

October 19, 1966

herald

OF HOLINESS

Church of the Nazarene

From a Blacksmith's Shop

LIBRARY
Olivet Nazarene College
BETHLEHEM, PA.



**I Exchanged
the Worthless . . .**

(See page 4.)



General Superintendent Williamson

A Vision in Retrospect

It is safe to classify a vision as “heavenly” after its fulfillment. No danger then of being judged visionary. Paul stood before Agrippa in chains for obedience to his vision of many years before. There was no uncertainty now of the origin of his commission, and his witness to obedience demanded no proof.

Paul testified that he had seen a light which brought him to full surrender to the Lord. Also, he had heard a voice that gave directive for his future. Any valid vision includes personal involvement. Those who detach themselves from responsibility for obedience only announce a creation of their own imagination. Compelling urgency lays hold on one who has heard Christ speak. Paul was driven by a “magnificent obsession.”

Dedication to a vocation results in an ever-increasing revelation of its possibilities. Jesus said to Paul, “I have appeared unto thee for

this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.” Paul’s vision did not shrink or fade. His horizon rolled back, his burden grew more intense, his obedience did not falter. He said, “None of these things move me.” Persecution, imprisonment, scourging, stoning, shipwreck, desertion, and death were all taken in his stride.

Time had now tested and proved that his vision was from Christ. Given the Gamaliel test, it had been established beyond any doubt that it was of God. Paul was sure of what he saw and heard. His vision was clear and his obedience without discount until he wrote to Timothy, “I have finished my course.”

Churches were formed, more ministers and witnesses to carry the torch were enlisted, immortal letters were written to bless the oncoming generations. Millions have been blessed, and the end is not yet!



From A Blacksmith Shop

• **By Talmage Haggard**
Danville, Ind.

Due to the rapid industrial changes in the life of our nation, the village blacksmith shop has now faded from the scene. At the time of my birth, this transition had almost completely been made. There were, however, a few of the old shops remaining where various metalworking jobs could be done. My grandfather's place was one of these.

I recall my excitement as a boy while I explored his shop. There was the anvil, where shoes for horses had one time been made. At one end of the shop was the forging furnace; along one side was a workbench with drill press and vise. Hanging on the walls were chains, wrenches, pieces of steel, and various other tools. About halfway between the anvil and the forging furnace was the junk pile, the scrap heap.

In this junk pile I found many different pieces of steel in a variety of sizes and shapes. Some were blue in color; some were smooth and shone when placed in the light, while others were rough and had sharp edges. However, perhaps as only the mind of a boy could see, there seemed to be possibilities in some of those pieces. Why were they discarded as useless and worthless in the

junk pile? The answer soon came—they had failed in the time of testing; they had weakened while in the fire, and would not retain the shaping which came from the blow of the blacksmith's hammer.

The other day I again looked at this junk pile in my grandfather's blacksmith shop through my mind's eye. As I looked over the pile of discarded, worthless pieces they mysteriously came to life. I looked more closely and found that I recognized some of them. There were some with rough edges—sharp, critical spirits that needed to be dealt with in the fire. And yet I recognized others with appearance polished and whose talents shone forth from the heap. Why could they not be used? Why were they here on the junk heap?

The Great Blacksmith soon answered my question. They had been thrown upon God's junk pile, discarded as useless in His service, because they, like those pieces in Grandfather's junk pile, had failed in the time of testing. These, too, had failed while in the furnace. They would not stand the heat. They would not be shaped into instruments of usefulness in His service.

PEACE

Sinner! Guilty! Judgment!
Death!

Satanic voices mocked me
through a shroud of tears.

Heart grief-oppressed and con-
science smitten,

Wretched man, who shall deliver
me?

"Mercy," I pleaded, "Lord, for-
give"—

Then Jesus spoke, and all was
peace.

Ambition! Pride! Cherished de-
sires!

Remnants of self and secular
vanity

All but choking the pristine
promise of sins forgiven.

The ego spent, all struggles now
resolved,

"Take me," I stammered, "Lord,
accept"—

Then Jesus heard, and all was
peace.

Distraction! Darkness!

Trampled by fickle circumstance
and buffeted near the abyss
of defeat,

Hemmed in the quagmire of
doubt and seeming endless
questionings,

Frustrated by the crumbling
clay of worldly affectation,

"The path," I murmured, "Lord,
give light"—

Then Jesus led, and all was
peace.

Tomorrow!

Bright with latent hope, fervent
desires, burning expecta-
tions, yet

Strewn, even now, with the car-
casses of mistaken philoso-
phies, forgotten ideals, van-
quished dreams.

Ignorant, anxious, groping
through the mists, silent and
opaque, of the unknown,

"Knowledge I covet, Lord; I
know not"—

But Jesus knows, and all is
peace.

• By John S. Lown



I R

I can't be unhappy!"

I sat alone in the night in my new car and muttered to myself. My fingers ran over the shining paint and sleek styling. It was mine! This new car was mine! The membership in the car club was mine! The excitement and thrill of car racing was mine! What a life!

With all of this, I *had* to be happy!

I frowned in the darkness as my thoughts flashed back over my life. I had had a nice home. I was liked at school. I was a recognized athlete. After graduation, I had moved to Junction City, Oregon, for a job with Hult Lumber Company. And now the car! It had all been great! I should be singing with joy!

But I wasn't.

I sat in my new car and admitted to myself that there was something lacking. There had always been something lacking.

I had gone to Sunday school and church as a child—but I had never enjoyed it. I had rebelled

Volume 55, Number 35, OCTOBER 19, 1966; Whole Number 2843. HERALD OF HOLINESS; W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. PHOTO CREDITS: Cover and page 4, Dave Lawlor; page 8, Authenticated News International, New York, N.Y.

Changed the Worthless...

at the strict routine of going to church regularly and had yearned to be free of it all. And now I was free! Free as a breeze! But I wasn't happy.

Time passed on. In May, 1963, I met a lovely girl named Donna. I asked her for a date to spite one of my fellow racers. She accepted because I had a fast car. But from that unlikely beginning sprang a beautiful romance.

While we were dating, Donna moved into the home of a wonderful couple who were members of the Church of the Nazarene. The kindness and helpfulness of these people made a great impact on our lives.

Donna and I frequently discussed our feelings of inner restlessness. We wondered if, perhaps, her friends had found the solution to that problem in their close relationship to God. We wondered. But we did not know.

Donna and I were married on December 14, 1963. We spent our honeymoon in Bend, Oregon. On Sunday we attended church. It

was the closing service of a revival campaign.

As the minister preached, it seemed as though he were talking only to Donna and me. We wondered how he knew so much about us. We were surprised that he could analyze so accurately our feelings of discontent. But we believed that he was offering to us the solution. And we accepted.

At the end of the service we went forward and asked God to come into our lives. And all in an instant, the old, familiar feelings of restlessness and unhappiness were washed away. They were replaced with a strange, new feeling of joy and peace. We looked at each other in amazement. The old boredom was gone. We knew now we were ready to build a home.

In these three years we have grown much. We are both active in the Church of the Nazarene. Donna is a Sunday school teacher and I was recently elected N.Y.P.S. president.

During these years we have learned to commit our needs into the hand of God and patiently

wait for Him to work out the details in His way and in His time. He has led us in the business dealings of buying a home and furniture. He has led us in the selection of a vocation. When we felt His directive to the field of electronics, we asked that He open doors to make this possible. A year ago just the right door opened. And we entered.

God has blessed our home with a baby girl, Dawn Renée. We have determined to bring her up in a Christian home, where she daily hears the prayers of her parents, readings from the Word of God, and can see in our lives the joy and happiness that comes from following Christ.

I searched for happiness in many places. But never did I find it until I knelt at a small altar and asked God to take over my life.

God took my empty dreams and filled them with His love!

He took my restless yearnings and filled them with His peace!

God took my despairing life and filled it with joy unspeakable and full of glory!

I Heard the Pastor Pray!

● **By Kenneth Vogt**

District Superintendent, Sacramento, Calif.

IT IS NOT just one pastor. It has been many pastors—from one end of our district to the other over the past three years. I've heard them praying.

