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October 9, 1968

LIBRARY

What to Do with Discouragements

Oliver W. Brown College
KANKAKEE, ILL. (See page 3.)

herald

OF HOLINESS

Church of the Nazarene



A Sick Society:

Condition
Cause
and Cure

(See page 7.)



By General Superintendent Lewis

AN OFFERING UNTO THE LORD

Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord (Exodus 35:5). This scripture speaks to us today. As God's people built the Tabernacle by their offerings, so we build the church. As from their place of worship they received the indispensable benefits of their God in guidance and victory, so we also reap rich rewards in our souls, our homes, and for our children.

Honor the Lord with thy substance, and with the firstfruits of all thine increase (Proverbs 3:9). So we, the Church of the Nazarene, in the fall of the year will bring our substance unto God. It is fitting and proper that we do so. The Thanksgiving Offering is a great big, church-wide act of worship upon the part of us all!

The day draws near now! With willing hearts we will go to the house of the Lord. With the time-honored call of the Scriptures and the unmistakable evidence of God's blessing upon our church, we will join our resources in a mighty offering unto the Lord our God.

The God who blessed in Israel's day is our God today. He, who has given unto us so much more than we can ever give Him, is worthy of our best at this season.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee (Jeremiah 31:3). Our Thanksgiving Offering is not one-sided toward those who become the results of our evangelism. It is actually in our favor. For we receive the blessings of our God—manifold more in worth than our meager gift.

Faced with the challenge of an ever increasing world evangelism project, we respond to its appeal. Aware of the bitter reaping of the havoc of our day, we shelter ourselves further in the loving care of our Lord.

We love, we serve, we give, we reap! □



• By Ross Hayslip
Tucson, Ariz.

The soul of the people was much discouraged because of the hardness of the way (Numbers 21:4).

WHAT TO DO WITH DISCOURAGEMENTS

IT IS NOT uncommon for the child of God today to face the enemy known as discouragement. In the process of living, there are many obstacles we must face and overcome. The Christian way is one of challenge. All those who would follow Christ will face times when the odds seem to be stacked against them and gloom and pessimism will prevail.

The people with whom we have to work may misunderstand us. The cause of God moves very slowly and our own best efforts seem to be futile and vain.

Moses once said, "I am not able to bear all this people alone, because it is too heavy for me" (Numbers 11:14).

Jonah prayed, "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live" (Jonah 4:13).

David cried out, "Oh that I had wings like a dove; for then would I fly away, and be at rest" (Psalms 55:6).

And Elijah prayed, "O Lord, take away my life; for I am not better than my fathers" (I Kings 19:4).

If we choose, we can surrender to the mood of discouragement and become impotent in our service to God and His kingdom. We will be-



PHOTO BY ELDEN RAWLINGS

come depressed, so that everything looks dark, and even simple things become difficult. We see molehills becoming mountains and we lose our vision for the future development of our service to God. In a world full of calamity and conflict, famine and disease, wars and rumors of wars, it is easy for us to feel that there is not too much impact that we can make on our day.

To meet discouragement we must remember that our faith is not in the ways of men but in the providence and power of God. We can look to Him and say, "Make use of me for the future as Thou wilt. I am of the same mind; I am one

We must recognize that our greatest task is not to see what lies dimly at a distance, but to do what clearly lies at hand—to put our lives into day-tight compartments.

with Thee. My future is in Thy hands." If we are truly His we have nothing to fear.

We can also remember that it is not what we have lost, but what we have left that counts in life. I shall not bemoan my situation but I shall accept it as God's will for me. No matter what comes to me or my possessions, nothing can touch my soul that is committed to Him. I shall meet the situation through His power, for all things are working for my good and His glory.

Sir William Osler has given good advice in saying, "Live for the day only and for the day's work . . . the chief worries of life arise from the foolish habit of looking before and after."

We must recognize that our greatest task is not to see what lies dimly at a distance, but to do what clearly lies at hand—to put our lives into day-tight compartments. If we try to add the burden of tomorrow and the load of yesterday to the weight that we carry today, we will be crushed.

Jesus said, "Sufficient unto the day is the evil thereof" (Matthew 6:34). Phillips puts it, "One day's trouble is enough for one day."

God can take care of our past with His forgiveness, and our future by His providence. Thanks to His grace, He is our Sufficiency for our present.

It can help us mightily to know that the hardest trials we have to bear are those which never happen! God still sits in the driver's seat of life. He will guide us safely home. □

Let us remember in our spiritual worship that God has placed certain moral demands upon our lives. Action and lip service are meaningless and empty without proper motivation. Our worship is from the source of living water—a spiritual overflow coming from a clean heart.—Selected.

Pen Points

Are We Selling Ourselves Short?

ARE WE selling ourselves short? Doctors tell us we use only 10 to 15 percent of our mental abilities. I'm sure this is not pleasing to God. Don't we owe it to ourselves and to God to be the very best persons we can?

On the job, are we giving our very best? Are we trying to learn more about our work? Do we take pride in our work and really give the best we have, or has it become dull and routine?

Perhaps there is something we have always wanted to do—play an instrument, write a poem, paint. Do we know we can't before we have tried?

We may say we have no education. But can we hide behind this when in every city we have public libraries full of wonderful books on every subject?

Are we well-informed Christians? Do we read good books and the daily paper? Can we converse intelligently on world issues?

We need to use more of our mental capacities. If we would take a few minutes each day for some good, hard thinking and meditating, it could revolutionize our little world. What about that young people's program or those missionary lessons? With some prayer and meditation it would surprise us what we could do. Then we need confidence in ourselves. Pray, think, put our shoulders back, chins up, and go after it! "I can do all things through Christ which strengtheneth me" (Philippians 4:13). Someone has said that our failure is not in doing the wrong thing, but in doing nothing at all. Don't sell yourself short.—Mary Lou Archer
Floydada, Texas. □

A strange and beautiful courage born of faith was the light that shone on Carol's path

Her Path Shone Brighter



• **By Gunnell Jordan***
Kankakee, Ill.

CAROL JOHNSON'S loan to earth was a brief one—only 17 years, 11 months, and seven days. But eternity measures the non-earthbound life, not by length, but by depth; not by will-o'-the-wisp dreams, but by achievement; and that life finishes, not in defeat, but in triumph. That is Carol's story.

Carol's junior year in high school continued a previously established all-A academic record. Since she was a teen-age representative of the Eastern Michigan NYPS Council and captain of the district's Bible quiz team, her family assumed her apparently increasing weariness was due to driving herself in school and extracurricular activi-

ties. A dry cough and a slight swelling on the cheek hastened a visit to the family doctor—the diagnosis, Hodgkin's disease with a life expectancy of two and a half years.

From that hour Carol's faith and courage demonstrated all that is productive and creative. For her there were no hours wasted in needless "wishings," no days cluttered with meaningless busywork, no time consumed with gnawing resentments, no moaning of regrets, no emotions splattered on trivia, no contraction of her outgoing personality in order to "save" herself. She gave those final 13 months her "last full measure of devotion," and the impact that was an ever expanding one.

Carol was hospitalized at once. Then followed tests, checks, conferences, needles (the last, her personal terror—but that, too, was turned into acceptance).

All was done in conspiratorial

secrecy—for though Carol knew she was seriously ill, the specialist kept her from realizing that her condition was terminal. This took considerable management, for her keen, probing mind questioned often. Medical terminology was familiar to her from researching for term papers on medicine. At this point, she strongly believed that prayers from the district coupled with the physician's skill would effect a complete recovery. This hospital experience was just a beginning of a quest that stretched in panoramic challenge before her.

Consistent with Carol's faith was the determination to attend International Institute at Estes Park, Colo. After saying, "No," the specialist later reluctantly said, "Yes." She left the hospital one day, went to Colorado the next, and returned to the hospital upon coming home.

A one-day leave later to the NYPS Convention saw her awarded the Olivet scholarship. Writing of these two exciting honors in her diary she said, "God really has been busy answering prayer for me."

After the physician had drilled a difficult hole through the chest bone for a bone marrow test she facetiously added, "Now I have a hole through my chest . . . what I've always wanted." The doctor put a Band-Aid over the hole and called it her "badge of courage."

Now followed more pills, more medication, and new treatments, including nitrogen-mustard combined with cobalt. Violent reaction, exhausting weakness, listless bedfast days started a pattern through which she wrote, "Everything is in God's hand and I'm not worrying. He hasn't let anything I couldn't bear come my way yet. Every crisis, the biopsy, the lymphangiogram, and now the treatments—God has taken care of them all."

But the high point came on August 3, 1966. On the flyleaf of her Bible, Carol wrote, "Called to be a medical missionary while lying in my hospital bed." She eagerly shared this awareness with her district superintendent, Dr. E. W. Martin. Yet she wrote, "I want His will more than I want to get well." That diary was fast becoming a travelogue of a triumphing spirit.

