Nazarene College, Nampa, Idaho, will be the site of this year's conference.

Dr. Robert Schuller is pastor of the Garden Grove (Calif.) Community Church. He is well-known for his book *Move Ahead with Possibility Thinking*. Schuller started the Garden Grove Community Church a few years ago with a capital of \$500 and a congregation of two families.

Workshops for the conference will be built around the theme "Christian Education Enriched by Public Education." Various educational specialists from public education will lead workshop conferences.

All staff members from multi-staff churches are invited to attend. Pastors who have interest in multi-staff ministries are welcome.

Representatives from churches seeking additional staff members will find the conference helpful. Students who have interest in joining a multi-staff ministry are invited.

Additional information, reservation forms, and registration information may be secured from Mr. David Benson, NDCEF secretary, 1400 E. Kellogg St., Wichita, Kans. 67211 □

MRS. GRACE BROWN PASSES TO ETERNAL REWARD

Mrs. Grace Brown, 75, of Boise, Idaho, was stricken with an acute pulmonary problem while attending the funeral of a friend on Saturday, December 12. She was taken to a Boise hospital where she passed away the following day.

Funeral services were held on December 16 in Boise (Idaho) First Church. Pastor Robert D. Hempel and District Superintendent Grady W. Cantrell, Idaho-Oregon District, officiated.

Mrs. Brown is survived by her husband, Dr. Melza H. Brown, former General Board member, who has served in the pastoral ministry and district superintendency of the church. They have served in Nebraska, Arizona, Arkansas, California, Illinois, Hawaii, and Idaho. Twelve of these years were spent in the pastorate of Nampa (Idaho) First Church. Upon retirement the Browns made Boise their home.

Surviving also are three sons—Dr. Harold, M.D., from Boise, Idaho; Dr. W. Shelburne, president of Pasadena College, Pasadena, Calif.; and Willis, former General Board member from Denver who has been active in district responsibilities and leadership on the Colorado District; and two daughters—Mrs. Richard (Lois) Lindbloom of Boise and Mrs. Mike (Ruth) Suiter; 14 grandchildren and six great-grandchildren; and three brothers, Chester, Randolph, and Warren Garber. □

NEWS OF REVIVAL

THE BEEBE, ARK., CHURCH preceded a recent revival with an organized calling system. Groups met at the church for prayer each morning.

During the revival there were 15 seekers. On the final Sunday, three were sanctified, three were received into membership on profession of faith, eight were baptized, and many renewed their vows to God.



In December, Dr. Don Young, dean at Eastern Nazarene College, Quincy, Mass., and member of the Department of Publication, was in Kansas City for the twelfth Annual Educational Conference. While here, he took advantage of the opportunity to present a watch to a litho pressman, Paul Unterkircher, and welcome him into the 25-year club. The Nazarene Publishing House 25-year club now has 15 members.

A Saturday night feature was the "Home Department Singers" of Little Rock (Ark.) University Park Church. Over 50 youth were present in the service.

Pastor Paul LaChance conducted the revival. □

THE OKEECHOBEE, FLA., CHURCH had a one-week meeting in which there were 58 seekers responding to the ministry of Evangelist Harold Glaze. A special Sunday school emphasis boosted the service attendance from 64 the opening Sunday to 152 on the final Sunday.

The Sunday school attendance stemming from the rally day effort (closing day of revival) represented 112 over the same Sunday one year ago. There has been a consistent growth in average attendance in the Sunday school. The record has been broken three times during the assembly year. The church has had an increase in membership from 18 to 44.

Larry V. Wright is pastor. □

THE PORTLAND, MICH., CHURCH held a revival campaign with Rev. Timothy D. Singell and Mr. Richard Brooks as evangelists. There were over 40 seekers in the meeting.

Pastor Carl Noffsinger reports a continuing revival spirit on the church. □



New members received on profession of faith at the Portland church following the revival.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

WHY TODAY?

IT IS Wednesday, August 5, 3:16 p.m. EST. I am sitting in my air-conditioned study, having just collapsed into my “reading chair.” I am only too happy to finish reading a book I started early this morning. My mind is about to tune out the happenings of the day and tune in the author of my book. However, there is a question crowding into my mind that deserves an answer—Why today?

Why, on a hot, blistering Georgia afternoon should the Holy Spirit choose to speak so clearly to needy hearts?

The three hospital patients I just prayed with responded in a new and vital way to my conversation and prayers about Christ as Saviour and Lord.

The first patient is a man I have visited more times than I care to number, with little or no success. My prayers and witness seemed to reach no higher than the ceiling before today. But today—he opened up, confessed his need, shed big tears—but why today?

The second man gagged me with his tobacco smoke for the first 10 minutes of my visit but put out his cigarette when I offered to pray with him.

He asked me to concentrate my prayer on his deep spiritual need rather than on the dislocated disc in his spine.

I read I John 1:8-9 and prayed with him. He responded—but why today? I had tried several times before to turn his mind from his physical pain to his spiritual need with no success! Why today?

Almost every day I visit the sick, the sin-sick, the shut-in, the lonely. Many times my visits fall short of cheering up the sick and saving the sinner but by the prompting-prodding of the Holy Spirit I keep going, hoping some will accept help, maybe today.

I wonder why God answered prayer today. Could the reason be that I almost decided not to go today, so hot and all. Could it be that the accumulated prayers not only touched God’s heart but moved the sinner’s too?

I’m glad I went today—hot, muggy, miserable as it was, for it gave God the opportunity He needed to answer some long-standing prayers—today.

JERRY D. LAMBERT
Brunswick, Ga.

SAVE SOME



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