My own soul is stretched by the breadth of their interests. These are local men with immediate tasks at hand, but their prayers range over the world. "Bless our general leaders in their worldwide responsibility. Bless our missionaries. Give them courage . . . and faith . . . and optimism. Bless the Grays in Peru. O God, bless the Hellings in Japan, the Sutherlands in Africa." Scores and even hundreds of missionaries have been named in these monthly prayer times with the "praying preachers."

They pray for our leaders in government, in other governments, the military, our servicemen, the chaplains. They pray for a healing of the war wounds of the whole world, whatever isles or shores are ravished thereby. They pray for peace, but not at the cost of righteousness.

Theirs is not only a breadth of interest, but a depth of burden. It

is the burden, sometimes of tears, that travails and prevails. These men know how to tarry and then strike through to notes of victory and triumph. Their heads are bowed. Their knees are bent. But their hearts soar into the faith and power of God.

THEIR EYES ARE clear. They see realities: broken homes . . . wayward teens . . . listless saints . . . financial shortages . . . lost love . . . backsliding . . . backbiting . . . and a host of other ills common to the community of maturing Christians. Someone has aptly said, "The modern-day pastor lives where life is bloody." While they see clearly the ills, they pray boldly for God's answers.

They pray for their own programs of outreach and finance. "Lord, supply our needs. Help us to make ends meet. Make my parish a harvest field for souls."

They pray for their people: "I plead with Thee for that man in the hospital. Here is Vicky; Lord, don't let her drift away from Thee. Here are the professor and his

family. Help us to minister to them."

They pray for each other. "Bless my neighbor pastor who is pouring out his very life for his church. O God, help him to get the response of the people and get the church moving again. Help him not to lose heart."

They pray for themselves. "O God, don't let us be satisfied with small gains. Don't let us be satisfied with creature comforts to the exclusion of spiritual burden. Divest us, if necessary, of these, but lead us in Thy ways."

IS IT ANY wonder that young people called into the ministry list the pastor as the most influential person in their lives? Is it any wonder that God's people trust the welfare of their souls and the safe-keeping and spiritual nurture of their children to such men of God? Is it any wonder that the pastor is the most-prayed-for person of all Christian workers?

Pastor, pray on! More depends on this than you will ever know. Your prayers are keeping us alive.

God's Chastening Rod

• By Chester D. Plummer

Indianapolis, Indiana

Entire sanctification, referred to by John Wesley as "Christian perfection," does not mean that we receive in a crisis experience perfection in the various areas of the Christian life. We are then entering into a new phase of training from God and, since we are still subject to mistakes from imperfect judgment, from extreme pressure, et cetera, God has a way of correcting His children. Mistakes are not passed by without divine disapproval. "For whom the Lord loveth he chasteneth . . ." (Hebrews 12:6).

When the child of God goes under the chastening rod of the Father, it is not a pleasant experience. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

Chastisement of children by earthly parents is never pleasant. But what if we had never been chastised! A vivid lesson on this line stands out in my mind from childhood days. My sister and I received permission from our mother to go with some neighbor boys to our uncle's home, a quarter of a mile away, to play with their granddaughter, Marie, who was visiting there. While en route there we met Marie coming to our house. We all made a decision to play in another neighbor's field, where we met.

After a reasonable time for play, our mother called Marie's grandmother and requested that she tell us to come home, only to receive the shocking news that we had

not been there, but that Marie had started for our house a long time ago. The neighbor in whose field we were playing often had vicious animals in his possession, so our mother feared that one of those animals had attacked us and killed all the children. She notified our father, who called for us with a loud voice. When we answered, he said, "Come home." We quickly obeyed.

Upon our arrival at home our father was awaiting our coming in the front yard with a limber tree limb, which he applied freely to my sister and me. Suffice to say that it was not a pleasant experience, but he wanted to teach the lesson that he and our mother wanted to know where we were when we were away from home.

When I was a teen-ager, my father listened to a neighbor tell about their teen-ager son going away from home and that they did not know where he was. My father said, "We always know where Chester is." I had learned the lesson he tried to teach in the years before.

Marie's mother later told my father that he should have given Marie the same treatment that he gave my sister and me, for she was as guilty as we. However he did not touch her, for our father chastised only his own children. So, Christian friend, when we are under the chastening rod of God, we should be happy to know that we are still God's children, for He chastens only His own.

However there is some simi-

larity between chastisement and condemnation, which may confuse the sanctified Christian. Condemnation means "not in favor." Sin (willful transgression) brings condemnation upon the person who participates in it and separates him from God. "He that committeth sin is of the devil" (I John 3:8). James rebuked sin, "lest ye fall into condemnation" (James 5:12). When the cloud of condemnation hangs over a person, it brings a depressed feeling.

Since chastisement likewise brings an unpleasant feeling, a Christian may confuse this with condemnation. To detect the difference between chastisement and condemnation one must go back to study the motive and intention of the act which brought about the undesirable feeling. Did he know before the incident that he would do wrong if he did it? Did the Holy Spirit check him? Then, did he walk over that check to do the act? If so, he sinned and is under condemnation. As soon as he realizes this, he should quickly fall before God and repent, for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

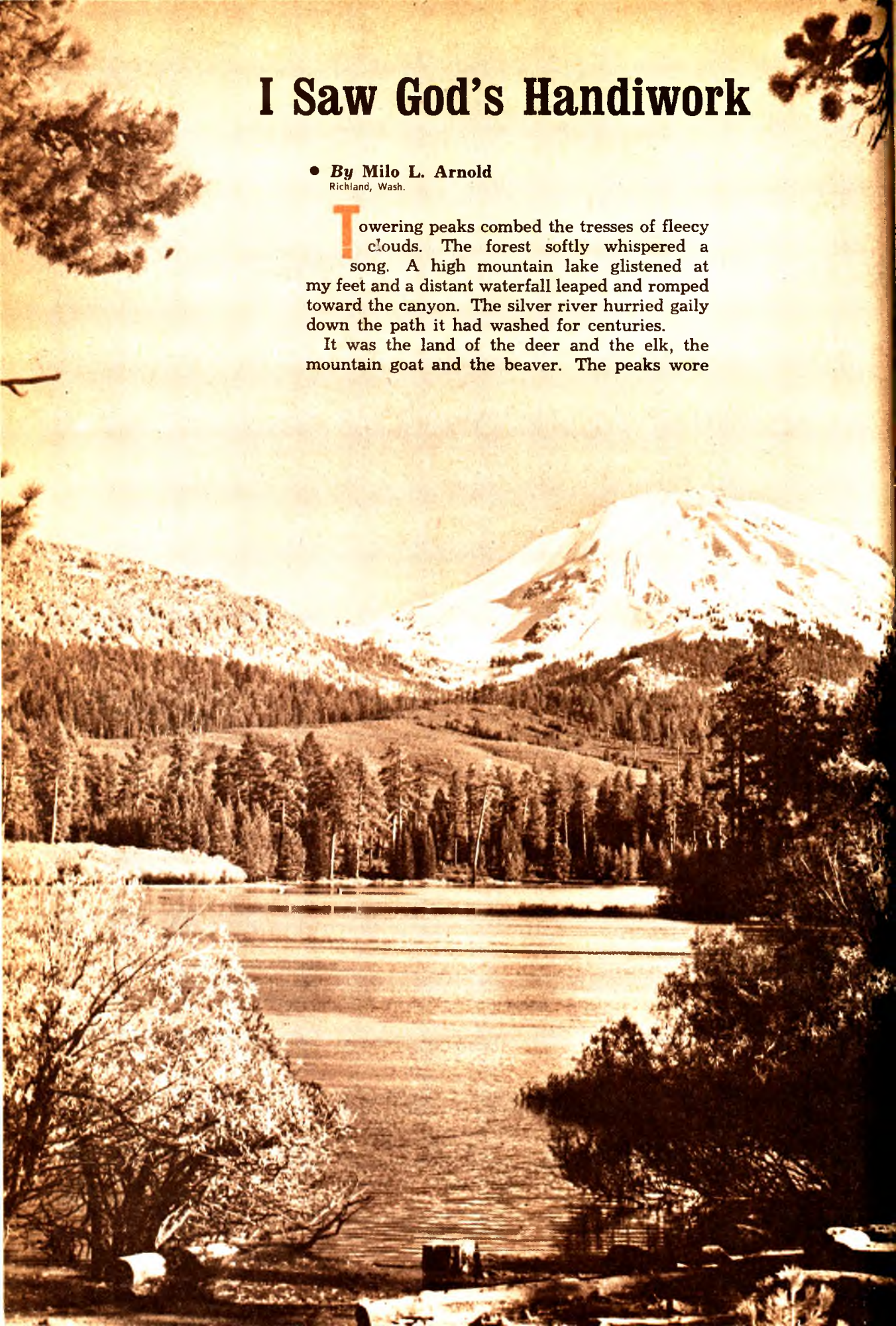
On the other hand, if the act was not a willful transgression, it was a mistake and the individual is being chastised. We should welcome chastisement as a time of disciplining from God. Disciplining is a part of any successful phase of life, whether it is in the natural or the spiritual realm.