*Assistant professor of English, Olivet Nazarene College.

Miraculously (it seemed) her blood count was normal, her weight was up, and the chest X ray showed no tumors; so to Girls' Camp, where she counseled for the rest of the week.

Then came the dreamed-for move to Olivet's college community as Carol's father became instructor in Bible at the college. She began her senior year in high school with her accustomed diligence.

In February of that senior year the symptoms returned. Cobalt treatments were resumed five times a week. Accompanying nausea and weakness often kept her in bed for her first-period study hall, but with rare exceptions she attended school regularly.

At last Carol knew her illness was fatal. No mere Band-Aid symbolized her courage now. Her slowing, steady walk, her carefully groomed appearance, her flashes of humor (that wrung at all hearts), her poise, at times almost immobile—these were her badge.

One wrenching struggle remained. Why? Why would God call her to be a missionary, and yet not allow her to fulfill her mission? Was there a satisfying answer? Was there *any* answer?

Here God used her English teacher, unaware of Carol's illness, to provide the piece to the puzzle. Philosophizing somewhat on the last line of Milton's sonnet "On His Blindness" ("They also serve who only stand and wait"), the teacher said, "If 30 people are called to give blood in an emergency and it is found that only 29 are needed, the thirtieth will have served as faithfully and well as the 29."

Carol went home in an unusually happy mood and told her mother, "That's my answer." From that day, her plans for the indefinite future were cheerful. Her struggle was over.

As captain of the Kankakee Zone quiz team, she won and made the district team, which won the Olivet Zone 15-district "Quiz-arama." This was the high honor of her life. With another team member she spoke in College Church of the value of Bible quizzing, ending her testimony with the statement that she had battled a little problem that year, but victory

had come through a required memorized passage. Clearly and resolutely she continued, "The Lord has given me faith to put my whole weight down on Paul's words in Philippians 1:20-21: 'It is my eager expectation and hope that I shall not be at all ashamed, but with full courage now, as always, Christ will be honored in my body whether by life or by death. For to me to live is Christ and to die is gain.'"

In June, as class salutatorian, Carol assured her audience that the class of '67 knew that life has significance, knew that it must have compassion, and knew that it must act on that knowledge, lest that concern degenerate into sentimental emotionalism. She concluded with, "Our mood is one of creative expectancy."

Following graduation she enjoyed Expo '67 and visited relatives in the South. During the remaining weeks at home, lengthening rest periods were punctuated with warm family times and chats with her parents. The last one was Sunday evening, July 23, 1967.

On Monday evening the doctor suggested she should go to the hospital. Tuesday morning, a few moments after six, a magnificent sun rose over the eastern bank of the Kankakee River. As it topped the trees, Carol's soul simply went up to meet God.

Under the byline of "Spare Type," Columnist Gil Brenner wrote in the *Kankakee Daily Journal* of August 13: "... a courageous little gal—one with an incurable disease, who was determined to complete her high school graduation . . . her courage as she shunned a substitute for her salutatory address . . . the 2,000 persons will never forget the wave of applause that followed her talk . . . the look on her face as she received a bouquet of roses from her classmates. It was a dramatic and touching farewell."

No glib, fast-talking platitudes may answer all the "whys" in this story. But the verses Carol put "all her weight on" held. Great grace has fallen on family and friends. A long, natural life was not hers, but Carol relinquished this for the higher one that shines more and more unto the perfect day. That was her secret and triumph. □

50 YEARS
AGO . . .



In the
Herald
of Holiness

"Three Times Since 1915"

WE SAW AN announcement the other day that a certain corporation had just made a ten percent increase in the wages and salaries of its employees, this being the third increase since 1915. This set us wondering. Our wonder was, first, at this piece of justice on the part of an eminently worldly corporation. This body of men have certainly practiced but common justice with its large army of employees, for they had to pay more than three increases in the prices of the necessities of life in the last three years. They are entitled to these increases of wages and salaries.

But our wonder was, further, whether our churches all over the land had been as thoughtful and as liberal and as just as this worldly corporation toward their pastors during these last three years. These preachers are only human and have to eat and dress, and the articles required for these necessities of life have to be purchased from those who deal in them. These merchants have advanced the prices of these things many times during these three years and we wonder how many advances in salaries the preachers have had during the same time.

—Editor B. F. Haynes
October 9, 1918 □

Is our society sick? The argument rages. Yet much is wrong with the fabric of our national life. A Los Angeles pastor discusses the issues.

LIBRARY
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BROOKFIELD, ILL.

A SICK SOCIETY:

CONDITION CAUSE AND CURE

IN LESS THAN five years three outstanding Americans, John F. Kennedy, Martin Luther King, and Robert F. Kennedy, have been victims of an assassin's bullet. Scores of others, unknown and unnamed, have died in the violence of "long, hot summers."

Why has all this happened? What is the source of the violence of our times?

On all sides there are attempts to provide answers. The answers given reflect a wide range of opinion.

There are those who say that we all share equal responsibility. The argument is that we are a sick society, and that as a nation we are just as guilty as the men who actually fired the fatal shots.

On the other hand there are those who say that Lee Harvey Oswald, James Earl Ray, and Sirhan Sirhan acted entirely on their own and are solely responsible for these senseless and infamous acts.

Neither of these extreme views is entirely correct.

The Condition

There is a real sense in which most if not all of us share some responsibility for these tragedies.

Without question, ours is a day which lends itself to this type of violence. There is a sickness that pervades our society. Its symptoms are too apparent to be denied:

• **By Wendell Wellman**
Los Angeles

Our great cities are rocked with violence. There are no signs that things will get better in the foreseeable future.

The campuses of our colleges and universities are threatened with anarchy. While it is true that only a small percent of college students participate in the actual violence, there is no denying that a dangerous mood is prevalent among students as a whole. One leading educator describes it in these words: "The mood now is that the whole institution of education has become a blind machine. You find this in small colleges as well as large universities. The student wants to relate to what is going on, not to be anonymous. But he feels that no one listens to him—or even talks to him. This is the challenge that has to be met."

There is a widespread and growing disrespect for all authority.

This is true in our homes. The past 25 years have been marked by an attitude of permissiveness. We have been sold the idea that parental discipline is dangerous. Children should not be coerced. They should be allowed to express themselves. Punishment in any form will warp their personalities and stifle their creativeness. Par-

ents should be pals rather than fathers and mothers.

Today we are witnessing the harvest of our permissiveness and overindulgence. Disrespect for authority in the home breeds disrespect for all authority. The child who is not taught to respect his parents—or, worse yet, who has parents he cannot respect—will not respect his teachers. He will not respect the police officer. He will not respect public officials. He will not respect the rights of others. He is a problem to himself and to everyone else.

Another symptom of our sickness is the moral flabbiness that characterizes our people. We see it dramatized in:

- Thy skyrocketing divorce rate
- The increasing trend toward nudity in dress
- The filth and pornography that floods our newsstands
- The increasing degeneracy of motion pictures and plays
- The hippie movement, with its emphasis on free love and communal living
- The unwillingness to become involved—if becoming involved is dangerous or a threat to our ease and luxury
- The fantastic increase in the use of drugs, particularly by young people.

Dr. Robert E. Fitch, dean of the

Pacific School of Religion at Berkeley from 1951 to 1967, commented recently on the current moral situation. He was asked this question: "Do people really know what is right or wrong anymore?" Here is his answer:

"It is certainly true that moral confusion is growing. The polite names for this in ethical theory are 'relativism' or 'contextualism' or 'situation ethics' that various thinkers—some of them respected theologians—are touting. The wide sale of their books proves that a lot of people are grabbing at any justification they can find for the chaos in which they live. Of course, they give this chaos a polite name. They call it liberty, which leaves it to anyone to make his own rules and decisions as to moral conduct. . . ."

So the symptoms are here for all to see: violence, disrespect for authority, and moral flabbiness.

These are conditions conducive to the kind of tragedies that we are witnessing. To the extent that we have helped create these conditions, we must share in the responsibility for the tragedies they tend to spawn.

The Cause

As we contemplate the meaning of it all, we can do no better than to turn to the Word of God for light and for direction. The Bible has the answer to all the great questions of life. It tells us the real nature of the sickness that marks our society. It is a sickness that is as old as the Garden of Eden. It is fundamentally a rebellion against God.

It has manifested itself in every generation of man's history. Very early in the Book of Genesis we have clear evidence that the earliest civilization on record exhibited the same kind of sickness that marks our society. Here is the picture in Genesis 6:5-7: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy

man whom I have created from the face of the earth." What worse appraisal could be given of any generation than that every imagination of their thought was only evil continually?

Or think of the generation that crucified the Prince of Peace himself, Jesus Christ. Recall again that the crowd shouted their preference for a convicted criminal, Barabbas.