I Saw God's Handiwork

• **By Milo L. Arnold**
Richland, Wash.

Towering peaks combed the tresses of fleecy clouds. The forest softly whispered a song. A high mountain lake glistened at my feet and a distant waterfall leaped and romped toward the canyon. The silver river hurried gaily down the path it had washed for centuries.

It was the land of the deer and the elk, the mountain goat and the beaver. The peaks wore



glaciers for caps and pinned patches of snow on their bosoms like white corsages glistening in the autumn afternoon sun. Against the backdrop of deep evergreen countless deciduous trees held out their autumn banners of reds, browns, and yellows. What a world of loveliness! What a towering grandeur seemed to envelop us!

Ministers and their wives of the Northwest District had gathered for a retreat and time of soul searching. The location was in the deep heart of the rugged Cascade range. We had gone on beyond the end of the railroad, beyond the end of the highway and the end of the telephone lines, and had gone by boat thirty miles up the amazing Lake Chelan. Then beyond the end of the lake we had gone by bus eleven miles in and two thousand feet up into the very throbbing heart of the mountains. It was the end of the road. What a world it was!

Like many others, I had walked out of the camp between sessions questing for a place to pray, to encounter God, and to deal with my own personal life. I wanted to take advantage of the magnificent situation for the enrichment of my inner self. In a setting so utterly great as this it was easy for one to stand humbly and listen quietly for the voice of God. I was not disappointed.

Early evening shadows drew us together soon and embraced us in the lighted chapel where Dr. Samuel Young skillfully opened for us the Word of God. Various pastors spoke briefly of their burdens and victories. One minister told of his continuing amazement that he is now pastoring a church within a very short distance of the spot where he used to dissipate his hours and his dreams in a front-street tavern.

A brilliant young pastor and his beautiful wife told of their encounters with life and with God in their first pastorate and witnessed to the persisting adequacy of God's grace. An old man, thatched with snowy hair and aglow with the memories of many victories, told that God had been adequate through the years as he had invested his entire pro-

ductive life in our mission fields around the world.

Suddenly, in that little circle of light in the dark heart of the forest, I knew that I had seen the true handiwork of God. The most glorious miracle was not in the stony piles of mountains, majestic as they were, but in the cleansed hearts and victorious lives of people.

The breathtaking mountains were but the fingerprints of God. They were strewn about as though left there in His play as He had enjoyed the creative adventure. They were dabbed in the lovely profusion of color and stacked in their majestic heights by One who found fulfillment in creating things. They cost Him nothing personal.

How different was the cost of redeemed people! These were created to wear, not His fingerprints, but His likeness. They were not merely to show His skill but to breathe His breath and be His companions. Those who were redeemed from sin were not the mere product of His skill but the purchase of His blood.

These people, gathered in the lighted spot in the dark forest were the most glorious miracle. They were weak, they were human, they were born in sin, and they had fallen short of the glory of God. They were not redeemed by the work of His hands but by the bleeding of His heart. The mountains were the expression of a creative nature but the redeemed people were the purchase of love in its most extravagant dedication.

Soon the lights went out about the camp. Sporadic laughter soon

WE HAVE GOD!

By DAISY ALDRIDGE

*In a world of toil and cares
With no privacy for prayers,
Grows the wheat among the tares—
But we have God!*

*In a world of rising tide,
He who spoke on mountainside
Deigns to ever be our Guide—
Yes, we have God!*

*With exploding population,
Nation rising against nation,
Seems we're doomed to condem-
nation—
But we have God!*

died in the darkness and I looked into the night to contemplate what I had seen. I had seen the glory of God, but it had not been in the wonder-world of nature but in the intimate personal world of people.

I had seen only His fingerprints on the craggy peaks but there were no blood stains there. I had seen the tracery of His skill in the river but there was no hallowed sweat there. I had seen the reflection of His universe in the lake but there was no suffering there. The glory of God was not in these things but in the utter investment of himself in loving sacrifice for people. When I looked at these redeemed people I saw the grim cost, the stains of His blood, the agony of His cross, and the resoluteness of His Golgotha. Only here did God really give His utmost.

Suddenly I was eager to be back in my parish. I wanted to see this miracle of love and grace at work again and again. Last week there were tears on the altar in my church. This week I will mingle my tears there if by any means I might have a part in the miracle of the divine investment. I am thankful for the glory of the wilderness of stone and glacier, forest and waterfall, but more than this I am thankful that I have seen the miracle of redeemed people.

How could any thinking person see a Christian and not believe in God? How could any person with an open mind behold the redemption of a soul, the conversion of a man, the newness of a life under the touch of God and not be impressed? These are not the work of His hands but the investment of His likeness, the purchase of His blood, and the objects of His affection.

When the towering mountains are gone and the waterfalls have become silent, when the forests are not even a memory and God's fingerprints have been eroded from the granite vastness, the investment of God in these persons will still persist.

What a heritage is mine, for I am one of those Christians! Greater than the miracle of the mountains is the miracle of His grace! I have seen it and been amazed! I have experienced it and have been changed!

Editorially Speaking

● By W. T. PURKISER

A Colony of Heaven

One of the striking comparisons of the New Testament is that which likens the Church to a Roman colony. The colonies of Rome were not, as William Barclay has said, settlements in unknown and unexplored lands. They were not movements of pioneers out into virgin territory.

On the contrary, Rome made a practice of establishing colonies in strategic places where they would command important road junctions or serve to control entire areas. The colonies were composed of bands of Roman citizens, usually officers and soldiers retired from service with the army.

Wherever there was a colony, the language was the language of Rome. The inhabitants wore Roman dress. Their leaders had Roman titles. Roman customs were observed. Roman law prevailed. The colonies served to hold the empire together.

As Mr. Barclay observes, these colonies were "little bits of Rome planted throughout the world, and they were completely and proudly conscious that it was so. . . . They were Rome."

It was in this manner that Paul viewed the Church. Wherever Christians were was to be a bit of heaven. Writing to the church at Philippi, a city which was one of the outstanding Roman colonies of the day, the apostle wrote, "For our citizenship is in heaven" (Philippians 3:20, margin).

While the Stoics of New Testament times boasted that they were "world citizens," the Christians were called to be "citizens of heaven." They acknowledged that they were strangers and pilgrims. They represented another order of life than that around them.

The supreme loyalty of the colony was not to the country in which it was located. Its final allegiance was to the state it represented. Although separated by many miles from the city by the Tiber, the colonists claimed Rome as their true home.

In describing the Church as a colony of heaven, Paul makes a contrast with those whose citizenship was on earth. He described them as "enemies of the cross of Christ" (Philippians 3:18). They "mind earthly things." Their "glory is in their shame." Their "God is their belly." Their "end is destruction" (v. 19).

To the contrary, citizens of the colony of

heaven are looking for the coming of their King, "the Saviour, the Lord Jesus Christ" (v. 20). When He comes, He will not only "subdue all things unto himself," but shall also change our very bodies into the likeness of His own glorified form (v. 21).