Let your mind go back to the Roman Coliseum, where the bloodthirsty thousands cheered as the Christians were thrown into the arena with hungry lions.

Don't forget that seven of the 10 Roman emperors were also victims of assassination.

I'm saying that the sickness we observe in our society is not new. It is as old as the history of man. It is the sickness of sin.

One of the tragedies of our day, and one of the real contributing factors to the situation in which we find ourselves, is that the word "sin" has all but disappeared from our vocabulary. This began with an attempt to reconcile theology with the evolutionary hypothesis. If man was indeed on an evolutionary climb to eventual perfection and utopia, if every day in every way he was indeed getting better and better, then there was no longer any place in theology for the old idea of original sin. So it was dropped from the vocabulary for all practical purposes.

Dr. Harry Emerson Fosdick was typical of this theological trend. In his early ministry he was in full agreement with Herbert Spencer's theory of inevitable progress. As a result, he had little to say about sin. Man was not basically sinful. He was just uninformed or misinformed. He needed not to be converted, just educated and properly motivated. But two world wars within the span of his active ministerial career jarred him from his optimistic moorings. He became a realist in his view of human nature. He began to talk about the modern world's rediscovery of sin. In his later sermons he began to assert his belief in human depravity. He cited Freud's racial inheritance theory as psychological confirmation of the Bible teaching of original sin.

We can only hope that many

more will come to their senses as did Dr. Fosdick. For one thing is certain: the absence of a true biblical theology in the major pulpits of our country has encouraged the very situation which exists today.

If there is no clear emphasis upon sin, there will be little consciousness of sin.

Men have been told that there are no moral absolutes, and that every man can decide for himself what is right or wrong.

I read an article recently in which a young Presbyterian minister boasted that in his theology there are no negatives, only positives. One wonders if he ever heard of the Ten Commandments. Maybe God should have consulted some of our young theologians first!

What is the inevitable fruit of such a theology? It is the civil disobedience and lawlessness that is growing by leaps and bounds before our eyes. If each person is free to decide for himself what is right or wrong, what law he must or must not obey, the end can be only what we are witnessing. We are rapidly approaching the state described in Judges 17:6, when every man was doing that which was right in his own eyes. Once this state is reached, anarchy is the sure result.

The Cure

The question of paramount concern to all of us is this: What can be done to prevent future tragedies such as these?

This question will receive top priority in days to come. Already a number of solutions have been suggested.

There is a renewed move to pass gun-control legislation. There is an urgent demand to end rioting by whatever means is necessary.

There is a stronger-than-ever call to wipe out all discrimination in jobs and housing. There is an urgent plea to end poverty and to guarantee a living wage to all Americans. Many are suggesting that political candidates no longer be permitted to campaign publicly where the danger of assassination is heightened.

These and many other measures

will be debated in the weeks and months ahead. Whatever the virtue in these measures, they will not provide the real answer to our problems. At best, they are but stopgap measures. They deal with the symptoms of our disease, but do not touch our basic sickness. They are somewhat like a muzzle on a vicious dog. The muzzle will keep the dog from biting, but will not affect his desire to bite.

As Columnist William Miller wrote in the *New York Times*, "We have violence in our streets because there is violence in our hearts."

Jesus told us this 19 centuries ago: "Out of the heart proceedeth . . . murder . . ." The Apostle John said flatly that if you hate your brother you are a murderer in your heart.

Clearly, then, the only adequate solution is one that gets to the source of our troubles—the hate and prejudice in our hearts. Legislation cannot accomplish this. What can? What can turn hatred into love? What can turn prejudice into compassion and tolerance? What can replace deeds of violence with deeds of valor?

I submit to you that the gospel of Jesus Christ is the only adequate answer. It is only as the hearts of men are transformed by the power of God that our society can be healed of its true sickness. What a responsibility this places upon the Church, for the Church is the steward of the Gospel!

This is a sobering thought. It is particularly sobering as we face up to some honest questions about ourselves: Are we as Christians demonstrating the kind of love and tolerance and compassion that must permeate society if there is to be a significant change in the course of our history?

How understanding are we of those who differ with us?

How charitable are we of those whose color is different from ours?

How kind and patient are we with leaders in the church—both ministerial and lay—whose ideas and programs are not in agreement with ours? It is not encouraging when we hear remarks like these: "I don't like his message and his methods . . ." "Get rid of

him! I don't care how, just get rid of him!" And such things do happen. It is well to remind ourselves that this is the *modus operandi* of the Oswalds, the Rays, and the Sihrans.

How committed are we to Jesus Christ and to the salvation of our lost world? Do they mean more to us than our own pleasure and comfort?

We are made to wonder when we look at our record—when we note that on an average Sunday only about half of those enrolled in Sunday school are in attendance.

We are made to wonder when, even in these days of unprecedented affluence, we must constantly plead with Christians to bring in their tithes and offerings to support the cause of Christ.

We are made to wonder when partying is far more popular than praying. And who would deny that it is?

It is high time for the church to take stock of itself.

It is high time to return to the fundamentals of our faith.

It is high time the church awakens to the fact that our major purpose is evangelism.

It is high time we realize that real evangelism is impossible without real dedication and Christian love.

It is high time we stopped being selective in our evangelism.

It is high time we stopped playing church.

It is high time we began to take seriously the words of the Apostle Paul in I Corinthians 13:*

I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing. I may dole out all I possess, or even give my body to be burnt, but if I have no love, I am none the better.

Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over men's sins, but delights in the truth. There is

nothing love cannot face; there is no limit to its faith, its hope and its endurance. . . .

In a word, there are three things that last forever: faith, hope and love; but the greatest of them all is love.

This love—and this love alone—is the only adequate answer to the prejudice and hate and violence that threaten to destroy this great nation.

If it cannot be found in the Church, what hope is there for the world? If prejudice, intolerance, hatred, and even violence are present among professing Christians, what can we hope for in the nation as a whole? What can a prejudiced, hate-filled, violent professing Christian say to a prejudiced, hate-filled, violent pagan? See Galatians 5:15 (Phillips)—"But if freedom means merely that you are free to attack and tear one another to pieces, be careful that it doesn't mean that between you, you destroy your fellowship altogether!"

Never was the message of holiness more relevant than in this hour. Never was there a greater need for men and women purged from hate and filled with love than at this hour in our history.

John F. Kennedy is dead. Martin Luther King is dead. Robert F. Kennedy is dead. The question that lurks in the back of our minds is this: Who will be next? I pray God that the question will never be answered! I pray that America will turn to God. I pray that hate and prejudice and violence shall no longer dominate our national life.

But if this is to be true, the Church must take the lead.

What is the Church? The Church is you—and you—and you. The Church is me. Ours are the only lips through which Christ can speak. Ours are the only lives through which He can reveal His love. If we fail, His cause fails. If His cause fails, the world crumbles in chaos.

May God help us not to fail. □

*The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Editorially Speaking

By W. T. PURKISER

When We No Longer Care

The Institute of Life Insurance in the United States has recently given wide circulation to a statement by Laurence M. Gould, president emeritus of Carleton College. Dr. Gould said:

"I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care. Arnold Toynbee has pointed out that 19 of 21 civilizations have died from within and not by conquest from without. There were no bands playing and flags waving when these civilizations decayed. It happened slowly, in the quiet and the dark when no one was aware."

The key to it all is the phrase "when we no longer care." We may not easily find the cure. But we can care. For there is no curing until there is caring.

"Rainbows never form in tearless eyes," we are told. And there is nothing but hypocrisy in a holiness that is without compassion, concern, and deep caring.

The most plaintive note in the Bible is the mournful words of the Psalmist, "No man cared for my soul."

Gallio, in the Book of Acts, may have been misunderstood. But there is no misunderstanding the attitude revealed in Luke's descriptive words, "And Gallio cared for none of these things."

Those who care, deeply and consistently enough, find ways to share. It is not enough to condemn. Our mission is like that of our Master, who came not "to condemn the world; but that the world through him might be saved."

When we no longer care about the erosion of moral values, chaos is upon us. Law enforcement, impartial and effective, is increasingly important. But law can never take the place of the inner ideals of integrity and morality that will not steal or indulge its passions even when the policeman is not present.

When we no longer care about the encroachments of materialism and secularism among us, the true source of our strength is gone. Samson's strength was not in his size. It was in his obedience to his heavenly Sovereign.

When our chief glory is in our affluence and our might, our end is near. The Bible speaks of mighty creatures, behemoth and leviathan, that once terrorized the earth. They "blundered to destruction, victims of their own too great strength." But the quiet sheep still graze on the hillside.

WHEN WE NO LONGER CARE that people starve and die, our decay is far along. We live in a world where 10,000 people starve to death every day, where 4 million per year are victims of malnutrition and the diseases it spawns. Yet we destroy our hogs and fill our garbage pails with thoughtless waste.