Until the King comes, the colonists of heaven live under the pull of a higher world. They represent the interests of their true homeland in the area where they live. And they keep themselves ready for the return of their Lord.

Let us never become so immersed in the world around us that we lose our identity as a colony of heaven.

Reservoirs or Channels

An interesting by-line appears on the letterhead of a present-day Christian service organization. It reads: "Not a reservoir—but a channel."

Reservoirs and channels are familiar facts in everyday life. The reservoir is the storage place where reserves of water are impounded. The channel is the irrigation ditch, the main, or the pipe that brings the water to the point where it is needed.

Yet these familiar terms rather well describe two philosophies of the Christian life.

The "reservoir theory" is not hard to identify. Changing the comparison, this philosophy views the grace of God as a sort of "lump-sum deposit" to be hoarded and guarded and dispensed, if at all, in carefully measured amounts. It looks on the church as constituted of little groups of the "faithful" whose major business is to keep themselves clean while they fight a last-ditch defensive war.

The "channel theory" is just the reverse. It recognizes the need for reserves of grace, but it locates those reserves in the ever-available power of God. It sees the church, not as an ingrown society of the self-righteous, but an army on the march, expendable at the will of its Captain.

Put in such contrasting terms, it is not hard to see which philosophy best represents the biblical view. Grace never operates in our lives like a storage battery but like a direct connection with the divine dynamo, needing only the pressing of the button to be immediately effective.

Jesus told of a servant who received a large sum of money from his master. While others who received even greater amounts were investing

and gaining, this cautious (or lazy) soul dug a hole in the ground and buried his capital. In keeping it, he lost it and wound up in complete bankruptcy and total condemnation.

On the other hand, Christ taught that the way to gain is to give, the way to live is to die, the way to honor is to serve—in effect, that we are to be channels, and not reservoirs.

The Parable of the Dinosaur

From all the evidence, the dinosaur was a magnificent beast. As one of God's ancient creatures, he grew to great size and magnificent strength.

True, we don't know much about him today. All that is left of his bulk and his might are a few decaying bones. The dinosaur is long since gone, along with the brontosaurus, the diplodocus, the ornithiscia, and others of their kind.

When we cast around for a reason why these bygone creatures no longer exist, it is not far to seek. They did not die because they lacked size or strength. They are extinct simply because they lacked the capacity to adjust to a changing environment.

Someone has pointed out that an overly technical education may make dinosaurs of our children. To concentrate on certain limited skills while neglecting the whole person may result in swelling the ranks of the technically unemployable.

There is danger also that institutions suffer the fate of the dinosaur. There is a kind of hardening of the mental and spiritual arteries that attacks life in other areas than the physical.

For instance, there are dear and devoted people today, deeply religious, who are striving to maintain their old way of life in the face of what they view as the encroachments of modern civilization. They insist on the horse and buggy instead of the automobile, and the tight-knit support of their own community instead of any form of insurance. Their men wear beards, and their women wear bonnets. Without meaning to be critical in any unfriendly sense, it looks as if they are fighting for a lost cause.

We live in a world of change, and we cannot escape it. In fact, to refuse to recognize change really means to surrender to it. Only God who is in Christ is truly "the same yesterday, and to day, and for ever."

All change is not necessarily for the worse. Growth as well as decay results in change. The horse and buggy was not without its liabilities, and the changes represented by the modern automobile are not altogether loss.

There is much in our society which really needs to be changed. The accusation hurled against the Apostolic Church is rarely heard today: "These

that have turned the world upside down are come hither also" (Acts 17:6).

OUR PROBLEM is, of course, to change without sacrificing essentials. Particularly is this true in the area of morality and religion. And it never has been easy to distinguish between essentials and incidentals.

There are always those so eager for change that they are willing to surrender essentials to have it. When this happens, the change results in decay and death.

Some religious leaders of our day are so anxious to accommodate to the modern secular culture that they would virtually interpret all meaning out of the biblical faith. It is true that the Church must speak to "the man on the street." But it must say something to him he cannot hear from the voices of those who exist only "on the street," and it may need to pick him up off "the street."

On the other hand, there are some who are so opposed to change that they fight and die for incidentals which do not matter much anyhow. When this happens, the essentials are sacrificed as completely as in the former case—although not quite so obviously.

Of point here are the searching questions and discerning comment of Paul S. Rees: "How many of us really believe that there is still some originality left in the Holy Ghost? Some of us are apparently as tenacious of the form once devised as we are of the 'faith once delivered.' How come? . . . Is there no danger of setting at naught the liberty of Scripture for the traditions of men?"

What we need is change without compromise. For some, there is no such thing. Yet not to change in a changing world is in itself the most subtle form of compromise.

As Edward Rogers has commented, "The change to a new way of life is an act of faith, and most of us prefer the devil we know to the devil we don't know." Charles F. Kettering, noted American engineer-inventor, wrote: "You will never stub your toe standing still. The faster you go, the more chance there is of stubbing your toe, but the more chance you have of getting somewhere."

God has called us to a way of life, not a living death. We must take care not to suffer the fate of those who die in their twenties although they are not buried until they are sixty or seventy.

The dinosaur died and is only a pile of bones because he could not or would not change. We who live in the last half of the twentieth century can best serve our own generation by keeping in touch with its deepest needs while pointing it to Him who is in every age "the way, the truth, and the life."

PRO

Letters to the Editor

CON

Pro:

Flowers for the Living

What a world of truth in Leslie Parrott's "The Tragedy of Postmortem Kindness" (July 6 *Herald*). Yes, so many well-meaning Christians put off doing that little deed of kindness until it is too late to do the intended recipient any good. As for me, I would rather get a few timely postcards, scattered throughout the year, than one "message" at Christmas time fulfilling the sender's "annual obligation."

Years ago the hymnwriter, E. O. Excell, said a mouthful when he penned that hymn, "The World Is Dying for a Little Bit of Love." It sure is! For lack of dollars some people scorn to give their cents. Sometimes just one cent makes all the difference. Better give it to the living.

JOHN W. AMES
California

Con:

Unruly Children in Church

In the "Answer Corner" of the May 25 *Herald* someone asked about handling children who are unruly in church. I would like to pass on this idea that I saw work in our Canoga Park Church. . . .

Mrs. Eugene McDowell was in charge of the Junior Department, and she always stressed every Sunday morning the importance of showing reverence for God's house, and that it was a place to listen and learn of God, not a playground. I helped in the Sunday school, and if we took the children into the church as a group for a program or any reason, each teacher reminded them that it was God's house and they were to listen very carefully to Rev. McDowell's message because God had given him this message for the people. I have never since seen children so attentive and there was no need to correct them because they had been taught how to act in the Lord's house. . . .

Our public schoolteachers today are required to teach the children many things busy parents today don't have or take time to teach, and I feel many times the duty on the Sunday school teacher has increased in the same way if we wish the children to grow up showing respect for God's house.

MRS. C. A. CREMEENS
California

Pro:

Working Mothers

. . . I'm sure you know, as I do, that the motives of many mothers who work outside the home are not geared toward providing big, expensive weddings for their daughters. I'm speaking now of mothers who provide the second income—not the mother who is the sole support of the family. In my own case, I've been thinking more in terms of making an education at one of our own colleges a probability for our children rather than forcing them into the un-Christian atmosphere of the publicly supported colleges and universities, at least for their undergraduate work.

I am also frank to admit that I have a very personal reason for working outside my home—the desire to be a complete person in my own right. To many persons, and obviously to the editorial staff and writers of the *Herald*, if the general run of articles which mention the subject are any criteria, this may be a selfish motive. I do not believe, however, that any woman can be a good mother who feels that life centered entirely around her home and children is only half a life as far as she, personally, is concerned.

It is my observation that the

Church of the Nazarene is failing to face the reality that approximately one-third of the mothers in the United States today hold some type of employment outside the home. A number of them are Nazarene mothers. In view of this fact, alarming as it may be to some, I believe effort should be made on the part of the church to help such mothers face the dual roles as homemakers and wage earners with courage and wisdom, instead of placing them constantly on the defensive and creating doubts, in their own minds, as to their ability to perform effectively as wives and mothers.