A man from one of the starvation-ridden countries of the East visited America and toured our towns and cities. When he was ready to go back home, he was asked what about the United States impressed him most. His hosts expected him to comment on the automobiles, the factories, the technological and scientific achievements of the nation. Instead he replied, "The thing that impresses me most about your country is the garbage cans. We have no garbage cans in my land."

When we no longer care that multitudes die without once hearing the Gospel, we have lost our reason for being. The needs of humanity are great and varied, but none is more basic than the need for peace with God.

Being right with God does not free one from problems. But our problems are on our hands, not in our hearts. We shall never—as some did in the Acts—"turn the world upside down" until we ourselves are turned "inside out."

We do care, of course. The best definition for the kind of love God gives is caring. We have not taken the first steps along the highway of eternal life if we do not care.

What is needed is that we show how much we care. We can show it in a multitude of ways: by concern, by compassion, by giving, by praying.

And as we care, we shall seek ways to cure. They may not be spectacular in view of the size of the running sores. But they will help to heal our land and bring to us the power and peace of God.

Government by Anarchy

Government by anarchy is a contradiction in terms. Anarchy is the absence of government. It is defined as "a state of lawlessness or political disorder due to the absence of governmental authority."

Yet we are witnessing some highly disturbing trends toward what amounts to the direction of government by mob action in defiance of order and convention. The closing last spring of a distinguished American university as the consequence of such action is an instance in point.

Minorities have rights, and those rights should be respected. But so do majorities. A militant minority has again and again demonstrated its power to overwhelm an indifferent majority. Yet the great decisions that affect the destinies of nations and their institutions cannot be made at street barricades or on picket lines.

James Reston, distinguished editor of the *New York Times*, recently bemoaned the fact that "patience" has become a dirty word in our day. He quoted Eric Hoffer as saying, "The adolescent cannot see why he should wait to become a man before he has a say in the ordering of domestic and foreign affairs. The backward nations, also, panting to catch up tomorrow with all our yesterdays, want to act as pathfinders in the van of mankind."

The difficulty, Mr. Reston observes, is that we are changing the world faster than we can change ourselves or our institutions.

Neither brute force nor sweet reason seem to have the answer. But human institutions cannot exist without a modicum of order and lawful process, and government by anarchy is an impossibility.

As one distinguished Negro leader graphically put it, the answer for both white and black is not "Burn, Baby, burn," but "Build, Baby, build." The only thing is, building takes time and work, while burning is quick and easy.

*Rome was not built in a day, they say;
But when the fire-god had his way,
Rome was destroyed in a day.*

It is always that way.

That Christian principles will ever totally govern human affairs will undoubtedly have to wait until the King of Kings and Lord of Lords rules the nations. But Christians in a chaotic world

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold . . . (Job 19:25-27).

must ever be a voice for order and what is called due process.

Government by law and constituted authority is not perfect. The civil law is a human product, and the men who administer it are human. But it is infinitely better than what threatens us now, government by anarchy. □

Jet-Stream Christians

One of the interesting discoveries of high-flying aviators during World War II was the existence of what has come to be called the "jet stream" in the upper atmosphere of the earth.

The jet stream is a broad current of air from 20,000 to 40,000 feet high, moving from west to east at speeds that at times exceed 250 miles per hour. By getting their planes into the jet stream while flying east across the Pacific, flyers set some amazing new speed records.

On the other hand, propeller-driven planes bucking the jet stream found their ground speed dangerously reduced and their flight time greatly extended. It didn't take long to learn the value of flying with rather than against the jet stream.

Of more immediate importance to us now is the fact that there is a spiritual "jet stream" moving across the horizon of man's moral and religious life. It was of the Holy Spirit that Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth" (John 3:8).

The stream of the Spirit is never known by those who fly low. Many never discover it because their lives are too earthbound. It is those who venture into the higher atmosphere of self-surrender and faith who are borne along by a current not of their own making.

The spiritual jet stream adds the "plus" factor to otherwise ordinary human beings. Psychology and sociology can never fully account for a Saverio, a John Wesley, a Finney, a Dwight Moody, or a P. F. Bresee. The records written by their lives testify to the power of the divine.

Like the jet stream above the earth, the stream of the Spirit moves toward the rising sun. Those who "walk in the light" know that fellowship and cleansing that come only through the promised and long-awaited Comforter.

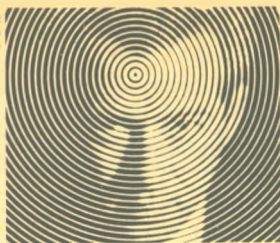
The stream of the Spirit is not of our contriving. We neither create it nor control it. But we can discover it and move with it.

Near the earth, the air may be polluted and the currents fickle and contradictory. But in the upper air, the wind of God blows clean and strong.

God help us to be "jet-stream" Christians in the truest sense of the word! □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Growing Under Weights

CHRISTIANS grow best under weights.

It is said that one of the old Scotch martyrs had on his crest the motto, "*Sub pondere cresco*" (I grow under a weight). On the crest was a palm tree, with weights arising from its fronds. In spite of the weights, the tree was straight as an arrow, lifting its crown of graceful foilage high in the serene air.

It is a well-known fact that the palm tree grows best when loaded down with weights. Thus this martyr testified that he, like the beautiful tree of the tropics, grew best in his spiritual life under weights.

We learn that it is out of struggles and troubles that we must get the nobleness and sweetness and kindness of character for which we are striving. This is the universal law of spiritual growth. "We must through much tribulation enter into the kingdom of God," says the Apostle Paul.

There must be resistance, struggle, conflict, or there can be no Christian maturity or development of strength. We are inclined to pity those whose lives are scenes of toil and hardship, but God's angels do not pity them if only they are victorious. In their overcoming they are climbing daily upwards the holy heights of sainthood.

In commenting on the third beatitude Dr. Ralph Sockman says: "The meek man is God-trained. His strength is disciplined into such gentleness that he is one of God's gentlemen, carrying his virtues with easy grace, tossing off insults and slights with gay indifference, because he feels himself above the reach of petty rancor, and he refuses to be burdened by carrying grudges."

Humility, though it may appear as weakness to some people, is actually a form of strength.

Heaven's rewards and crowns lie beyond battle plains. Spiritual life needs opposition. It grows under persecution. It flourishes most luxuriantly in adverse circumstances.

Paul, who knew a great deal about personal suffering, wrote, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Those who suffer with Christ shall share His glory.

The exhortation found in II Corinthians 4:17 is worthy of our consideration: "These little troubles (which are really so transitory) are winning for us a permanent, glorious and solid reward out of all proportion to our pain."* No cross, no crown!

Favorable reaction to all our defeats and troubles can be a source of spiritual strength and a stepping-stone to real Christian maturity. □

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

Our Heavenly Father

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II Corinthians 6:18).

A little boy whose task it was in the evening to put the milk bottles out on the porch took only a step or two outside the door one night and came back. His father asked, "Son, why didn't you put the bottles on the porch?" The little fellow said, "It's too dark to go out there without a father."

The boy's observation was quite correct. The world is too dark for men to tread alone. But the comforting fact is that we need not step into the darkness. Our Heavenly Father—the Light of the World—stands ready to walk with us.

A 15-year-old entrant in a school contest won first place with this definition of an ideal dad: "To me, Dad is someone to go to with troubles, someone to follow, someone to depend on, and always someone to share happy hours with."

Our Heavenly Father is this kind of Father. He is One to whom we can take all troubles—large or small. He is One whom we can follow knowing He leads us in the right way. He is One on whom we can depend, for He is "the same yesterday, and to day, and for ever" (Hebrews 13:8).

Always God is Someone with whom we can share happy hours. His presence brings joy and our sharing with Him makes glad His heart. He makes our joy more than a temporary joy. He makes our happiness more than a fleeting happiness. He makes our peace an abiding peace.

Our Father then is our dearest Friend, our most trusted Companion, our ever dependent Guide, our Helper in all things. We need not go into the world without Him. He is ready—yea, eager to take our hands and be to us a Father!—C. NEIL STRATT, Uniontown, Ohio. □

"Think as young as you like—but act your age!"—Harry Mier.

How God Saved a Psychopathic Liar

● By June Carey*

I WOULD LIKE to tell you about a problem that held me in its bondage until I found the answer, the precious Saviour.

I was a minister's daughter, and like most ministers' children was taught to know right from wrong.

At an early age I began to lie—I lied to family, friends, and playmates. As I grew up, my lying grew with me. It seemed to become a part of me. At first, I believe I did it on purpose; but as I grew older, the lying could not seem to be stopped. It had become a compulsive habit.

One day when I was nine, I stole a dollar from my mother's purse. When she questioned me about it, I quickly replied, "Why, Mother, I wouldn't steal; I didn't take it."

The lies continued to grow with me. I grew into my teen years, telling my friends lies about having pretty clothes and going places and doing things which were not true.

Revivals came and went. I often knelt at the altar asking the Lord to save me. I just could not believe the Lord could help me. I knew that lying was a terrible sin. The words, "Lying lips are an abomination to the Lord" (Proverbs 12:22), seemed to flash through my mind and remind me of my terrible sin. After my seeking the Lord one night, my Father asked me what the Lord had done for me. I replied to him, in hopes that the lying would trouble no more, "He saved me."

It would not last—I could not stop lying. It had such a hold on me that I almost seemed to lie to anyone about anything. If there was something I wished for real bad, I would tell someone that I actually had it. I came to the place where I almost believed some of my lies.

"Oh, if only I could stop lying!" I would cry to myself when alone. "I've tried and tried, but it's no use. I guess I will always lie." I tried to comfort myself.

Many times during my high school years I felt the Lord had forgiven me. But it did not last. Lies always caused me trouble. At times I hurt family and friends because of my awful sin.

After graduation from high school, I married. My husband was raised in a Christian home but neither of us was a Christian.

Even after I had my first son, I still lied. I would even lie to my husband and to my in-laws. This often caused family troubles.

One day when I was most miser-

able I thought to myself, If only the Lord could take this lying away! Nothing helps. I've tried to quit. I guess some people are doomed for hell and I'm one of them! I wept bitterly as I thought of the mess my life was in.

But just about the time I had given up, the Lord began to deal with me. My husband and I seemed to be quarrelling more and more. My lies were getting me deeper and deeper into trouble.

One day when I felt I could go on no longer, troubled and heartbroken and ready to try anything, I knelt beside my bed and pleaded with God for mercy for a terrible sinner. I prayed, "God, take this terrible sin of lying away; forgive me, O God, and save me!" After much prayer, a wave of sweet relief flooded my soul. I rose from my knees a new creature in Christ.

As each new morning dawned, I would plead, "Lord, help me not to fail Thee this day." Each day I was tempted to lie, but the Lord was ever present, helping and guiding, as only the Lord can do.

I had my ups and downs. At times, when I slipped—not because I wanted to, but because it just seemed to happen before I knew it—I would immediately slip to my knees and pray until once more I had peace. Then with a stronger determination, I would try harder to live for the Lord, who had done so much for me.

The Lord was gracious and so faithful, but there were times when I felt I needed something more—something that would give me greater inner strength.

Revival time came again at our church. The evangelist preached on heart holiness. Things happened at home which revealed to me my deep need to get rid of the carnal mind. Each night something would seem to say to me, "This is what you need."

Finally I knelt at the altar and there fully surrendered my all to the Lord. I surrendered my selfish will, pride, and desire to be someone in my own way. I accepted the Lord's way for my life. Then the Lord came, the fire fell, and the peace that only the Lord can give flooded my soul. The Lord sanctified me wholly!

Life for me took on a new and much more satisfying phase after I was filled with the Holy Spirit. What had been a compulsion to lie because of the need to get attention was now gone. The Lord gave me the sense of security and personal worth I needed for inner satisfaction. I no longer had to lie to get attention.

My life also changed in many other ways. I began working for the Lord as I never had before, trying to serve Him better daily. God now ruled supreme in my life.

My problem seemed to me to be as big as a mountain; but when put into the Lord's hand, it was no larger than an anthill. I saw in my experience how God could save and deliver even a psychopathic liar from her worst sin. □

*This is a pen name. The story is true.

Figures just released by the FBI show that . . .

Crime Increased 88 Percent in Seven Years

● By A. S. London
Oklahoma City

THE BREAKDOWN of law observance in the United States is one of the darkest clouds on our national horizon. The total cost of our annual crime bill, and destruction of property including prosecution, is a staggering \$30 billion. This is more than the annual cost of the war in Vietnam.

Crime is blatant disrespect of law and order. Nothing seems to be sacred to millions of our population. People break the Ten Commandments with perfect ease—at least as far as can be seen outwardly.

A merchant told me a few days ago

that he is losing about \$500 a month from his business because people pick things up and walk out with no thought of paying for them. I just heard today that there is an average of 15,000 cases of shoplifting every day in the year in the stores of our nation.

Eighty percent of this shoplifting is carried on by young people between the ages of 14 and 20.

Shoplifting alone cost around \$20 billion last year in our fair land. One party said, "A store as big as this one will not miss the little things I take

out of it, so what difference does it make?"

There is a lack of sacredness of human beings. Some woman is assaulted in our land every 22 minutes. Every two minutes someone in our own nation is brutally mistreated.

Figures before me show that there were 745 murders in New York City, 551 in Chicago, 244 in Houston, 103 in Dallas, and 92 in Fort Worth, all in the period of 12 months.

An officer said to some of our own church ladies that soon it would not be safe for them to be out in their own backyards at night.

Dirty movies can account for much of the disrespect we find among many of our American youth.

Alcohol is blighting the lives of millions of our people. An attorney says that 65 percent of the wrecks on our highways can be traced to the influences of the liquor traffic.

The breakdown of discipline in the home, the school, and the church, without doubt, must take the blame for our present condition. And the Lord knows that these three institutions could be the saving factors to help bring our people back to God and the church.

Yet I read just a few days ago that in a college of 10,000 students only 500 ever attend a church service.

THINK & THANK

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

**THANKSGIVING
OFFERING / 1968**

Eighty-five percent of the people of our land who are now coming into church membership are under 15 years of age.

The Sunday school that gives to the church 85 percent of its membership and 95 percent of its ministers was never more needed than it is today.

A western judge said, "Sunday school boys and girls seldom come to see me."

Senator Copeland of New York said a short time before he passed away, "If I had my way, I would put every boy and girl in our nation in a Sunday school class in order to stop crime." □

The Book Corner

NO MATTER THE WEATHER

By Ruth Vaughn. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 88 pages, paper, \$1.25.

Ruth Vaughn has done it again. *No Matter the Weather*, her series of reflections on the twenty-third psalm, is even better than her previous book, *Lord, Keep the Ducks!*

If you are looking for an explanation of Palestinian shepherd customs, you will not find it here. You will also need to look elsewhere for a discussion of the poetic structure of the psalm or its Messianic content.

But if you want a warm, vibrant presentation of the Shepherd Psalm in relation to persons living today, this is the book you are looking for.

It is alive with personal recollections of God's dealings in the lives of the author and her friends. I counted over 30 such personal illustrations and I know I missed several of them.

Ruth's theme is that God is our abundant supply in all kinds of circumstances, "No Matter the Weather." I do not wish to spoil any of her stories by repeating them here out of their natural setting in the book.

Some of the rich flavor of the book is found in these lines, after a strenuous encounter with her teen-age Sunday school class: "That night I went out to feed our puppy. Everything was still in the gathering darkness. The moon, almost full-orbed, had taken over where the sun left off, and the stars were scatter-pinned on the blue velvet of the heavens. It was such a deep blue—and there was a Voice in it that quieted my heart. And in that moment, His peace flowed through me like a flood and His still waters bathed away my anxieties and fears. I was strong again. I felt ade-

quate, with His help, for the task He had given me."

For every layman who needs encouragement to meet the battles of life, this book is a must. To every pastor who needs a fresh slant on the Shepherd Psalm, this book will prove of great value. To every perplexed teen-ager it will come as the answer to some of life's problems.

Here are her closing words: "Throughout the changing seasons, no matter the weather, I have seen Thy hand at work, Thy love revealed . . . For this I thank Thee, and pray that it may ever be thus . . ."

*Until earth's seasons cease for me,
And I awake in Thy likeness."*

—JOSEPH GRAY

301 NEW NAZARENES ON TENNESSEE DISTRICT

Dr. C. E. Shumake, superintendent of the Tennessee District, reported 301 persons received into church membership last year on profession of faith, and urged every effort to repeat the record each of the remaining three years of the new quadrennium.

The report, Dr. Shumake's eleventh to the district, was given at the fifty-sixth annual assembly, held August 21-22 in Nashville Grace Church. Dr. Shumake has completed the first year of a four-year term.

Church membership now stands at 7,717, with a Sunday school enrollment of 14,050, up 434 from last year.

A total of \$1,260,122 was raised on the district for all purposes, and for the fourth consecutive year more than 10 percent was given for General Budget and missions specials.

Presiding General Superintendent Samuel Young ordained Roy W. Candler and Robert O. McKellen to the ministry. □

NORTH CAROLINA MAKES GAIN

District Superintendent Terrell C. (Jack) Sanders, Jr., reported the largest gain in church membership in 10 years with a net increase of 207, bringing the present North Carolina District total to 3,403.

The report was made to the twenty-eighth district assembly, held August 29-30 in Burlington First Church, with General Superintendent Samuel Young presiding.