My thought in writing to you is . . . to request that you give encouragement and guidance to the mothers who have legitimate and urgent motives for working outside their homes, as the opportunity may present itself.

MRS. RANDALL M. KRAUSS
Washington

Con:

Criticism

I have just read the "Pro and Con" letters in the July 13 issue. I want to say a couple of things. First, the older I get, the more I realize it doesn't take too much thinking to be critical or sarcastic in or out of the church.

I too have had questions about certain things, but I also appreciate my church. I appreciate our general superintendents, our Publishing House, its editors, and all our church leaders. They have God-given ability and heart experiences that thrill and challenge my own heart. Above all, they have the clear, ringing message of heart holiness that the world needs. . . .

TOM STOUT
Indiana

Pro:

Monthly Herald

I love the *Herald of Holiness* and feel it has improved very much. But I feel it would be read better and appreciated more if it was a monthly paper instead of a weekly.

LYDIA PORTER
Idaho

Pro:

"Gloria"

We want to thank you for printing the "Story Notes from Gloria." Our four-year-old son enjoys helping his mother read them.

MRS. MURIEL CURRY
Illinois

Church Chuckles by Cartwright



"May I have another set of offering envelopes? They're perfect for the children's school lunch money!"

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



TEMPTATIONS TO GOOD PEOPLE

While mature saints testify with glowing assurance about continuing victory, beginning Christians may think they got that way because the hound dogs of temptation have left them alone. However, the Bible indicates temptation is a lifelong problem. "Watch and pray, that ye enter not into temptation" (Matthew 26:11), was not said to confirmed sinners but to the three closest followers of Jesus (Peter, James, and John), and just after they had left an inspiring service in the Upper Room. St. Paul included himself as a prospect for temptation when he said, "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Corinthians 2:11).

Only the nature of temptation changes; temptation itself is always present either latent or active. Christians may resist or cooperate but the evil presence of the devil is always at the door with a new and more subtly attractive offer in exchange for Christian influence and/or inner soul peace. To good people who have matured beyond the devil's power to direct them into fleshly sins, there are three crafty temptations which Satan uses with devastating effectiveness.



1) The devil tempts good people on **the matter of feelings**. Three tested and tried accusations are made against sensitive Christians: (a) He says, "You don't feel right." Most people could agree with this at some time on most any given day. If "feeling right" is a combination of physical well-being, good mental health, and spiritual sensitivity, then most people find the interaction of these three factors is not constant. (b) With increased leverage Satan snarls, "You don't feel as you formerly felt." Since life is a succession of emotional hills and valleys, this accusation is always true. (c) And as a final dig he observes rightly, "You don't feel as other people claim they feel." This also is true, for no two people are built on the same emotional pattern.

2) The devil tempts good people on **spiritual pride**. The strongest language Jesus ever used was against the Pharisees. He called them hypocrites! And their major sin was spiritual pride. They were proud of the strict way they kept the law (i.e., Sabbath keeping and hand washing). They were proud of the way they dressed (long black robes with sackcloth and ashes for special occasions). They were proud of their ability to pray (desiring to pray standing in the marketplaces). They were proud of their record of giving (preferring to have trumpets blown when they passed out alms). Jesus, like thinking people today, saw this brand of religious pride as a shoddy substitute for a deep devotional relationship with God.

3) The devil tempts good people on **impatience with others**. It is a mistaken idea that piety is proved by a severe attitude toward evildoers. Like doctors who fight disease but not the patient, Christians loathe sin but accept the sinner. It takes only an instant for a sinner to be transformed, but it takes years to grow oak-like spiritual strength. The new birth is instantaneous but the new orientation of life takes time. When Christians are impatient with teen-agers, new Christians, or Christians from different cultural backgrounds, they will be wise to recognize the symptom as part of Satan's most subtle temptation to good people.

A Story-Note from...

Hi,

It was so hot last Saturday. The 4  playmates stopped to get a drink . This is what I heard:



Jimmy

: Hey, let's go to the park tomorrow!



Jennie

: We go to Sunday school tomorrow.



: Aw—why?



: I get to see my best friends there.



Sharon

: I like to hear the stories. They are really good. Better 'n TV!



Larry

: I get to play my trumpet there.



: You ought to hear the songs we sing.



: Shoot, I won't have anyone to play with.



: Ask your mom if you can go with us.

Jimmy asked. He went to Sunday school.

Do you ask others to go with you to the house of the Lord?

Love, *Gloria*

"Herein is my Father glorified,
that ye bear much fruit; so
shall ye be my disciples" (John 15:8).



MOUNT VERNON COLLEGE SITE—A 200-acre site on Lakeholm Farm, the estate of Columbus Delano, secretary of the interior under President Grant, was selected September 16 as the site for the Zone "A" college. Photo at left is of the Delano home, which President Stephen Nease indicates will be used for administrative offices. At right, the president extends a thank-you to James Dally (right), executive vice-president of the Mount Vernon Chamber of Commerce, for his help in providing the 200 acres without cost to the college. The land cost community donors \$200,000. As to community reaction, a "Mount Vernon News" editorial said: "Right now, we are just sort of happily dazed that we have been chosen over some five or six other Ohio locations which had been under consideration." A name for the college is soon to be announced.

Juniors Jump into Pioneer Spirit Drive

Nineteen effervescent children in the Junior Department at Pasadena (Tex.) First Church handed their teacher \$1.00 each a few Sundays ago for the Pioneer Spirit fund drive to retire the debt on recently purchased Headquarters property.

Their teacher, Mrs. Duane McKay, forwarded the money to the Board of General Superintendents, who in turn returned each of the students a certificate for his cooperation in the campaign.

The children participating in the campaign were:

Ronnie Womack, Donna McKay, Phillip Bowman, Randy Sawyer, Diane Lund, Karen Sanford, Kathy Hayes, Judy Hankins, Kevin Mullins, Vicki Wheeler, Valerie Wheeler, Stanley Oakes, Grace Walker, Darrell Toombs, Ruth Graham, Kathy Tinney, Debbie Wall, Pam Murrell, and Carl McNabb.

N.P.H. Included in Film

NAVCO Director Miss Mary E. Latham assisted in the guidance of filming several scenes at the Nazarene Publishing House which will be a part of a series entitled "Missouri Showcase." The purpose of the film is to represent light industry in Missouri, and the publishing house was selected to show the importance of church publishing in the state's economy.

Welcome to Okinawa Church

Rev. Wendell Woods, pastor of the English-speaking Keystone Church in Orasoe, Okinawa, writes to invite servicemen arriving for a fall tour of duty to visit the church. The church is just off Highway One, near Camp Mercy. Their telephone is Ojana 2557-2813.

Pastor Convalescing

Rev. Robert E. Long, pastor at Cumberland (Md.) First Church, is recovering from two severe heart attacks suffered late in May.

Progress in Newfoundland

News from the easternmost congregation in North America, St. John's, Newfoundland, is encouraging. Pastor Walter C. Wilcox received eleven members by profession of faith during the last assembly year, boosting total membership to twenty. "Showers of Blessing" was heard on six stations in the province, Wilcox said.

New Ministerial President

Rev. Jesse Sims, pastor at Bamberg, S.C., was recently elected president of the county ministerial association.



Dr. Coulter is shown with the mission staff on the Korean field on his visit in 1963.

The hopes of untold multitudes depend upon the faithfulness of Nazarenes in the Thanksgiving Offering.

Churches will be built, national pas-

tors will be trained, and missionaries will be sent if we do our part.

A Thanksgiving Offering of \$1,850,000 is an absolute necessity to meet the demands of a hungry world. Let each one prayerfully and sacrificially share in this great venture.

George Coulter •
General Superintendent



Dr. David Eckert (right) assists Dr. John Sutherland, missionary physician.

Washington Physician Studies in South Africa

Dr. David Eckert, a fourth-year medical student at the University of Washington, was recently chosen from thirty-five applicants by the Association of American Medical Colleges to receive a foreign study fellowship.