The district broke all previous records in missionary giving, and in Sunday school average attendance and enrollment.

Twenty-four of the 49 churches made the Evangelistic Honor Roll, and 23 gave 10 percent or more for world missions. The Honor Award

for outstanding growth in churches under 100 members went to the Graham church, Rev. Jerry McCant, pastor. The award for churches of more than 100 went to Greensboro Rolling Roads, Rev. Ira E. Fowler, pastor.

Mr. Sanders is serving the third year of an extended four-year call.

Ministerial members elected to the advisory board are Dennis Wyrick and William Benson. Lay members are Odie Page and Landlow Barlow.

The assembly closed with the ordination of Carroll Edge of Goldsboro and Jerry McCant of Graham. □

NAZARENE LAYMAN HONORED

Dr. James L. Mitchell, senior safety engineer in the Field Service and Support Division, Aerospace Group, at the Hughes Aircraft Corporation and lay member of the Santa Monica (Calif.) church, was honored by his company on the occasion of his twenty-fifth anniversary with Hughes.

Dr. Mitchell's work in the field of industrial safety has been widely recognized. He was a member of the President's Conference on Occupational Safety in Washington, D.C., in 1962, and was awarded the honorary doctor of laws degree by Pasadena College in 1964.

In addition to numerous leadership responsibilities in his local church, Dr. Mitchell helped organize a Bible club in the corporation and was co-sponsor of the medical clinic in the Church of the Nazarene at Ensenada, Mexico. □

CANADA CENTRAL LAYMEN'S RETREAT DRAWS 240

The Canada Central District, under the leadership of Superintendent Bruce T. Taylor, held its seventh annual laymen's retreat, September 6-8, at the campgrounds at Pefferlaw, Ontario, Canada.

Approximately 240 men heard Missionary Dr. Howard Hamlin in a series of inspirational messages. □

NORTH ARKANSAS MAKES 10 PERCENT RANKS

District Superintendent Boyd C. Hancock reported that the North Arkansas District gave more than 10 percent of total receipts for missions last year for the first time. During the same period, church membership increased to 3,400 on the district.

Mr. Hancock reported for the third year of an extended term to the sixteenth annual assembly, held at Conway, Ark., with General Superintendent Orville W. Jenkins presiding.



Crusade Information Services photo by Russ Busby

NIXON AND GRAHAM HANDSHAKE—Richard M. Nixon and Evangelist Billy Graham shake hands with wheelchair patients and other well-wishers at the final service of the Pittsburgh Area Crusade in Pitt Stadium. Some 47,500 persons attended the concluding crusade meeting, and 2,278 persons responded to the evangelist's appeal to accept Christ. The service had both Democratic and Republican appeal, as a telegram was read from Hubert H. Humphrey.

Mrs. Hancock was elected district NWMS president, Elbert Labenske was chosen church school board chairman, and Eudell Stroud heads the district NYPS organization.

Ministerial members of the district advisory board for the new assembly year are O. S. Free and Jewell McKinney, with Ottis Watson and Elbert Tyler elected as lay members of the board.

Ben Benson, J. E. Mitchell, Robert Hester, and Robert Wade were ordained to the ministry. □

TRAINING CONFERENCE PLANNED

A "Training Conference in the Rockies" is being planned for July, 1969, designed for lay leaders from local churches. The conference will be sponsored by the Christian Service Training Commission in cooperation with the Nazarene Bible College.

The location for the conference is the new Colorado Springs campus of the Nazarene Bible College. Duplicate conferences are scheduled for July 7-11 and July 14-18. Registration for each session will be Monday, 2-5 p.m.

Classes are being provided for Sunday school superintendents, NWMS and NYPS presidents, choir directors, teen-agers, juniors, and workers with children, youth, and adults, and for Bible enrichment.

Classes and chapel will be held

mornings from 9 to 12:30. A noon meal will be available in the college dining hall. Afternoons and Monday, Tuesday, and Thursday evenings are left free for family vacationing.

Special family services are being planned for Wednesday and Friday nights.

An outstanding panel of teachers and speakers has been secured for classes and chapel.

Recreational attractions in the area include the Garden of the Gods, Pikes Peak, U.S. Air Force Academy, Will Rogers Shrine, Cheyenne Mountain Zoo, hiking, and gold.

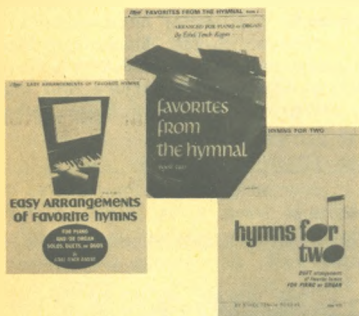
Cost includes a registration fee of \$15.00, with a second member of the family registering for \$7.50 and teenagers and children for \$5.00, plus housing and meals. All types of housing will be available including camping, cabins, and motel accommodations.

Registration is limited, and applications should be in by February 1, 1969. Those desiring further information should write to Director Bennett Dudley, Christian Service Training, 6401 The Paseo, Kansas City, Mo. 64131. □

OF PEOPLE AND PLACES

MR. FRANK L. MORGAN, Nazarene lay missionary serving with the Wycliffe Bible translators in Colombia, South America, is reported re-

covering from a severe embolism caused by an injury of leg and thigh. Morgan, a graduate of Pasadena College and Nazarene Theological Seminary and son of Rev. Joseph F. Morgan, pastor of Santa Cruz (Calif.) First Church, is Wycliffe supervisor for the whole of Colombia, including some 16 tribal fields. It was feared at first that the Morgans with their three children would have to be returned to the United States for treatment by a specialist. His recovery is regarded as a clear answer to prayer. □



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Grade 1 (Elementary)—May be used at the very first piano or organ lessons. Melody divided between the hands in a 5-finger position. Accidentals used instead of key signatures. Includes optional duet accompaniment and organ registration. 23 hymns.

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Grade 2½-3—24 hymns arranged for the progressing student, mostly in 3 or 4 parts. Effective for use as voluntaries or accompaniment. Keys used include A and E-flat with organ registration and chord symbols for bass pedal. Excellent preparation for playing from the hymnal.

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Prices slightly higher outside the continental United States

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NEWS OF REVIVAL

PASTOR LARRY BRINKLEY reports a five-day revival at the Vandalia, Mo., church with District Superintendent Donald J. Gibson as the evangelist. A highlight of the series occurred on the Thursday night of the meeting when over 100 persons heard the music of the Hannibal, Mo., teen-age choir directed by Hannibal Pastor Coy Presson. □

REV. WESLEY ADCOCK and the Ashby family were special workers for a fruitful week of revival at the Indianapolis (Ind.) East Side Church. Twenty-four persons responded to altar invitations during the week. Rev. C. A. Griffith is the pastor. □

LAYMEN'S SUNDAY IMPORTANCE STRESSED

The importance of Laymen's Sunday, October 13, was stressed by Dr. Raymond Hurn, executive secretary of the Department of Home Missions and Church Extension, and secretary of the General Stewardship Committee.

Dr. Hurn pointed out that it is a sign of health when churches develop strong laymen who share in the planning, programming, and spiritual burden of the church. He stressed that "the church is the laity ministered to by godly professionals who gladly serve those making up the church."

Dr. Hurn listed five observable trends among Nazarene laymen:

1. Greater participation of laymen in district assemblies, conventions, as well as in general meetings. Men, in larger numbers than ever, often at their own expense, serve as delegates

to these important bodies.

2. Within the educational zones, in planning boards and committees, there is widespread lay participation.

3. Laymen's Retreats are being welcomed with enthusiasm. "Hunger for the deep spiritual things of God and desire for fellowship are the motivating factors," Dr. Hurn declared.

4. Involvement in shaping financial policies gives laymen a key leadership role. "Laymen and laywomen come forward in ever increasing numbers to furnish faith and dynamic for financial expansion," he said.

5. There is a trend toward relaxed person-to-person soul-winning efforts. "We are learning that it is natural to follow the leadership of the Holy Spirit in day-to-day contacts, to 'stand up for Jesus in personal testimonies,'" Dr. Hurn commented.

Laymen's Sunday is traditionally the second Sunday of October. Denominational observance among Nazarenes is directed by the General Stewardship Committee. □

OCTOBER 20 FOR BIBLE COLLEGE OFFERING

Dr. Charles H. Strickland, president of the Nazarene Bible College, Colorado Springs, Colo., announced that October 20 has been set for the taking of an offering for the Bible College building needs throughout the denomination.

"Share a Sunday Offering" is the emphasis this year.

The Bible College offering is taken through the Sunday schools and is designated for buildings and grounds. Operating funds for the Bible College come through General Budget sources.

\$2¼ MILLION DOLLARS FOR OTHERS

GIVE

WITH AN ATTITUDE OF GRATITUDE—
equal to your blessings

THANKSGIVING OFFERING FOR WORLD EVANGELISM

NEWS OF RELIGION

You Should Know About . . .

Sunday school or church treasurers are requested to mail the proceeds of the offering to Nazarene Bible College, Box C, Colorado Springs, Colo. 80901. □

VITAL STATISTICS

DEATHS

MRS. ALBERT MOSELEY, 69, died Aug. 6 in Lansdale, Pa. Funeral services were conducted by Rev. Harold A. Perry. She is survived by her husband, Albert; one son, Harry; one grandson; and one great-granddaughter.

REV. MRS. MORRIS GILL, 82, died Aug. 8 in Delight, Ark. Funeral services were conducted by Rev. Bob Clayton. Surviving are two sons, Merle and Leon Morris; one daughter, Jeannette Schillings; and 17 grandchildren.

MR. JOHN A. COLEMAN, 55, died July 4 in Wallingford, Conn. Funeral services were conducted at Cheshire, Conn. He is survived by his wife, Ruth; one son, Roger; and two daughters, Kathy and Ruth Ann. He had been a former professor at Bethany Nazarene College.

MRS. EULA J. DERR, 77, died Aug. 11 in Highland Springs, Va. Funeral services were conducted by Rev. L. A. Ketcherside. She is survived by six daughters: Ruth, Bernice, Mrs. Elizabeth Wood, Mrs. Mary Barden, Mrs. Elsie Parker, Mrs. Naomi Walton; 10 grandchildren; 12 great-grandchildren; one sister; and three brothers.

MRS. LELA I. WALKER, 81, died Aug. 14 in Yakima, Wash. Funeral services were conducted by Rev. Duane Muth. She is survived by her husband, Archie F., eight children, and many grandchildren and great-grandchildren.

MR. HERMAN L. IRWIN, 67, died Aug. 1 in Orlando, Fla. Funeral services were conducted by Rev. Sam Sparks and Dr. John L. Knight. Surviving are one daughter, LeJeune Jones, and two granddaughters.

MRS. GERTRUDE BARIE, 74, died July 9 in Toledo, Ohio. Funeral services were conducted by C. William Morrison. She is survived by her husband, Lawrence R.; and a daughter, Mrs. Loretta Grandy.

MRS. CORENE E. WILLIAMS, 64, died Aug. 23 at Lakewood, Colo. Funeral services were conducted by Rev. E. L. Cornelison, Rev. Clyde Dawson, and Rev. Hiram Sanders. Surviving are her husband, Rev. Earl C.; and one uncle, Frank Ray.

REV. ROBERT JAMES KIRKLAND, 83, died July 28 in Pawtucket, R.I. Funeral services were conducted by Rev. Vernon Morse. He is survived by his wife, Hetty; and three sons, Robert, Jr., Albert, and Paul.

REV. CARL K. GORTNER, 57, pastor of the Connerville (Ind.) Virginia Avenue, suffered a fatal heart attack while preaching Aug. 18. Funeral services were conducted by Rev. C. R. Lee and Rev. James Palmer. Surviving are his wife, Grace; two sons, Donald D. and Harold F.; one daughter, Mrs. Wilma Ogle; three grandchildren; and four brothers.

DALE TIMOTHY HAWLEY, 10, drowned, July 8, while swimming in Janesville, Wis. Funeral services were conducted by Rev. Jack H. Lee and Rev. Elmer Joplin at Bourbonnais, Ill. Survivors in addition to his parents, Mr. and Mrs. Keith E. Hawley, are brothers, Darwin, Kevin, Lamoyne; sisters, Faith Ann and Marcy; maternal grandparents, Mr. and Mrs. Clifford A. Bobb; and paternal grandparents, Mr. and Mrs. C. Russell Hawley.

BIRTHS

—to Rev. Donald and Marion (Sheppard) Wilkins, Mokenca, Ill., a daughter, Christina Diane, Aug. 24.

—to Rev. and Mrs. Jerry O. and Esther (McClain) Richards, Snyder, Okla., a son, Jeffrey Olen, Aug. 21.

—to Jim and Joyce (Bain) McWhorter, Roanoke, Va., a daughter, Tamra Michele, May 23.

—to J. Kenneth and Ginger McWilliams, Irving, Tex., a son, Jason Eugene, Apr. 18.

—to Wayne and Joan (Fink) Alford, Jacksonville, Fla., a son, Mark Wayne, July 30.

—to Dan and Patsy (Richey) Watkins, Jacksonville, Fla., a son, William Dean, Aug. 8.

—to Luther and Norma Jean (Wilson) McLeod, Jacksonville, Fla., a daughter, Larisa Jean, Aug. 24.

—to George and Blanche (Gery) Gressett, Washington, D.C., a son, Donald Frank, Aug. 27.

MARRIAGES

Linda Susan Cope and Mr. Roy Eugene Parks in Cedar Rapids, Ia., on Aug. 17.

DIRECTORY

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

A UNITED STATES counterpart of the 1966 World Congress on Evangelism in Berlin has been announced with dates set for September 8-14, 1969.

The congress is expected to draw some 8,000 religious leaders from North America to the Minneapolis auditorium where the seven-day program will focus attention on the needs of America for the Gospel of Jesus Christ.

Dr. Oswald C. J. Hoffmann of St. Louis, speaker on the international broadcast "Lutheran Hour," has accepted the position as chairman of the congress. Evangelist Billy Graham will serve as honorary chairman.

The executive committee of the congress includes Dr. Paul Fryhling, pastor, First Covenant Church, Minneapolis, chairman; Dr. Conrad Thompson, director of evangelism of the American Lutheran church, committee secretary; Dr. George M. Wilson, executive vice-president of the Billy Graham Evangelistic Association, treasurer and general chairman of arrangements; Dr. Carl H. Lundquist, president, Bethel College and Seminary, St. Paul; Dr. Philip Hinerman, pastor, Park Avenue Methodist Church, Minneapolis; Dr. Victor B. Nelson, executive assistant, Billy Graham Evangelistic Association, coordinating secretary of the congress; Dr. William E. Berg, pastor, Augustana Lutheran Church, Minneapolis; Mel Larson, editor, the *Evangelical Beacon*, chairman of the publicity committee.

The Minneapolis congress is one of several planned since the 1966 Berlin session. An African Congress was held in July this year; an Asia-South Pacific Congress is planned for Singapore this fall. One is planned in Latin America early in 1969. □

THE UNITED MISSIONARY CHURCH and the Missionary Church Association have voted to merge, creating a new denomination of 21,250 members in 354 churches of 10 districts of North America

Both denominations held their general conferences simultaneously in Fort Wayne, Ind.

Dr. Kenneth E. Geiger, general superintendent of the United Missionary church, and Rev. Tillman Habegger, president of the Missionary Church Association, both expressed belief that the large vote of each constituency in the 90 percentage points indicated that the merger was the will of the Lord.

The new denomination will be known simply as "The Missionary Church" and will meet next March in Detroit for its first general conference. The Missionary church operates Bethel College in Mishawaka, Ind., and the Fort Wayne Bible College, Ind., with a combined enrollment of 1,100 students. There are also two Bible colleges in Canada: Emmanuel Bible College, Kitchener, Ontario; and Mountain View Bible College, Didsbury, Alberta. □

ALCOHOLIC AMERICANS and their problems were the subject of concern at the September 11-13 U.S. Conference on Alcohol Problems held in Washington, D.C., at the Statler-Hilton Hotel.

Senator Mark Hatfield of Oregon told of his personal Christian experience and introduced Paul Harvey at Constitution Hall during the conference.

Some 3,000 delegates, including 300 executives, staff members, and directors of state organizations on alcohol problems were present.

The American Council on Alcohol Problems is described by its executive director, Dr. Billy E. McCormack, as a "Christian, nonprofit, educational organization coordinating efforts of individuals, state alcohol education organizations, churches of many denominations, and other agencies." □

Late News

Eastern Nazarene College, 806
Nazarene Theological Seminary, 280
Olivet Nazarene College, 1,923 □

MOUNT VERNON OPENING OCTOBER 11

Dr. Stephen Nease, president of Mount Vernon Nazarene College, Mount Vernon, Ohio, has announced that the fall term for the new college will begin October 11, two weeks later than the original schedule.

The calendar for the winter and spring terms will be followed, and adjustments made in the fall schedule to insure full academic credit for the students.

The unavoidable delay was largely due to the loss of 28 days of construction time because of weather conditions, and a last-minute failure on the part of a furniture manufacturer and tile supplier.

An enrollment of around 225 freshman students is expected for Mount Vernon's first term. The college is one of two new liberal arts colleges opened by the Church of the Nazarene this fall to relieve overcrowding in the previously operated colleges of the church.

Mount Vernon's new sister college, Mid-America Nazarene College, Olathe, Kans., has begun its fall term with 261 students enrolled.

Still incomplete registration figures for Nazarene Theological Seminary and the colleges that began in early September are:

Bethany Nazarene College, 1,800

GENERAL BOARD CONCLUDES ONE-DAY MEETING

The General Board held an adjourned session to complete plans for the new quadrennium at the General Board Building, international headquarters, Kansas City, September 16. An earlier brief session had been held June 22 at the close of the General Assembly.

All members of the 39-member body were present. The board is composed of equal ministerial and lay membership, and represents all geographical areas of the church in the United States, Canada, and the British Isles.

The board approved a revised budget for the year, earmarking \$4,450,000 for world and home missions. The total budget represents an increase of \$672,000 over last year.

A statement to be included in the *Manual* describing the work of the newly established Department of Youth was adopted, and Mr. Paul Skiles, formerly executive secretary of the general NYPS, was unanimously elected executive secretary of the department.

The Communications Commission authorized by the last General Assembly was organized with Dr. H. Dale Mitchell as executive director. Dr. Mitchell will continue as director of the Radio League. Miss Mary Latham was appointed director of NAVCO, the Nazarene Audiovisual Committee.

Dr. Raymond Hurn was elected

general stewardship secretary, replacing Dr. Dean Wessels, who resigned because of increased responsibilities as executive secretary of the Department of Ministerial Benevolence.

Dr. Edward S. Mann, president of Eastern Nazarene College, was elected chairman of the General Board, replacing Dr. John Knight, who resigned to become executive secretary of the Department of Evangelism.

Plans were approved for a special evangelistic emphasis for children and youth leading up to Pentecost Sunday, 1969.

A commission to study the administration of world missions was appointed to include Dr. Harvey Galloway, superintendent of the Central Ohio District; Dr. Mark Moore, president of Trevecca Nazarene College; Rev. Bruce Taylor, superintendent of the Canada Central District; with Dr. Samuel Young representing the Board of General Superintendents.

Executive officers for the departments of the General Board were elected by unanimous vote as follows:

CHURCH SCHOOLS, executive secretary, Kenneth Rice; executive editor, Albert Harper

EDUCATION, executive secretary, Willis Snowbarger

MINISTERIAL BENEVOLENCE, executive secretary, Dean Wessels

PUBLICATION, executive secretary and manager of the Nazarene Publishing House, M. A. Lunn

WORLD MISSIONS, executive secretary, E. S. Phillips

YOUTH, executive secretary, Paul Skiles

Organization of the board into departments, with each member serving on two departments, was finalized as follows:

CHURCH SCHOOLS: Jim Bond, C. William Ellwanger, George Frame, L. B. Hicks, T. E. Martin, L. Guy Nees, Charles Oney, Neel J. Price, John Riley, and Robert Wilfong

EDUCATION: Percy J. Bartram, C. William Ellwanger, Ponder Gilliland, Jack Lee, E. S. Mann, L. D. Mitchell, Gordon Olsen, John Riley, F. L. Smee

EVANGELISM: John Bundy, Ponder Gilliland, Jack Lee, R. Robert Mangum, E. W. Martin, L. D. Mitchell, Gordon Olsen, E. H. Steenbergen, Otto Stucki, and Morris Wilson

HOME MISSIONS: D. A. Diehl, Ray Hance, H. H. Hendershot, Glenn McArthur, Raymond McClung, W. D. McGraw, Mrs. Gordon Olsen, Kenneth Olsen, Kenneth Pearsall, F. L. Smee

MINISTERIAL BENEVOLENCE: John Bundy, D. A. Diehl, Harlan Heinmiller, H. H. Hendershot, Glenn McArthur, W. D. McGraw, Kenneth Olsen, Herman L. G. Smith, and Morris Wilson

PUBLICATION: Homer Adams, Percy J. Bartram, Harold Daniels, Harlan Heinmiller, Selden Kelley, E. S. Mann, J. Wesley Mieras, Blaine Proffitt, and Herman L. G. Smith

WORLD MISSIONS: George Frame, Ray Hance, L. B. Hicks, Raymond McClung, J. Robert Mangum, T. E. Martin, J. Wesley Mieras, Mrs. Gordon Olsen, Charles Oney, Kenneth Pearsall, Neel J. Price, Otto Stucki.

YOUTH: Homer Adams, Jim Bond, H. Harold Daniels, Selden Kelley, E. W. Martin, L. Guy Nees, Blaine Proffitt, E. H. Steenbergen, Robert Wilfong □



GENERAL Superintendent Edward Lawlor and Dr. John L. Knight, executive secretary of the Department of Evangelism, talk informally at the General Board meeting about the 1969 spring evangelistic outreach directed toward children and youth. Dr. Lawlor served as executive secretary of the department before his election last June as general superintendent.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

CHRIST, OUR MEDIATOR

(October 13)

Scripture: Hebrews 4-6; 8-9 (Printed: Hebrews 4:14-5:10)

Golden Text: Hebrews 4:16

THEME

To show a believer's dependence upon the intercession and grace of Jesus, illustrated from the Levitical priesthood and old covenant.

INTRODUCTION

Greatness tends to make some people remote, indifferent to others. With Jesus it is different. A great High Priest, He was chosen and equipped to enter into every experience of His people. His omniscience (4:13), His humanity and suffering, inspire compassion and kingly grace for the weak and tempted.

The Father's Choice. As the earthly high priest was chosen for special qualification and anointed for responsible ministry, Jesus was likewise honored by God. His priesthood is typified by the Levitical order but patterned on a previous and higher priesthood, that of Melchizedek. His humanity, compassion, and freedom from sin merit divine appointment (5:5).

The Son's Consecration. The redemption of men involved the death of Jesus (7:27). His fellowship with and intercession for saint and sinner involved His complete identification with humanity (5:7-9). Voluntarily and fully, He accepted the cradle of Bethlehem, the tasting of human weakness, suffering, and death, and conflict with Satan and temptation. Needing no sacrifice for himself, He made every sacrifice for others.

The Believer's Confidence. We may come boldly to such a Priest (7:25-26). Where infirmity plus temptation could engender sin, God has planned that this should lead to the mercy and grace available at His throne. The One who prays for us is trained to understand infirmity and has known temptation at every gate of man's soul.

CONCLUSION

*There for me the Saviour stands,
Shows His wounds and spreads
His hands.*

Conducted by W. T. Purkiser, Editor

I have a little booklet which says that the secret of the Spirit-filled life is "spiritual breathing." We exhale by confessing sin and inhale by appropriating the fullness of God's Spirit by faith. What do you think of this?

I think it is terribly misleading. If we define sin in the New Testament sense (in harmony with I John 2:1 and 3:8-9), then anything that gives the impression that Christians are expected to sin and confess with the regularity of breathing is a counsel of the devil.

I have enough confidence in the author of this little booklet to believe that this is not what he really means. But it is what he seems to say.

Nor do I believe the presence of the Holy Spirit is as transitory as the illustration makes it sound. Jesus said of the Comforter, He shall abide with you for ever," and all competent Greek scholars state that the term "abide" means a settled and fixed abode.

That the Holy Spirit is grieved by wrong attitudes (Ephesians 4:30-32)

Where is the proper place to put the American flag in our churches?

The rule is simple, although its application is not. The national flag is always on the right of those seated in the architectural space in which it is displayed.

This just means that if the flag is on the level of the congregation, or at the front of the congregational seating space, it is on the right of the people

seated and facing the flag.

However, if the flag is on the platform, then it is to the right of those seated on the platform—which means that it would be to the left of the seated congregation.

So you see, the rule is simple. The application depends on the level from which the flag is displayed.

What can be done to amplify or explain the need for memorials at the General Assembly? In one committee I visited, the secretary "talked down" a memorial. No one asked for further details, and no one suggested an amendment—which obviously was needed. The matter was disposed of in short order. Some committee members didn't even seem interested. Such a state of affairs has me worried. Your views are requested.

A "memorial," for those who may wonder about the word, is a formal proposal submitted to the General Assembly of the church for its consideration. Memorials may be presented by any district assembly, any department of the general church, or any five individual delegates to the assembly.

All memorials are entitled to serious consideration, and most of them get it. The committee secretary you mention may simply have thought he was explaining what was proposed. If he didn't personally think the proposal made sense, this probably gave the impression of "talking down."

Not all proposals are of equal importance. The committee members who

seemed uninterested may actually have read the memorial, made up their minds, and were just waiting for a chance to vote.

No legislative process is perfect. But I've watched ours work over a considerable number of years now and it seems to me that it gives just about as much chance for each elected delegate to register his views as any that could be devised.

Democratic process has its risks. It isn't always the most efficient and speedy way to get things done. But it still works out best in the long run—and that, as has often been said, is the "run" we're on.

What is your opinion of someone chewing and popping gum in church services?

I'm against it.

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