Eckert chose to spend three months of that study at the Ethel Lucas Memorial Hospital at Acornhoek, East Transvaal, in the Republic of South Africa. There he worked with a former professor at Northwest Nazarene College, Dr. John S. Sutherland, who is now a medical missionary at the hospital.

The Smith, Kline, and French Foreign Fellowship also provided time for Eckert to study in London, where he is completing a clerkship in cardiology.

He returns to the U.S. early in November.

Jones Notes Giving Gain

Southeast Oklahoma Nazarenes contributed \$426,000 during the last assembly year, more than a 10 percent gain over last year, according to the report of District Superintendent Glen Jones.

Sunday school enrollment gained 464, he said, but noted also a 116 dip in district membership.

His report came during the fifteenth annual district assembly, held September 7-8 at Ada, Okla. General Superintendent Hugh C. Benner presided.

Plans, beginning with a special day of prayer, were laid for the organization of a new church in the greater Oklahoma City area.

Rev. H. M. Curtis was newly elected to the district advisory board, and Robert Miley and Billy Duncan were ordained.

Joplin District Launches Mobile Chapel Concept

After announcing that four new churches were organized this year on the Joplin District, Superintendent Dean Baldwin received pledges of \$8,600 toward the purchase of a mobile chapel to be used in the organization of new churches.

His progress report and fund-raising campaign came during the ninth annual Joplin district assembly, held September 14-15 at Carthage, Mo. General Superintendent Samuel Young presided.

The chapel, according to Baldwin, would be twenty-four by sixty feet in size, fully air-conditioned, and movable, to allow congregations throughout the district to begin services and organize new churches.

The 4 newly organized churches are now in new buildings, Baldwin said. The district experienced a growth of 106 in membership this last year, welcoming 272 new Nazarenes.

The district raised \$611,000 for all purposes, and contributed 8.7 percent of this to world evangelism.

Ordained was Robert Dean Hudson, and the elder's orders of Rev. D. J. Snyder from the Free Methodist church were recognized.

Minnesota Gives 10 Percent

Minnesota Nazarenes contributed 10 percent of their giving for the first time to world evangelism, and one new church began less than a month following the assembly, which was held August 18-19 at Lake Koronis, near Paynesville.

For the second year, all churches paid budgets in full, according to the report of District Superintendent Norman Bloom. Dr. Samuel Young, general superintendent, presided over the twenty-seventh annual assembly.

In a Sunday morning service \$7,300 was pledged, \$2,000 of which was contributed in cash, to initiate the new home mission project in Virginia, Minn.

Rev. Robert E. Harding was newly elected to the district advisory board. N.W.M.S. delegates named Mrs. Margaret Bloom as their new president, and Rev. Byron Clark was chosen as the new N.Y.P.S. president. Clark and Ronald McGilvra were ordained.

New North Dakota Church

Members of the Minot (N.D.) First Church celebrated recently the completion of the third new church since its organization in 1910. Dr. Curtis Smith, president of Zone B college, preached the dedicatory sermon August 21. The building is valued at near \$100,000. Pastor is Rev. Samuel P. McKay.

Horse-drawn Wagon Collects Children for Sunday School

New children in the Kindergarten and Primary departments is the result of a Shetland pony-drawn Sunday school wagon at Grandview (Wash.) First Church.

"We are proud of our heritage of horses and wagons, and we are also proud of our heritage of God and the Bible," said Pastor Roger Wegner as he, his Sunday school superintendent, Woodrow Cox, and Wagon Master Adolph Elhard made the rounds to pick up children for Sunday school.

South Arkansas Records Healthy Membership Gain

South Arkansas Nazarenes welcomed into fellowship 343 members, among whom were 215 who had not before been members of the church, according to Dr. A. Milton Smith, district superintendent.

His report was heard by delegates attending the fourteenth annual district assembly held September 7-8 in Little Rock. General Superintendent Samuel Young presided.

There was also an increase in giving of \$40,000, Dr. Smith said, and ten church-building programs were completed during the year. The district points to the organization of two new churches for the coming year.

Rev. Wally Renegar was elected N.Y.P.S. president, and Rev. Wilbur Brannon church schools chairman.

Specific Prayers Can Bring Results

Specific praying is a testimony of our faith. It is my prayer that during the month of October, as an entire denomination, we will individually pray specifically for each of our unsaved loved ones. Let us cooperate with the Department of Evangelism's offer of their resources by sending in the names of our loved ones to be contacted by a Nazarene pastor, a letter telling of the church's concern for them, and that they are being remembered in intercessory prayer. As a part of the goal of 50,000 contacts let us pray that many of these contacts will result in judgment-day conviction and a great ingathering of souls.

Mr. Gordon Olsen

Eugene, Oregon
Member of the Department of Evangelism
General Board

Georgia Nazarenes Note Increase in Finances

Georgia Nazarenes contributed more than \$96,000 more during the assembly year recently closed than the year before, according to statistics announced by District Superintendent Mack Anderson.

His report during the fifty-second annual district assembly, September 8-9, at Swainsboro, showed also that district church membership increased 154.

Dr. George Coulter, general superintendent, presided over assembly sessions.

Delegates also heard of plans to begin three new churches.

Newly elected to the district advisory board was Rev. Paul M. Lawrence. Rev. John Bryan, Jr., was elected the new N.Y.P.S. president.

Ordained by Dr. Coulter were Henry Bobby Corley, Johnnie William Howard, and Paul Wiggins. The credentials of Rev. Alvin K. Morgan, formerly a minister in the Wesleyan Methodist church, and Rev. William W. Newton, Pilgrim Holiness church, were recognized.

Byron Reviews Growth In North Carolina

Dr. Lloyd Byron, in reviewing North Carolina District gains during fourteen years as superintendent, noted that the number of churches had increased by thirteen (from thirty-seven to fifty), that general budget giving had increased five times (presently \$35,000), and that district membership was up by one-third.

His final report came during the twenty-sixth annual assembly held September 14-15 at Burlington, N.C. General Superintendent G. B. Williamson presided.

Dr. Byron has resigned to accept the chaplaincy at Trevecca Nazarene College, Nashville, Tenn.

After assembly delegates failed in six ballots to elect Dr. Byron's successor, they voted for Dr. Williamson to appoint. Rev. Terrell C. (Jack) Sanders, pastor for seventeen years and for three years at Pensacola, Fla., was named superintendent.

Rev. William H. Benson was newly elected to the district advisory board, and Eugene Brantley was ordained.

Peruvian Pastors Report

At the summer district assembly held in Pirua, Peru, national pastors reported on their church's payment of General Budget, the number of visits they made, gains in membership, and gave their personal testimony. Accounts of gains in spite of obstacles were spiritually refreshing. District Superintendent Clyde Golliber presided.

"Showers of Blessing" Program Schedule

October 23—"Woe—Lo—Go," by Edward Lawlor
October 30—"Called unto Holiness," by Edward Lawlor
November 6—"There Is No Difference," by Edward Lawlor

NEW "SHOWERS OF BLESSING" STATIONS:
 DZLU San Fernando, Philippines
 700 kc. 6:45 am. Sundays
 WHHH Warren, Ohio
 1440 kc. 9:30 p.m. Sundays
 WYSR Franklin, Virginia
 1250 kc. 1:00 p.m. Saturdays

"La Hora Nazarena" Sponsored in Panama

Rev. Elmer Nelson wrote recently that a station manager in Colon—the second largest city in Panama, with a population of around 150,000—had heard the Spanish broadcast from Quito, Ecuador, and was interested in having it on his program schedule. The need was for a sponsor.

Then came the good news! Mr. and Mrs. James Evans of Elkhart, Indiana, volunteered to pay for the air time, and "La Hora Nazarena" is now scheduled at 9:45 a.m. each Sunday in this large city where the Church of the Nazarene is hoping to start a work. Mr. Nelson wrote: "We feel this broadcast [on HOL. Radio Atlantico] will serve well to open the way in this city."

Holstead Reelected

Rev. John Holstead was reelected field superintendent during the ninth annual council meeting in Taiwan. Also returning to their posts will be Miss Patricia Burgess, treasurer, and Rev. George Rench as Bible school principal.

New Church Organizations

Branson, Missouri, September 4, 1966: Rev. R. A. Kisse, pastor. **Hilda, Missouri, September 11, 1966:** Rev. B. C. Hotchkiss, pastor.—Dean Baldwin, district superintendent.

Littleton, Colorado, August 7, 1966. Rev. Larry Lewis, pastor.—E. L. Cornelison, district superintendent.

Deaths

MRS. MARTI MURROW, thirty-five, a teacher in the Choctaw, Okla., school system, and wife of Rev. Wayne Murrow, died September 12 in an Oklahoma City hospital of cancer. She was a member of the Oklahoma City Meridian Park Church, where her husband is director of the day school. Rev. Noble Hathaway, pastor, officiated at funeral services. In addition to her husband, she is survived by two daughters, Sherri and Cindy; and two sons, Randy and Jeff, all of the home; her parents, her grandmother, four sisters, and three brothers.

MRS. STELLA GADSEY MANROSS, sixty-seven, died September 16 following a lengthy illness in Freeport, Tex. Dr. Raymond McClung, Rev. Earl Cotton, and C. R. Watson officiated during funeral services. She is survived by her husband, Rev. George Manross, Sr.; a daughter, Mrs. Dorothy Kuchar; two sons, George and B. C.; two sisters; and four grandchildren.

KENNETH RAY DUDLEY died July 16 from burns suffered in a chemical plant explosion in Blytheville, Ark. Funeral services were conducted by Rev. Glen Bounds and Rev. Harold Thompson. Survivors include his wife, Julia; four daughters, Wilma, Norma, and Loretta Dudley and Mrs. Karen Emberton; and one son, Kenneth Ray, Jr.

Announcements

RECOMMENDATIONS

Rev. R. E. (Bob) Fortner is entering the field of full-time evangelism. Brother Fortner has served

as a successful pastor on the Illinois District for several years. He is an effective preacher of the gospel. He will do any church good who calls him. I recommend him heartily to all who are looking for a sincere evangelist. His address: P.O. Box 322, Carmi, Ill. 62821.—L. S. Oliver, Superintendent of Illinois District.

Rev. Raymond Buckley has pastored on our district for some time and has enjoyed a successful ministry. I highly recommend him as an evangelist to any of our churches or camps. He can carry the whole program. His address: 202 Orchard Lane, Oak Harbor, Wash.—Bert Daniels, Superintendent of Washington Pacific District.

Rev. Kenneth W. Marckel, a graduate of Olivet Nazarene College, is preparing himself for full-time evangelism. Brother Marckel carries a great burden for souls and has had considerable experience already in many successful revivals during his student days. His message is strong for the authority of the Scriptures, the relevancy of the gospel for our age, and the urgency of explicit obedience to God's whole will. His address: 135 Asbury Avenue, Wilmore, Ky.—Paul C. Updike, Superintendent of North-eastern Indiana District.

EVANGELISTS' OPEN DATES

Clifford Braley, 1009 Timor Avenue, Orlando, Fla.: Open time in November, 1966.

H. A. and Helen Casey, P.O. Box 527, Kansas City, Mo. 64141: Open time in Jan. and Feb.

Glenn and Vera Slater, Box 527, Kansas City, Mo. 64141: Open time in fall of 1966 and spring of 1967.

Bernice L. Roedel, 423 East Maple St., Boonville, Ind. 47601: Open time Oct. 5-16, Nov. 2-13, and Jan. 18-29.

Stewart P. and Ruth G. Fox, R.D. 2, Box 221, Leesburg, Va. 22075: Open time in Nov. and also spring of 1967.

Roy and Lilly Norris, Box 527, Kansas City, Mo. 64141: Open time Jan. 1-8.

J. Herbert and Pansy Morgan, 123 N. Gilbert St., Danville, Ill. 61832: Open time Dec. 1-11.

MARRIAGES

Miss Esther Wynona Farmer and Mr. Everett A. Hanner in Nashville, Tenn., on Aug. 26.

BORN

—to Rev. and Mrs. Robert Bentley of Manistee, Mich., a daughter, Mary Kay, on June 26.

—to Ernest and Jan (Lattig) McNaught of Little Rock, Ark., a son, Christopher Cecil, on Sept. 7.

—to Bob and Sharon (Petersen) Craig of Saint John, N.B., Canada, a son, Gordon Robert, on Sept. 10.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Colorado for her unsaved husband and a serious family situation.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
 Kansas City, Missouri 64131
HUGH C. BENNER, Chairman
V. H. LEWIS, Vice-Chairman
GEORGE COULTER, Secretary
HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG

GIVE ABUNDANT LIFE to EVERY MAN this



FOR WORLD EVANGELISM



Architect's concept of new Bethany, Okla., church plant

Bethany Plans \$3.5 Million Church

Construction on a new chapel and sanctuary seating 2,500 persons, and Sunday school facilities which would accommodate 1,000 pupils at Bethany (Okla.) First Church, is scheduled to begin in January, according to Pastor M. Harold Daniels.

The first of a four-phase building program will cost \$1.5 million, and the total project, hoped to be completed by 1975, will cost more than \$3.5 million.

In final form, the church will accommodate about four thousand persons for both educational and worship functions.

The church closed its statistical year June 30 with a gain of 95 mem-

bers and a record total income of \$377,000, an increase of \$70,000. Giving to world evangelism totalled \$74,500.

Church attendance to worship services is now about 2,500 in two services held Sunday mornings in the present 1,600-seat sanctuary. These facilities have been sold to Bethany Nazarene College for campus expansion. The church will shift to the new facilities as the phases are completed.

Late News

Powers to South America

General Superintendent Hardy C. Powers departed September 28 from New York for a tour of five South American countries where the Church of the Nazarene maintains missionary activity.

During the month-long trip he will visit work in Brazil, Bolivia, Chile, Uruguay, and Argentina. He will meet with missionary personnel, speak to national congregations, hear plans for expansion, and conduct ordination services in Uruguay and Argentina.

Lawlor Is Radio Evangelist

The 540 radio stations carrying the English-speaking "Showers of Blessing" radio program are broadcasting messages during October and November by Dr. Edward Lawlor, Department of Evangelism secretary, and special music by Nazarene song evangelists.

Under the theme "The Challenge of This Vital Hour," Dr. Lawlor is directing his message to the non-Christian, as well as the lethargic one.

One song evangelist has been selected to sing during each program in the special series.

Wesleyan Conference Set

The second conference on Wesleyan theology is scheduled for November 4-5 on the campus of Asbury Theological Seminary in Wilmore, Ky.

The general theme, "Some Contemporary Theological Issues in the Light of the Enduring Word," will be discussed in papers presented by major Wesleyan scholars in the United States.

The new morality, universalism, and ecumenicity are issues to be studied.

Two professors from Nazarene Theological Seminary will speak. They are Dr. J. Kenneth Grider and Dr. Willard H. Taylor.

Others scheduled to make addresses are Dr. Wilber T. Dayton, Asbury; Dr. Orville S. Walters, University of Illinois; Dr. Merne A. Harris, Vennard College; Dr. Gilbert M. James, Asbury; Professor Charles W. Carter, Taylor; Dr. Arthur M. Climenhaga, director of National Association of Evangelicals; Professor J. L. Mercer, Azusa; and Dr. Roy S. Nicholson, Central Wesleyan.

Chaplain Cited for Service in Viet Nam

Chaplain Lowell Malliett, a thirty-nine-year-old navy lieutenant stationed at Olathe, Kans., naval air station, was recently awarded the Navy Commendation medal for meritorious service in Viet Nam.

He became chaplain at the Kansas air station September 7 after a six-month tour of duty in South Viet Nam.

The citation reads:

"Lieutenant Malliett made himself available for individual counseling and guidance disregarding personal inconvenience and danger.

"He often traveled in known hazardous territory without regard to his own safety to minister to the men.

"And he had served the Viet Nam people with the civic action program."

Malliett was attached to the Eleventh Marine Regiment, an artillery unit supporting infantry troops, about eighty miles south of the seventeenth parallel.

"I wasn't on the actual firing line," the Nazarene chaplain told the *Kansas City Star*, "but many times I saw bullets hit the sand near me and could hear them whistling overhead as troops skirmished close by."

The chaplain recalled incidents of shells from both sides falling into their area from fighting a half-mile away.

During the Korean war, Malliett was a navy navigator.

After attending Michigan State University for two years, he completed his undergraduate studies at Olivet Nazarene College, Kankakee, Ill. He was graduated from Nazarene Theological Seminary, and was ordained by the Michigan District assembly in 1958. His parents live in Ludington, Michigan.

He is married and the father of three children.

Holiness Bodies Plan Study

A study conference of the members of the Federation of Holiness Churches is being sponsored by the National Holiness Association, November 30—December 2, to determine areas in which the five denominations can work closer together.

Areas to be considered include administration, publications, education, and missions. Merger of the denominations is not under consideration. Among holiness bodies to be represented are the Free Methodist church, United Missionary church, Wesleyan Methodist church, Brethren in Christ, and Pilgrim Holiness church.



Lt. Malliett

Key Words

in
Next Sunday's Lesson

The Answer Corner

By Ralph Earle

GOD, OUR SECURITY

Isaiah 37:14-21, 33-35

(October 23)

● **Cherubims** (v. 16)—The correct form is "cherubim." This is the plural of cherub—the plural forms of masculine nouns in Hebrew end in "-im."

In the Bible cherubim are first mentioned as standing guard at the entrance to the Garden of Eden (Genesis 3:24). When the Tabernacle was constructed at Mount Sinai, golden cherubim were placed above the ark, overshadowing the mercy seat. They are clearly indicated here as having wings (Exodus 25:18-20). They symbolized the presence of the holy, eternal God. The Lord is sometimes said to dwell between the cherubim (I Samuel 4:4; II Samuel 6:2; II Kings 19:15; Psalms 80:1), as here in Isaiah. He is also spoken of as riding upon a cherub, and flying (Psalms 18:10).

It is obvious that these cherubim are thought of as representing God's presence. But what form they took in the Tabernacle (and Solomon's Temple) is not known. Scholars often call attention to the winged bulls or lions, with human faces, which have been found guarding Babylonian and Persian sacred places. But any connection with these has not been proved. The traditional representation of a cherub as being in the form of a beautiful child probably has no support beyond some artist's imagination.

● **Arrow . . . shields . . . bank**—These three terms together indicate that the Assyrians would not storm Jerusalem with arrows, protecting themselves with shields, nor even prepare a siege. "Bank" (*solelah*) means earthworks thrown up against the walls of a city, as in II Samuel 20:15. These would make it possible for the soldiers to mount battering-rams, with which they would hope to breach the walls. This was about the only way that an enemy army could hope to break through into a walled city. Jeremiah 6:6 says: "Hew ye down trees, and cast a mount against Jerusalem." Men would carry a heavy log up the earth ramp and batter the walls with it. This was often the most important weapon in a siege.

Conducted by W. T. Purkiser, Editor

In regard to the scripture, "Because iniquity shall abound, the love of many shall wax cold"—what causes this? In what manner does the cooling of love begin? How can we prevent our love from waxing cold in view of the fact that iniquity abounds? How is it possible to recover ourselves from this state?

The quotation is from Christ's description of the end times in Matthew 24:12—"And because iniquity shall abound, the love of many shall wax cold." The thirteenth verse is the other side of the question, "But he that shall endure unto the end, the same shall be saved."

To "wax cold" is to cool off gradually. It is the state described in Revelation 2:4, where the church of Ephesus is described as continuing its works, its labor, its patience, and its uncompromising orthodoxy, while having lost the warmth of its "first love."

Without in any sense excusing or justifying such spiritual coldness, the words of Jesus help us to understand it. When the outside temperature drops below zero, the house cools off more quickly and it takes more fuel to keep it comfortable than when the temperature outside is in the sixties or seventies.

Part of our human problem is that we get used to things until they no longer affect us. They tell of the Irishman who came to America a year before his wife joined him. When she came,

she said, "Don't these people talk funny?" He replied, "If you think they talk funny now, you should have heard them when I came over a year ago!"

In more serious vein, Alexander Pope wrote:

Vice is a monster of so frightful mien,

*As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,*

We first endure, then pity, then embrace.

The solution is "to march to the beat of a distant drum." We need to keep our moral ideals tried by constant reference to the Word of God, as a sailor checks his course and compass by a sighting on the polestar.

The remedy, once the condition is discovered, is given by Jesus: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:5).

How is it that so many of the cults seem to be making so much better headway than orthodox churches?

I can think of three reasons right off: First, "They are of the world; therefore . . . the world heareth them" (I John 4:5). "Religion" has always appealed to the natural man more than redemption.

Second, almost all cults offer "salvation" for some sort of human merit. If you can offer people a way to "earn" their salvation, it isn't too hard to get takers. This is really part of man's sinfulness, his desire to be "independent" of God.

Third, the cults work at the job of gaining proselytes. In most cases, this is part of the "earning" process.

At this last point, we could take a page from the books of many of the cults. We find it too easy to be satisfied with being evangelical but not evangelistic. We enjoy our own closed fellowship and our "separation" from the world without being very much concerned about following the example of One known as the Friend of publicans and sinners.

In the Sunday school attendance in our local church there might be thirty present and fifty or more on the board for total attendance. Is this honest—to include absentees and shut-ins as though they were there?

I have before paid my respects to this kind of deceit.

Actually, it fools no one—not even ourselves.

The reported attendance ought to equal the number of persons present, no more and no less.

The Sunday school bylaws make provisions for both branch schools and ex-

tension classes. But attendance at each of these is to be reported separately from attendance at the main schools.

With an attendance in the range of the thirties, it would look as if the thing to do is to get out and get in some more people, young or old. Then let the report reflect the attendance as it is.

It's Rehearsal Time!



NEW Christmas Cantata A WONDERFUL STORY

By ROBERT and SHIRLEY BASHAM

An all-music cantata with short scripture passages narrated against a choral background expressing praise and glory to God for giving His only begotten Son.

Consists predominantly of four-part arrangements with simple solos for soprano, tenor, baritone, or alto. Presentation time, approximately thirty-five minutes. 50 pages.

MC-11

\$1.25



SERVICE FOLDER

Four-page bulletin with the front matching cover of cantata. Other pages for church use. Appropriate to distribute a previous Sunday to create interest, and at performance. Shipped flat.

MC-11SF

100 for \$2.00

DIRECTOR'S KIT

Ideal for acquainting the director, accompanists, and choir with this new cantata. A kit contains a copy of *A WONDERFUL STORY*, a service folder, and a 33 $\frac{1}{3}$ L.P. recording. Nonreturnable.

MC-11K

\$3.00

Cantata



SONG IN THE NIGHT
By Floyd W. Hawkins

Introduced last year—enjoyed by thousands! All music, no narration. 45 minutes. 64 pages.

MC-10

\$1.25

MC-10SF Service Folder 100 for \$2.00

MC-10K Director's Kit

\$3.00

New Christmas Drama



THE LIVING PROMISES
By Jane Fader

Two scenes, based on the Bible account as found in Luke 2, portraying Simeon's anticipation of the Messiah. The action leads up to that glorious moment when he meets Mary and Joseph with the Baby Jesus in the Temple.

Requires three men and four women. Presentation time, forty-five minutes. Performance rights granted with purchase of five copies.

MC-235

New Christmas Service-Pageant



THUS SAITH THE LORD
By Rowena Peterson and Olive Hockey

A dignified and effective means of presenting the story of Christ's birth to your community. The dialogue, mostly from scripture, is interspersed with favorite hymns and carols.

Participants include an adult and children's choir, the narrator, fifteen men, and three or four women. Presentation time, 60 minutes.

MC-236

60c

NOTE: for other helpful Christmas materials, see special *Musicatalog* being sent to all Sunday school ordering secretaries and local pastors or write for a FREE personal copy.

Prices slightly higher outside the continental United States.

Plan EARLY by Ordering TODAY!

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Bresee, Pasadena, California 91104

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario